



Research Article

Teaching Methods and the Integration of Moderation Values in Islamic Religious Education in Schools

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Abstract

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This study aimed to examine how Islamic Religious Education (PAI) learning strategies contribute to the instillation of moderation values, particularly in light of the numerous social and religious conflicts in Indonesia. Teaching moderation is a crucial approach to addressing these issues, as it plays a fundamental role in integrating Pancasila values into society. This journal explored PAI teaching methods, their impact on moderation values, and the supporting and inhibiting factors influencing PAI learning strategies. The study was conducted using a qualitative approach with a descriptive study design, utilizing key informant interviews, documentation, and observations for data collection. The findings of this study are expected to provide a comprehensive analysis and practical recommendations to enhance education, particularly in instilling moderation values among students.

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INTRODUCTION

Indonesia's multicultural diversity is unparalleled compared to other nations. The country's variety in skin color, ethnicity, language, religion, and culture serves as a unique characteristic and a valuable asset for fostering national unity and contributing to the country's development. (Syukron, 2017) Islam views diversity as a means for individuals to understand and appreciate each other's unique differences. Despite its advantages, Indonesia's diversity also presents challenges to national cohesion. Uniting various differences to create harmony is not an easy task. Numerous social and religious conflicts have occurred in Indonesia, such as intergroup conflicts in Wouma District, Papua (2022), interfaith disputes in Aceh (2015), the vandalism of graves in Magelang (2019), and religious tensions among Muslim communities. (Marta, 2020)

These incidents highlight that disputes remain prevalent in Indonesian society. Therefore, both the government and the broader community must take decisive action. One proposed solution is raising awareness of religious moderation, as promoted by the government. With its diverse religious landscape, Indonesia requires religious moderation as a middle ground. Indonesian culture is known for its moderate stance,

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emphasizing conflict avoidance, peaceful problem-solving, and inclusivity regardless of faith or traditional beliefs.(Akhmadi, 2019)

However, it is important to understand that religious moderation refers more to a moderate attitude or approach in practicing religion rather than making a religion itself moderate. The nine values of moderation, as outlined in the book *Religious Moderation Based on Islamic Values*, include *muwathanah* (patriotism), *al-la'unf* (non-violence), *tawassuth* (moderation), *i'tidal* (uprightness), *tasamuh* (tolerance), *syura* (consultation), *ishlah* (reform), and *i'tibar al-'urf* (cultural adaptability).(Azis & Anam, 2021)

Thus, the integration of Pancasila values in society is highly dependent on religious moderation. When religious moderation is successfully implemented, it allows for the formulation of strategies and solutions to social issues, ensuring harmony, peace, and balance.(Fahri & Zainuri, 2020) Researchers conclude that religious moderation is a highly effective way to address various social challenges in Indonesia. Therefore, educating future generations about the importance of a moderate approach to religion is crucial.

In his study, Ade Surya (2022) emphasized the importance of teaching religious moderation and found that using different Islamic Religious Education (PAI) teaching methods enhances the effectiveness of instilling these values. By analyzing real-world contexts through various learning strategies, students develop a deeper understanding, enabling teachers to go beyond mere knowledge transfer. Similarly, Zainal Amri Rosadi (2020) highlighted that PAI teaching methods are designed to help students develop strong morals and character. Both studies support the idea that instilling moderation values through PAI teaching methods is an effective strategy (Rosadi, 2021).

For this study, SMA Al-Huda Boarding school in Tuban was selected as the study site. Observations revealed that SMA Al-Huda strongly upholds the implementation of moderation values. This is evident in the school's vision statement, which aligns with religious moderation principles: "To cultivate a generation with a strong Muslim identity, academic excellence, and environmental awareness.". In brief interviews with Mrs. Maimunatussafiqoh, M.Pd.I. (an Islamic Religious Education teacher) and Mr. Abdur Rozaq Haqiqi, S.Psi, Gr. (Vice Principal of Public Relations), the researchers found that although SMA Al-Huda does not formally include religious moderation in its curriculum, its values are well implemented in practice. The high level of tolerance and patriotism demonstrated by the school community reflects these principles. This strong foundation in religious moderation inspired the researchers to explore the topic further in this academic paper, titled "PAI Teaching Methods in Instilling Religious Moderation Values."

LITERATURE REVIEW

The word "method" originates from the Greek term *methodos*, which means "way" or "approach".(Sulaiman, 2017, p. 4) Zurinal defined teaching methods as strategies or approaches used by teachers in the classroom, particularly in the transfer of knowledge and values. Teaching methodology plays a crucial role in achieving educational objectives. This aligns with the Arabic phrase "*al-Tariqotul Ahammu min al-Maddal*" (which means "method is far more important than material"). This phrase suggests that the success of learning objectives heavily depends on the chosen teaching method

In other words, teaching approaches in Islamic religious education (PAI) serve as strategies to deepen individuals' understanding of religion, shaping their character as Muslims (Samah, n.d.). Several factors influence the selection and application of appropriate methods for specific subjects, including student characteristics, learning objectives, situational factors, available facilities, and the teacher's own abilities. Since the success of educational goals depends on the teacher's effective implementation of teaching strategies, teaching methods hold a vital role in learning strategies.

Islamic Moderation

In Arabic, *al-wasatiyah* means moderation. Islam, by nature, is a moderate religion. Etymologically, moderation implies neither extreme right nor extreme left but rather a balanced middle path. The word *wasath*, which means just, appropriate, moderate, and balanced, serves as the root of *wasatiyah*. A moderate person maintains balance in all aspects of life. (Nuh, 2010) According to Quraish Shihab, Islamic moderation refers to a “middle-ground” stance—neither too extreme nor too indifferent—toward religious beliefs. This suggests that a Muslim should be fair in assigning value to something, and moderation is essentially a state of balance in dealing with worldly and spiritual matters. (Shihab, 2019)

Islamic Moderation Values

The Ministry of Religious Affairs highlights nine principles of moderation that should be understood and applied in daily life. These principles are drawn from the book “Religious Moderation Based on Islamic Values”: (Azis & Anam, 2021)

a. *Tawassuth* (The Middle Path)

Tawassuth refers to the interpretation and application of religious laws in a methodical way—neither oversimplifying nor exaggerating them.

b. *Tasamuh* (Tolerance)

This principle promotes mutual tolerance and acceptance of differences in culture, religion, and Islamic interpretations. The goal is to recognize and respect diversity across various aspects of life.

c. *I'tidal* (Fairness and Firmness)

I'tidal means acting proportionally and treating everyone fairly, ensuring that all interests are considered equally.

d. *Syuro* (Consultation and Deliberation)

Syuro involves gathering and discussing issues collectively to find solutions that benefit all parties involved.

e. *Islah* (Reform)

This principle prioritizes reform efforts that lead to better conditions, ensuring progress while respecting relevant traditional values and addressing modern challenges.

f. *Al-Qudwah* (Leadership and Role Modeling)

Al-Qudwah means setting a good example and inspiring others to engage in positive actions that contribute to societal well-being.

g. *Al-Muwathanah* (Patriotism and Nationalism)

This principle acknowledges the existence of nation-states and promotes a sense of national identity and loyalty to one's homeland.

h. *Al-la'Unaf* (Non-Violence)

This principle represents a commitment to rejecting radical ideologies and all forms of violence that threaten social harmony.

i. *I'tiraf al-'Urf* (Cultural Inclusivity)

This principle emphasizes the acceptance of local cultural elements that align with Islamic teachings, fostering harmony between religious values and cultural traditions.

METHOD

This study combined a descriptive study methodology with qualitative methods. Data collection techniques included key informant interviews, documentation, and observations. The study applied Creswell's model for data analysis, (Creswell, 2014, pp. 74–86) which consists of several steps: managing and preparing data for analysis, reading all data, coding, and interpreting it. The coding process was used to describe the study setting and highlight recurring themes and descriptions in the narrative and qualitative reports. The final step

after data analysis was to verify the accuracy of the findings by ensuring the reliability and validity of the collected data.

DISCUSSION

Teaching Methods in Islamic Religious Education for Instilling Moderation Values at SMA Al-Huda Boarding School in Tuban

In education, teaching methods play a crucial role in achieving learning objectives, as they serve as a bridge between educational goals and students' interests and abilities. A successful learning process requires various supporting elements, including effective teaching methods. When teachers apply appropriate methods, students not only understand the material more effectively but also remain engaged and motivated throughout the learning process. However, achieving educational goals can be challenging if the teaching methods used in Islamic Religious Education (PAI) do not align with the subject matter and students' characteristics.

Observations on PAI teaching methods at SMA Al-Huda in Tuban revealed that teachers, particularly Islamic Studies instructors, employed a variety of teaching approaches, including lectures, Q&A sessions, discussions, field trips, and demonstrations. One of the most commonly used methods was the lecture method, which remains widely preferred due to its simplicity and adaptability to large classes. However, for maximum effectiveness, lectures should be supported by teaching aids such as diagrams, projectors, and other instructional media. (Syah, 2006, p. 205)

Another frequently applied method was the Q&A method, which enhanced students' comprehension and engagement. This approach served as an assessment tool, allowing teachers to gauge students' understanding based on their responses. Additionally, Q&A sessions stimulate students' curiosity and can serve as a useful classroom management tool to maintain focus and interest. (SNA et al., 2013) SMA Al-Huda Boarding School in Tuban also incorporated discussion-based learning, particularly in Fiqh-related topics. Discussions exposed students to diverse perspectives on problem-solving and encourage tolerance for differing viewpoints. (Djamaluddin & Wardana, 2019, p. 46)

The demonstration method was another teaching approach used, particularly in practical aspects of Fiqh, such as simulating funeral rites. This hands-on approach provided direct experience, reinforcing students' understanding of religious practices. (Djamaluddin & Wardana, 2019) However, time constraints often limit the feasibility of demonstrations as a primary method. Additionally, teachers utilized educational field trips to connect classroom knowledge with real-world applications. These experiences encouraged students to explore Islamic teachings in a broader social context, allowing them to see how religious values apply to daily life and community interactions. (Djamaluddin & Wardana, 2019)

Implications of Islamic Religious Education Teaching Methods in Instilling Moderation Values at SMA Al-Huda Boarding School in Tuban

Schools should not only produce academically excellent students but also individuals with strong character and interpersonal skills. As educational institutions, they play a vital role in countering radicalism and intolerance, particularly by shaping well-mannered and moderate Muslim students. One of the key measures to achieve this is by instilling values of moderation, ensuring that students develop an understanding of religion that is courteous, tolerant, non-violent, and peace-oriented.

First, the importance of *Tasamuh*: In a society with diverse religious and sectarian groups, it is crucial to approach differences with tolerance. The practice of *Tasamuh* should be carried out with an attitude of openness and acceptance toward diversity. This includes the ability to recognize, appreciate, and understand perspectives, cultures, and religions different from one's own. A tolerant mindset enables individuals to coexist harmoniously despite differences. (Azis & Anam, 2021) Therefore, discussion techniques can subtly instill the habit of accepting differing opinions within group discussions, while educational excursions can also reinforce moderation values essential in social and cultural life.

Second, *syura* refers to problem-solving through collective discussion, where participants gather to consider different perspectives and reach a mutually beneficial agreement. (Azis & Anam, 2021) The principles of *syura* are deeply embedded in classroom discussions, particularly in Islamic Religious Education (PAI) lessons at SMA Al-Huda.

According to Himma, incorporating discussion-based tasks in PAI subjects helps students complete assignments more effectively while also reinforcing the value of *syura*. Additionally, Q&A sessions are frequently used as a complementary method to promote critical thinking and active participation.

Third, *qudwah* refers to motivation through exemplary leadership, emphasizing the importance of initiating good deeds and guiding others toward well-being. In Islamic preaching (*dakwah*), *qudwah* is widely practiced, both verbally and through personal actions (Azis & Anam, 2021) At SMA Al-Huda, Islamic Studies teachers frequently use khutbah (sermons) and lectures as a form of verbal guidance. This method encourages students to understand and apply Islamic teachings. Ustaz Haqi, during an interview, emphasized that sermons help students develop strong leadership qualities, equipping them to inspire and influence those around them positively. Furthermore, the demonstration method reinforces *qudwah* values by building students' confidence. Through practical exercises assigned by teachers, students not only enhance their understanding of religious practices but also develop self-assurance in applying and exemplifying these values in daily life.

Supporting and Inhibiting Factors of Islamic Religious Education Teaching Methods in Instilling Moderation Values at SMA Al-Huda Boarding School in Tuban

The diverse backgrounds, skills, and personalities of students at SMA Al-Huda present challenges in effectively implementing Islamic Religious Education (PAI) teaching methods to instill moderation values. To mitigate inefficiencies in the learning process, PAI teaching techniques must remain dynamic and adaptable across different classes. Additionally, the limited instructional time allocated for PAI constrains teachers' ability to be creative and improvisational in the classroom. However, the availability of adequate school facilities and infrastructure serves as a key supporting factor in implementing PAI teaching methods. Furthermore, all teachers receive monthly training on moderation, which enhances their ability to integrate these values into the learning process. (Observasi SMA Al-Huda Boarding School Tuban, 2023)

CONCLUSION

Based on the study findings, SMA Al-Huda Boarding School in Tuban employed various Islamic Religious Education teaching methods, including lectures, group discussions, Q&A sessions, and educational field trips, to instill moderation values. The moderation values developed through these methods include: *Tasamuh* (fostered through educational field trips and discussions), *Syura* (embedded in group discussions and Q&A sessions), and *Qudwah* (reinforced through lectures and demonstrations). To maximize the effectiveness of Islamic Religious Education, it is crucial to optimize supporting factors, particularly the provision of necessary facilities and resources during the learning process.

RECOMMENDATION

Further studies on verbal similarities in teaching moderation values and instructional strategies could enhance this study. Future studies should explore broader dimensions of Islamic education, contributing to the advancement of Indonesia's educational system.

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