

RELIGIOUS MODERATION IN AKIDAH AKHLAK TEACHING MATERIALS AT THE MADRASAH ALIYAH

Usman

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara,
Indonesia

Email: usman@uinsyahada.ac.id

Subroto

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara,
Indonesia

Email: totoregar@gmail.com

Khofifah Indah Al-Husna

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara,
Indonesia

Email: khofifahnasution071099@gmail.com

Aman

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara,
Indonesia

Email: amanpulungan05@gmail.com

Mulatua Siregar

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara,
Indonesia

Email: mulatua63@gmail.com

ABSTRACT

Religious moderation is a topic of discussion that is widely discussed today considering the emergency cases of intolerance and radicalism in public life, especially in the world of education. Textbooks are certainly considered important as a form of character and personality formation that must support anti-radicalism and tolerance. Therefore, in writing this article, we will discuss the description of the moral creed textbook class X curriculum 2013 and describe the content of religious moderation values in the moral creed textbook class X curriculum 2013. This research is classified as library research with a qualitative approach. Data collection methods are used through documentation methods, and data is analyzed through Content analysis (content analysis). That is by linking religious moderation indicators to class X Akidah Akhlak textbooks at the Madrasah Aliyah level published by the Ministry of Religious Affairs. The result of this research is that there are several parts in each chapter of discussion, including: pearls of wisdom, perception, deepening of the material, student activities, attitude scales, summaries, final chapter assessments, case studies and exemplary stories. The content of religious moderation values contained in the Bina Akidah Akhlak KMA 2019 textbook for Madrasah Aliyah Class X is in

accordance with the four basic values of religious moderation that must be instilled in the world of education, namely 'Tasamuh, 'Adalah, Tawazun and equality.

Keywords: Religious Moderation, Teaching Materials, Madrasah

INTRODUCTION

Religious moderation is part of the priority program of the Ministry of Religious Affairs since 2020 and is contained in the Minister of Religious Affairs Regulation No. 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020-2024. Institutions under the scope of the ministry of religious affairs including Madrasah Aliyah, Madrasah Tsanawiyah, Madrasah Ibtidaiyah and other madrasahs should have displayed moderation in their attitudes and played a role in socializing the ideas, knowledge and understanding of religious moderation because it has become a priority program of the ministry of religious affairs, and should also have played an active role in bridging religious moderation, And this religious moderation has been part of the attitude of students, especially in madrasah institutions within the scope of the Ministry of Religious Affairs.

In fact, in the field, there are still many cases of madrasah students who commit violence against their friends and also bully their friends, such as the case that occurred recently in MAN 2 Makassar published by Detiksulsel on May 11, 2023 at 10.58 a.m. that a student was put in one room and surrounded by his friends, and it was this bully who stuck to several times and was thrown to the blackboard, And this incident is very unfortunate, and it is very prone to instilling a sense of humanity and brotherhood.

The previous study, in the journal Dewi Qurroti Ainina, 2022 examined the values of religious moderation in the material in PAI teaching subjects, the result was that there were five values of religious moderation in PAI textbooks, namely eglider, justice, tolerance, non-violence and moderation in worship.¹ Then in the research of Nuraslamiyah et al, 2023 examined the values of religious moderation in the Qur'an Hadith textbook. The result is that the Qur'an Hadith will not make Muslims make excessive, extreme violence, then in Darmayanti and Maudin's research, 2021 which examines the importance of understanding and implementing religious moderation among millennials, he found the results The application of religious moderation to the millennial young generation must be borne together and made a task that must be carried out because with a healthy young generation who are free from understanding radical and liberal then the fate of a nation will be saved.²

Then in a study by Hamdi Pranata's journal, Zulfani Sesmiarni, 2022, which examines the implementation of Islamic education based on religious moderation, the findings are forms of religious moderation and models of strengthening Islamic moderation in intracurricular and extracurricular curricula. However, further efforts need to be made to make Islamic religious subjects a tool to disseminate religious moderation, one of which is to develop religious moderation through teaching materials.³

Research in the journal Zulkipli Lessy et al, 2022 which examines the implementation of religious moderation in elementary schools, found that basic education must be colored by the principles of Islamic moderation. It starts with providing the values of faith, worship, and

¹ Dewi Qurroti Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 2 (2022): 477–87.

² Darma Darmayanti and Maudin Maudin, "PENTINGNYA PEMAHAMAN DAN IMPLEMENTASI MODERASI BERAGAMA DALAM KEHIDUPAN GENERASI MILENIAL," *SYATTAR* 2, no. 1 (November 30, 2021): 40–51.

³ Hamdi Pranata and Zulfani Sesmiarni, "Implementasi Pendidikan Islam Berbasis Moderasi Beragama Di Pondok Pesantren Islam Al Mukmin," *HIKMAH: Jurnal Pendidikan Islam* 11, no. 2 (2022): 250–63.

morals to students in an effort to instill religious values in them.⁴ Therefore, they will more easily accept and understand what religious moderation means, its values, and how to apply it. Then in a study in the journal Tri Pujiati, 2021 which examined the internalization of the value of religious moderation in the Arabic textbook Hayya Nata'allam Al-Lughah Arabiyah, he found the result that a discussion with the theme at-Tasamuh discussed the internalization of Islamic moderation values found in the textbook "Hayya Nata'allam Al-Lughah Arabiyah". In it, he stated that Islam is a religion that brings peace, love, and tolerance.

From the exposure of the results of the research above, more only reveal simply, namely only linking the values of religious moderation, no one has revealed and studied from various scientific points of view or multiciplinary. So the researcher intends to examine Religious Moderation in Class X Moral Akidah Teaching Material Madrasah Aliyah Level

METHOD

This research is classified as library research with a qualitative approach. Data collection methods are used through documentation methods, and data is analyzed through Content analysis (content analysis). That is by linking religious moderation indicators to class X Akidah Akhlak textbooks at the Madrasah Aliyah level published by the Ministry of Religious Affairs. In addition, the teaching material is also analyzed with a multidisciplinary approach, which is an approach that combines various points of view from various relevant fields of science to solve a problem.

RESULTS AND DISCUSSION

Understanding Religious Moderation

Religious moderation is taken from Latin, namely moderatio which means moderateness (neither excessive nor lacking) namely self-mastery in order to maintain an attitude not excessive and also not lacking.⁵ In English, the word moderation is often used to describe things like average, core, standard (or standard), or impartial.⁶ In general, moderation means finding a balance in beliefs, morals, and traits both when treating others as individuals and with government. In Arabic, religious moderation can be understood, which is known as the word wasath or wasathiyah or has the same meaning as the equivalent of the words tawassuth (middle), I'tidal (fair), Tawazun (balanced).⁷ So it can be understood that the word wasath here has a fair meaning, which is to choose a middle ground position among various extreme choices. So the opposite of moderation is exaggeration in determining attitudes or known as Arabic tatharruf which contains the meaning of extremism, which is beyond the limits of moderation in understanding or interpreting or in religious or radical practices.⁸

So it can be understood that religious moderation is a way of view, attitude and behavior to take a middle ground position in religion, and always put a fair position in religion and not extreme in religion. This religious moderation must have limits, measures or indicators of whether a person's point of view, attitude or behavior is still classified as moderate or extreme.

⁴ Zulkipli Lessy et al., "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 3, no. 02 (2022): 137–48.

⁵ Doli Alberto Sagala, "Principles And Characters Of Religious Moderation In Christian Religious Education," *Journal Didaskalia* 3, no. 2 (2020): 31–37.

⁶ Ken Parsons, *Human Thermal Environments: The Effects of Hot, Moderate, and Cold Environments on Human Health, Comfort and Performance* (CRC press, 2007).

⁷ I. Komang Widyana, I. Made Darsana, and I. Gede Arya Juni Arta, "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia," in *Annual Civic Education Conference (ACEC 2021)* (Atlantis Press, 2022), 166–69.

⁸ Arifinsyah Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSLA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 91–108.

So to determine the measure or indicator must be built the concept of religious moderation, which must be internalized to reliable sources, such as texts in religious teachings, state constitutions, local wisdom culture and religious consensus and agreement; Indonesian; Moderation, religious moderation of the Republic of Indonesia. To build religious moderation, it must ensure that it is in accordance with the concept of every existing religious teaching, then in accordance with the country's constitution as well as not violating the culture of local wisdom and mutual agreement.

At-Tawassuth (Moderation)

The term At-tawassuth is taken from the word wassatho or the meaning of the one in the middle, so it can be understood that at-tawassuth is Islamic values that are built on the basis of a straight and middle religious mindset and practice and not excessive.⁹ So At-tawassuth becomes a central role in building this religious moderation, especially in the concept of religious moderation values, so when this at-tawassuth is not seated in this religious moderation, then automatically this religious moderation will occur stagnation or not achieve its goals. At-tawassuth has a reference source, namely in Suroh Al-Baqoroh verse 143,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And so We have made you (Muslims) "middle people" so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) may be a witness to your (deeds). So the term ummatan wassathan in the above verse shows that the ummah of Islam is a middle ummah, that is, a middle community that is just and elected, that is, a good moral character.

I'tidal (Perpendicular and prorsional)

The term I'tidal here is the same as fair, that is, honest and correct in attitude, while people who do not do justice are called persecutors.¹⁰ Islam is a religion that brings mercy, so every follower of his ummah is commanded to manifest affection and strengthen the ties of friendship, so Islam obliges to be fair in all matters whatsoever to every human being. So this I'tidal is also a central role in building this religious moderation, which is part of the value of religious moderation, so it must be proportionate and fair and responsib. This I'tidal also has a source of reference which is in Suroh Al-maidah verse 8,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَتَائُنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

It means: "O believers, be those who always establish (the truth) for the sake of Allah, bearing witness justly. And let not your hatred of a people lead you to be unjust. Be fair, because justice is closer to piety. And be fearful of Allah, verily Allah knows what you do.

So the meaning of fair in the verse is to straighten or sit straight, to amend or change, then just is to flee or avoid the wrong path to another true path, then just is also the same, commensurate or equal, then fair is also balancing or offsetting or comparable is also a balanced state.

⁹ Diyana Yasmin et al., "Strengthening and Challenges of Religious Moderation in Indonesia: Toward a Moderate Society," *Wasatbiyah: Jurnal Studi Moderasi Beragama Indonesia* 1, no. 1 (2023): 1–9.

¹⁰ Arifinsyah, Andy, and Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia."

Tasamuh (Tolerance)

The term *Tasamuh* is an attitude of realizing the differences both coming from the side of religion, ethnicity, race, groups from various other aspects of life. Or an attitude to give space to others to practice their religion, express their beliefs, express their opinions even though they differ from ours.¹¹ So tolerance refers to an open, airy, voluntary and gentle attitude in accepting differences, as well as thinking positively and respecting others who are different from parts of ourselves. So this *Tasammuh* will give birth to people who are moderate, respect diversity in all aspects of life and stand justly in the interests of every faction and group.¹²

This *Tasammuh* also has a central role in establishing religious moderation, and this *Tasammuh* has a reference source in Suroh al-Anam verse 108,

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And do not curse any god they worship but Allah, for they will later curse God beyond the limits without any basis of knowledge. Thus, We make every people think well of their work. Then to the Lord where they returned, and He would tell them what they had done.

In addition to some of the values above, there are several values that are considered important, namely, Deliberation here is interpreted by asking for opinions or advice, then deliberation is to issue an opinion and return some of it to another opinion to get an opinion that is mutually agreed, then *As-Shura* is a matter that is promulgated.¹³ *Al-islah* here is defined by deeds for the common good, namely maintaining good traditions and taking new traditions that are better. And this *Al-islah* also means to arrange something that is not straight to be straight by returning its essence to its true function, or this *Al-islah* also brings bad life to a better life.¹⁴ The term *Al-qudwah* here means an example or example, which is an action or attitude that provides an example or example to others so that it can be used as a model of life, or an attitude of initiative to pioneer a noble life in leading humans to prosperity.

Almuwathonah here is defined by an attitude of understanding to recognize and accept the existence of the state, so that this commitment will give birth to love for the homeland wherever and whenever, namely by prioritizing civic orientation and respecting that citizenship.¹⁵ *Al-la'unf* here is defined by the illegal use of force without regard to the rules or vigilantism to pass his will and opinion, the point here is by imposing the will so that it often violates the norms that have been agreed upon in society so that it leads to destruction and violence both against himself and against social order. Culture is the whole system, ideas made by humans in carrying out people's lives, Islam views that culture is the work of reason, mind, creation, work and human charities based on Islamic values.¹⁶

¹¹ Ika Salimatur Rosyidah, "IMPLEMENTATION OF THE VALUES OF TASAMUH AHLU-SUNNAH WALJAMAAH IN BUILDING RELIGIOUS PEACE," in *PROCEEDING INTERNATIONAL CONFERENCE ON ISLAM, LAW, AND SOCIETY*, vol. 2, 2023.

¹² Amrin Supriyanto, "Religion Moderation on Academic Community Islamic Higher Education in Indonesian," *Jurnal Mantik* 6, no. 2 (2022): 1859–68.

¹³ James Boettcher, "Deliberative Democracy, Diversity, and Restraint," *Res Publica* 26, no. 2 (2020): 215–35.

¹⁴ Nurfaika Ishak, Romalina Ranaivo, and Mikea Manitra, "Constitutional Religious Tolerance in Realizing the Protection of Human Rights in Indonesia," *Journal of Human Rights, Culture and Legal System* 2, no. 1 (2022).

¹⁵ Dodo Widarda, "The Relationship Between Religion and the State for the Sovereignty of the NKRI Study of Suryalaya TQN Murshid Thought in the Tanbih Text," *Jurnal Studi Sosial Dan Politik* 4, no. 2 (2020): 135–46.

¹⁶ Abbas Yazdani, "The Culture of Peace and Religious Tolerance from an Islamic Perspective," *Veritas*, no. 47 (2020): 151–68.

Religious Moderation in Akidah Akhlak Madrasah Aliyah Level Teaching Material

Religious moderation in the teaching material of Akidah (theology) and Akhlak (morality) at the Madrasah Aliyah (senior high school level) is crucial in fostering a balanced and comprehensive understanding of Islamic principles among students. The integration of religious moderation in these subjects aims to promote tolerance, open-mindedness, and a nuanced perspective on religious matters. Here are some key aspects to consider in developing teaching materials for Akidah and Akhlak at the Madrasah Aliyah level. Provide students with an understanding that within the Islamic tradition, there may be diverse interpretations on certain theological issues. Emphasize the importance of respecting differences in opinions within the boundaries of mainstream Islamic beliefs.

Integrate teachings on Akhlak that emphasize ethical values such as honesty, integrity, compassion, and humility. Highlight the practical application of these values in daily life, both within the Muslim community and in interactions with people of other faiths. Teach the importance of respecting and appreciating religious and cultural diversity. Encourage students to embrace the concept of "wasatiyyah" (moderation) in their interactions with individuals from different backgrounds. Develop teaching materials that encourage students to think critically and analyze religious concepts in a thoughtful manner. This helps students form their own opinions based on a sound understanding of Islamic teachings. Introduce materials that foster interfaith understanding. Emphasize the shared values among different faith traditions and encourage students to engage in constructive dialogue with individuals from diverse religious backgrounds.

Provide practical examples and case studies where students can apply the principles of Akhlak in various situations, fostering a connection between theoretical knowledge and real-life situations. Integrate teachings on social justice within the framework of Akidah and Akhlak. Discuss issues such as poverty, inequality, and oppression, and emphasize the role of individuals in promoting justice and equity. Ensure that teaching materials use inclusive language and narratives that resonate with a diverse student body. Represent various cultural and regional perspectives within the Islamic world. Discuss contemporary issues and challenges faced by Muslims globally, such as extremism, Islamophobia, and ethical dilemmas. Equip students with the knowledge and skills to navigate these challenges responsibly. By incorporating these elements into the teaching materials for Akidah and Akhlak at the Madrasah Aliyah level, educators can contribute to the development of students who are not only well-versed in Islamic theology but also possess a balanced and moderate worldview that fosters harmony and coexistence in diverse societies.

Understanding Reprehensible Morals

These despicable qualities are taught to grade X Madrasah Aliyah level students, so that students know that these qualities are very damaging to relationships between others, both friends and other family relationships in the midst of community life, then this despicable character is very damaging to the values of Tasamuh (tolerance) in religious moderation. Like Hubb al-dunya (excessive love of the world) Hasad (spiteful or hateful) Ujub (boastful attitude) Arrogant (takabbur/belittling humans) Riya' (reveal).¹⁷

Continuing the discussion, teaching despicable qualities to grade X Madrasah Aliyah level students serves a vital purpose in raising awareness about the detrimental impact of such behaviors on interpersonal relationships. The objective is to instill in students a profound

¹⁷ Ahmad Rajafi, Ressi Susanti, and Ahmad Elmawan M. Alhanif, "Humanist Fiqh Developed by KH. Ahmad Rifa'i Arief Banten, Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 27–37.

understanding of the destructive nature of these qualities and their adverse effects on various social dynamics, including friendships and family relationships within the community. This pedagogical approach plays a crucial role in reinforcing the values of Tasamuh (tolerance) as an integral component of religious moderation.

Emphasize the consequences of despicable qualities on relationships. Discuss how behaviors like intolerance, arrogance, or aggression can lead to conflict, breakdown of trust, and overall discord within the community. Empathy-building exercises to help students understand the perspectives and feelings of others. This cultivates a sense of compassion and discourages behaviors that can harm relationships. Illustrate how Tasamuh, or tolerance, acts as a counterforce to despicable qualities. Teach students that a tolerant attitude promotes understanding, acceptance, and harmonious coexistence, contributing to a healthier community life. Utilize real-life examples or case studies to demonstrate instances where despicable qualities have negatively impacted communities. This practical approach helps students connect theoretical knowledge to concrete situations.

Engage students in community service projects that require teamwork and collaboration. This hands-on experience reinforces the importance of positive character traits and the role they play in fostering a sense of unity within diverse communities. Equip students with practical conflict resolution skills. By teaching effective communication, active listening, and negotiation, students are better prepared to address conflicts peacefully and avoid resorting to despicable behaviors. Present ethical dilemmas that require students to make decisions based on moral principles. Encourage discussions on the ethical implications of their choices, emphasizing the importance of making decisions that align with values of religious moderation. Discuss the role of family and peers in shaping character. Acknowledge that individuals may be influenced by their surroundings, but emphasize the importance of personal responsibility in choosing positive behaviors over despicable ones.

Foster a classroom environment where students feel safe expressing their thoughts and concerns. Open dialogue encourages students to reflect on their own actions and contributes to the development of a more empathetic and tolerant community. Encourage students to appreciate and celebrate diversity within the community. Activities that showcase different cultural practices, traditions, and perspectives help break down stereotypes and promote a more inclusive environment. Incorporate opportunities for self-reflection. Assign reflective essays or journals where students can contemplate their own character development, recognize areas for improvement, and set personal goals aligned with the principles of religious moderation.

In conclusion, the inclusion of teachings on despicable qualities serves as a preventive measure, arming students with the knowledge and understanding needed to resist engaging in behaviors that harm relationships and undermine the values of Tasamuh within the context of religious moderation. Through thoughtful education, students can emerge as individuals committed to building a more tolerant, compassionate, and harmonious society.

Live A Noble Life With Respect For Parents And Teachers

This material is taught to students to be embedded in students to always do good to parents and always glorify parents, then taught to students to be embedded in every personality to always respect their teachers because they have given them a lot of knowledge.¹⁸ In this material taught the values of Tasamuh (tolerance) in religious moderation, namely to respect parents and teachers, also in this material taught the values of I'tidal (Fair) in religious moderation, namely so that students become honest and correct people in behaving to parents and teachers so that affection is realized and builds friendship relationships.

¹⁸ Mindani Mindani, Hengki Satrisno, and Nova Asvio, "Pedagogic Competence of Teachers in Religious Moderation-Based Islamic Education for Disabled Students," 2022.

Then in this material there are also the values of As-shura (musyawarah) in religious moderation, namely parents and teachers are a place to ask for advice and guidance. Then in this material there are also the values of Al-qudwah (example) in religious moderation, namely parents and teachers will be good examples and examples in life. Then the values of I'tirof al-urf (culturally friendly) in religious moderation, namely respecting parents and teachers are part of Indonesia's noble cultural values.

The Exemplary Story of Prophet Luth

In the exemplary story of the prophet Luth, there are values of Al-qudwah (exemplary example) in religious moderation, namely that the prophet Luth was a patient leader in facing his people who exceeded boundaries and the prophet Luth was always patient in guiding his people. Then in the story of the prophet Luth there are also the values of Al-muwathonah (love of the motherland) in religious moderation, namely the prophet Luth did not leave his people even though many deviated but guided him with patience.¹⁹

Then in the story of the prophet Luth there are the values of Al-islah (improvement) in religious moderation, which must be our concern for our students in particular and the younger generation in general, namely by applying the rules and norms of eradicating Homosexuality that are rampant today, with the value of religious moderation, namely Al-islah (improvement), which is to give birth to a new, better tradition and also regulate something that is not straight to be straight by returning to the essence and function the truth. Then the value of As-Shura (musawarah) is to make a system or rules in order to foster and minimize homosexual acts that occur today, because homosexuality is not justified in any religion.

The Values of Religious Moderation In Asmaul Husna

Religious moderation in the concept of Asmaul Husna refers to a balanced and simple approach in carrying out the teachings of Islam. Asmaul Husna, which is a series of beautiful and perfect names of Allah, provides guidelines for Muslims to understand the attributes of Allah and apply them in daily life in full balance. Here are some aspects of religious moderation that can be reflected through the concept of Asmaul Husna. Religious moderation through Asmaul Husna includes an attitude of compassion and concern for others. Al-Wadud taught Muslims to practice compassion, tolerance, and mutual respect in establishing interreligious relations. The concept of justice contained in Asmaul Husna, like Al-Hakam, shows the need to apply justice in religion. Religious moderation means not only understanding and practicing religious teachings correctly but also being fair to others regardless of differences in beliefs. Religious moderation also includes gentleness and patience. Al-Halim taught the importance of practicing worship and practicing religion with patience and avoiding extreme acts or fanaticism.

Religious moderation includes understanding that God is the Most Fulfilling of prayers. Therefore, Muslims are invited to carry out worship with full confidence and hope, while still being realistic and moderate in pursuing the desires of life. The understanding of religious moderation also includes humility in achieving sustenance. Al-Muqit teaches Muslims to live simply, appreciate the sustenance given by Allah, and not get caught up in excessive materialism. Religious moderation is also reflected in the concept of As-Salam which teaches the importance of creating peace and harmony in interreligious relations. Mutual respect and working together to achieve the common good are values that are upheld. Through the understanding and application of Asmaul Husna, Muslims are expected to practice religion moderately, balanced, and make a positive contribution in building a society side by side with peace and harmony.

¹⁹ Muh Rizki Zailani, "The State as an Instrument of Religious Tolerance (Analysis of the Aphorism of Hubbul Wathon Minal Iman)," in *International Conference on Cultures & Languages (ICCL)*, vol. 1, 2022, 408–21.

CONCLUSION

Based on the analysis of the study and discussion, researchers can draw conclusions based on the formulation of the research problem, that: 1. The 2019 KMA Akidah Akhlak textbook for Madrasah Aliyah Class X published by the Ministry of Religious Affairs has 11 subject materials which include: despicable nature, knowing the attributes of Allah, repentance, respecting teachers and parents, the exemplary story of the prophet Luth, asmaul husna, wasathiyah Islam, Subduing the lust of shahwat applies an attitude of wisdom, away from reprehensible nature and caring attitude. There are several sections in each chapter of discussion, including: pearls of wisdom, perception, material deepening, student activities, attitude scales, summaries, final chapter assessments, case studies and exemplary stories. The content of religious moderation values contained in the Bina Akidah Akhlak KMA 2019 textbook for Madrasah Aliyah Class X is in accordance with the four basic values of religious moderation that must be instilled in the world of education, namely 'Tasamuh, 'Adalah, 'Tawazun and equality.

BIBLIOGRAPHY

- Ainina, Dewi Qurroti. "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 2 (2022): 477–87.
- Arifinsyah, Arifinsyah, Safria Andy, and Agusman Damanik. "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Usbuluddin* 21, no. 1 (2020): 91–108.
- Boettcher, James. "Deliberative Democracy, Diversity, and Restraint." *Res Publica* 26, no. 2 (2020): 215–35.
- Darmayanti, Darma, and Maudin Maudin. "PENTINGNYA PEMAHAMAN DAN IMPLEMENTASI MODERASI BERAGAMA DALAM KEHIDUPAN GENERASI MILENIAL." *SYATTAR* 2, no. 1 (November 30, 2021): 40–51.
- Ishak, Nurfaika, Romalina Ranaivo, and Mikea Manitra. "Constitutional Religious Tolerance in Realizing the Protection of Human Rights in Indonesia." *Journal of Human Rights, Culture and Legal System* 2, no. 1 (2022).
- Lessy, Zulkipli, Anisa Widiawati, Daffa Alif Umar Himawan, Fikri Alfiyaturrahmah, and Khairiah Salsabila. "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar." *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 3, no. 02 (2022): 137–48.
- Mindani, Mindani, Hengki Satrioso, and Nova Asvio. "Pedagogic Competence of Teachers in Religious Moderation-Based Islamic Education for Disabled Students," 2022.
- Parsons, Ken. *Human Thermal Environments: The Effects of Hot, Moderate, and Cold Environments on Human Health, Comfort and Performance*. CRC press, 2007.
- Pranata, Hamdi, and Zulfani Sesmiarni. "Implementasi Pendidikan Islam Berbasis Moderasi Beragama Di Pondok Pesantren Islam Al Mukmin." *HIKMAH: Jurnal Pendidikan Islam* 11, no. 2 (2022): 250–63.
- Rajafi, Ahmad, Ressi Susanti, and Ahmad Elmawan M. Alhanif. "Humanist Fiqh Developed by KH. Ahmad Rifa'i Arief Banten, Indonesia." *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 27–37.
- Rosyidah, Ika Salimatur. "IMPLEMENTATION OF THE VALUES OF TASAMUH AHLU-SUNNAH WALJAMAAH IN BUILDING RELIGIOUS PEACE." In *PROCEEDING INTERNATIONAL CONFERENCE ON ISLAM, LAW, AND SOCIETY*, Vol. 2, 2023.

- Sagala, Doli Alberto. "Principles And Characters Of Religious Moderation In Christian Religious Education." *Journal Didaskalia* 3, no. 2 (2020): 31–37.
- Supriyanto, Amrin. "Religion Moderation on Academic Community Islamic Higher Education in Indonesian." *Jurnal Mantik* 6, no. 2 (2022): 1859–68.
- Widarda, Dodo. "The Relationship Between Religion and the State for the Sovereignty of the NKRI Study of Suryalaya TQN Murshid Thought in the Tanbih Text." *Jurnal Studi Sosial Dan Politik* 4, no. 2 (2020): 135–46.
- Widyana, I. Komang, I. Made Darsana, and I. Gede Arya Juni Arta. "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia." In *Annual Civic Education Conference (ACEC 2021)*, 166–69. Atlantis Press, 2022.
- Yasmin, Diyana, Ifitah Aura Fajriani, Saskia Chandra, and Anindita Putri. "Strengthening and Challenges of Religious Moderation in Indonesia: Toward a Moderate Society." *Wasathiyah: Jurnal Studi Moderasi Beragama Indonesia* 1, no. 1 (2023): 1–9.
- Yazdani, Abbas. "The Culture of Peace and Religious Tolerance from an Islamic Perspective." *Veritas*, no. 47 (2020): 151–68.
- Zailani, Muh Rizki. "The State as an Instrument of Religious Tolerance (Analysis of the Aphorism of Hubbul Wathon Minal Iman)." In *International Conference on Cultures & Languages (ICCL)*, 1:408–21, 2022.