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**Religious Moderation Values in Madrasah Digital Books
(Analysis of fiqh book class VIII madrasah tsanawiyah)**

Samsul Bahraen

Universitas Islam Negeri Mataram, Nusa Tenggara Barat
samsulbahraen03@gmail.com

Abstract: The development of religious moderation through formal education in madrasas is expected to be part of a culture (school culture). For the purpose of building a culture, madrasas can implement several activities that shape the character of religious moderation. Religious moderation has become a major issue in recent years, not only included in the discussion in the political space but also in the realm of academic/educational discussions. This article aims to describe the values of religious moderation in the Digital Book of Madrasah Tsanawiyah Fiqh Subject Class VIII Curriculum 2013. This research method uses a non-interactive qualitative approach with the type of library research (Library research). Data collection is done by analyzing documents, and for data analysis techniques using Content Analysis. The results of the study show that: There are values of religious moderation in the books of class VIII fiqh students. Moderation values include the value of Al-Ishlah (Wisdom Value), Muwathanah (Love the Motherland), I'tidal/proportionate attitude, Tasamuh (Tolerance), Qudwah (Exemplary Value), and Tahadhur (Civilized Value).

Keywords: The value of religious moderation, Madrasah Digital Book

INTRODUCTION

Indonesia is a country with an archipelago that causes ethnic, tribal, cultural, linguistic, and six religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism. Apart from the religions embraced by the people, there are hundreds or even thousands of tribes, regional languages and scripts, as well as local beliefs. The diversity of a nation will enrich the nation's cultural treasures, be it material culture or cultural heritage, but if not cared for properly, diversity can cause conflict in society. "It's not an easy thing to unite differences, because it's not uncommon for differences to lead to division and even conflict"¹

The danger of religious radicalism is our common problem, many radical strategies are used so that extremist ideology gains many followers, one of which is through the use of social media for the purpose of propaganda and recruiting new members. This can make the stability and peace of a country can be threatened. "The largest consumption of gadgets is young people, they are the main target because they account for more than half of the total population in

¹ Nasaruddin Umar, *Islam Nusantara Long Path of Moderation in Indonesia*, (Jakarta: PT Gramedia, 2019), 15.

Indonesia. The infiltration of values of violence, hatred and hostility based on religious arguments will be easy for the younger generation to follow, especially those who are at the age of searching for identity.²

The PPIM Survey on the Religious Attitudes of Students and Students conducted October 1–15 2017 showed that they had quite high intolerant and radical opinions. The results showed that most of them had opinions that were included in the intolerant and radical categories of 58.5%. While those who have a moderate attitude of 20.1%. The rest chose a neutral attitude.³

In the midst of the social status of people with various backgrounds, Islamic education is faced with the emergence of sentimental religious understanding which is triggered by different perspectives in understanding religion. At certain times, "the nuances of religious understanding will lead to widespread horizontal conflict when religious institutions are unable to bridge the differences in religious understanding, especially in some groups of people who tend to lack understanding of the reality of differences and have narrow insights into religious understanding"⁴

Many people blame other people because there are differences in understanding, even though differences do not necessarily make them contrary to religion, and could be justified. Doesn't Islam justify differences and diversity. Allah SWT says;

﴿لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَرَأَىٰ يَازِيدُونَ مَخْتَلِفِينَ﴾^٥

118. If your Lord had willed, He would have made mankind one nation, but they always differ in opinion,⁵

The main reason for connecting Islamic education with moderation is related to strengthening the understanding of moderation in understanding religion in Islamic educational institutions. The reasons for strengthening religious understanding have an inseparable relationship with efforts to overcome the emergence of conservative religious thought, which is still reluctant to accept the reality of diversity and differences. Allah SWT says:

﴿وَجَعَلْنَاكُمْ أُمَّةً وَسِيَّةً لِّئَلَّكُمْ تَتَّقُونَ﴾^٦

143. and thus (also) We have made you (Muslims), a just and chosen nation[95] so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions).

Then the obligation for educators to teach moderation material in religious education institutions, then at the end of July 2019 the Ministry of Religion of the Republic of Indonesia issued a new Curriculum through KMA 183 of 2019 concerning Curriculum for Islamic Religious Education and Arabic Language in Madrasah.⁶ Along with the issuance of KMA 183 of 2019 the Ministry of Religion also issued "KMA 184 of 2019 concerning Guidelines for Implementing Curriculum in Madrasah, which was issued to encourage and provide rules on how to innovate in the implementation of the madrasa curriculum and provide a legal umbrella in the development of madrasa distinctiveness, development of character strengthening, education anti-corruption and the most important thing in this discussion is regarding the development of religious moderation in madrasahs.⁷

² N. Muthohirin, "Islamic radicalism and its movements in social media," Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies, vol. 11, no. 2, 2015, pp. 240–259,

³ PPIM Uin Jakarta, Gen Z: Confusion over Religious Identity, (Jakarta: 2018), 9.

⁴ Directorate of KSKK Madrasah Directorate General of Islamic Education, Decree of the Minister of Religion Number 183 of 2019 (Ministry of Religion of the Republic of Indonesia, 2019), 5.

⁵ Ministry of Religion of the Republic of Indonesia., Al-Qur'anul Karim and its translation, 581.

⁶ Decree of the Minister of Religion Number 183 of 2019 concerning Islamic Religious Education Curriculum and Arabic Language in Madrasahs.

⁷ KMA 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs.

METHOD

Judging from the title of the research, the type of research used in this study is "Library research". The approach used is a non-interactive qualitative research approach to Content Analysis Type. From the type of content analysis, take the category of Concept Analysis (analytical concept). Strategi analisis yang digunakan peneliti adalah analisis kualitatif. Strategi ini dimaksudkan bahwa analisis bertolak dari data-data dan bermuara pada kesimpulan-kesimpulan umum. Adapun teknik analisis datanya menggunakan teknik analisis isi (*content analysis*) yaitu penelitian yang dilakukan terhadap informasi kemudian didokumentasikan dalam rekaman, baik dalam gambar, suara maupun tulisan.

In the context of the madrasah digital book with this research, a concept analysis was carried out on the concept of religious moderation values in the Tsanawiyah madrasah digital book on the subject of Fiqh class VIII. West Banteng Field No. 3-4 Floor 6/Jakarta 10110. ISBN : 978-623-6687-31-4. As with the concept analysis approach in non-interactive qualitative research, the steps of this research can be described as follows: First, determine the concept to be studied, in this case the researcher determines to analyze the values of religious moderation in madrasah digital books. Second, exploring and identifying how the values of moderation in religion form in digital madrasah books as the main source of research data. Third, explaining the understanding of the concept of Urgency of religious moderation values in madrasah digital books. Fourth, critically analyze the actual use and meaning of the concept under study.⁸

RESEARCH RESULT

The results of the analysis from the researchers carried out on the digital book of madrasah tsanawiyah for class VIII fiqh subjects published by the Directorate of KSKK Madrasah Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia Jl. West Banteng Field No. 3-4 Floor 6/Jakarta 10110. ISBN : 978-623-6687-31-4, indicating that there are values of religious moderation including the values of Al-Ishlah (Wise Value), Muwathanah (Love of the Motherland), I'tidal/ being proportional, Tasamuh (Tolerance), Qudwah (Exemplary Values), and Tahadhur (Civilized Values).

The discussion material in each chapter in the digital book of Madrasah Tsanawiyah fiqh subjects for class VIII needs to be understood on an ongoing basis so that the value of religious moderation can always be embedded in students and it is hoped that educators will change contextual content to verbal. There needs to be clear instructions by the teacher to teach and guide students in working on each section in each chapter in the digital madrasah tsanawiyah book for class VIII fiqh subjects, so that it does not only focus on the discussion material. but can encourage students to have a moderate attitude. There needs to be help from the teacher to teach it so that the concept of moderation values presented can successfully foster a moderate attitude.

DISCUSSION

Content of religious moderation values

The values of religious moderation contained in the madrasah tsanawiyah digital book for class VIII MTs fiqh subjects concern the value of Ishlah/improvement, the value of Tahadhur/civilized, Muwathanah (Love of the Motherland), I'tidal/being proportional, Qudwah/pioneering, Tasamuh/tolerance . The following is data on the concept of moderation values that the author found in the digital book of the madrasah tsanawiyah for class VIII fiqh subjects:

1. Ishlah value (good value)

In Chapter 1 there is a sentence fragment that reads "Proof of our gratitude to Allah SWT. is to use the favor for good. By kneeling, we mean submission and surrender while realizing how small and helpless we are before Allah SWT. Thus it is really inappropriate for

⁸ Zed, Mestika. Library Research Methods, (Jakarta: Indonesian Torch Foundation 2004): 10

us to be arrogant and arrogant towards others.⁹ The sentence using the favor is for good, in accordance with the basic principle of religious moderation, namely kindness. In Surah Al-Baqarah verse 143, *ummatan wasathan* in this verse literally means a just and chosen people. that is, the people who have the best morals, the most important charity. So that Allah SWT has bestowed knowledge, gentleness of character, justice, and kindness. Religious moderation has principles that give birth to and produce good for the benefit, so as not to cause divisions among human beings.¹⁰ Word of Allah SWT:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ
 أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝

you are the best people who were born for humans, command those who are good, and prevent what is evil, and believe in Allah. (QS: Ali-imron [3]: 110)¹¹

Moderate understanding in Islam teaches that implementing the essence of Islamic sharia as commanded by Allah SWT and exemplified by the Prophet and his companions, they should not see and understand the texts and Islamic laws partially and separately.¹² Ibn Kathir said, "The meaning of *wasath* here is the best. As if mentioned for the people of Quraysh; he is *awasath'Arab*, so what is meant is the advantages in terms of lineage and place of residence, namely the best ". Imam Ath-Tabari ensures the good of the people (*ummat wasathan*). From what has been described, it is clear to us that *Al-Khairiyah* is one of the words that interprets the meaning of *al-wasathiyah*.¹³

Furthermore, still in chapter 1 there is a fragment of the sentence "One of God's beautiful animals is a butterfly. Let's learn from the butterfly, an animal that is fun and beautiful to the eye, also beneficial for marriage between plants, whereas previously it was a caterpillar that damaged leaves and was a plant pest. But after fasting for a while in its cocoon, the caterpillar turns into a beautiful butterfly and is liked by many people."¹⁴

Al-Ishlah is agreeing with changes for the better, prioritizing common interests, and being willing to reconcile disputes for the common good. Thus *al-ishlah* means in tune with *tawassuth* (middle) in the context of still emphasizing on maintaining the good old and taking better innovations/renewals. Ibnu Miskawih stated that human goodness lies in "thinking". According to him happiness will only occur if perfect behavior is born that is unique to its own nature, and that humans will be happy. If it arises from him all proper conduct is based on thought. Therefore human happiness is stratified by the type of thought and what it thinks about.¹⁵

2. The value of *Tahadhur*/civilized,

It is found on the Strengthening moderate character page "By implementing prostrations for *sahwi*, gratitude and recitations when there are certain reasons, it will foster the behavior of *tawadhu*, empathy, not feeling superior to others, gratitude, *qanaah* and so on."¹⁶ The sentence "cultivating humble behavior, empathy, not feeling superior to others, gratitude, *qanaah*" is a strengthening of moderate character which is included in the concept of moderation values,

⁹ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 5.

¹⁰ Ali Muammad Ash-Shallabi, *Wasathiyah In the Qur'an Islamic Values of Moderation in Faith, Sharia, and Morals*, (Jakarta: Pustaka Al-Kautsar, print. 1, 2020), 79.

¹¹ Ministry of Religion of the Republic of Indonesia., *Al-Qur'an and its translation*, page 110.

¹² Article, Khairan Muhammad Arif. *Islamic Moderation (Wasathiyah) Perspective*, *Al-Qur'an, Sunnah and the views of Ulama and Fuqaha*, Faculty of Islamic Religion, As-Syafiiyah Islamic University, Indonesia, (2020), 12.

¹³ Ali Muammad Ash-Shallabi, *Wasathiyah In the Qur'an Islamic Values of Moderation in Faith, Shari'a, and Morals*, 80.

¹⁴ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 50.

¹⁵ Ibn Miskawih. *Towards moral perfection*. (Bandung: Mizan, 1999), 27.

¹⁶ It is found on the Strengthening moderate character page "By implementing prostrations for *sahwi*, gratitude and recitations when there are certain reasons, it will foster the behavior of *tawadhu*, empathy, not feeling superior to others, gratitude, *qanaah* and so on

namely the value of tahadur/civilized. Indeed, being moderate is the main character of a Muslim. The moderate Muslim character is the integration of Islamic moderation traits that reside in a Muslim to become a distinctive character and personality. The characteristic in question is the characteristic of ahlussunnah wal jama'ah as set forth in QS. Al Baqarah: 143. Ummatan wasatan are people who have a special position because they are able to implement fair character and witness deviant acts while consistently following the truth.¹⁷

3. Value of Muwathanah (Love of the Motherland)

Still in Chapter 1. At the end of the lesson there is an inspirational religious song. "Alhamdulillah, thank God, thank you, O Allah, you made us brothers, beautiful together, all differences will disappear".¹⁸ In the context of love for the motherland, Islam and the state are related to religious moderation, rejecting notions that assume that religion only regulates human relations with God and has nothing to do with the constitutional system. The moderate paradigm actually holds that in Islam there is no absolute constitutional system but there is a set of ethical values for the life of the state.

4. I'tidal/perpendicular value, be proportional.

Next in Chapter II there is a fragment of the sentence "Those who are gifted with more wealth must be good at being grateful by sharing with those in need, because in the wealth we have there are other people's rights. By paying zakat, our brothers and sisters who are lacking will be helped and friendly relations will be well established."¹⁹ Islam as a carrier of mercy instructs its adherents to manifest affection and strengthen ties of friendship. Therefore, Islam requires its people to carry out the obligation to act fairly in the context of doing any business to every human being.

5. Qudwah Value (Exemplary)

Still in Chapter II there is the story of Sa'labah teaching us to tithe. "Sa'labah is a very poor person. During congregational prayers he always came home early and in a hurry. He only had one outfit, and he had to take turns wearing it with his wife. Until one day when Sa'labah faced Rasulullah SAW. "O Apostle, give me a way to get rich," he said in front of the Prophet. The Prophet replied. "Sa'labah, accept it with trust in the sustenance that exists. Enjoy it with gratitude, surely Allah will reward you," said the Prophet.²⁰ Exemplary character that characterizes the values of religious moderation, if linked to the social context, then gives the meaning that a person or group of Muslims can be said to be moderate if they are able to become pioneers over other people in carrying out the values of justice and humanity.

Next is still an inspirational story: The Story of Imam Syafi'i's Father Looking for Halal Rizki. "A young man named Idris was walking along the river. Suddenly he saw a pomegranate washed away by the water. He took the fruit and without thinking directly ate it. When Idris had finished half of the pomegranate, it occurred to him, was what he was eating halal? The pomegranate he ate was not his. Idris stop eating."²¹ From the explanation above, it can be understood that a person's commitment to moderation can be seen by the extent to which a person is able to become a qudwah (example or pioneer) in creating a life of peace, tolerance, respect for others, oriented towards the values of justice. In other words, qudwah in the nine values of religious moderation has the characteristics of being able to be an example/exemplar, starting good steps from oneself and being a pioneer in goodness such as preserving nature and the environment for the common good in the life of the nation and state.

6. Tolerance value

The beauty of sharing with alms, grants and gifts. "One day, he slaughtered a goat and ordered his wife Aisyah to distribute the meat. After a while, the Apostle asked about the meat.

¹⁷ Suharto, Toto. The Idea of Muhammadiyah and NU Education as Portraits of Moderate Islamic Education in Indonesia, in ISLAMICA: Journal of Islamic Studies. Volume 9, Number 1, September, 2014.

¹⁸ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 22.

¹⁹ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 28.

²⁰ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 43.

²¹ Zainul Ma'arif. Jurisprudence Class VIII Madrasah Tsanawiyah, 166.

His wife replied that everything had been distributed except for the little that she had left for Rasulullah SAW. The Messenger of Allah replied, "What has been distributed is what is actually ours while what is left over is not ours." Hopefully with this reflection students will be able to give alms, care and be willing to share with others".²² This religious moderation contains wisdom that can reduce and avoid wrong and evil, and can bring good and benefit to the people. And avoid damage. With this religious moderation teaches children to look after and respect each other, so as to instill an attitude of compassion, this is what can maintain the unity of the Unitary State of the Republic of Indonesia.²³

Conclusion

The following is data on the concept of moderation values that the author found in the digital book of madrasah tsanawiyah for class VIII fiqh subjects including the values of Al-Ishlah (Wise Value), Muwathanah (Love of the Motherland), I'tidal/being proportional, Tasamuh (Tolerance), Qudwah (Exemplary Value), and Tahadhur (Civilized Value). The systematic mapping of KI and KD is guided by the Decree of the Minister of Religion (KMA) Number 183 of 2019 concerning the Curriculum of Islamic Religious Education and Arabic in Madrasas.

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²² Zainul Ma'arif. *Jurisprudence Class VIII Madrasah Tsanawiyah*, 98.

²³ Z. A. Ni'mah, "The Urgency of Madrasas in Building Moderation Character, 67

PPIM Uin Jakarta, Gen Z: Confusion over Religious Identity, Jakarta: 2018.

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