



## The Planting of Religious Moderation Values in Learning Islamic Religious Education at MTs. Negeri Merauke

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### ABSTRACT

In 2019 the Indonesian Ministry of Religion issued KMA Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs with the hope that Madrasah Education Institutions can add material on the values of religious moderation to school subject matter so that students can receive this material earlier. In 2021 the Government through the Ministry of Religion of the Republic of Indonesia issued a Strengthening Religious Moderation (SRM) program to increase the socialization of the implementation of religious moderation values consisting of Tolerance, National Commitment, Non-Violence and Accommodation not only in religious institutions but can also enter into educational institutions such as pesantren, madrasah, and schools. This study aims to analyze how the values of religious moderation exist in MTs. Negeri Merauke. And how do Islamic Religious Education (PAI) Teachers instill the values of religious moderation through Islamic Religious Education lessons at MTs. Negeri Merauke. For this reason, this study used a qualitative descriptive approach and interviews with the target of the interviews being Madrasah MTs. Negeri Merauke students. PAI Teachers and Other Teachers, Head of Madrasah and residents around MTs. Negeri Merauke, including the Head of Kampung Harapan Makmur where MTs. Negeri Merauke is located. From the results of this study it is known that in MTs. Negeri Merauke has implemented the values of Religious Moderation well. The inculcation of religious moderation values consisting of Tolerance, National Commitment, Non-Violence and Accommodation to local culture is in accordance with the directions and instructions from the clerics or kiyai and religious leaders. From this research it is also known that Islamic Religious Education teachers instill religious moderation values in MTs. Negeri Merauke students by incorporating it in to additional material in the lessons of Aqidah Akhlak, Quran Hadith, Fiqh, SKI and Arabic. Students at MTs. Negeri Merauke as a whole can accept this material well because PAI teachers base explanations of religious moderation on the Holy Quran.

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### INTRODUCTION

Indonesia has more than 300 ethnic groups or tribes, to be precise there are 1,340 tribes in the country according to the 2010 BPS census. The Javanese themselves are the largest group in Indonesia with a number reaching 41% of the total population. While in Kalimantan and Papua have small populations of only hundreds of people. Each ethnic group has its own customs and traditions in their daily lives. In these customs are used to maintain brotherhood and national unity, some are also used to practice religious values and to commemorate national holidays. For the people of Fak-Fak City, for example, there is a philosophy of one stove three stones which is a symbol of the life of brotherhood and harmony of the people in the city to reflect a culture of tolerance. There is also a tradition of wayang kulit in East Java, Central Java and West Java which accommodates Islamic religious values in wayang art so that the message of Islam is more

acceptable in society. In addition, there is also a stone burning in Wamena which has adopted Islamic religious values in carrying out its ceremonies. There are also habits and customs in commemorating national holidays and many more.

In accommodating customs and customs, there needs to be a bond of brotherhood in order to create unity in the bonds of brotherhood. As the Messenger of Allah built brotherhood between the Muhajirin and Ansor. Ibn Sa'ad with the sanad of his shaykh, al-Waqidi Rahimahullah, said that when the Prophet sallallaahu 'alaihi wa sallam arrived in Medina, he sallallaahu 'alaihi wa sallam made brothers between some of the Muhajirin and others, and made brothers between the Ansar and the Muhajirin. Rasulullah sallallaahu 'alaihi wa sallam made them brothers in al-haq, so that they would help each other, inherit each other after (their brother) died. At the time of the declaration, their number was 90 people, consisting of 45 Ansar and 45 Muhajirin. There are also those who say 100, 50 people each. This is an example of the example of the Prophet sallallaahu 'alaihi wa sallam in dealing with and resolving problems.

In terms of belief; Islamic teachings mediate (washith) between the beliefs of polytheists who are subject to superstition and myth, and the beliefs of a group of people who deny everything that is metaphysical. In this case, Islamic teachings become a balancer, because in addition to humans believing in the unseen, they also invite human reason to prove their teachings rationally. This proves that Islamic teachings can mediate and are relevant to human nature.

In terms of worship, Islam requires its followers to perform worship in a very limited form and amount, for example, obligatory prayers five times a day, fasting for Ramadan one month a year, and hajj once in a lifetime; the rest of the teachings of Islam open up opportunities and chances for its people to produce various creativity and works and work to seek Allah's sustenance on earth.

Furthermore, in terms of morals, Islamic teachings are present to provide a balance of needs that must be met in the human body and soul. The physical element in the human body is given the opportunity to enjoy the pleasures and beauty bestowed by Allah for worldly enjoyment, while the spiritual element is encouraged to obey Allah's rules so that in enjoying the world one does not forget to prepare provisions for the afterlife.

Religious moderation education provides hope in overcoming various social upheavals that have occurred recently considering that religious moderation education contains educational values that always uphold values, beliefs, heterogeneity, plurality and diversity, whatever aspects in society. Strengthening Religious Moderation (PMB) is an agenda that continues to be carried out by the Ministry of Religion in 2021. Not only in religious institutions, PMB is also carried out in educational institutions such as Islamic boarding schools, madrasas, and schools. Specifically in public schools, the Director General of Islamic Education emphasized that PMB emphasizes three things, namely the values of Integrity, solidarity, and tolerance. This was conveyed by the Director General of Pendis, in the Coordination Meeting (Rakor) of the Directorate of Islamic Religious Education (PAI) Program which has a nationalistic perspective. so that respect for cultural and religious differences in society can be instilled in education in order to create an attitude in students to appreciate the cultural diversity of society".

Indicators for instilling religious moderation consist of (1) National commitment, namely acceptance of the principles of the nation as stated in the constitution: the 1945 Constitution and regulations thereunder. (2) Anti-violence, namely rejecting the actions of a person or certain group that uses violent methods, both physically and verbally, in carrying out the desired changes. (3) Tolerance is respecting differences and giving others space to believe, express their beliefs, and express their opinions. Respecting equality and being willing to cooperate. and (4) Acceptance of tradition, namely being friendly in accepting local traditions and cultures in religious behavior, as long as it does not conflict with the main teachings of religion.

The strategy and role of teachers are important factors in implementing inclusive and moderate diversity values (Islam rahmatan lil alamin) in schools. Teachers have an important role in religious moderation education because they are one of the targets of this educational strategy. Having inclusive and moderate diversity means that teachers have a harmonious, dialogical-persuasive, contextual, substantive and socially active understanding of diversity. If teachers have this paradigm, they will be able to teach and implement religious values in schools. Islamic Religious Education is considered to be able to accommodate cultural equality that can reduce vertical and horizontal conflicts in a heterogeneous society where demands for recognition of the extension and uniqueness of culture, groups, and ethnicities are very common. The result is the creation of a cultural system and an established social order in the life of society that will become a pillar of peace for a nation. Therefore, an Islamic Religious Education teacher is expected to be able to understand, implement and instill the values of religious moderation in his/her duties so that he/she can give birth to a civilization of tolerance, democracy, tolerance, justice, harmony and other humanitarian values. Thus, if we want to overcome all the problems of society, it is necessary to start from a systematic and methodological arrangement in education, as one component in learning. For this reason, the process of learning the values of religious moderation can be included in the learning process in schools and in classes that are more directed at efforts to appreciate differences among fellow human beings so that peace and tranquility of the order of community life are realized.

## METHODOLOGY

For this reason, this study uses a descriptive qualitative approach and interviews with interview targets being students of Madrasah MTs. Negeri Merauke, Islamic Religious Education Teachers and Other Teachers, Head of Madrasah and residents around MTs. Negeri Merauke including the Head of Harapan Makmur Village where MTs. Negeri Merauke is located.

Data analysis in this study, the researcher used descriptive analysis, the researcher attempted to re-describe the collected research data on the various moderation values at MTs. Negeri Merauke under the Ministry of Religion of Merauke Regency. Data analysis is the process of compiling data obtained systematically from the results of interviews, observation notes, and other findings, so that the data found is easy to understand, and can be published to others. The data analysis steps are carried out by grouping data, describing it into certain units, synthesizing, arranging it in a pattern, prioritizing important data and what will be analyzed, to make conclusions that are worthy of being published to others.

## RESULTS AND DISCUSSION

Discussion of data analysis obtained from field research results, in the form of empirical data from informant answers. Next, the data is used to answer the existing problem formulation. Thus, there will be two main problems that will be discussed related to the understanding of the values of religious moderation. The first is religious moderation in MTs. Negeri Merauke and the second is how Islamic Religious Education Teachers instill the values of religious moderation through Islamic Religious Education in MTs Negeri Merauke.

### Values of Religious Moderation in MTs. Negeri Merauke

The researcher knows that differences are the law of nature, diversity is the nature of the nation, Pancasila is a reflection of the original values of society, and the Indonesian nation is a religious community. As experts often refer to the concept of religious moderation in Q.S. Al-Baqarah :143,

*Translation: "That is how we have made you, the ummatan wasathan, namely a society that lives in harmony or a balanced society so that you become witnesses of human (deeds) and so that the Messenger (Muhammad Saw) becomes a witness of your (deeds). And we did not determine the Qibla that you used to lead there (Bait Al-Maqdis) to be your current Qibla (Kaaba in Mecca) but so that we know (in the real world) who follows the Messenger and whoever turns. And indeed (moving the Qibla) is very difficult, except for those who have been guided by Allah SWT; and Allah will not waste your faith. Indeed, Allah is Most Gracious and Most Merciful towards humans."*

In the MTs. Negeri Merauke environment, including the community and surrounding environment with different religious conditions but living in the same scope. In MTs. Negeri Merauke is still dominated by people who embrace Islam, but the dominant Islamic community still respects the teachings they hold as long as they do not violate existing norms.

Educators and education personnel understand that what is meant by religious moderation is an attitude of tolerance between fellow human beings, both those with different beliefs and those who have the same beliefs. They understand that the values of religious moderation include tolerance, national commitment, Having an anti-attitude towards all forms of violence and anarchism, and Having an open attitude towards local cultural wisdom.

In observations and research conducted by researchers, educators and education personnel at MTs. Negeri Merauke have participated in the Religious Moderation activity organized by the Ministry of Religion of the Republic of Indonesia. In 2022 MTs Employees. Merauke State that participated in this activity was 2 (Two) People, while in 2023 there were 4 (Four) People. After participating in the activity, it is hoped that the Employees can share and apply the knowledge in Merauke State Madrasah and its environment.

### The Role of Teachers in Instilling the Values of Religious Moderation at MTs. Negeri Merauke

Discussing the instillation of the values of religious moderation in MTs. Negeri Merauke, the study found that the role of Islamic Religious Education Teachers is very important. Considering that all students at MTs. Negeri Merauke are Muslim. The instillation of the values of Religious Moderation by Teachers to students also received support from the surrounding community, Non-Muslim Teachers, the Head of Madrasah and the Ministry of Religion where MTs, Negeri Merauke is located.

Because all students at MTs. Negeri Merauke are Muslim, Islamic Education Teachers use the contents of the Al-Quran as the basis with the following explanation:

Religious tolerance in Islam is taught according to QS. Al Kafirun/109: 1-6. National Commitment with an attitude of love and defense of the country in Islam is part of the faith." In accordance with QS Al Qoshash/28 : 85. The basis of the Indonesian State, Pancasila, is also in accordance with the Holy Koran: 1)

Pancasila "The First Principle of God Almighty" in accordance with QS Al-Ikhlâs/112: 1. 2) Pancasila second principle "Just and Civilized Humanity" in accordance with QS Al-Maidah/5: 13. 3) Pancasila's third principle "Indonesian Unity" in accordance with QS Al Imran/2 :103. 4) The fourth principle of Pancasila "The people are led by wisdom in representative deliberations" in accordance with QS Al Imran/2 :159. 5) Meanwhile, the fifth principle of Pancasila "Social Justice for All Indonesian People" is in accordance with QS An Nahl/16: 90.

While Having an anti-attitude towards all forms of violence and anarchism in the teachings of Islamic Religious Education is studied in QS Al-Imran/2: 159. While accommodating and Having an open attitude towards local cultural wisdom in Islamic teachings and local Islamic culture can be studied from the science of Fiqh. Respecting and appreciating local traditions and cultures in accordance with QS Al-Hujurat/49: 13.

### **Benefits of instilling the values of religious moderation for Students of MTs. Negeri Merauke**

Instilling the 4 (four) pillars of religious moderation values consisting of National Commitment, Tolerance, Anti-violence and respect for tradition with 5 (five) principles, namely human dignity, the welfare of the people, justice, balance, obedience to the constitution to students will automatically sharpen the students' nationalism and love for the country. Students are also expected to become individuals who reflect students who behave moderately in religion, and can transmit this well to other students in their school environment and in their residential environment.

Considering the importance of material on the Values of religious moderation To further foster the character of students in religion. Basically, Islamic Religious Education teachers complain because there is no special time to teach. They said that it is not enough just with an additional curriculum that is like a hidden curriculum or commonly called Hidden Curriculum, the material explained is very much. For that, there must be a special hour lesson that deals with religious moderation which includes theoretical material, especially about the theory, principles and values of religious moderation.

### **CONCLUSION**

This study concludes that MTs. Negeri Merauke has implemented the values of Religious Moderation well. The instillation of the values of religious moderation consisting of Tolerance, National Commitment, Anti-Violence and Accommodation to local culture is in accordance with the direction and instructions of the ulama or kiyai and religious figures. From this study it is also known that the role of teachers in instilling the values of religious moderation in students of MTs. Negeri Merauke is very important. They teach by including it in additional materials during class hours or outside class hours. Students at MTs. Negeri Merauke as a whole can receive the material well because the teachers base their explanation of religious moderation on the Holy Quran.

### **RECOMMENDATION**

For the government, religious moderation is a pillar of the nation. The state needs to be serious in maintaining and preserving it. Including it in learning materials is appropriate. However, it is not enough to just have a hidden curriculum, but more than that, it is necessary to include it in the main topics or subject matter at the MTs level. So that we can better measure its success and we can evaluate the results. This can be poured into the teacher learning administration (RPP) or other learning instruments.

For teachers and lecturers of secondary schools, junior high schools and other educational institutions, it is hoped that they can continue to expand their studies and understanding related to religious moderation and teach it to students so that the younger generation can understand the values of religious moderation, namely becoming a tolerant person, having a national commitment, being anti-violence for any reason and accommodating and loving local Indonesian culture. Enriching studies on religious moderation and continuing to assist the government in socializing the Strengthening of Religious Moderation to many people can practice the values of religious moderation in everyday life, and can spread the peaceful teachings of Islam so that it can reduce and ward off ideologies that are contrary to what Islam teaches.

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