

## The Role of The Madrasah Diniyah Teacher on Implementing The Values of Religious Moderation

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### ABSTRACT

*One of the objectives of holding Madrasah Diniyah (Madin) is to prepare students to be able to master Islamic religious knowledge. Islam with good and correct understanding and practice. Islam invites its people or followers to behave tawasuth, which means in the middle or balanced, not extreme and not inclusive. This attitude of tawasuth is part of religious moderation that must be instilled in students so that they have a moderate attitude in the life of the nation and state. For the Indonesian people, this basic attitude is very much needed as an investment for students to behave and act straight and always constructive and avoid all forms of tatharruf (extreme) approaches. The involvement of madrasah diniyah teachers in providing an understanding of the attitude of tawasuth for students needs to be cultivated and echoed. Islamic religious education material is emphasized on an understanding of compassion, mutual love, mutual respect, and mutual help in goodness. Because with this understanding, students can implement it in everyday life. This paper discusses the role of madrasah diniyah teachers in instilling religious moderation. This paper uses a library research method with a descriptive approach.*

Keywords : *Moderation, Islam and Early Madrasah Teachers*

### A. Introduction

The Indonesian nation is known as a large nation. A nation that has various identities or pluralities, due to various ethnicities, races, ethnicities, languages, cultures and religions. The diversity that exists in Indonesia is something that has existed (taken for granted) which historically has been an extraordinary gift from Allah SWT for the people of Indonesia. Religions and various sects thrive, so that understanding of inclusiveness and pluralism is so diverse it is important to maintain and care for diversity in a comfortable, orderly, peaceful situation and at the

same time avoid social conflicts with SARA nuances (ethnic, religious, racial and inter-group). Seeing Indonesia, whose people are very religious, harmony between people, especially between religious communities, is one of the most important things to be realized in the life of society, nation and state. people in a country are divided, hostile to each other which eventually leads to a prolonged dispute.

There have been many examples of other countries in the world that were devastated by conflicts over religious issues that could not be handled and resolved properly, such as the conflict in the Middle East between Israel and Palestine which is still ongoing, ISIS in Syria, a terrorist group acting in the name of Israel and Palestine. religion, Rohingya conflict in Myanmar which causes high intensity of violence. In September 2021 a video of a man protesting Muslims who were performing Friday prayers on public property in Guanganam, New Delhi, India, the video went viral on twitter. This then escalated into a protest In just 10 days, dozens of people carried placards and shouted slogans to protest against the Muslims who gather every Friday.<sup>1</sup> The latest in a number of Arab countries to strongly condemn statements by Indian politicians who are considered insulting to the Prophet Muhammad SAW in a debate on television is the spokesman for the Prime Minister of India named Nupur Sharma who is considered to have mocked the Qur'an and also insulted the Prophet Muhammad and his wife.<sup>2</sup>

Meanwhile in Indonesia the issue of religion has become a central issue that has led to several conflicts. Conflicts between religions occur because of differences in beliefs and egos that escalate. It is very sad, in fact in Indonesia religious disputes have been repeated for years. emerged

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<sup>1</sup> Merdeka .com, Dunia 17 Nopember 2021

<sup>2</sup> Palpres.Com, 9 Juni 2022, Internasional

from every region large and small, and what's worse, almost all of them started from trivial arguments. As happened in Poso, Central Sulawesi, in Aceh occurred in 2015, riots between Muslims and Christians had occurred demonstrations from the Islamic camp wanting the government to demolish the church. Christians in Aceh, victims fell, several people from both camps were injured. The conflict in Tanjungbalai, North Sumatra, several buildings where Buddhist worship was burned, the Sampang conflict, Madura in East Java occurred between followers of Ahlussunnah Wal Jamaah and Shia followers, the Papuan conflict occurred because of PGGJ demands demanding the demolition of the minaret of the Al Aqsa Sentani mosque on the grounds of blocking the view and building a church. beside him seemed squeezed.<sup>3</sup>

Likewise, opposing religion and then bringing it into the political realm will endanger the integrity of the state and nation. Such as attacks on religious figures in various regions and hoax issues on social media. Although it is not necessarily done in the name of religion, the perception that is formed is In the community, this incident is an attempt to clash religious people with one another. For this reason, it is necessary to avoid it during the General Election, Presidential Election or Pilkada by bringing up religious issues. How sad we see when campaigns use religious symbols and religious issues. although it is still not so dangerous to life in the community, this condition can certainly have the potential to increase the political temperature, create threats and conflicts that can tear Indonesia's diversity apart.

Islam as the largest religion in Indonesia certainly has rules that refer to the benefit of Muslims. At least, the rules have a correlation with the mission of religious moderation which is the foundation of the

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<sup>3</sup> <https://www.99.co/blog/indonesia/konflik-agama-indonesia,17> Maret 2022

Indonesian state. maintaining and attracting benefit as well as refusing and anticipating the emergence of various damages to the five main things that are the joints of life for a Muslim, namely guarding the soul (*hifzul Nafs*), guarding reason (*hifzul Aqli*), guarding religion (*hifzul Din*), guarding offspring ( *hifzul Nasli*) and guarding property (*hifzul Mal*).<sup>4</sup> From this principle, it can be illustrated that the right to live and protect one's life must be upheld.

Incidents of violence in the name of religion have been contrary to the principles of human life. By looking at various events and technological developments that have developed rapidly in society, the current national challenges are the most prominent and we can see them together, namely: First, the growing intolerance in the religious space Second, consumerist hedonism that urges solidarity in realizing social justice for all Indonesian people.<sup>5</sup> For this reason, special and planned handling needs to be carried out by various parties so that understanding of intolerance can be prevented as early as possible.

Madrasah diniyah educational institutions have a strategic role in instilling humanist values and educating anti-violence in the name of religion. An educational approach for all students that can be implemented in peace education which is integrated with the madrasah diniyah institution curriculum, habituation of respect for others, and completion exercises conflict constructively as well as learning how to mediate and negotiate among friends. The planting is a joint effort so that the Indonesian nation becomes a conciliatory nation. Broad and non-partial religious knowledge must be taught in madrasah diniyah

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<sup>4</sup> Cep Hary Syarifuddin, <https://jabar.nu.or.id>, 14 Agustus 2020, Prinsip-prinsip Dasar Syariat Islam

<sup>5</sup> Hari Fitrianto dan Abid Rohman, *Modul Toleransi Kehidupan Bermasyarakat*, 2018 hal 12

educational institutions as a provision for students to have a foundation of religious understanding that does not narrow.

Therefore, the role of madrasah diniyah teachers is needed in equipping and instilling the values of religious moderation in providing learning. Religious moderation as conveyed by the former Minister of Religion Lukman Hakim Saifudin, maintains a complete balance in which every member of the community regardless of ethnicity, religion and political choice must willing to listen to each other, and learn from each other to practice the ability to manage and overcome differences between them. Based on the above thinking, that religious moderation is very necessary to be instilled in madrasah diniyah students in order to create harmonious relationships between educators, students, communities and the surrounding environment so as to create a peaceful and safe environment from various threats. What is the role of madrasah diniyah teachers in instilling values? the value of religious moderation? How to direct students to be moderate in religion in the life of the surrounding community?

## **B. Method**

Focus of the discussion of this paper is how the role of madrasah diniyah teachers in instilling the values of religious moderation in the teaching and learning process and directing students so that post-study at the madrasah diniyah has a moderate attitude in religion in the surrounding community.

## **C. Result and Discussion**

### **1. Understanding Religious Moderation**

The word moderation comes from the Latin *moderatio* which means moderate (no excess and no deficiency). In the Big Indonesian Dictionary (KBBI), the word "moderation" means the avoidance of

violence or the avoidance of extremes. the word "moderate", which means an attitude of always avoiding extreme behavior or disclosure and a tendency towards a middle way.<sup>6</sup> In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions.

Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasatiyyah* can be called *wasith*. In Arabic too, the word *wasatiyyah* is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely justice, which in this context means choosing a middle ground position between various extreme options. The word *wasith* has even been absorbed into the Indonesian language into the word *referee* which has three meanings, namely: 1. mediator, intermediary (for example in trade, business), 2. *pelera*i (separator, reconciler) between those in dispute, and 3. leader in competition.<sup>7</sup>

The definition of *at-Tawassuth wal I'tidal* as conveyed by Achmad Shidiq quoted from the book "Khutbah Nahdliyyah" Ahlussunnah wal Jama'ah (Aswaja) is a teaching that was purely taught by the Prophet Muhammad and practiced by him and his companions which did not shift from the character Islam. The term *at-Tawasuth* has a middle meaning taken from the word of Allah SWT from the word *wasathan*. In the Qur'an Surah Al Baqarah verse 143:

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

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<sup>6</sup> <http://kbbi.web.id>.

<sup>7</sup> Kementerian Agama RI, Moderasi beragama, 2019, h. 16

*Meaning: And so (also) We have made you (Muslims), a just and chosen people so that you are witnesses of (deeds) of mankind and that the Messenger (Muhammad) be witnesses of (deeds) of you all... (Q.S Al-Baqarah: 143).*

The measure of the assessment in the verse is meant that the Messenger of Allah is the measurer of Muslims, while Muslims are the measure of human beings in general.<sup>8</sup> The word al-i'tidal means perpendicular, not leaning to the right or to the left. This word is taken from al-adlu which means justice or i'dilu or being just as in the verse:

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

*O you who believe, be people who always uphold (the truth) for Allah, be witnesses with justice. And don't let your hatred of a people encourage you to act unjustly. Be fair, because fair is closer to piety. And fear Allah, verily Allah is Knowing of what you do. (Q.S Al Maidah: 8)<sup>9</sup>.*

So that the attitude of *at-Tawassuth wal I'tidal* is actually a form of behavior from religious moderation, so it is not wrong if the madrasah diniyah teachers instill the values of religious moderation to the participants means teaching from the attitude of the prophet Muhammad SAW.

## 2. Challenges of Religious Moderation in the Digital Era

In the current era of globalization the various challenges faced in the lives of religious people are very complex, one of the challenges that requires extra caution is the rapid development of technology and information. all aspects of life, including the field of religious life. These conditions will give birth to radical changes that are very fast and result in an extraordinary massive domino effect, including in religious behavior.

<sup>8</sup> KH. Abdul Muchit Muzadi, NU dalam perspektif sejarah dan ajaran,2006, hal 69

<sup>9</sup> <http://opi110mb.com/> Al Qur'an dan Hadist Web

For this reason, as Muslims we must be wise in using and receiving all information from communication technology tools. digital.

According to the view of the Deputy Minister of Religion, H. Zainut Tauhid Sa'adi, there are four major challenges faced by the Indonesian nation in the era of digital transformation in the context of national life. First, regarding demography in Indonesia, many young people have knowledge through the internet and social media. The challenge on a global scale is the inclusion of global issues and strengthening the identity of religious groups and religious exclusivism. Third, in the digital era, humans face problems of existence, transcendental and traditional values which are now fading. Fourth, the challenge in the post-truth era is the formation of public opinion. by liking negative news without the need for tabayyun first. For this reason, religion must be present and answer in order to replenish human and religious values that are threatened by technology and the times.<sup>10</sup>

In addition, the development of technology and information tools gave birth to a digital revolution that affected the pattern of people's readers. People tend to like news titles that are provocative and excited. Most people immediately believe the content contained in the news without verifying it. This is what causes a lot of hoax news. ) circulated everywhere.

Furthermore, the spread of hoax cases, the double face of the internet also provides space for the spread of hateful content in the name of religion. In fact, this content infiltrates content containing religious education. In the current era of social media boom, many people are tempted to spread information and opinions. on the internet as a shortcut for reference materials and knowledge about religion without verification.

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<sup>10</sup> <http://mui.or.id/> 21 September 2021



Many have good intentions to learn about Islam through the internet and other social media, but because they are careless or no one directs them, they fall into choosing and selecting content. which should be avoided.

Thus the development of technology makes learning places change, especially for people who are already familiar with technology. If you used to study religion at kiai in Islamic boarding schools, now there is a 'Google kiai'. Digital people are used to finding a single truth, without explanation and enrichment. Facing digital people with these characteristics, the perspective of religious moderation is very important to be used as a framing, especially since Indonesian society is plural and multicultural.<sup>11</sup>

### **3. Islamic Education and Religious Moderation**

In a dynamic society, education plays a decisive role in the existence and development of society because education is an effort to transfer and transform knowledge and internalize religious values, culture and so on in all aspects and types to the next generation. Likewise, the role of Islamic education among Muslims is a form of manifestation and ideals of Islamic life to preserve, transform and internalize these Islamic values to future generations, so that the cultural-religious values that are aspired to can continue to function and develop in society. from time to time.<sup>12</sup>

Like education in general, Islamic education must try to shape the human personality through a long process with results that cannot be immediately known. It is different from forming inanimate objects which can be done according to the wishes of the former. Therefore, in this formation, careful calculations are needed. and carefully based on views and formulations that are clear and precise. Islamic education is a planned

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<sup>11</sup> Kementerian Agama RI, Moderasi beragama 2019, hlm. 92

<sup>12</sup> Prof.Dr.H.Ramayulis, Ilmu Pendidikan Islam Kalam Mulia 2002, hal 208

effort in preparing people to recognize, understand, appreciate, and believe in the teachings of the Islamic religion accompanied by demands to respect other religions in inter-religious relations to create national unity and integrity. The purpose of Islamic education to be targeted today is to guide, direct, and educate someone to understand and study the teachings of Islam. It is expected that they have thinking intelligence (IQ), emotional intelligence (EQ) and have Spiritual intelligence (SQ) to prepare for life towards success in the world and the hereafter.<sup>13</sup>

One aspect of the goal of Islamic education, namely the social goal (Ahdaf al-Ijtima'iyah) is the formation of a complete personality. Where individual identity here is reflected as a human being who lives in a pluralistic society. Humans as caliphs of God on earth should have a main and balanced personality. Which is why it is impossible for humans to distance themselves from social life.<sup>14</sup>

In the future Indonesian Islamic Education is believed to have a great opportunity in introducing a moderate face of Islam. Moderatism and tolerance until now remains one of the main concerns in the context of the life of the nation and state Moderation must be fully understood by all Indonesian citizens, especially students in formal and non-formal education environments. In the RPJMN (National Medium-Term Development Plan) 2020-2024 the government explicitly express the notion of moderation be In relation to efforts to strengthen Indonesia as a pluralistic nation, this plural meaning needs to be strengthened in the education system and continues to be nurtured and cared for in the social system.

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<sup>13</sup> <https://merdeka.com> , 12 Mei 2020

<sup>14</sup> Abdurrahman Saleh Abdullah, Teori-teori Pendidikan Islam Berdasarkan Al qur'an Jakarta, Rineka cipta 1990, hal 148

In this context, religious moderation is placed as one of the policy directions to realize one of the national priorities, namely the Mental Revolution and Cultural Development. Overall, there are six strategic issues that serve as the framework for the Mental Revolution and Cultural Development program, namely:

1. Weak cultural resilience and low protection of cultural rights
2. Not yet steady character education, character, citizenship, and nationality
3. The advancement of Indonesian culture is not yet optimal
4. Weak understanding and practice of moderate, substantive, inclusive, and tolerant religious values to strengthen religious harmony
5. The role of the family in the development of the nation's character is not yet optimal, and
6. The culture of literacy, innovation, and creativity is still low.<sup>15</sup>

Thus the role of Islamic education in the future is expected to be able to strengthen itself to maintain the harmony of society in Indonesia. Indonesian Islamic education continues to spread and develop Islamic values that are rahmatan lil alamin.

#### **4. The role of Madrasah Diniyah Teachers in Instilling Religious Moderation**

Teachers or Ustadz / Ustadz who teach at Madrasah Diniyah assume a great responsibility in fostering and directing students. These responsibilities are sometimes not commensurate with the welfare they receive, but all of that does not dampen their enthusiasm in In addition, madrasah diniyah teachers are required to be professional in teaching Islamic religious sciences and also care about national values.

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<sup>15</sup> Kementerian Agama RI, Moderasi beragama , 2019,hal 132

Teachers are professional educators with the main task of educating, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education.<sup>16</sup> While Madrasah diniyah teachers are educators who teach in non-formal educational institutions, but are expected to remain professional in teaching. Madrasah diniyah is a community-based educational unit that organizes education in sciences originating from Islamic teachings to explore Islamic teachings and/or or become an expert in Islamic religious knowledge with good and correct understanding and practice.<sup>17</sup>

Learning is a process of interaction between students and educators and learning resources in a learning environment. Educators are educational staff at formal and non-formal educational institutions who are qualified and competent as teachers, ustadz, counselors, tutors, widyaiswara, tutors, instructors, facilitators and other designations in accordance with their specificity and participate in providing education.<sup>18</sup> The teacher plays a strategic role, especially in efforts to shape the character of the nation through the development of personality and the desired values. From this dimension, the role of madrasah diniyah teachers is very effective in instilling the values of religious moderation.

Education must have a balance in its role in building students as citizens of the world, citizens of the nation and citizens of the community. Thus, philosophically the direction of education must balance between global developments on the one hand and cultural roots in the local context on the other. Likewise, the direction of education must balance

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<sup>16</sup> Undang-Undang RI No,14 Tahun 2005 tentang Guru dan Dosen , hal. 2

<sup>17</sup> Peraturan Bupati Pasuruan No 21 Tahun 2006 tentang wajib belajar madin, hal.4

<sup>18</sup> *Ibid*,

between things that will have a future dimension and things that have a present dimension.<sup>19</sup>

In the National Education System Law No. 20 of 2003, which is stated in article 4, that: 1) Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism, 2) Education is held as a systemic unit with an open and multi-meaning system, 3) Education is held as a lifelong process of cultivating and empowering students, 4) Education is held by setting an example, building willingness, and developing students' creativity in the learning process, 5) Education is held by developing a culture of reading, writing, and arithmetic for all citizens, 6) Education is held by empowering all components of society through participation in the implementation and quality control of educational services.<sup>20</sup>

The purpose of national education is to educate the nation's life. Educating means making students recognize themselves, recognize their potential, the environment, and the surrounding community. Madrasah diniyah teachers must be able to provide enlightenment about religious moderation so that students become conciliatory humans both in the environment and the natural surroundings. In this situation, constructive efforts of madrasah diniyah teachers are needed in developing the emotional dimensions of students so that they are increasingly able to deal with various kinds of problems. surrounding issues, especially national issues.

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<sup>19</sup> Prof.Dr. Aunurrahman,M.Pd , Belajar dan Pembelajaran , CV. Alfabeta , Bandung 2006 , hal. 5

<sup>20</sup> UU Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, (Jakarta,Lembaran Negara,8 Juli 2003)

Psychologists Peter Salovey of Harvard University and John Meyer of the University of New Hampshire, there are several forms of emotional qualities that are considered important for success, namely:

- 1) Empathy
- 2) Expressing and understanding feelings
- 3) Controlling anger
- 4) Independence
- 5) Ability to adapt
- 6) Discussion
- 7) Ability to solve interpersonal problems
- 8) Perseverance
- 9) Solidarity
- 10) Hospitality and
- 11) Respect.<sup>21</sup>

With this knowledge, it is hoped that a harmonious life will be created among each other (live together) and can live side by side (live with other) with other people of different religions, beliefs, ethnic races, and so on. Of course, the role of the teacher is absolutely necessary. In this case, madrasah diniyah teachers must have teacher principles that can treat students well so that educational goals are achieved.

The principles of teacher training can be explained as follows:

- 1) A teacher must be able to arouse students in the subject matter provided and be able to use a variety of media and learning resources.
- 2) Teachers must be able to arouse the interest of students to be active in thinking and seek and find their own knowledge.

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<sup>21</sup> Aunurrahman, " Belajar dan Pembelajaran" , CV. Alfabeta , Bandung 2006 , h.. 85

- 3) The teacher is able to make a sequence in the provision of subjects and adjustments to the age and developmental stages of students.
- 4) Teachers are able to develop lessons that will be given with the knowledge possessed by students so that students become easy to understand the lessons given
- 5) The teacher is able to explain the material repeatedly in the hope that students better understand the material that has been given
- 6) Teachers must pay attention and think about the correlation or relationship between subjects or real practice in everyday life.
- 7) Teachers must maintain the concentration of students by providing opportunities in the form of direct experience, observing, researching, and concluding the knowledge they have gained.
- 8) Teachers must develop students in fostering social relationships, both in the classroom and outside the classroom.
- 9) Teachers must investigate and explore the differences of individual students in order to serve students according to differences.<sup>22</sup>

As a teacher, he is not only tasked with providing knowledge to students but also being able to shape the character to become a superior person who is independent and can practice his knowledge. If flash back to the history of Islamic civilization, as described by Mujamil Qomar (2012) that Islam is not only teaches science to realize brilliant academic achievements (science for science), but to create peace and peace for mankind (science for peace of society). In other words, the existence of science for the welfare of mankind (science for human welfare) so that the

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<sup>22</sup> Hamzah B. Uno, *Profesi Kependidikan, Problem, Solusi, dan Reformasi Pendidikan di Indonesia* (Jakarta : Bumi Aksara, 2007) h.16

direction of scientific and technological progress (civilization) can be controlled by staying on the straight path of al-shirath al-mustaqim.<sup>23</sup>

As a madrasah diniyah teacher, she has an important role in shaping the personality and emotional maturity of students who are on average in their teens. An effort to help increase the emotional maturity of adolescents is to apply a pattern of religious moderation teaching according to Islamic values. The universal mission of Islam is to bring mercy to all the worlds (Surah Al Anbiya: 107). The mercy promised by Islam means the existence of peace which has two implications. First, peace is not something that exists without human involvement. It will become a reality of life if humans play an active role. in actualizing the ideals of Islam. Second, a peaceful life according to Islam is open to all individuals, communities, races, religious adherents, and nations who desire it.

While the contemporary meaning of peace, Islam sees it in four closely related relationships: 1) peace in the context of a relationship with Allah as the creator, 2) peace with oneself is born if humans are free from inner wars (split personality), 3) peace in social life. , and 4) peace with the environment.<sup>24</sup> Therefore, as educators, madrasah diniyah teachers must be able to parse differences in race, language, skin color in implementing religious moderation in their educational institutions. So that students can understand what is conveyed from Islamic teachings and can take examples of actions taken by madrasah diniyah teachers in real life.

## **5. Learning Models in Instilling Religious Moderation**

The success of the learning process cannot be separated from the ability of teachers to develop learning models that are oriented towards

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<sup>23</sup> Fauzi Ahmad. Moderasi Islam, Untuk Peradaban dan Kemanusiaan" Jurnal Islam Nusantara 22 (2018), h. 235

<sup>24</sup> H. Masykuri Bakri, "Membaca Pendidikan NU", Pustaka Maarif, 2013, h. 147-148



increasing the intensity of student involvement effectively in the learning process. The purpose of the learning model is to create learning conditions that allow students to learn actively and fun so that students can achieve optimal learning outcomes. Madrasah diniyah teachers, as educators, are tasked with channeling, directing and motivating students to develop their potential, not dictating, forcing their will, let alone curbing the freedom of students to be creative. Every student has different potential. This uniqueness must be utilized by the teacher to make the potentials of students able to develop students in respecting and respecting others.

In the process of teaching and learning, students will think openly, namely thinking how to respect the right to life, the right to education, the right to express, the right to embrace religion and not easily blame others. As a result of encounters with other worlds, religions, and diverse cultures, it will lead students to think more maturely and have perspectives and ways of understanding reality in various ways.<sup>25</sup> One of the efforts that Madrasah diniyah teachers can do in carrying out the process of instilling religious moderation values that are considered effective is through a contextual learning model. The CTL (Contextual Teaching and Learning) model is contextual learning/teaching is a holistic and educational process aims to help students understand the meaning of the subject matter they are studying by relating the material to the context of their daily lives (personal, social and cultural contexts), so that students have knowledge/skills that can be flexibly applied (transferred) from one problem/ context to other problems/contexts.<sup>26</sup>

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<sup>25</sup> Zakiyuddin Baidhawiy, Pendidikan agama Berwawasan Multikultural,(Jakarta: Earlangga, 2005), h. 83

<sup>26</sup> Tim Bahan Ajar Pendidikan dan Latihan Profesi Guru 2013,LPTK Fakultas Ilmu Tarbiyah IAIN Sunan Ampel,Surabaya. h. 51-52

There are several learning models that can be implemented in instilling the values of religious moderation in Madrasah diniyah, including:

**a. Bahtsul Masail/Problem solving**

Model The Bahtsul Masail learning model is usually carried out in Islamic boarding schools, this model can also be used in madrasah diniyah. The teacher can direct students to form groups to discuss religious problems faced by the community, especially about moderation in religion. Bahtsul masail is a forum or forum that is dynamic, critical, democratic and broad-minded. The forum has the characteristics of constructive learning, meaning that it promotes active learning applications.<sup>27</sup>

The procedure for carrying out Bahtsul Masail is first, select the framework of the problem to be discussed regarding religious moderation, find out what causes the problem, for example, about how we help a friend who needs a friend who happens to be a non-Muslim. What are the negative and positive impacts if we help non-Muslim friends, then students are asked to look for references about the law of helping friends of different religions according to Islamic teachings. From these problems students are asked to discuss these problems with the Bahtsul masail model. Second, the procedure for answering the question must be in accordance with the discussion, as well as in looking for references it should not deviate too much from the subject matter, references can be sourced from the Qur'an, Hadith and the yellow book. If necessary, all participants have an argument that can be accounted for so that the

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<sup>27</sup> Sun'iyah, S.L., Bahtsul Masail sebagai Budaya Pembelajaran Konstruktive Berbasis Problem Based Learning, dar El-ilm, 2018, h.. 145-166

implementation bahtsul masail produces a solution or a way out of the problem.

#### **b. Advantages and Disadvantages of the Bahtsul Masail Method**

According to Siti Hajah Khalifaturrahman stated that bahtsul masail in other terms is called problem solving. Problem solving learning model is learning that always uses methods in every teaching and learning activity by providing various problems, both personal and social problems to be solved either alone or together.<sup>28</sup>

##### ***1. The Advantages of the Bahtsul Masail Model as Problem Solving Learning in Madrasah Diniyah***

The advantages of problem solving in Madrasah diniyah include being able to provide a different atmosphere when compared to the usual learning models such as lectures, sorogan, blandongan, deliberation and others. The advantages of practicing problem solving models in madrasah diniyah are, firstly, it can train students in finding arguments to answer the problems discussed. Second, establish a relationship between discussion participants, if the practice of bahtsul masail is carried out by cross-regional madrasah diniyah. Third, as a place or forum for scientific discussion between students from various regions.

##### ***2. Weaknesses of the Bahtsul masail Method as Learning Problem solving in Madrasah Diniyah***

According to Ahmad Munjih Nasih, one of the shortcomings in bahtsul masail is the problem of dissemination, both distribution and socialization of the results of bahtsul masail to the community. The results of bahtsul masail are packaged in concise and simple language with accompanied by the reference source, but the majority of our society does

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<sup>28</sup> Siti Hajah Khalifaturrohma, " *Model Pembelajaran Problem Solving di Pondok Pesantren*", 2020, hlm.169

not yet have a high enthusiasm for reading so that the results of the mass bahtsul cannot be absorbed in their minds. Bahtsul masail which is actually a forum for solving various problems but will encounter problems again when the results have not been conveyed to the public.

**b. Dhikr Safari Model**

Providing direct experience to students about religious moderation is part of one way so that students can practice the knowledge gained in class and then implemented it in real life. Dhikr safari is a learning activity almost the same as the field trip method, but the dhikr safari model this is packaged in the form of anjangsana with a load of spiritual values. This dhikr safari model is a learning model that is outside the classroom, visiting from house to house alternately with the aim that students can get to know different environments. The definition of dhikr safari from the word safari which means long distance travel or adventure in an expedition activity (investigation, research, tourism and so on). While dhikr has the meaning of remembering and mentioning the name of Allah SWT.<sup>29</sup> By learning the dhikr safari model, it aims to strengthen brotherhood relations, good communication and good religious suggestions while studying and getting to know the surrounding environment.

The dhikr safari model is almost the same as the field trip method, where students are invited to visit a place to be invited to learn, as well as the dhikr safari model are invited to a place and carry out dhikr together. Ariyanto defines the field trip method as a teaching method carried out outside the classroom by inviting students to pay attention to environmental conditions or events that have to do with learning

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<sup>29</sup> <http://kbbi.web.id>

materials being discussed or show directly to certain objects.<sup>30</sup> The use of the dhikr safari model or field trip in religious moderation learning is part of the educator's effort to be able to provide life experiences with other people who are different from culture, culture, beliefs, and social status in changing environments. Because religious moderation needs to be practiced in the lives of students. Of course, madrasah diniyah teachers must direct, guide, and show students the importance of religious moderation when visiting places that have been determined in accordance with the learning materials described in Islamic religious lessons. Therefore, madrasah diniyah teachers must be able to sort and choose the right method or model for students so that understanding the concept of religious moderation can be embedded in students and then can be implemented in the life of the nation and state.

### c. Short Film Screening Model

In Madrasah diniyah the learning model that is often used is the lecture or sorogan model, but there is nothing wrong if you occasionally use the short film screening learning model. In the learning process, religious moderation is needed to provide a new atmosphere, so that students do not feel bored. Short film screenings can explain to students directly related to religious moderation which is very important to carry out life in diversity and civility. Film screenings are learning media that will make it easier for students to understand the material message

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<sup>30</sup> BambangAriyanto. "Peningkatan Perilaku Islami Anak Usia Dini Melalui Metode karyawisata." *Jurnal Pendidikan Usia Dini* 8.2 (2014): h., 230.

conveyed through the audio-visual story. According to Sudjana and Rivai, the benefits of using short film media as learning media include: 1) Developing students' thoughts and opinions. 2) Adding memory to the lesson. 3) Develop students' fantasy power and 4) Grow interest and motivation to learn.<sup>31</sup>

Films of short duration with the theme of religious moderation can provide a deep understanding to motivate students to realize the message from the film in everyday life when interacting socially. Some of the benefits of film when judged from the filmmaker's point of view. These benefits include the following:

- 1) Films can be used to seriously influence audience behavior and attitudes.
- 2) Can be used as a very powerful tool when used in the hands of those who use it effectively to break down the defenses of rationality and speak convincingly to the hearts of the audience.
- 3) An incomparable tool of political propaganda and communication.
- 4) The films made can have a strong effect on the audience, especially on changes in their attitudes.

Through the media of short films with the theme of religious moderation, students are understood about diversity, justice, tolerance, balance and example through the stories told in the film that must be applied in life. Students will have a strong attitude towards the importance of Islamic moderation as a positive impact of the film.

#### **d. The Exemplary**

Model The exemplary learning model referred to here is the madrasah diniyah teacher delivering educational materials to students by providing examples/exemplary stories of the Prophet Muhammad SAW

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<sup>31</sup> <https://ejournal.ung.ac.id//index.php/jjl> vol.1 No.1 hlm.4

in applying religious moderation. The story of when the Prophet Muhammad moved from Mecca to Medina, he built a new civilization in the city of Medina. Among the principles that the Prophet built the new community in Medina, namely, the Prophet brought brotherhood between the Muslims (the Muhajirin and the Ansar). They then shared the house they owned, even their wives and property. This brotherhood was stronger than just a brotherhood based on descent.<sup>32</sup>

Then Rasulullah SAW built an agreement to help each other between Muslims and non-Muslims. In Medina at that time, there were three groups of people, the Muslims, the Arabs, as well as the non-Muslims and the Jews (Bani Nadhir, Bani Quraizah). and Bani Qainuqa'). The Messenger of Allah made an agreement with them to ensure security and peace. Also to create an atmosphere of mutual assistance and tolerance among these groups.<sup>33</sup> In addition, the Prophet also laid down political, economic and social principles.

The exemplary learning model by giving stories or examples of the Prophet Muhammad is to be imitated and implemented by students, because a good example will foster a desire for others to imitate or follow it. With examples of good words, deeds and behavior in any case, it is the most memorable practice, both for students and in human interaction. Currently, children are experiencing a crisis of exemplary. the theme is about role models for children. Television shows, for example, are still dominated by entertainment programs in various variations that are less educational. Likewise, the influence of the development of technology and information has an extraordinary impact, children no longer care about

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<sup>32</sup> Suwarno, S. A., & Aeni, I. N. (2022). Model Impelementasi Pendidikan Multikultural (Upaya Membangun Kurikulum Berbasis Moderasi Agama). *at-Tahsin*, 2(1),h. 8-16.

<sup>33</sup> Ahmad al-Uairy, "Sejarah Islam sejak zaman Nabi Adam hingga abad XX", Akbar Media Eka Sarjana, 2003 h.105

their surroundings, they are engrossed in playing gadgets. Therefore, the role of madrasah diniyah teachers is expected to be able to direct their students to understand moderate Islamic teachings in the era of digitalization.

#### **D. Conclusion**

From the explanation above, it can be concluded that the role of madrasah diniyah teachers in instilling the values of religious moderation in educational institutions is very important, because madrasah diniyah teachers have a very important role to provide a broad understanding and understanding of Islam that is *Rahmatan lil alamin* who is *tawasuth*, *i'tidal* and *tawazun* so that they can cultivate an attitude of respect for differences, not forcing the will to think that they are the most correct. Religious moderation is part of a joint effort so that the Indonesian nation avoids division, because currently the Indonesian nation is facing extraordinary challenges in the form of an intolerant attitude, an attitude that does not respect the opinions of others and does not recognize diversity in society and ignores values in tolerance.

Furthermore, instilling the values of religious moderation needs to be given from an early age in formal and non-formal educational institutions. In the teaching and learning process it can be done using the *Bahtsul masail* or problem solving model, *Safari dhikr*, short film screenings and exemplary. With this model, madrasah diniyah teachers can easily provide an understanding of diversity, respect other people, respect the opinions of others, and be tolerant. In addition to educating and providing understanding to students how important it is to live to love and respect fellow human beings.

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