

Analysis of Religious Moderation Values in the Islamic Religious Education Textbook KMA 183 Of 2019

Mashabi M. Noor Ritonga¹, Hasan Asari², Zaini Dahlan³

^{1,2,3}North Sumatra State Islamic University, Medan, Indonesia

¹mashabi@man1medan.sch.id

Abstract

This research aims to determine the moderation values in the 2019 PAI KMA 183 textbook. This research uses qualitative research. This research uses a type of library research. The subject of this research is PAI KMA 183 textbooks including books on Fiqh, Aqidah Akhlak, Al-Quran and History of Islamic Culture. The findings of this research are as follows: (1). The 2019 KMA Islamic Religious Education Textbook contains the value of religious moderation. Overall, the material contained in PAI textbooks is in accordance with the needs of students in accordance with the 2013 curriculum (2). The content of religious moderation values in the Islamic Religious Education teaching book KAM 183 of 2019 is generally conveyed throughout the entire chapter. The values of religious moderation that often appear in these textbooks are: national commitment, non-violence, accommodating local culture and tolerance.

Keywords : *Religious Moderation , PAI Textbook , KMA 183 of 2019*

Introduction

Indonesia is a vast country and consists of various kinds of diversity. Indonesia is also one of the countries that can be said to have the largest population in the world. The largest population in Indonesia is Muslims, this makes Indonesia the nation with the largest population of Muslims in the world with approximately 231,000,000 people (Choirunnisak, 2017). This large population makes Indonesia a country whose population is diverse, not only in terms of religion but also various other aspects such as diversity in ethnicity, race, customs and culture. Various developments in this line can make the Indonesian nation a nation that has various religions, where religious life cannot be denied in Indonesian society (Ainiyah, 2013). Of course, maintaining diversity and plurality is not easy, it can give rise to conflicts between religious communities or within them.

This country has a Constitution which regulates the main points used as a basis for determining applicable laws and values. There are values of tolerance contained in the 1945 Constitution, this is stated in article 29 paragraph 2 which regulates freedom to determine one's religion, in this case the main point is that in this Indonesian State, every resident is guaranteed freedom to determine the religion he adheres to, guaranteed by freedom for Each adherent of their religion according to their own beliefs. As for the first principle of Pancasila which states the belief in the Almighty God, this can also be used as a basis for the law in Indonesia to provide freedom for all its citizens to determine and embrace religion and carry out the teachings they adhere to by upholding the teachings of God and living a civilization without coercion. can trigger disputes and divisions.

Many things are caused by the diversity and pluralism that exists in Indonesia, one of which is the emergence of radicalism (PPIM, 2017). This fact of radicalism has spread in the educational sphere, especially in educational institutions or schools (Aziz, 2016). Various intolerant behaviors that often occur can take the form of acts of violence or coercion (Mansir,

2021). These intolerant actions can trigger the emergence of the seeds of radicalism. Many things can be triggers such as physical punishment, harassment, bullying behavior and all forms of words or other behavior that can trigger violence and go against the norms in education that are inappropriate (Saraswati & Hadiyono, 2020). According to Hasani and Naipospos, radicalism can be understood as the view of someone who wants to change something that is most fundamental based on the roots of his thoughts on reality or the ideology he believes in (Isnawan, 2018). Radical can also be understood as extreme behavior, holding fast or being strongly attracted, rebellious and basic (Juhro, 2015).

The material in books in the world of radical science is not only caused by behavioral factors violence, however, can be transmitted in the distribution of supporting books such as PAI books. The role of PAI book writers and publishers is very influential in the preparation of material in textbooks and efforts to internalize the values of religious moderation. Textbooks in learning have a fundamental urgency that influences the formation of students' characteristics and personalities (Ratih, 2022). With the material contained in the textbook, students can be moved to act and think in accordance with the explanation of the material and the understanding they have gained after reading the textbook. The teaching materials used are the point of view that underlies the organization of activities that cannot escape the problems of violence and radicalism (Purwanto, 2019).

Quoted from an educational journal written by Munib, approximately 48.9% of students in Jakarta, Bogor, Depok, Tangerang and Bekasi gave an affirmative answer to radical action, where the results of this research can support the awareness of teaching staff, especially Islamic Religious Education Teachers (Qodir, 2016). Indonesian society implements religious pluralism by respecting each other's religious beliefs and allowing every citizen to practice worship in accordance with the religion they adhere to. One way to ward off religious radicalism in educational institutions, especially in schools, can be reviewed through the learning activities carried out (Faruq & Noviani, 2021). Starting from the source of the teaching materials used in learning, it is very crucial for instilling anti-radicalism values, cultivating attitudes to reject violence, intolerance and anti-diversity to exclusivism, or in quotation marks for getting used to attitudes of religious moderation that must be applied in everyday life (Akmalia, 2023).

Efforts to deal with these negative impacts are the main task of teaching staff in the educational environment. PAI teachers have a very large role in the process of forming and instilling religious values in students (Khoiri, 2019). This is a big task for PAI teachers to provide an overview of the form of instilling moderate values that every student must have, such as the inclusion of moderate religious values in learning materials. This is an urgency in learning materials as a form of activity to include the values of religious moderation. Islamic Religious Education is an effort with full awareness to believe in Islamic teachings through various educational activities such as wholeheartedly believing in Islamic teachings, respecting other religions in harmonious inter-religious relations in society and paying attention to guidance to achieve national unity (Iman, 2019).

In the educational sphere, understanding and recognizing moderate values is very important to support a linear attitude and is needed in real life applications. Applying a moderate attitude towards students and all staff involved in educational institutions will certainly have a real impact on the implementation of students' daily activities. Islamic Religious Education is very important and has great potential for implementing the values of religious moderation in the educational environment of the Republic of Indonesia. Indonesia has the largest Muslim population. Religious moderation can be seen as a way of viewing, attitudes and behavior that always takes a position in the middle, always applies fairly, and is not extreme towards religious behavior (Nisa, Yani, Andika, Yunus, & Rahman, 2021). Meanwhile, according to Balitbang and the

Ministry of Religion, the definition of religious moderation is a system for studying, understanding and implementing religious teachings according to their portion and place, that is, as appropriate and appropriate according to the religious foundation that is the legal basis, in order to protect oneself from falling into extreme things in its implementation (Ministry of Religion of the Republic of Indonesia, 2019). Religious moderation can also be interpreted as something that is best and is balanced and mediates between good and bad (Nuridin, 2021).

In the world of education, especially the institution itself (school) has a very strategic position in forming the personality of students to implement a non-violent attitude (Mansir, 2021). There are still many who assume that in the world of education there is still violence perpetrated, but to anticipate this assumption, teachers can promote peaceful attitudes that are taught in ongoing learning. This can be streamlined in education for all students by paying attention to the curriculum, practicing problem solving for conflicts, emphasizing middle ground and deliberation between colleagues (Akhmadi, 2019). True, appropriate and universal knowledge of the field of religion must be formed in all educational institutions. This is to provide a strong religious understanding and broad insight to students. Students are expected to have an anti-radicalism attitude, love peace, an attitude of helping each other in matters of muamalah, respecting diversity and mutual respect between other religious communities, therefore the PAI book teaching materials that bridge students to realize and implement these expectations are very consequential in order of life (Nurhidayati, 2015).

Thus, the values of religious moderation are very necessary to be implemented in life. From this, it is a big consideration that PAI textbooks must contain the value of religious moderation. And for first level research because researchers have the view that the first level of secondary school is a period of transition or change from childish attitudes to adolescence, where adolescence is usually vulnerable to the values of radicalism, violence, threats and so on. It must begin to instill the values of moderation from the first school level. Based on this background, to analyze the content of the values contained in the teaching materials, the researcher took the research title "Analysis of Religious Moderation Values in Islamic Religious Education Textbooks KMA 183 of 2019. "

Method

This research uses a qualitative approach, using primary data, namely textbooks on the subjects of Fiqh, Al-Qur'an Hadith, Aqidah Akhlak, and History of Islamic Culture published by the Ministry of Religion No. 183 of 2019. Meanwhile, secondary data used are related works. or which still have relevance to the research theme raised, including books related to religious moderation. Considering that this research is a type of library research, the data collection technique used is documentation techniques. This research uses content analysis techniques and discourse analysis techniques (Moleong, 2016).

Results

Material Contents of the Madsarah Aliyah Textbook Published by the Ministry of Religion in 2019

Within the scope of Class X Madrasah, most of them can be classified into the following main points:

1. Aqidah

Most of the main material also contains content regarding morals and manners in order to improve students' behavior to be even better and to always apply the values of akhlakul karimah. In this Islamic Religious Education subject, the material that is most emphasized is

about aqidah or belief. Students are encouraged to live the religion they adhere to, this is included in their respective beliefs, namely the belief in the unity of Allah SWT. Nowadays we see a lot of deviant behavior carried out by teenagers, namely bullying, brawls, getting involved in drugs and drinking alcohol. While it was still class time, several students were seen skipping class while smoking cigarettes sitting in a safe place. At other times, several students were seen coming home from school calling another friend to apologize, saying: "hey idiot", the friend answered: "wait a minute you idiot" and so on. Astaghfirullahal 'adziim is surprised and sad to hear that.

The latest case that breaks our hearts occurred with the son of a former high-ranking official from the Directorate General of Taxes who was suspected of committing violence against a 17 year old teenager. Apart from that, he often shows off his assets, whether motorbikes or luxury cars, in public. Deputy Secretary General of the MUI for the Center for Da'wah and Improvement of National Morals, Arif Fahrudin, assessed that the case, which has attracted the attention of many parties, is considered to be a reflection of the problem of morals among the nation's children, which has greatly declined among teenagers. The presence of Morals material which contains the value of religious moderation, namely anti-violence, is still relevant to today's life, meaning that textbooks which contain the value of religious moderation are very suitable to be used as teaching materials for students.

2. Al-Qur'an Hadith

Apart from the Aqidah aspect, this learning is also based on the legal basis of Divine revelation, namely the Al-Qur'an and al-Hadith. This also emphasizes the ability to read, write and translate as well as practice the intended contents of the Qur'an and Al-Hadith. For almost every subject matter, there are basic legal sources in the Koran and Al-Hadith. If we analyze today's Al-Qur'an Hadith textbook material which contains the value of religious moderation, there are many positive values in it which provide benefits for students, including tolerance, non-violence and others.

3. Fiqh

This aspect of fiqh is also distributed in harmony with other materials. This aspect of fiqh emphasizes good and correct worship and mu'amalah. This also cannot be separated from the basic foundation of Kalam Divine Al-Qur'anul Kareem.

4. History of Islamic Civilization

This aspect emphasizes the ability to draw lessons from stories or events given in textbooks, emulate the attitudes of commendable figures and relate them to social phenomena in order to develop Islamic culture and civilization. From the explanation above, it can be seen and a conclusion can be drawn that the Class So it can be said that the PAI Textbook published by the Ministry of Religion, Ministry of Education and Culture in 2019 is complete, comprehensive, has a moderate nature and is also in accordance with KMA 183 regarding Books used by Madrasah Aliyah, where overall the material is also in accordance with the needs of students according to the reference K-13.

Content of Religious Moderation Values in 2019 Islamic Religious Education Textbooks

1. Text Findings in Class X Madrasah Fiqh Textbooks

In the text findings number 11, 30 contain similarities in the value of religious moderation, namely living an attitude of tolerance. The number one text finding is in chapter one, the main material of which is Worship. Thus, chapter one contains the value of tolerance if it is implemented by interpreting mutual respect for each religion. The same is true for text findings number 42, 51 and 70. The value of tolerance is contained in the main material. Because tolerance is also an indicator of religious moderation. The findings of text numbers 30, 42, and 70 contain the value of moderating national commitment. Where here it can be concluded:

Forming an attitude of helping each other, as human beings we cannot live alone, we always need other people. This is one of the indicators of religious moderation, therefore chapters 2, 3 and 5 are included in the value of religious moderation in the sub-indicator of national commitment.

Text finding number 51 in chapter 4 refers to the value of moderation with the Accommodative indicator of local culture. Where it is explained about the process. The Hajj process is a deliberate visit to the Kaaba in Mecca with the intention of worshipping Allah SWT. This material strengthens Islamic cultural values which have always been a form of worship for Muslims throughout the world. From the explanation above, it can be said that the Islamic jurisprudence textbook for class X madrasah contains the value of religious moderation and is worthy of being used as a textbook for students.

2. Text Findings in the Aqidah Akhlak Book for Class X Madrasah Aliyah

In text finding number 5, it contains similarities in the value of religious moderation, namely living a life full of peace and anti-violence. In the number one text finding, there is chapter one, the main material of which is about despicable morals that are closer to Allah. Thus, chapter one contains the value of peace if it is carried out by interpreting the material. In the text findings numbers 10, 12, 15 nine and thirteen are also the same. The value of peace is contained in the main material. Because peace is also an indicator of religious moderation.

The findings of text number 92 chapter 5 contain the value of moderating national commitment. Where it can be concluded here: Forming loyalty to the Constitution and Islamic Law, as human beings, society cannot live with a state that prohibits the morals of the Sodomites which are of concern to the people of the Prophet Luth. From the explanation above, it can be concluded that the moral Aqidah textbook contains the value of religious moderation, but the value of moderation is still not fully fulfilled in this book, but it is worthy of being used as a textbook for students.

3. Text Findings in the Al-Quran Hadith Book for Class X Madrasah Aliyah

In the text findings number 22, 24 contain similarities in the value of religious moderation, namely living in peace. The number one text finding is in chapter one, the main material of which is about the Koran and the last revelation. Thus, chapter one contains the value of peace because Peace believes in the Book of Allah because it believes in the Book of Allah which is a guide to life in order to achieve happiness in this world and the hereafter. In the text findings number 24, 26 30, this is also the case. The value of peace is contained in the main material. Because the value of peace is also an indicator of religious moderation.

The findings of text numbers 30, 42, and 70 contain the value of moderating national commitment. Where here it can be concluded: Forming an attitude of helping each other, as human beings we cannot live alone, we always need other people. This is one of the indicators of religious moderation, therefore chapters 2, 3 and 5 are included in the value of religious moderation in the sub-indicator of national commitment. From the explanation above, it is stated that the class X Al-Qur'an Hadith textbook contains the value of religious moderation and is suitable to be used as a textbook for students in madrasahs.

Analysis of the Values of Religious Moderation in the Islamic Religious Education Textbook KMA 183 of 2019

From the presentation of the data and research results that have been obtained, it can be seen that the moderation values contained in the 2019 KMA Religious Education textbook that often appear include values of building peace, balance/equality, justice, national commitment, accommodation local culture. These moderation values are spread evenly in each chapter with only different indicators of the main points. The total is 20 chapters in the PAI textbook for semester 1 class The following are the results of the analysis of the values of religious

moderation contained in the 2019 PAI Ministry of Religion Textbook, essentially classified into five main points as follows:

Table 1. Percentage of religious moderation values contained in the Fiqh Textbook

No	Mark Moderation	Amount Chapter	Percentage
1	Attitude of Tolerance	6	22 %
2	Accommodating to Local Culture	6	22 %
3	National Commitment	6	56 %
Total			100%

From Table 1 above, it can be seen that the moderation value reaches a total of 100%, meaning that the textbook contains a religious moderation value where the intensity of the distribution indicators for each chapter is different. Based on the information above, it can be seen that the value of national commitment is dominant with a percentage value of 56% where this value is spread across chapters 2, 3 and 5. In chapter 1 regarding achieving an attitude of tolerance, Fiqh discusses laws related to the relationship between humans and their creators. The law relating to converts is related to human relations with other humans. Islam teaches not only tolerance in terms of differences in beliefs but also in matters of worship. Based on the information above, it can be seen that the value of the attitude of tolerance is 22%, where this value is spread in chapter 1. Furthermore, the local cultural accommodative indicator which has a percentage of 22% is the same as the percentage regarding the attitude of tolerance. Accommodating local culture can be found in the main material/chapter 4.

From the explanation above, it can be seen and a conclusion can be drawn that the class So it can be said that the PAI Textbook published by the Ministry of Religion, Ministry of Education and Culture in 2019 is complete, comprehensive, has a moderate nature and is also in accordance with KMA 183 regarding Books used by Madrasah Aliyah, where overall the material is also in accordance with the needs of students according to the reference K-13 .

Table 2. Percentage of religious moderation values contained in the Aqidah Akhlak Book

No	Mark Moderation	Amount Chapter	Percentage
1	Anti-Violence	5	71%
3	National Commission	5	29%
Total:			100%

From Table 2 above, it can be seen that the moderation value reaches a total of 100%, meaning that the textbook contains a religious moderation value where the intensity of the distribution indicators for each chapter is different. Based on the information above, it can be seen that the anti-violence value is dominant with a percentage value of 71% and a national commitment value of 29% . In chapter 1 regarding achieving an attitude of non-violence, anti-distinctive morals are defined as bad and unusual actions to be carried out, all acts that violate the law or violence that require lust are grouped as disgraceful morals. Based on the information above, it can be seen that the percentage of anti-violence is 71%, where this value is spread across chapter 1. Furthermore, as for the value of national commitment, Prophet Luth's preaching of the worrying moral damage of the Sodomites can be seen through the events and habits they carry out. Our nation's commitment contained in the law prohibits deviant sexual behavior from circulating in our nation.

From the explanation above, it can be seen and a conclusion can be drawn that in the X moral aqidah textbook which has the five main points of integration above which are placed spread out, it also contains the values of religious moderation. So it can be said that the PAI Textbook published by the Ministry of Religion, Ministry of Education and Culture in 2019 is complete, comprehensive, has a moderate nature and is also in accordance with KMA 183 regarding Books used by Madrasah Aliyah, where overall the material is also in accordance with the needs of students according to the reference K-13

Table 3. Percentage of religious moderation values contained in the Al-Qur'an Hadith Book

No	Mark Moderation	Amount Chapter	Percentage
1	Accommodating to Local Culture	5	71 %
3	National Commitment	5	29 %
Total:			100%

From Table 3 above, it can be seen that the moderation value reaches a total of 100%, meaning that the textbook contains a religious moderation value where the intensity of the distribution indicators for each chapter is different. Based on the information above, it can be seen that the accommodative value of local culture is dominant with a percentage value of 71% and a national commitment value of 29% . In chapter 2 regarding the accommodative value of local culture, the number one text finding is in chapter one whose main material is about the Koran and the last revelation. Thus, chapter one contains the value of peace because Peace believes in the Book of Allah because it believes in the Book of Allah which is a guide to life in order to achieve happiness in this world and the hereafter. In the text findings number 24, 26 30, this is also the case. The value of peace is contained in the main material. Because the value of peace is also an indicator of religious moderation. This material also introduces culture where good Islamic culture is widely implied in the Al-Quran.

Based on the information above, it can be seen that the percentage of anti-violence value is 71%, where this value is distributed in chapter 1. Next, there is the national commitment value indicator, the percentage of which is 29, where our national commitment is given to followers of each religion. From the explanation above, it can be seen and concluded that the Al-Qur'an Hadith textbook for Class So it can be said that the PAI Textbook published by the Ministry of Religion, Ministry of Education and Culture in 2019 is complete, comprehensive, has a moderate nature and is also in accordance with KMA 183 regarding Books used by Madrasah Aliyah, where overall the material is also in accordance with the needs of students according to the reference K-13.

Table 4. Percentage of religious moderation values contained in the History of Islamic Culture Book

No	Mark Moderation	Amount Chapter	Percentage
1	Accommodating to Local Culture	5	60 %
3	National Commitment	5	22 %
3	Anti violence	5	22%
Total:			100%

From Table 4 above it can be seen that from the description of the diagram above it is known that the moderation value reaches a total of 100%, meaning that the textbook contains a religious moderation value where the intensity of the distribution indicators for each chapter is different. Based on the information above, it can be seen that the value of National Commitment is dominant with a percentage value of 56%, the value of tolerance is 22% and the value of accommodating local culture is 22%. In chapter 2 and chapter 5 regarding national commitment, the findings of this chapter are the main material of the substance and strategy of the Prophet's preaching in Medina and the siffin war during Ali's reign. This material has the value of a national commitment because there is a strategy by which the nation can implement the strategic pattern of the Prophet's preaching which can run well.

Furthermore, from the information above it can be seen that the percentage of accommodating local culture is 22%, where this value is spread in chapter 1 which contains the Isra Mi'raj event, where this event has become a culture in the world Muslim community. The non-violence value indicator has a percentage of 22%, where the anti-violence commitment contains material about the success of the Makkah fathu when at that time the Muslim troops conquered Makkah without bloodshed.

From the explanation above, it can be seen and a conclusion can be drawn that the History of Islamic Culture textbook for Class So it can be said that the PAI Textbook published by the Ministry of Religion, Ministry of Education and Culture in 2019 is complete, comprehensive, has a moderate nature and is also in accordance with KMA 183 regarding Books used by Madrasah Aliyah, where overall the material is also in accordance with the needs of students according to the reference K-13.

Discussion

Religious moderation is usually called Wasathiyah which is the concept of something in balance. As for the source of law, the main role model for Muslims is the Qur'an which hints at wasathiyah, including QS Al-Baqarah/2:143, which means, "And so (also) We have made you (Muslims), a just people and the choice so that you become witnesses to human (deeds) and so that the Messenger (Muhammad) becomes a witness to your (deeds). And We did not determine the Qibla to be your Qibla (now) but so that We know (so that it is clear) who follows the Messenger and who deserts. And indeed (moving the Qibla) feels very difficult, except for those who have been guided by Allah and Allah will not waste your faith. "Indeed, Allah is Most Gracious, Most Merciful to humans" (Agama, 2009). According to Tafsir Ibn Kathir, the word wasath here is the best choice. As stated, the Quraysh were the chosen Arab people, both in lineage and place of residence, meaning the best as said by the Prophet Muhammad. Wasathan fi Qaumih which means he is the best and noblest person (Kathir, n.d.).

It can be seen that religious moderation is not a decision that takes religious activities lightly but rather mediates between two things and does not overdo it in carrying out religious teachings. The characteristics of religious moderation values are usually called basic principles or indicators which can be used as a reference for whether something can be classified as religious moderation or not. In the book Religious Moderation by the Ministry of Religion, published in 2019, there are at least 4 indicators that can be used as a reference for religious moderation, including: national commitment, emphasis on tolerance, anti-violence and anti-radicalism as well as accommodating regional culture. National commitment is a very important indicator to see the extent to which a person's views, attitudes and religious practices have an impact on loyalty to the basic national consensus, especially in relation to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are contrary to

Pancasila, and nationalism. As part of the national commitment is the acceptance of the national principles contained in the 1945 Constitution and the regulations under it.

The importance of tolerance as an embodiment of Islam rahmatan lil 'alamin was also expressed by Nurcholis Madjid who stated that inclusive views are very necessary today, where the development of science and technological progress has led humanity to live in a "village". buwana" (global village) (Nurcholiq, 2018). In the context of religious moderation, radicalism and terrorism are understood as an ideology and understanding that uses the name of religion to justify the acts of violence and murder they commit. Those who are radical tend to impose their exclusive beliefs on others. Radical people are usually impatient with slow changes, because they think based on imagination of "what conditions should be", not the situation that actually exists. The deep-rooted beliefs of radical groups regarding the correctness of the ideology they believe in can result in the emergence of emotional attitudes that lead to violence. Even though the teachings of any religion do not justify acts of violence, killing each other or acts of terror (Isnawan, 2018).

Accommodating local culture is an accommodation or way to uphold local cultural values. The idea of modernization has its roots in the idea of "modernism" in Islamic thought and institutions as a whole. In other words, "modernism" cannot be separated from the revival of religious modernization ideas and programs. The background behind "modernism" as a whole is that religious thought and institutions are prerequisites for the revival of religion in modern times. The relationship between modernization and education is a complex multidimensional process in One aspect of education is social modernization. According to another definition, modernization is a process of change from a traditional situation to a more advanced society.

Conclusion

The 2019 KMA Islamic Religious Education Textbook contains the value of religious moderation. Overall, the material contained in PAI textbooks is in accordance with the needs of students in accordance with the 2013 curriculum. The scope contained in the textbook is basically composed of the main material regarding aqidah, Al-Qur'an Hadith, moral creeds, fiqh, and History of Islamic Civilization. The total content of the material or chapters at the three class levels totals 20 chapters, of which the Fiqh textbook has 6 chapters, the Aqidah Akhlak textbook has 5 chapters, the Al-Qur'an Hadith textbook has 5 chapters and the Islamic cultural history textbook has 4 chapters.

The content of values...religious moderation in the 2019 KMA 183 Islamic Religious Education textbook is generally conveyed in all chapters. The values of religious moderation that often appear in these textbooks are: a) national commitment, b) non-violence, c) accommodating local culture, and d) tolerance. Analysis of the values of religious moderation in the Islamic Religious Education textbook KMA 183 of 2019 is presented in tables and circle diagrams, which contain conclusions regarding the values of moderation which are contained as follows. In the fiqh book regarding the point of tolerance, it is found in chapter 1, the value of national commitment is in chapters 2, 3, and 5, the accommodative value of local culture is in chapter 2. in the moral aqidah book regarding the point of non-violence is in chapters 1 and 2 and National commitment is found in chapter 5. In the Al-Quran hadith book, points of accommodating local culture are found in chapters 1, 4 and 5 and non-violence, love of peace, is found in chapter 3. Finally, in the book on the history of Islamic culture, the point of accommodating local culture is in chapter 1, national commitment is in chapters 2 and 5 and anti-violence is in chapter 3

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