

Planning for the Implementation of Strengthening Religious Moderation in PAI Learning to Shape Student Character in MIN 3 and MIN 13 East Aceh

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Abstract

The aims of this study are to find out planning for the implementation of strengthening religious moderation in PAI learning to shape student character in MIN 3 and MIN 13 east aceh. This study used that qualitative research method. The result of this study shows that Planning for the implementation of strengthening religious moderation in PAI learning in MIN 3 and MIN 13 East Aceh is carried out by increasing the ability of teachers to master the strengthening of religious moderation, procuring PAI learning books in accordance with KMA 183, providing guidance and supervision to PAI teachers in preparing lesson plans.

Keywords

planning; implementation of strengthening; PAI learning



I. Introduction

Islamic education as one of the efforts to form a person who has faith, obedience, and Islamic character in order to carry out the duties of caliph fill ard, of course, must continue to develop along with the times that never stop. As Islamic education aims to develop human thought and regulate behavior and feelings based on Islamic teachings in order to realize obedience and servitude to Allah SWT. in individual and social life in society, then an Islamic education system must continue to strive to provide education that is able to direct students to practice obedience in individual and social life. The success of education is not only measured by the ability of students to capture knowledge but also how these students practice it in individual and social life, because humans, apart from being individual beings, are also social beings.

As individual beings, humans have their own uniqueness, which distinguishes them from other humans. In this case, of course, humans become individuals who cannot be seen as the same, because in fact every human being is created unique and different from one another. Individual is the elaboration of the words "in" and "divided" which can be interpreted as a unity, cannot be separated, and cannot be divided. This means that humans as individual beings are a unity between physical (physical) and spiritual (psychological) aspects that cannot be separated. In addition to being individual beings, humans are also social beings. The word "social" comes from the Latin word "socius" which means community which in a narrow sense "puts the common interest or society first". Thus, the meaning of humans as social beings can be interpreted as creatures who live together with other humans and cannot carry out their own activities without the involvement of others. In these activities, humans will always need other people and need a place to carry out these social activities. This container is then known as the interaction space for individuals, both individually and in groups, so that no human can live without the role of other humans. In addition to having a need for privacy, humans also need social activities among

others. Social relationships that exist can occur between fellow humans who already know each other or are new to everyday life. In the context of private spaces such as residences, bedrooms, work spaces, and others, self-actualization is not so difficult because these spaces are private spaces that are intended for private activities. They freely move in the space and actualize themselves as personal beings (individuals). As social beings, humans need interaction with other humans. They carry out activities together in a social space. This social interaction is usually done in a public space where anyone can access it. In this case, humans display their identity as social beings. However, during the interaction process, humans must maintain their identity as individual beings. Aspects of human behavior in relation to individual and social beings must always receive special guidance and attention in education, so that all activities cannot be separated from the guidance and direction of educational science.

Actualization of science in social interaction aims to create a conducive social condition to avoid various social conflicts, many social conflicts in society are triggered by the many differences that each individual has, so that these differences easily lead to conflict in society. The differences that we often encounter that become the reason for humans to conflict with others are differences in ethnicity, religion, and race.

The differences that exist, if handled wisely based on good religious and social knowledge, can provide an added value, namely diversity that can be unique and attractive to these community groups.

The diversity of tribes and cultures is a blessing from Allah SWT that we should be grateful for, as the Word of Allah SWT:

اَللّٰهُمَّ اِنَّا لَنَعَارِفُكَ اِلَّا بِمَا عَلَّمْتَنَا وَلَا نَعْرِفُكَ اِلَّا بِمَا عَلَّمْتَنَا وَلَا نَعْرِفُكَ اِلَّا بِمَا عَلَّمْتَنَا وَلَا نَعْرِفُكَ اِلَّا بِمَا عَلَّمْتَنَا

It means: "O people! Indeed, We have created you as male and female, and (by creating humans in pairs) We have made you into nations and tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the most pious. Verily, Allah is All-Knowing, All-Aware" (Surah Al Hujurat, verse 13)

In the above verse, Allah Almighty conveys to mankind that He has created man from one soul and has made from that soul his partner, namely Adam and Eve. And Allah SWT has also created them into nations and tribes. So the glory of humans is seen from the connection of the same origin, namely from Adam and Eve, so that there is no fundamental difference between humans. But the differences that are born from differences in ethnicity and nation so that humans know each other. "That is, in order to achieve ta'aruf "knowing each other" between humans as a blessing from Allah swt. Allah SWT also emphasized that the only difference in honor between humans is piety to Allah, not nation, tribe or lineage.

The diversity of society in Indonesia certainly requires the Indonesian Islamic Education system to provide an insight for students to be able to respond wisely to the existing diversity, both ethnic, ethnic and religious diversity. In addition to the diversity of society in Indonesia, the openness and speed of information dissemination at this time is also a new problem in social interaction for the Indonesian people, this problem can include the spread of false news, intolerance and racism against certain groups or communities. This condition must be a concern for Islamic education providers in Indonesia, to provide education that minimizes acts of intolerance and racism starting from the world of education.

Education as a process of delivering values and knowledge aimed at improving, strengthening, and perfecting human nature. It is the duty of education to provide solutions to human problems in society, including problems of intolerance and racism. The emergence of intolerance and racism is closely related to religious understanding, understanding of religion is obtained from the educational process.

The Ministry of Religion of the Republic of Indonesia as the provider of Islamic education in Indonesia is certainly aware of the problems of diversity that exist in Indonesia, including the problems of intolerance and racism that arise due to an extreme understanding of religion, this is shown by the birth of the idea of religious moderation echoed by the Minister of Religion Lukman Hakim Saifuddin in 2019.

In the prologue of the book on religious moderation, Lukman Hakim Saifuddin said that religious moderation is the essence of religion, and implementing it is a must in the context of a plural and multicultural society like Indonesia, to achieve intra and inter-religious harmony. Thus the application of religious moderation is considered important to be realized, especially in the world of Islamic education in Indonesia.

The implementation of religious moderation in Islamic educational institutions in Indonesia is stated in the Decree of the Minister of Religion of the Republic of Indonesia (KMA). KMA 183 and KMA 184 2019 regarding the Islamic Education curriculum and Arabic and Madrasah Curriculum Implementation guidelines. With the issuance of KMA 183 and 184, Islamic educational institutions in Indonesia will automatically implement the PAI Learning Curriculum based on strengthening Religious Moderation. The implementation of this curriculum will be carried out at all levels of education, starting from the RA, MI, MTS, MA, Islamic Boarding Schools, and Higher Education levels.

The implementation of the curriculum according to KMA 183 and 184 based on strengthening religious moderation has begun to be applied at MIN 3 East Aceh in the 2020-2021 school year. The implementation of this curriculum begins in Grades IV, V, and VI, this is because the implementation of PAI learning based on strengthening Religious Moderation requires adjustments so that it is not possible to apply it to lower classes. The application of this curriculum is centered on the PAI learning family, namely: Al-Qur'an Hadith, History of Islamic Culture, Akidah Akhlak, Jurisprudence and Arabic Language Lessons. From the implementation of the curriculum, it is hoped that the character of MIN 3 Aceh Timur students who love justice, have compassion for others, have a high tolerance attitude, have a sense of national love, love Indonesian culture,

The implementation of strengthening religious moderation in PAI learning which is applied at MIN 3 Aceh Timur as the implementation of the new curriculum must face obstacles, both from teachers, students, teaching materials, and learning media. The components attached to the learning process also greatly determine a learning can be said whether learning is effective or not. As a new curriculum, of course, it also requires a lot of adjustments so that learning can run effectively.

II. Review of Literature

2.1 Understanding Religious Moderation

In religious moderation, one of the main topics is religious tolerance. Tolerance according to the Big Indonesian Dictionary (KBBI) has the meaning of tolerating nature or attitude (appreciating, allowing, allowing) to stand (opinions, views, beliefs, habits, and behavior) that are different or contrary to one's own stance. The concept of tolerance or *tasamuh* in the Islamic view contains the concept of *rahmatan lil 'alamin* the concept stands on three elements, namely: knowing, understanding, and working together. Even

though the Qur'an does not explicitly explain *tasamuh*, the attitude of tolerance between religions can be clearly understood in Surah Al-Kafir. □n 6th verse

لَكُمْ لِي

Meaning: "For you is your religion, and for me is my religion" (Surah Al-Kafir □n, Paragraph 6)

This 6th verse of Surah Al Kafirūn shows clear limits in the attitude of tolerance between religions, we can do all social things together with people outside of Islam, but in matters of faith or worship, we cannot combine or match them. the principle of tolerance which has limits of clarity as in this letter of Al-Kafirūn which will lead to peace in social life between religious adherents, because it has clear boundaries, something that already has clarity then it can be accepted by various parties and will not cause misunderstandings.

The implementation of religious moderation intended by the Ministry of Religion which has been determined by KMA 184 as a guideline for the implementation of religious moderation is the development of character strengthening, anti-corruption education and the most important thing in this discussion is the development of religious moderation in madrasas. The implementation of religious moderation in education does not make religious moderation a subject, but its content is integrated into all subjects of the PAI family. The content of moderation is substantively included in the sub-chapters in all these subjects. The discussions in all subjects in the KMA already contain messages of moderation in it. Specifically, the moderation content will be emphasized on sub-themes or special topics in the subjects of Al-Qur'an Hadith, Jurisprudence, Akidah Akhlak or Islamic Cultural History.

2.2 PAI Learning Based on Religious Moderation

In the Big Indonesian dictionary, the word "Based" means "Based on" or has a Basis (Basis). The meaning of the word Based can also have guided eating. While the definition of PAI learning that is included in this study is Islamic Religious Education (PAI) as material for studying material or subjects in madrasas which include Al-Qur'an Hadith, Akhlaq, Jurisprudence, and History of Islamic Culture. The definition of Islamic Religious Moderation-based learning in terms is not found in existing references, but the term Religious Moderation-Based Islamic Education which is adopted in this study is PAI Learning which is charged with Religious Moderation in accordance with the Minister of Religion Decrees (KMA) 183 and 184 which instructs each PAI Learning Materials are delivered by strengthening Religious Moderation, so that the competencies that must be achieved in every PAI learning are not only limited to core competencies in the form of religious, social, knowledge, and skills attitudes, but there are other competencies that must be achieved,

2.3 Student Character

The character intended for strengthening religious moderation in madrasas consists of nine values of religious moderation, strengthening the value of religious moderation (*wasathiyah*) in the field of education can be done through the development of a religious education curriculum with a moderate perspective as well as cross-cultural, inter-religious and cross-cultural student and youth exchange activities. across ethnic groups. These two strategies must of course prioritize the internalization of 9 (nine) values and moderation attitudes, including: *tawassuth* (taking the middle way), *i'tidal* (fair and upright), *tasamuh* (tolerance), *shura* (deliberation), *ishlah* (creative and innovative). *qudwah* (exemplary),

wathaniyyah (nationalism), al-'unf (anti-violent extremism), and i'tiraf al-'urf (accommodating to local culture, both in intra-curricular, co-curricular, and extra-curricular activities).

III. Research Method

Qualitative research conducts research in a natural setting or in the context of a whole. Based on this consideration, researchers will enter, involve themselves and spend time in PAI Learning activities in MIN 3 and MIN 13 East Aceh. Researchers will also conduct research on the results of the evaluation by conducting observations and interviews with research subjects. As for the instrument or tool is the researcher himself as the main data collection tool. This research takes place at MIN 3 Aceh Timur which is located at Jl. Tengku in Aceh, Ranto Peureulak District, East Aceh Regency, and MIN 13 Aceh Timur, having his address at Jl. East Perlak Subdistrict Station, East Aceh Regency.

IV. Result and Discussion

In doing everything in order to have good effectiveness, a good plan is needed, without any planning that will be done, it can be ascertained that it will not run optimally as desired and the level of effectiveness will not be good either, just like an Architect who will build a building, Of course he must have a complex plan such as the location where the building will be erected, the calculation of the materials needed, workers, estimated costs and time required. as well as the implementation of learning, before carrying out a lesson, of course, a comprehensive plan is needed, both in terms of the ability of educators, facilities and infrastructure materials, methods and models as well as needs,

"The Head of Madrasah explained that as a form of planning in implementing the new PAI Curriculum according to KMA 183 and 184 madrasahs have facilitated and provided guidance to teachers to have a good understanding of the curriculum based on strengthening the value of religious moderation".

From the results of interviews with the Head of Madrasah MIN 3 East Aceh, to carry out strengthening religious moderation in PAI learning learning (PAI KMA 183 and 184 Curriculum) the Madrasah Head made plans by facilitating teachers to have an understanding of the new PAI curriculum by providing guidance, because The ability of teachers to carry out learning will be greatly influenced by the understanding that teachers have of the new PAI curriculum.

Apart from preparing for teacher understanding, the Madrasah MIN 3 Aceh Timur also made other preparations, namely the procurement of a new PAI handbook that was in accordance with KMA 183 and 184, as stated in the following interview excerpts:

"The head of the Madrasah explained that the madrasah also held an PAI handbook for teachers and students in accordance with KMA 183 and 184 published by the Ministry of Religion, because this new handbook is very much needed in the implementation of learning with this new curriculum".

Handbooks or often referred to as printed books are one of the most important learning resources for teachers and students in every lesson, the unavailability of printed books will be one of the obstacles in learning, especially in learning with the application of the new curriculum. This was also conveyed by one of the PAI MN 3 East Aceh teachers in the following interview excerpt:

"The PAI teacher explained that in implementing the new PAI curriculum, madrasas really needed a new PAI handbook as one of the main learning resources in PAI learning, and the madrasah immediately procured the book".

In carrying out a learning implementation plan, the availability of everything needed in the learning process must be very important to be prepared such as learning resources, learning media learning tools and things needed in learning, their needs, suitability and effectiveness must be carefully considered.

Meanwhile, the PAI learning planning based on religious moderation (PAI KMA 183 and 184 Curriculum) implemented by the MIN 3 Aceh Timur teachers is as follows:

"The PAI teacher explained that the planning was done by seeking as much information as possible about the new PAI curriculum by following the guidance of the madrasah principal and we also discussed with fellow PAI teachers about the implementation, directions and goals achieved by implementing this curriculum, and we compiled learning tools that are in accordance with the needs of students.

From the results of interviews with MIN 3 Aceh Timur teachers, we can know that the planning carried out by PAI teachers at MIN 3 East Aceh is to seek information and add insight about the PAI curriculum through the guidance and direction of the madrasa head, in addition to PAI teachers at MIN 3 East Aceh held a discussion on the implementation of strengthening religious moderation in PAI learning (Curriculum PAI KMA 183 and 184) with fellow PAI teachers so that they have a good understanding of the implementation, direction and purpose of implementing strengthening religious moderation in PAI learning (KMA PAI Curriculum). 183 and 184), because PAI teachers at MIN 3 Aceh Timur are aware that a good understanding of this new curriculum will determine their readiness and ability in implementing learning later, how is it possible that they will carry out a lesson while their own level of understanding is still low in the lesson.

The results of the document study that the researchers conducted also showed that MIN 3 East Aceh had planned the implementation of strengthening religious moderation, this was indicated by the availability of PAI books that were in accordance with KMA 183, and lesson plans in the PAI cluster compiled by PAI teachers. religious moderation.

As with MIN 3 Aceh Timur, MIN 13 Aceh Timur also planned the implementation of strengthening religious moderation in PAI learning (PAI Curriculum KMA 183 and 184) the planning carried out was as follows:

"To implement the implementation of the new PAI curriculum, of course, we must carry out good planning, especially the readiness of teachers to implement the curriculum, so we facilitate teachers to seek information or knowledge about the KMA 183 and 184 curriculum, so madrasah sends one of the PAI teachers to attend training Religious Moderation carried out by BDK Aceh province".

Based on the results of the interview with the head of the Madrasah MIN 13 East Aceh, we can see that the planning carried out by the madrasa is by involving one of the PAI teachers from Min 13 East Aceh in the Religious Moderation training carried out by the Aceh Province Religious Education and Training Center (BDK) with the aim that The teacher understands well about the concept of Religious Moderation issued by the Ministry of Religion, because strengthening Religious Moderation in Madrasas is one of the main objectives apart from developing the uniqueness of madrasas, developing anti-corruption strengthening which is meant by the Implementation of the PAI KMA 183 and 184 Curriculum, so that after attending The teacher training can convey the concept of religious moderation that is taught in the implementation of PAI learning, so that PAI teachers at MIN 13 East Aceh have a good understanding of implementing Religious Moderation-based PAI learning (PAI Curriculum KMA 183 and 184).

Meanwhile, the planning carried out by PAI MIN 13 East Aceh teachers is as follows:

"This form of planning is carried out by participating in the Religious Moderation training at the Aceh Province BDK, besides seeking information about the new PAI curriculum and how it is implemented, and also preparing a learning implementation plan that is in accordance with the needs of students so that they are able to understand the concepts of religious moderation in the materials used. PAI material being taught".

Based on the results of interviews with PAI teachers at MIN 13 East Aceh, we know that the planning carried out was to take part in religious moderation training at the Aceh Provincial BDK on religious moderation and then have discussions with fellow PAI teachers and develop learning plans that are in accordance with the concept of developing religious moderation in Madrasahs and Islamic Schools. also in accordance with the needs of students, so that students can understand PAI learning materials based on religious moderation, compiling a learning implementation plan is the most important thing from a learning implementation plan, this is where teachers are required to fully understand what will be taught (material) and objectives to be achieved from learning. In this case, the PAI teacher must be able to design a lesson that can convey the concepts of religious moderation in the PAI learning material, so that students can understand the concept of religious moderation and be able to apply it in everyday life.

An explanation of the planning for strengthening religious moderation in Min 13 East Aceh is also supported by the results of a document study which shows that a planning process has been carried out, both through the provision of student handbooks, preparation of appropriate lesson plans and training activities on religious moderation attended by teachers. evidenced by a certificate held by one of the PAI MIN 13 East Aceh teachers.

V. Conclusion

Planning for the implementation of strengthening religious moderation in PAI learning in MIN 3 and MIN 13 East Aceh is carried out by increasing the ability of teachers to master the strengthening of religious moderation, procuring PAI learning books in accordance with KMA 183, providing guidance and supervision to PAI teachers in preparing lesson plans.

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