

MODERATION IN DEVELOPING STUDENTS' CHARACTER IN MADRASAH

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ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui moderasi yang ada pada pengembangan karakter anak didik di madrasah. Adapun metode dalam penelitian ini adalah metode kualitatif dengan pendekatan fenomenologi. Subjek penelitian ini adalah guru madrasah dan juga anak didik yang melaksanakan penanaman karakter dari sebuah moderasi. Dengan menggunakan konsep wawancara, maka penulis akan memberikan wawancara kepada para pendidik dan anak didik terkait kajian ini. Pengembangan karakter siswa yang ada di madrasah tentu tidak bisa terlepas dari konsep insan yang ada pada sesama manusia, apapun yang kita lakukan maka semua akan terlihat oleh Allah, konsep insan ini yang ditanamkan kepada anak dalam mengembangkan karakter melalui moderasi beragama. Dengan penanaman nilai ini melalui profil Pancasila dan rahmatan lil alamin oleh pendidik kepada anak didik maka tidak ada lagi kekerasan, merendahkan satu sama lainnya, saling menghargai potensi masing-masing, selalu berkolaborasi untuk mewujudkan pencapaian yang unggul, dan madrasah telah mampu melaksanakan itu semua.

Kata Kunci : Moderasi beragama, pengembangan karakter, pendidikan.

ABSTRACT

The purpose of this research is to find out the moderation that exists in the character development of students in madrasah. The method in this research is a qualitative method with a phenomenological approach. The subjects of this research are madrasah teachers and also students who carry out character cultivation from moderation. By using the concept of interviews, the author will provide interviews to educators and students related to this study. The development of student character in madrasahs certainly cannot be separated from the concept of human beings that exist in fellow humans, whatever we do will all be seen by God, this concept of human beings is instilled in children in developing character through religious moderation. By instilling this value through the profile of Pancasila and rahmatan lil alamin by educators to students, there is no more violence, demeaning each other, respecting each other's potential, always collaborating to realize superior achievements, and madrasah has been able to implement it all.

Keywords: *Religious moderation, character development, education*

INTRODUCTION

Character development has become a major focus in contemporary education, recognized as an important foundation for producing individuals who are ethical, have integrity, and contribute positively to society. If we study moderation in character education, it will not be separated from the terms of Islamic education. Why? Islamic education makes people aware of the importance of character building in their daily lives. With the existing education, it will awaken people to continue to rise up to have good values in equalizing people, not comparing people, free from mocking language to others and never drastic and despise and look down on others, considering us greater than them. In this journey, the concept of moderation has emerged as a key element that plays an important role in shaping a mature and civilized personality. Islamic education must of course be based on the Qur'an and Sunnah. According to Hamka, the word "*Wa ahsin kama ahsana Allahu ilaika*" in Surah al-Qoshos verse 77 says that humans are ordered to do ikhsan to God and ikhsan to fellow humans. (Hamka, 1983, p. 161). *Ihsan is as if you worship allah as if you see allah, and if you cannot see him, then he sees you*". (Imam Bukhari, tt, p. 18). In this article, we will explore the significance of moderation in character development, understand the essence of this concept, and formulate strategies to strengthen it. What is Moderation? Moderation refers to the ability to control oneself in various situations and adjust one's behavior according to prevailing social norms. It involves self-control, emotional control, as well as awareness of the consequences of our actions. Moderation is not just about refraining from harmful behavior, but also about finding the right balance between self-expression and social attachment.

Talking about moderation, of course, cannot be separated from the renewal carried out by the madrasa in providing an understanding of diversity to its students, both in moderation of religion, culture which must understand each other. Moderation here means how our students have a wide range of thoughts so that one thought is formed with one another.

The Role of Moderation in Character Building

Moderation has a significant impact in character building. The ability to manage emotions and control behavior helps individuals cope more effectively with conflicts and challenges. For example, in conflict situations, moderated individuals are able to maintain composure and respond tactfully rather than falling into negative emotions that can worsen the situation.

In addition, moderation plays an important role in shaping individual morality and integrity. Individuals who have good self-control are more likely to adhere to moral values and follow ethical principles in social interactions. They are also able to demonstrate integrity in their actions, resulting in trust and respect from others.

Strategies to Strengthen Moderation

Strengthening moderation requires a multidimensional approach involving character education, moral coaching, as well as social support. Character education programs in schools can provide opportunities for students to learn about values such as tolerance, empathy and responsibility, while developing moderation skills through role-play and group discussions. Moral coaching is also important in helping individuals understand the consequences of their actions and developing awareness of social norms. Ethical discussions and self-reflection can help individuals understand the values underlying their decisions and make wiser choices in daily life. In addition, social support from family, friends and community can also strengthen individual moderation. Through support and understanding from those closest to them, individuals feel supported in their efforts to develop self-control and act in accordance with their values.

People of virtue are those who have friendly and loving faces, those who invite without demeaning, those who foster without scolding, and those who love without reviling. Because true religion inhabits human hearts without violence. (Madrasah, Religious Moderation, 2023). Actually, to implement this, it must start from an educator first, why? An educator, when he wants to know the character of his persistence, must start from the moderation of thinking of an educator first.

Whether the work done by students is instant or not, this can be seen and proven when we ask students to make designs to get an assessment. From the designs they make, there will be seen creative students, who can reveal the talents that exist in themselves. They never feel like giving up, when they don't have the design materials or money to make the design requested by the educator. They search sincerely and work hard so that they can make designs, without any help from parents. Then when they return to the madrasa to make the material, the makeshift material then there is a scorn that breaks and the eyes of his friends, so that these students feel depressed by the situation. Should an educator add to the suffering of the student, by saying that you have no capital, what used material do you bring this. Remember a series of processes will kill the child's potential, but not for children who have high fighting power. For students who have high fighting power, this will be used as a stepping stone by students for to the threshold of success. The question for the author is, the character of educators like this must be turned off, because it will dilute the potential of students who have a weak mentality, but not for children who have a high mentality and get strong protection and motivation from great parents.

In the context of education, Ramdhani supports combining the insights of local wisdom with Islamic moderation. Madrasa students have an important role in maintaining and developing this religious moderation. (Ramdani, Religious moderation in madrasah). The purpose of developing religious moderation is to understand and respect each other without minimizing each other. And of course the feeling that is owned will start from the educator first, how to continue to give appreciation and motivation to students, without differentiating other students, and this is what will be normed and imitated by our children. This kind of attitude certainly does not lead to strong competition between one person and another.

The research method used in this study is a qualitative method with a phenomenological approach. This research method is very suitable because by studying this using the phenomenological research context, it will deepen the study of moderation in character development. The subjects of this research are madrasah teachers and also students who carry out character cultivation from moderation. By using the concept of interviews, the author will provide interviews to educators and students related to this study.

DISCUSSION

1. Definition of Moderation

In language Moderation comes from Latin *Moderatio* which means sadness or moderate, not excessive and not lacking. Whereas according to the term moderation means an attitude to avoid radical, fanatical, excessive and extreme behavior. According to Muh.Nasrul H and friends in their journal stated that religious moderation is a perspective of each individual in carrying out the religion they believe in. by paying attention to religious principles and avoiding radical attitudes, violence and crime.(H et al., 2022, p. 145)

According to Maulidatusy Syahrissy Syarifah and friends in their book moderation is treating others honorably by accepting differences as a feature of diversity. Moderation is actually an implementation of attitude (Syarifah et al., 2021, p. 6).

In Arabic the word moderate is known as *Al-wasathiyah* which is also found in the Quran in surah Al-baqarah: 2/143. *Al- wasath* itself means the best and most perfect. Then in a fairly popular hadith, the Prophet said "*the best problem is the one in the middle*". In the sense that a moderate person is one who is in the middle in addressing a problem, taking a compromise approach in addressing a difference, whether differences in religion, politics and so on. Of course this moderation, because its cultivation is good character building, will not be separated from the values of Islamic education.

Moderation in character development at this time is included in the

scope of the Merdeka curriculum, where in madrasas there is a curriculum planting to foster character through the profile of Pancasila and rahmaman lil alamin. This is not just a theory, but for a teacher in madrasa how the assessment given to students is not embedded in the results, but based on the process. This can be seen when students are given assignments by teachers in madrasah in groups, which must be completed together. A great teacher, not only looks at the results of good work and creativity, but how students in madrasas can appreciate their classmates, without envy, a sense of always wanting to be praised, competing unhealthily, but a sense that is instilled is a collaboration between his friends, so that existing shortcomings can be closed, and still bring negative vibes between teachers, students so that the atmosphere of the learning environment becomes fun. And this is what will be brought to become a habitation when students go down to the community. Madrasah has been able to implement this by applying the values of the Pancasila profile and rahmatan lil alamin to develop good character in students.

From the explanation above, we can understand that moderation is a perspective or attitude taken in handling a difference by being in the middle, fair and avoiding extreme, radical and violent attitudes. With the above understanding, we know that moderation has an important role in maintaining the unity and integrity of the Indonesian state, especially since this country has a variety of ethnicities, nations, languages, races and religions. With the implementation of good moderation development, excessive extremes, including bullying friends, hurting, and demeaning others can be avoided.

2. Implementation of the Moderation Concept in Character Development

Moderation is a very important concept and needs to be implemented for the development of individual and national character. Moderation is a balanced and non-extreme attitude in various aspects of life which includes the way of religion, politics, and socialization in the community environment so as to make moderation an important foundation in the development of individual and national character. Through education as one of the main pillars in building a moderate national character, requires

teachers as the frontline in the formation and development of students' character to instill moderation values by integrating them into the curriculum of religious education, civics and other subjects. This aims to build the character of students who are tolerant, respectful of differences, and respectful of each other.

Lickona's theory states that the formation of religious moderation character can be implemented through stages:

a. *Moral knowing.*

At this stage, it will not be possible to internalize a moderate attitude without being supported by good religious education. People who have little religious education tend to behave rigidly, violently, and exclusively. People who have a good understanding of religion, then they tend to behave moderately.

b. *Feeling (Moral Feeling)*

Attachment is an emotional bond, which is formed between an individual and another specific individual. Attachment is a relationship supported by behavioral approaches designed to maintain the relationship. In this context, the close relationship between parents and children indicates that the relationship between the two is very close. So that the moral feelings given by parents through social interaction can be intentionally realized or not. On the basis of role modeling and imitation of the environment formed by parents.

c. *Moral behavior.*

The process of transmitting social influence into a person can be done in two ways, namely formal and informal. In the formal aspect, a person absorbs knowledge and through skills learned through the formal learning process. So that the results of formal learning appear in verbal behavior and are reflected in what he thinks. On the other hand, related to values and behavior patterns learned by children through the informal learning process, namely the process of imitation through contact and behavior seen from parents.

According to Syafruddin Baderung, there are 4 main pillars that must be

understood by the community in the process of religious moderation, including:

a. National Commitment.

National commitment in the context of religious moderation includes efforts to create a conducive atmosphere for various religions and beliefs to develop and coexist peacefully. Inclusive national education is one way to introduce the values of religious moderation from an early age. Through education, the younger generation can be taught to respect differences and maintain inter-religious harmony. National commitment to religious moderation is also reflected in the protection of minority groups and lesser-known beliefs. Education and socialization about the diversity of religions and beliefs are important to avoid misunderstandings and conflicts between communities.

b. Tolerance.

Tolerance is key in maintaining inter-religious harmony. Tolerance is not just an attitude of mutual respect, but also mutual help and cooperation to create an atmosphere of peace and harmony. Because no religion teaches hatred or violence, it is important for each individual to curb themselves from prejudice and hatred. As an example of religious moderation in terms of tolerance, we can see how Indonesians live their daily lives with mutual respect and respect for different religious celebrations. In addition, tolerance is also reflected in how people behave towards the diversity of traditions and ways of worship that exist in Indonesia. This can create a conducive atmosphere for religious activities and strengthen the bond of brotherhood between religious communities.

c. Anti-Violence.

In an effort to avoid violence in the name of religion, religious moderation emphasizes dialogue and effective communication between various groups of people. Through healthy and constructive interactions, we can create a better understanding of religion, about the diversity of religions and beliefs, and overcome misunderstandings that are often the root of problems. Education is also an important instrument in the

implementation of non-violent religious moderation. Education that is inclusive and teaches the values of tolerance and diversity from an early age, will be able to shape the character of individuals who love peace and respect differences. In addition, extracurricular activities that involve students from various religious backgrounds can help them learn to overcome differences and work together in a harmonious atmosphere.

d. Accommodation and Acceptance of Tradition and Culture.

Acceptance of tradition and culture in the context of religious moderation includes respect and recognition of the diversity of ways of worship, customs, and other traditions that exist in society. Each religion has its own uniqueness in carrying out religious practices that are often related to local traditions and culture. In addition, acceptance of traditions and culture also includes social and cultural activities that involve interfaith communities. Therefore, education and socialization about the diversity of traditions and cultures are important in the implementation of accommodative religious moderation. This will encourage mutual respect and appreciation between religious communities.

Therefore, if some of the explanations above can be applied properly by the community, it will be able to create a safe, peaceful, warm, and harmonious life among others. The application is not only done in society, but also in the world of education as the formation of better student characters.

CONCLUSION

Moderation is a key element in the development of quality character. The ability to control oneself, manage emotions, and behaving in accordance with social norms not only helps individuals in facing the challenges of life, but also shapes their morality and integrity. Through character education, moral guidance, and social support, we can strengthen individuals' moderation and help them reach their full potential as responsible and ethical members of society. With the development of moderation towards the cultivation of good character, all implementations in the form of activities presented in the profile of Pancasila and rahmatan lil alamin can be carried out properly, there is no violence, demeaning others, always bringing positive vibes, madrasah teachers always appreciate the potential of students, speak with gentleness. and good character development can be implemented in real terms.

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