

IMPLEMENTING MODERATE ISLAMIC VALUES IN LEARNING AKIDAH AKHLAK DURING A PANDEMIC AT SDIT AL FALAAH SIMO

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ABSTRAK

Radikalisme berkembang tanpa mengenal waktu, tempat dan kondisi. Ini mungkin menjadi bom waktu, meskipun dalam kondisi pandemi. Harus ada upaya pencegahan sejak dini perkembangannya. Penelitian kualitatif ini bertujuan untuk mengetahui proses penanaman nilai-nilai Islam moderat dalam pembelajaran akidah akhlak. Penelitian ini dilakukan untuk menjawab tiga pertanyaan: Apa saja nilai moderasi? Bagaimana nilai-nilai Islam moderasi ditanamkan selama pandemi covid-19? Dan apa implikasi penanaman nilai-nilai Islam moderasi selama pandemi covid-19 untuk mencegah radikalisme? Subyek penelitian ini adalah 319 siswa, 2 guru akidah akhlak, kepala sekolah dan wakil kepala sekolah kurikulum di SDIT Al Falaah Boyolali. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data yang terkumpul dianalisis dengan teknik deskriptif. Hasil penelitian menunjukkan bahwa (1) nilai-nilai Islam moderasi yang ditanamkan meliputi Al-Adl (keadilan), Al-Tawazun (keseimbangan), dan At-Tamasuh (toleransi). (2) Proses penanaman nilai-nilai moderasi terintegrasi dengan kurikulum yang ada. Kreativitas guru sangat dibutuhkan dalam memasukkan konsep nilai-nilai tersebut mulai dari perencanaan hingga proses kegiatan pembelajaran. (3) Implikasi dari nilai-nilai Islam moderasi dapat dilihat pada perilaku mulia siswa. Perilaku tersebut dilakukan dalam hubungan dengan teman dan guru di sekolah, dan perilaku dengan orang tua di rumah. Penanaman nilai-nilai Islam moderat di SDIT Al Falaah tercermin dalam beberapa aspek: 1) Pola pikir, siswa menunjukkan beberapa pemikiran toleran seperti tidak boleh mengejek, memusuhi teman non-Muslim. 2) Sikap, siswa hormat dan rendah hati terhadap guru dan orang tua. 3) Perilaku, perilaku siswa tercermin dari kebiasaan mengucapkan salam, dan berjabat tangan baik kepada guru maupun orang tua, serta sopan, hormat dan mudah memaafkan teman-temannya.

Kata kunci: Penanaman Nilai, Nilai-Nilai Islam Moderat, Pandemi Covid-19, Pendidikan Karakter

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ABSTRACT

Radicalism develops regardless of time, place and conditions. It may become a ticking time bomb, despite in the pandemic conditions. There must be prevention efforts from an early age of its development. This qualitative study aims to determine the process of inculcating moderate Islamic values in learning the akidah akhlak. This research was conducted to answer three questions: What are the moderation values? How are moderation Islamic values embedded during the covid-19 pandemic? And what are the implications of cultivating moderation Islamic values during the covid-19 pandemic to prevent radicalism? The subjects of this study were 319 students, 2 teachers of akidah akhlak, the principal and vice principal of curriculum at SDIT Al Falaah Boyolali. Data was collected through observation, interviews, and documentation. The collected data were analyzed by descriptive techniques. The results of the study show that (1) the moderation Islamic values instilled include Al-Adl (justice), Al-Tawazun (balance), and At-Tamasuh (tolerance). (2) The process of implanting the moderation values is integrated with the existing curriculum. The creativity of the teacher is needed in inserting the concept of these values from planning to process of the learning activities. (3) The implication of moderation Islamic values can be seen in the noble behavior of students. Such behaviors are conducted in relationship with friends and teachers at school, and behavior with parents at home. The inculcation of moderate Islamic values at SDIT Al Falaah is reflected in several aspects: 1) The mindset, students show some tolerant thinking such as not being allowed to mock, being hostile to non-Muslim friends. 2) Attitude, students are respectful and humble towards teachers and parents. 3) Behavior, student behavior is reflected in the habit of saying greetings, and shaking hands to both teachers and parents, as well as polite, respectful and easy to forgive his friends.

Keywords: Value Investment, Moderate Islamic Values, Covid-19 pandemic, Character building

INTRODUCTION

Behavior that leads to conflict can appear in various places, i.e. at home, at school, and in the community. The emergence of this behavior can be due to awareness, it can be because it is not realized. Whatever is done by adults in a certain environment will easily become an example that is very

likely to be imitated by the children around them. Religious conflicts, such as this example, tend to occur due to several factors, including: shallow religious understanding (Qordhawi, 2004; Rohman, 2020;), the existence of a political orientation (Abdullah, 2008) and joining in on certain idol figures (S. Ismail, 2005). These things must be

overcome as early as possible in order to create a peaceful and prosperous society.

This study aims to complement the results of previous studies which tend to reveal three things: first, character education in students (Baharun & Zulfaizah, 2018); second, combating radicalism behavior through Islamic religious education (Subhan Posangi, 2020; Mustafida & Dina, 2021); third, implementation of moderate Islam in Islamic boarding schools (Bosra & Umiarso, 2021; Wasehudin & Syafei, 2021). Of the three trends, there is no research that reveals the cultivation of moderate Islamic values at the elementary school level. For this reason, this research was conducted to answer three questions: (1) What are the moderation values at SDIT Al Falaah Boyolali? (2) How are moderation Islamic values embedded during the covid-19 Pandemic at SDIT Al Falaah Boyolali? (3) What are the Implications of cultivating Moderation Islamic values during the covid-19 Pandemic to prevent radicalism at SDIT Al Falaah Boyolali?

The process of inculcating values that are in accordance with the goals of national education must be included in the curriculum and learning process in the classroom. During the COVID-19 pandemic, where there are restrictions on community activities, teaching and learning activities are carried out online. The existence of *akidah akhlak* (creed and moral) subjects in schools plays an important and important role in value education. Moderation Islamic discourse is currently being developed to fight the growing intolerance and radicalism that is developing in the midst of Indonesian society. Islam is a religion of peace that is polite (*rahmatan lil'alamin*), and the cultivation of its values needs to be taught in the learning process in the classroom. This is the background of the importance of research on the cultivation of moderate Islamic values in the learning of *akidah akhlak* in schools.

The research method used in this study is qualitative. Data were collected by in-depth interviews with the principal regarding the policy of inculcating moderate Islamic values,

teachers of *akidah akhlak* about media and methods, and students regarding the implications of the values. The data analysis technique refers to the Miles and Huberman interactive model, through data reduction, data presentation, and drawing conclusions.

DISCUSSION

1. Moderation Islamic values

Etymologically, moderation is behaviour that avoids extreme disclosure, that is, things that are too much. Referring to this definition, moderate Islam implies a conscious effort to distance the religious way (Islam) which is far from harsh and outrageous actions in behaving, thinking, speaking, or acting (Fahri & Zainuri, 2019). There are ten forms of moderation in Islam (Eka Prasetiawati, 2017; Nur & Mukhlis, 2015; Wasehudin & Syafei, 2021): 1) Tawassuth. It is an understanding and practicing religion that takes a middle point between exaggerating and disparaging religious teachings. 2) Tawazun. It is an understanding and practicing religion in a balanced way that pays attention to aspects of the life of the world and the

hereafter. 3) I'tidal. which is a fair attitude. Put something in its place. 4) Tasamuh. The attitude of recognizing and respecting differences. 5) Musawah, an attitude that views equality and is not discriminatory. 6) Shura, prioritizing deliberation in solving problems. 7) Ishlah, an attitude that encourages change and progress for the benefit of the ummah. 8) Alawiyah, the ability to identify and do priority things. 9) Tathawwur wa Ibtikar, an open attitude to make changes for the better. 10) Tahaddhur, the attitude of upholding noble character, character, identity, and integrity as the best figures (*khairu ummah*) in a humane and civilized life. At the practical level, the form of moderation in Islam can be divided into four dimension, namely: 1. Moderate in matters of *aqidah* (creed); 2. Moderate in matters of worship; 3. Moderate in matters of temperament and character; 4. Moderate in matters of sharia formation (Yasid, 2010).

Instilling moderation Islamic values is the main mission in character education of students. The target is to create a positive attitude in various aspects of life such as

faith, social issues, sharia/worship, in order to lead someone to carry out activities that do not deviate from the previously agreed provisions both vertically (*hablum minallah*) and horizontally (*hablum minannas*) (Sugiarti, 2020).

Concept of moderate Islam in Sunni consists of *al-adl* (justice), *al-tawazun* (balance), and *al-tasamuh* (tolerance) (Chamidi, 2021; Mustafida & Dina, 2021). According to Kamal, (2017), moderate Islamic values include the value of tolerance in attitude, the value of tolerance in respecting diversity, the value of inclusiveness in accepting something new, the value of logic and flexibility in understanding the text by looking at the context, the value of relevance, the value of innovation in solving problems and the value of transformation social.

Moderate Islamic values instilled in SDIT Al Falaah Boyolali students are in accordance with the Core Competencies (KI) and Basic Competencies (KD) including the values of faith, values of worship, and moral values. The value of faith is the most basic and fundamental thing in Islam, because it involves all

aspects of human life, both material and spiritual. Faith is belief in the heart, spoken orally and carried out by action. Only with strong faith can a person perform worship properly and be able to adorn himself with good morals. Islamic creed needs to be explained in terms of the pillars of faith and its various branches and far from avoidance, and that is the mainstay of Islam in the formation of good values. Thus, from childhood, children must begin to be introduced to the pillars of faith and be guided and taught to believe in each of the pillars of faith. The material taught is the introduction of Allah's creation which includes humans, the names of the Prophets and Apostles, the Book of Allah and the natural surroundings, the introduction of Allah's nature and Allah's supernatural creatures such as Allah's angels.

The values of worship that are taught to children since childhood are the creed, five daily prayers, fasting in Ramadan, zakat and hajj, while worship that needs to be accustomed is praying five times a day and reading daily prayers. The moral values that need to be instilled

are: a) The value of self-confidence, enthusiasm and having high ideals and believing that humans are responsible for their actions and behavior, b) The value of love and compassion towards others, family members, and others, c) Awareness children that moral values arise from within humans, and not from regulations and laws. Because morals are values that distinguish humans from animals. d) Instilling sensitive feelings in children. The trick is to arouse children's feelings towards their humanity, e) Growing children's morals into habits and personalities.

2. Instilling moderation Islamic values during the covid-19 pandemic

Instilling moderation Islamic values is the main mission in character education of students. The target is to create a positive attitude in various aspects of life such as faith, social issues, sharia/worship, in order to lead someone to carry out activities that do not deviate from the previously agreed provisions both vertically (*hablum minallah*) and horizontally (*hablum minannas*) (Sugiarti, 2020). Moderate Islamic values can be internalized in the

elementary school curriculum as a reinforcement starting at the elementary school level through the application of democratic learning. This application can be demonstrated through various methods such as discussions, questions and answers, group work, and simulations (Abdullah Munir, Aisyahnur Nasution, Abd. Amri Siregar et al., 2020; Sukiman et al., 2021).

Instilling moderation Islamic values in SDIT is carried out through several activities at school. These activities are divided into two, namely through the learning process delivered by each teacher in the classroom, the creation of culture in schools and understanding that has been applied through various programmed extracurricular activities. Through the learning process the target is students' understanding of moderate Islamic values and through school cultural activities the target is the formation of moderate behavior in everyday life. There are ten moderate Islamic values (Eka Prasetiawati, 2017). Meanwhile, the forms of implementation at SDIT Al Falaah Boyolali are; justice (*al-adl*), balance

(*al-tawazun*), tolerance (*al-tasamuh*), and morality. Based on careful planning, formulation and coordination, core academic programs are formed which include classroom learning, followed by religious spiritual programs and activities that shape worship culture or habits.

In accordance with the theory presented by Nurdin Usman in Azmi (2019), that implementation is an action or implementation of a plan that is really ready and mature to be implemented in real form. Majone and Wildavsky in Riswanto (2019) also explain implementation as evaluation. Browne and Wildavsky in Rahayu (2020) argue that implementation is an expansion of activities that adjust to each other.

According to the researcher, in the core academic program at SDIT Al Falaah Boyolali, the inculcation of moderate Islamic values is more visible directly on the subjects of *akidah akhlak* as a process of knowing filling the cognitive realm regarding knowledge, awareness, and logic about moderate Islamic values before participants students grasp the meaning and understand the concept

of values being taught. Instilling moderate Islamic values directly in the subject of *akidah akhlak* while moderate Islamic values are indirectly accustomed to students through the environment formed in the class where they study. Normative re-educative and persuasive strategies seem to be very thickly applied to learning. Meanwhile, the process of inculcating moderate Islamic values is also carried out through habituation by direct practice or doing. Through religious spiritual activities such as congregational prayers, *dhuha* (morning) prayers, and *tahfidz* (Quranic memorization).

The methods implemented at SDIT Al Falaah include first, classroom learning to provide an understanding of the importance of moderate Islamic values. Learning in the pandemic period with face-to-face is limited, there are four limitations of teacher competence that can be seen, namely: pedagogically it is not applicable when learning online because it only uses the WhatsApp application, socially can still interact but not optimal, personality can still provide

an example but not optimal and professionally can still be implemented but also not optimal. Second, through extracurricular activities, during the pandemic, extracurricular activities that are still being carried out are *tahfidz* which are held at special hours. Third, through the creation of school culture, such as greeting when meeting, habituation of *dhuha* and *dzuhur* (day) prayers in congregation. The method that has been implemented has been running well but is not optimal.

3. The implications of planting moderation Islamic values during the covid-19 pandemic to prevent radicalism

Radicalism arises as a result of a shallow understanding of the text, also prioritizes small groups over larger groups, they often blame other groups and pride themselves on their group. Therefore, the potential developed for students to be able to prevent radicalism is to provide an understanding of the texts in a fundamental way and prioritize universal values over personal and group interests. The stages of preventing radicalism can be carried

out in the form of inculcating an understanding of the values of moderation (Rexi, 2019) as mentioned above, planting an attitude of togetherness in life between the various differences that exist. All of which must be implemented in the form of mutually respectful behavior between him and others in the differences in social life, including differences in the religion he adheres to. Such tolerance is absolute in social life which affects the comfort, security, and welfare of life both individually, in families and in society (Tholib, 2021).

The implications of inculcating moderate Islamic values give rise to anti-radicalism attitudes and behaviors in students including citizenship (citizenship), compassion (compassion), courtesy (courtesy), fairness (fairness), moderation (moderation), respect for others (respect for others), respecting the creator (respect for The Creator), self-control (self-control), and tolerance (Alam et al., 2019; Warsah et al., 2021), superior, whole, and moral human beings for the glory and glory of Islam and the Muslims, the glory and glory of the entire

Indonesian nation, and for the success of the ideals of independence, namely the realization of prosperity and the establishment of justice for the entire Indonesian nation (Subandi et al., 2019). As well as to develop Islamic brotherhood and state brotherhood, also for the sake of human brotherhood so that its role will be relevant not only in solving national problems but also internationally and universally. attitude of *al-ikhlas* (sincerity), *al-'adl* (justice), *at-tawassuth* (moderate), *at-tawazun* (balance), and *attasamuh* (tolerance) (Chalim, 2018).

The inculcation of moderate Islamic values at SDIT Al Falaah is reflected in several aspects, namely:

- 1) The mindset, students show some tolerant thinking such as not being allowed to mock, being hostile to non-Muslim friends. This is realized from the understanding taught by the teacher in the classroom and the teacher's example in everyday life;
- 2) Attitude, students are respectful and humble towards teachers, parents both at school and at home;
- 3) Behavior, student behavior is reflected in the habit of saying

greetings, shaking hands and kissing both teachers and parents at home, there are some students arranging sandals and shoes at the school mosque and at home, admonishing brothers or sisters who put them carelessly. Some students have set the rows straight when praying in congregation and reprimanded them when they are not straight.

Instilling moderate Islamic values at SDIT Al Falaah is in accordance with the theory put forward by Neong Muhadjir that planting understanding in the classroom, exemplary examples from teachers can shape student behavior that is fair, moderate, and balanced.

CONCLUSION

Based on the discussion above the researchers conclude that the values of moderate Islam inculcated at SDIT Al Falaah creates a necessity for every student to implement the values of justice (*al-adl*), balance (*al-tawazun*), tolerance (*al-tasamuh*), and *akhlakul karimah* as an effort to prevent radicalism from an early age. The steps in inculcating the moderate Islamic values starting from arranging lesson plans, which the

teacher inserts the values into each indicator. The next is the implementation stage, then followed by evaluation and follow-up. Instilling moderate values in learning is conducted through several processes, by setting good examples in active learning in the classroom, extracurricular activities and the creation of school culture.

The results of this study are to add to the scientific treasures in the field of character education, student morals, insight and knowledge, as well as an overview to related parties about moderate Islamic values in *akidah akhlak* learning. This research is limited to the Covid-19 period where online and face-to-face implementation is limited, therefore planting cannot be carried out optimally because there is no physical contact between teachers and students. With this online activity, the teacher cannot set an example, cannot reprimand and provide assistance. Subsequent research can be carried out regarding the cultivation of moderate Islam in normal times.

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