

## **The Implementation of Religious Moderation in the Quran and Hadith Learning At Islamic Senior High Schools in Aceh**

**M. Chalis**

Universitas Islam Negeri Ar-Raniry Banda Aceh  
Address: Banda Aceh City, Indonesia  
*e-mail: [m.chalis@ar-raniry.ac.id](mailto:m.chalis@ar-raniry.ac.id)*

**Suhaimi**

Universitas Islam Negeri Ar-Raniry Banda Aceh  
Address: Banda Aceh City, Indonesia  
*e-mail: [suhaimi.sulaiman@ar-raniry.ac.id](mailto:suhaimi.sulaiman@ar-raniry.ac.id)*

**Sulaiman**

Department of Islamic Religious Education, STAI-PTIQ Aceh  
Address: Banda Aceh City, Indonesia  
*e-mail: [sulaiman.man684@gmail.com](mailto:sulaiman.man684@gmail.com)*

**DOI : 10.22373/jie.v7i1.19696**

### **Abstract**

This study aims to determine the implementation of religious moderation in Qur'an and hadith learning at State Islamic Senior High Schools in Aceh Province. This research employed a qualitative method, involving nine subjects: three principals and six teachers teaching in three State Islamic Senior High Schools (*Madrasah Aliyah Negeri*) in three districts and cities in Aceh. The subjects were selected purposively. Data collection were done by interviews, observation, and documentation. The research results indicated that the implementation strategy of religious moderation is conducted through the preparation of lesson plans, integration during the learning, exemplary approach, application of cooperative learning models, and habituation of religious moderation attitudes in the school routine programs. This study found that the implementation policy of religious moderation refers to the Ministry of Religion of the Republic of Indonesia and the 2020-2024 RPJM. In addition, the moderation values implemented in learning Al-Qur'an Hadith include nine values; *At-Tawassuth*, *At-Tasamuh*, *Ash-Shura*, *Al-Itidal*, *Al-Ishlah*, *Al-Muwathanah*, *Al-Qurdwah*, *Al-La'unf*, and *Al-Itiraf al-'urf*. The implementation of religious moderation in the schools has some obstacles due to lack of socialization, the heterogeneity of the students' backgrounds, the environment, and inadequate facilities and infrastructure. However, overall, implementing religious moderation in Qur'an and hadith learning is effective.

**Keywords:** *Implementation strategy; religious moderation values; obstacles*

## Abstrak

Penelitian ini bertujuan untuk mengetahui implementasi moderasi beragama dalam proses pembelajaran Al-Qur'an hadits pada Madrasah Aliyah Di Provinsi Aceh. Penelitian ini menggunakan metode kualitatif dengan subjek 9 orang terdiri dari 3 kepala dan 6 orang guru yang bertugas pada 3 Madrasah Aliyah Negeri (MAN) di tiga kabupaten dan kota di provinsi Aceh. Subjek penelitian tersebut ditentukan secara purposive. Pengumpulan data menggunakan teknik; wawancara, observasi, dan dokumentasi. Hasil penelitian yang diperoleh; (1) strategi implementasi moderasi beragama dilakukan melalui; penyusunan RPP, integrasi dalam proses pembelajaran, pendekatan keteladanan, penerapan model pembelajaran kooperatif, dan pembiasaan sikap moderasi beragama dalam program rutin madrasah. Sedangkan kebijakan implementasi moderasi beragama mengacu pada Kementerian Agama RI dan RPJM tahun 2020-2024, (2) Nilai-nilai moderasi yang diimplementasikan dalam proses pembelajaran Al-Qur'an hadis meliputi sembilan nilai; *At-Tawassuth*, *At-Tasamuh*, *Asy-Syura*, *Al-'Itidal*, *Al-Ishlah*, *Al-Muwathanah*, *Al-Qurdwah*, *Al-La 'unf*, dan *Al-'Itiraf al-'urf*, dan (3) Implementasi moderasi beragama pada Madrasah Aliyah Negeri di provinsi Aceh masih mengalami hambatan karena faktor; sosialisasi belum optimal, heterogenitas latar belakang peserta didik, lingkungan serta sarana dan prasarana belum memadai. Namun demikian, secara keseluruhan implementasi moderasi beragama dalam proses pembelajaran Al-Qur'an hadis terlaksana secara efektif.

**Keywords:** *Strategi implementasi; nilai-nilai moderasi beragama; hambatan*

## A. Introduction

Indonesia exemplifies rich diversity in ethnicity, race, class, and religion.<sup>1</sup> This diversity inspires the religious moderation system, the current government program.<sup>2</sup> Indonesia recognizes various religions, including: Islam, Hinduism, Protestantism, Catholicism, Buddhism, and Confucianism.<sup>3</sup> Furthermore, these spiritual traditions impart invaluable lessons in maintaining equilibrium across societal, state, and national dimensions.

Implementing religious moderation in the Quran and hadith learning supports the Ministry of Religious Affairs of the Republic of Indonesia program, which is part of

---

<sup>1</sup>Sari Narulita, Pandu Hyangsewu and Adimin Diens, "Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in Public Universities," *Jurnal Studi Al-Qur'an Membangun Tradisi Berfikir Qur'ani* 18, no. 1 (2022): 75-90, <https://doi.org/10.21009/JSQ.018.1.04>

<sup>2</sup> Khairan M. Arif, "Concept And Implementation Of Religious Moderation In Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 12, no. 1 (2021): 90-106.

<sup>3</sup> Muh. Idris, Saidna Zulfiqar bin Tahir, Nasruddin Yusuf, Evra Willya, Sabil Mokodenseho and Yusriadi Yusriadi, "The Implementation Of Religious Moderation Values In Islamic Education And Character Subject At State Senior High School 9 Manado," *Academy of Strategic Management Journal* 20, no. 6 (2021): 1-16.

the National Medium-Term Development Plan (RPJMN).<sup>4</sup> The program's implementation can be conducted in all lines of the government system, including in State Islamic Senior High Schools (*Madrasah Aliyah Negeri*). The program aims to prevent radicalism in students and to equip them with adequate knowledge and broad insight into religion.<sup>5</sup> This program is essential because many people, including students are exposed to radicalism.<sup>6</sup>

A study in 2017 conducted by the Mata Air Foundation and Avara Research Center involving 2400 high school students and 1800 well-known university students in 25 cities in Indonesia showed that 23.4% of university students and 23.3% of high school students were exposed to radicalism. Another study in 2018 by Alvara indicated that intolerant groups are increasing or dominating in the workplace, school education, universities, and religious activities at schools.<sup>7</sup> This data indicates that radicalism has infiltrated various circles, including the general public, university and school. Therefore, it is necessary to prevent it quickly through various educational programs in schools through the learning process.

The learning has strengthened religious moderation at State Islamic Senior High Schools (*Madrasah Aliyah Negeri*) in Aceh. This is the result of preliminary research conducted through interviews with principals of *Madrasah Aliyah Negeri* in Aceh in 2023. The principals explained that their schools had conducted various religious moderation programs, including creating a moderate school culture following Islamic teachings and rules. The principal also conveyed similar data that religious moderation is implemented by integration in the learning process. However, some teachers needed help to carry out this program effectively. Furthermore, another school principal claimed that the religious moderation program had been carried out, including

---

<sup>4</sup> Zakariyah, Umu Fauziyah and Muhammad Maulana Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no.1 (2022): 20-39, <https://doi.org/10.31538/tijie.v3i1.104>

<sup>5</sup> M. Suyudi and Wahyu Hanafi Putra, "Implementation of Islamic Education Based on Religious Moderation Through Tri Dharma Activities at Islamic Religious College," *Al-Ishlah: Jurnal Pendidikan* 14, no. 1 (2022): 189-202, <https://doi.org/10.35445/alishlah.v14i1.15533>

<sup>6</sup> Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* 14, no.1 (2020): 220-222, <https://doi.org/10.21580/nw.2020.14.1.5766>

<sup>7</sup> Sitti Chadidjah, Agus Kusnayat, Uus Ruswandi and Bambang Syamsul Arifin, "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi," *Al-Hasanah: Islamic Religious Education Journal*, 6, no. 1 (2021): 114-124.

linking the attitude of religious moderation for students through Quran and hadith learning.

The data showed that the principals of *Madrasah Aliyah Negeri* in Aceh have quickly responded to the Ministry of Religious Affairs' program regarding implementing religious moderation. However, the implementation of the religious moderation program at the schools in Aceh has not been implemented effectively, including the program the implementation strategy. Moreover, the successful execution of this endeavor necessitates a robust technical implementation framework. Thus, this study investigate the strategies of implementing religious moderation in Quran and hadith learning at *Madrasah Aliyah Negeri* in Aceh province.

## **B. Literature Review**

*Moderasi beragama (religious moderation)* conceptually comes from English, namely *moderation*, which means moderate, not excessive, and impartial attitude.<sup>8</sup> According to the Indonesian dictionary (KBBI: 2002), the term *moderasi* comes from the word *moderat*, which means reasonable behavior or actions, and nondeviant behavior, the middle way and considering the views of other people or parties.

Generally, religious moderation means prioritizing balance in terms of beliefs, morals, and character as an expression of the religious attitudes of specific individuals or groups. Religious behavior that comes from the value of balance is consistent in recognizing and understanding other individuals and groups.<sup>9</sup> Religious moderation indicates a tolerant attitude, mutual respect for differences of opinions, respect for plurality, and not imposing will on others in the name of religious understanding incorrectly or violently.<sup>10</sup>

Religious moderation in Islam is named *wasathiyah*. In Islamic studies, *wasathiyah* Islam is the middle path Islam or justly-balanced Islam which mediate and balance. This interpretation indicates that *wasathiyah* Islam prioritizes justice, balance, and the middle way to avoid doing wrong and extreme religious behavior and attitudes. Religious moderation is one of the solutions to counteract

---

<sup>8</sup> Nurdin, F, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, 18 no. 1 (2021): 59-70.

<sup>9</sup> Ritonga, A. W, "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an," *al-Afkar, Journal For Islamic Studies* 4, no. 1 . (2021): 72-82.

<sup>10</sup> Abdul Azis, A and Khoirul Anam. *Moderasi Bearagama Berlandaskan Nilai-Nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021.

extremism in religion. Promoting a tolerant attitude toward differences is a moderate attitude in practicing the teachings of Islam. Openness in appreciating differences in school of thought (*mazhab*) and religion is a core value of *washatiyyah* Islam.<sup>11</sup> The strategy for implementing religious moderation in learning in *Madrasah Aliyah Negeri* is done by integrating it in the general program and learning.<sup>12</sup> Religious moderation is not taught in a particular subject, instead it is integrated in all subjects.

### C. Research Method

This research employed a qualitative approach. Djaali explained that a qualitative approach is research directed at a particular case, exploratory and non-positivistic naturalistic inductive. The triangulation techniques were conducted to produce qualitative data in the form of descriptive narratives describing the facts of the research focus.<sup>13</sup>

This study involved nine subjects, consisting of three principals and six Qur'an and hadith teachers who taught at three *Madrasah Aliyah Negeri*, namely *Madrasah Aliyah Negeri 1*, Pidie, *Madrasah Aliyah Negeri 3*, Banda Aceh, and *Madrasah Aliyah Negeri 1*, Bireun. The research subjects were selected purposively by determining their specific objectives and considerations;<sup>14</sup> The subjects can provide the data for this research and understand the situation, including the implementation of religious toleration in the school, the location of this research.

Data collection in this study employed triangulation techniques. Interviews were conducted with principals and Quran and hadith teachers at *Madrasah Aliyah Negeri* in Aceh to investigate the implementation strategy of religious moderation, the religious moderation values, the teachers' role, the religious moderation culture, the supporting factors, and obstacles. Observation was undertaken on the schools' programs regarding the implementation of religious moderation to examine the implementation of religious

---

<sup>11</sup> Muhammad Zulfikar Yusuf and Destita Mutiara, "Diseminasi Informasi Moderasi Beragama: Analisis Konten Website Kementerian Agama," *Dialog* 45, no. 1 (2022): 127-137; Mohd Shukri Hanapi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9 (2014): 51-62.

<sup>12</sup> Suprpto, "Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam," *Edukasi* 18, no. 3 (2020): 355-368.

<sup>12</sup> Suprpto, "Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam," *Edukasi* 18, no. 3 (2020): 355-368.

<sup>13</sup> Djaali. *Metodologi Penelitian Kualitatif*. Jakarta: Bumi Aksara, 2020.

<sup>14</sup> Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2010.

moderation in learning Quran and hadith. Documentation was collected in the form of pictures or socialization posters, and other documents related to the implementation of religious moderation in *Madrasah Aliyah Negeri* in Aceh. The data was analyzed using a descriptive approach.

## **D. Research Results and Discussion**

### **1. The Implementation Strategies of Religious Moderation in the Learning of Quran and Hadith at *Madrasah Aliyah Negeri* in Aceh**

Implementing religious moderation in *Madrasah Aliyah Negeri* aims to strengthen the attitude of religious moderation for students. The attitude strength is to instill *washatiyah* (a moderate religious attitude) and a moderate attitude, not to moderate the students' religion.<sup>15</sup> One of Quran and Hadith teachers asserted that strengthening the students' religious moderation moderates their attitudes and behaviors.<sup>16</sup> In addition, the interview with teachers and principals of *Madrasah Aliyah Negeri* in Aceh indicated that the implementation of education in the schools supports the policies of the central government and the Ministry of Religious Affairs of the Republic of Indonesia by implementing religious moderation. The schools have been implementing the religious moderation program for many years.

The implementation of religious moderation in Quran and Hadith learning at the schools refers to the policy of the Ministry of Religious Affairs of the Republic of Indonesia. However, the school regulated the implementation mechanism. The following research results further described some elements related to implementing religious moderation in *Madrasah Aliyah Negeri* in Aceh.

1) The implementation policy of religious moderation in *Madrasah Aliyah Negeri* in Aceh.

The implementation policy of religious moderation in *Madrasah Aliyah Negeri* in Aceh refers to the 2020-2024 National Medium-Term Development Plan (RPJMN). The Ministry of Religious Affairs has developed strategic programs in the RPJMN, including the religious moderation program, the ministry's priority program during 2020-2024. The policy is used as the basis for its implementation in schools.

---

<sup>15</sup> Muhammad Rais, "Religious Moderation Education According To Islamic Scholars In Gowa Regency South Sulawesi," *Educadum* 7, no. 1 (2021): 36-53.

<sup>16</sup> Interview with NA, a teacher of *Madrasah Aliyah Negeri* 3 Banda Aceh City, February 28, 2023.

Based on this policy, the principals of *Madrasah Aliyah Negeri* in Aceh have verbally instructed all teachers, including the Quran and hadith teachers, to implement religious moderation in the learning because there is no specific policy or regulation from the schools about the technical implementation of religious moderation in the classroom. The Quran and hadith teacher also justified the data. They said that the school did not have a specific regulation or policy for implementing religious moderation. It follows the policies of the Ministry of Religious Affairs of the Republic of Indonesia.<sup>17</sup> Similar data from other teachers showed that implementing religious moderation is the school's participation in government policies to create a tolerant and moderate academic culture.<sup>18</sup> The implementation has been sustainably starting since 2020, both in the schools' programs and learning activities. However, some schools have just started implementing moderation programs.

## 2) Planning for learning Quran and hadith based on religious moderation.

The operational implementation of religious moderation in *Madrasah Aliyah Negeri* in Aceh is carried out through several programs, one of which is through learning. Therefore, teachers must design lesson plans based on religious moderation. A teacher explained that lesson plans are not only administrative requirements in carrying out teaching tasks but also a mandatory component provided by teachers to create effective learning.<sup>19</sup> The principals of *Madrasah Aliyah Negeri* in Aceh confirmed that teachers had to develop lesson plans to implement the religious moderation program.

Based on various data and a review on Quran and hadith lesson plans at *Madrasah Aliyah Negeri* in Aceh province, most teachers have designed their lesson plans based on religious moderation. They added several religious moderation values in the lesson plans, such as tolerance, cooperation, and peace-loving.

## 3) Integration of religious moderation in Quran and hadith learning.

Religious moderation in *Madrasah Aliyah Negeri* is also integrated into the learning, as evidenced from the interview result with the principal of *Madrasah Aliyah Negeri* 3 Banda Aceh. He explained that teachers integrated religious moderation in Quran and Hadith learning by including the moderation values, such

---

<sup>17</sup> Interview with KHS, a Teacher of Madrasah Aliyah Negeri 1 Pidie, February 23, 2023.

<sup>18</sup> Interview with RMS, Teacher at Madrasah Aliyah Negeri 1 Bireun, February 25, 2023.

<sup>19</sup> Interview with YD, Teacher at Madrasah Aliyah Negeri 3 Banda Aceh City, February 28, 2023.

as *tasamuh* (mutual respect between others), *tawassuth*, and *at-tasamuh* (tolerance) in the learning process. The values are incorporated in the lesson plans.<sup>20</sup>

Similarly, the information from the principal of *Madrasah Aliyah Negeri* Pidie supported the data that integrating religious moderation in Quran and hadith learning is one way to implement religious moderation in the school program. The results of the supervision indicated that several moderation values were integrated into the Quran and hadith learning, such as *al-qudwah* (leadership) by promoting attitudes and behavior following the morals in Islam, and *tasamuh* (tolerance) and *I'tidal* (fair). In addition, the observation data showed that teachers integrated religious moderation in the Quran and hadith learning, such as honesty, discipline, and mutual respect in the learning process.

The implementation of religious moderation in *Madrasah Aliyah Negeri* in Aceh has been carried out systematically in Quran and Hadith learning. The Year 12 Quran and hadith textbook provided lessons about moderation. The textbook contains some materials close to the concept of religious moderation and the value of religious moderation, such as *amar ma'ruf nahi mungkar* (Doing things that God commanded and forbade humans to do things prohibited by the claims of faith and Islam) in chapter VI, deliberation in chapter VII, and justice and honesty in chapter VIII.

Based on the data, the strategies for strengthening religious moderation in *Madrasah Aliyah Negeri* in Aceh province are as follows.

- 1) Strengthening religious moderation for students by integrating it into Quran and hadith.
- 2) Quran and hadith teachers map the value of religious moderation for strengthening students' religious moderation in the classroom.
- 3) Strengthening religious moderation in *Madrasah Aliyah Negeri* in Aceh is carried out through integration, and lessons related to moderation, such as religious tolerance, discussion, justice, honesty, and others. These materials are included explicitly in the Years 10 and 11 Quran and hadith textbooks of *Madrasah Aliyah Negeri* students, published by the Ministry of Religious Affairs of the Republic of Indonesia in 2020. Therefore, the Quran and hadith teachers further elaborate on these existing materials in the lesson.
- 4) Religious moderation values are integrated into other materials that are not directly related.

---

<sup>20</sup> Interview with MU, Head of *Madrasah Aliyah Negeri* 3 Banda Aceh City, February 28, 2023.



Strengthening the attitude of religious moderation for students at *Madrasah Aliyah Negeri* in Aceh is done through an integration strategy in Quran and hadith learning. The value or attitude of moderation are described in the lesson plans designed by the teacher before the learning process.

#### 4) Exemplary Quran and hadith teacher

Teachers are at the forefront of education, including implementing religious moderation in schools.<sup>21</sup> Exemplary teachers strongly support the successful implementation of religious moderation. In addition, one of the Quran and hadith teachers explained that efforts to support the implementation of religious moderation to strengthen moderate attitudes in students need to be supported by teacher examples.<sup>22</sup>

Similar data from other teachers indicated that the teachers are the agent of religious moderation implementation in schools. The teachers are role models to students in school, which significantly supports the successful implementation of religious moderation.<sup>23</sup> This finding is emphasized by the explanation of Quran and hadith teacher at Madrasah Aliyah Negeri 3 Banda Aceh who asserted that good teacher examples drive students' behavior, including moderate attitudes and behavior. Learners will imitate their teachers in the learning process and the school environment. He added that every teacher must maintain their behavior, especially in the school environment, behave well and have mutual respect (*tasamuh*).<sup>24</sup> Teachers with *tasamuh* attitude will inspire students.

The results of interviews with the school principals also support this finding. The principal of *Madrasah Aliyah Negeri 1 Samalanga Bireun* claimed that moderation is part of attitude formation. Hence, the process of formation necessitates robust guidance through effective teacher modeling. It is incumbent upon all educators to lead by example in religious moderation. Consequently, successfully integrating religious moderation into the framework of instilling such values within students becomes an attainable objective.

---

<sup>21</sup> Irma Noviana, Infitahul wardah, Leidy Barirothun Ni'mah, and Retno Susilowati, "The Role Of Teachers In The Application Of Religious Moderation In Elementary Schools," *Annual International Conference on Islamic Education for Students (AICOIES)* (2022): 323-330, <https://doi.org/10.18326/aicoies.v1i1.293>

<sup>22</sup> Interview with RMS, A Teacher at Madrasah Aliyah Negeri 1 Bireun, February 25, 2023.

<sup>23</sup> Interview with KHS, A Teacher at Madrasah Aliyah Negeri 1 Pidie, February 23, 2023.

<sup>24</sup> Interview with NA, A Teacher at Madrasah Aliyah Negeri 3 Banda Aceh City, February 28, 2023.

He added that teachers' proportional or fair attitude (*al-'itidal*) in their duties would significantly strengthen students' moderate attitudes. Based on the data obtained, overall, the Quran and hadith teacher exemplary at *Madrasah Aliyah Negeri* in Aceh has strengthened students' moderation attitude. The exemplary shown in the learning process includes (1) *Tasamuh* (respect), (2) *al-'Itidal* (justice), and (3) *as-syura* (deliberation).

The moderation attitudes exemplify balanced conduct, aptly demonstrated by the school's instructors. Consequently, the school principal emphasized the imperative for the Al-Qur'an Hadith teacher to assume the mantle of a pioneering role model for the students. Employing educational channels to impart religious moderation proves to be a more potent strategy in cultivating enduring moderation attitudes among students.

The moderation attitudes are often demonstrated by Quran and hadith teachers at *Madrasah Aliyah Negeri* in Aceh. Therefore, the school principal asserted that the Quran and hadith teacher should be a pioneer of role models for students. Implementing religious moderation through learning is more effective to strengthen moderation attitudes for students.

#### 5) The implementation of cooperative learning in Al-Qur'an Hadith.

Strengthening the attitude of religious moderation for students in Quran and hadith learning is through the cooperative learning model,<sup>25</sup> a group learning strategy involving students actively collaborating to achieve learning goals. One of the teachers at *Madrasah Aliyah Negeri 3, Banda Aceh* stated that strengthening the religious moderation attitude for students can be done by a cooperative learning model. He added that this model has many advantages, including developing moderation attitudes in students.<sup>26</sup>

This finding is in line with data obtained from the principal of *Madrasah Aliyah* in Aceh. He claimed that using the cooperative learning model in Quran and hadith can strengthen diverse moderation attitudes for students because they learn together in groups through this learning model. The group members are responsible for the success of group learning tasks. The learning activity is beneficial to train students

---

<sup>25</sup> Sulaiman. *Metodologi Pembelajaran Pendidikan Agama Islam (PAI) (Kajian Teori Dan Aplikasi Pembelajaran PAI)*. Banda Aceh: PeNa, 2017.

<sup>26</sup> Interview with NA, A Teacher at Madrasah Aliyah Negeri 3 Banda Aceh City, February 28, 2023.

to practice moderation, namely *tasamuh* (mutual respect) in Quran and hadith learning.<sup>27</sup>

The cooperative learning model applied by teachers in learning Al-Qur'an hadith for strengthening moderation attitudes are:

- (1) Standard Teams Achievement Division (STAD)
- (2) Group Investigation
- (3) Jigsaw

Applying the previously mentioned learning model strengthens the attitude of religious moderation in students. Implementing the model in Quran Hadith learning has several advantages, including increasing students' motivation, enriching the learning activities and developing students' attitudes toward religious moderation at *Madrasah Aliyah Negeri* in Aceh.

6) Habituation of moderation in routine school activities.

*Madrasah* is an Islamic educational institution with more contents of Islamic religious subjects than public schools. The school focuses on practicing moderate and holistic Islamic teachings and worship, with the world and hereafter orientation, as embodied in the life of the Indonesian nation. The basis of these practices is the Decree of the Director General of Islamic Religious Education Number 7272, Year 2019, concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. *Madrasah Aliyah* has a great responsibility to strengthen the students' religious moderation attitudes to create the graduates with a moderate attitude by Islamic teachings<sup>28</sup>

The research results and analysis indicated that one of the strategies for implementing religious moderation in *Madrasah Aliyah* in Aceh in 2023 is by habituation in the school programs. The programs are greeting, praying before and after learning, reading *Surah Yasin* on Fridays morning, sharing on Fridays, conducting a flag ceremony, and celebrating the Islamic New Year on the 1st of *Muharram* (*one of the months in Islamic calendar*). The habituation strategy develops and strengthens moderation attitudes in students, which are *at-tasamuh* (tolerance), *at-*

---

<sup>27</sup> Interview with MNZ, the Acting Principal of *Madrasah Aliyah Negeri 1 Pidie*, February 23, 2023.

<sup>28</sup> Suratno and Wantini, "Implementation of Concept Religious Moderation Through Humanist-Religious Education," *ICTVET 2022, ASSEHR 747*, (2023): 206–214, [https://doi.org/10.2991/978-2-38476-050-3\\_23](https://doi.org/10.2991/978-2-38476-050-3_23)

*tawasud* (simplicity), *al-Qudwah* (leadership), *al-'itidal* (justice), *al-muwathanah* (patriotism), *al-'itiraf al-'urf* (culture-friendly), and *al-la 'unf* (non-violence). Therefore, the habituation strategy in the routine programs at the school should be continued and imitated by other schools.

## **2. The Implementation of Religious Moderation Values in the Quran Hadith Learning at *Madrasah Aliyah Negeri* in Aceh**

Quran and hadith subject is one of the subjects in Islamic Religious Education in the *Madrasah Aliyah* curriculum. The subject focuses on the students' abilities to read and write correctly, understand the meaning textually and contextually, practice its content in everyday life, and foster a sense of love and high appreciation for Quran and hadith as a guide of life. This is based on the decree of the Minister of Religion of the Republic of Indonesia Number 183, Year 2019 concerning the PAI and Arabic Language Curriculum in schools.

Quran and hadith subject enrich students' knowledge, develop moderation values and strengthen religious moderation attitudes for students.<sup>29</sup> In addition, one of the teachers at *Madrasah Aliyah Negeri 1, Pidie* explained that Quran and hadith is relevant to use a means of strengthening the moderation attitude among students because it provides religious teaching directly from Quran verses and traditions of the Prophet Muhammad PBUH. In conclusion, Quran and hadith can elevate students' knowledge of the value of religious moderation and strengthen students' moderation attitudes in everyday life.<sup>30</sup>

The implementation of religious moderation values in Quran and hadith learning is supported by the interview data with the vice principal of *Madrasah Aliyah Negeri 1 Pidie*. He asserted that religious moderation values, the program of the Ministry of Religious Affairs of the Republic of Indonesia, have been implemented in the learning process by integrating them into Quran and hadith learning. In addition, the subject has contents related to moderation, for example, tolerance, teaching students about moderation values and how to practices them in daily interaction.<sup>31</sup>

---

<sup>29</sup> Miftahul Huda, Asep Kurnia, Bambang Samsul Arifin, Uus Ruswandi, "Implementation Of The Values Of Religious Moderation In Pai Learning At Madrasah And Islamic Religious College," *Ta'dib : Jurnal Pendidikan Islam* 12, no. 1 (2023): 93-102, <https://doi.org/10.29313/tjpi.v12i1.9097>

<sup>30</sup> Interview with RMS, Teacher at Madrasah Aliyah Negeri 1 Bireun, February 25, 2023.

<sup>31</sup> Interview with MNZ, Plt. Head of Madrasah Aliyah Negeri 1 Pidie, February 23, 2023.

The observations of Quran and hadith learning reinforce the data. The teacher integrated various religious moderation values in the learning, for example, *al-ishlah* (improvement). Students accept the teachers' guidance and direction to improve their behavior. The observations in the three schools indicated that the Quran and hadith teachers are engaged in applying religious moderation through integration, role modeling, and habituation. The implementation moderation values refer to the nine values of religious moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia, as presented in Figure 1.

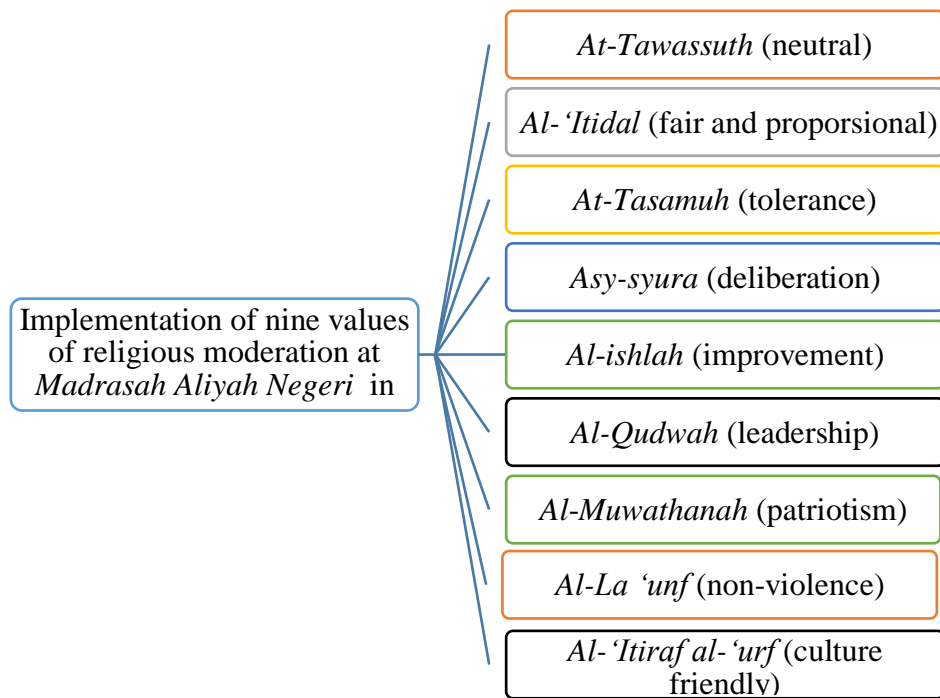


Figure.1 The implementation of religious moderation values at *Madrasah Aliyah Negeri* in Aceh in 2023.

The values of religious moderation are implemented in Quran and hadith lessons at the *Madrasah Aliyah Negeri* in Aceh province by referring to the nine values established by the Ministry of Religious Affairs of the Republic of Indonesia, namely: *At-Tawassuth* (neutral), *Al-'Itidal* (fair and proportional), *At-Tasamuh* (tolerance), *ash-shura* (deliberation), *al-ishlah* (improvement), *al-Qudwah* (leadership), *al-Muwathanah* (patriotism), *al-La 'unf* (non-violence), and *al-'Itiraf al-'urf* (culture-friendly). The implementation is done through integration, teacher examples, and habituation in the classroom to produce Aceh youth with a moderate attitude in society, nation, and state life.

### **3. Obstacles to the Implementation of Religious Moderation in Quran and Hadith Learning at *Madrasah Aliyah Negeri* in Aceh.**

The religious moderation program has been implemented in the classroom at the *Madrasah Aliyah Negeri* in Aceh. However, this study revealed some inhibiting factors, leading to the implementation to be less effective. Teachers at *Madrasah Aliyah Negeri 1 Samalanga*, Bireun, claimed that one of the inhibiting factors in its implementation is the teachers' knowledge of moderation. Some teachers are lack of understanding regarding the technical implementation of religious moderation. This program should be socialized to teachers because they play a role as the implementers of religious moderation in the classroom.<sup>32</sup>

Similar data was obtained from a teacher at *Madrasah Aliyah Negeri 3*, Banda Aceh. The teacher explained that the socialization of religious moderation for teachers is needed. Teachers should have guidance in preparing lesson plans about religious moderation. The lack of socialization caused the ineffective implementation of religious moderation values. Therefore, it is necessary to conduct socialization activities on the value of religious moderation to all teachers for the standard in its application in the Quran and hadith learning.<sup>33</sup> Furthermore, one of the teachers at *Madrasah Aliyah Negeri 1, Pidie* also admitted that he had never attended a socialization training program. The teacher gained information or knowledge about moderation through discussions with fellow teachers and social media access. This effort is certainly not practical for increasing teacher knowledge. All teachers should attend training on implementing moderation values.<sup>34</sup>

The interview results with one of the school principals also support the data. He emphasized that most teachers have never attended training related to the application of religious moderation. However, the Ministry of Religious Affairs of the Republic of Indonesia, through the Diklat Center of the Regional Office of the Ministry of Religious Affairs of Aceh province, has conducted religious moderation training for civil servants in the Regional Office of Aceh. However, teachers in this school have yet to be instructed to participate in the training. He added that improving teachers'

---

<sup>32</sup>Interview with RMS, Teacher at *Madrasah Aliyah Negeri 1 Bireun*, February 25, 2023.

<sup>33</sup>Interview with NA, Teacher at *Madrasah Aliyah Negeri 3 Banda Aceh City*, February 28, 2023.

<sup>34</sup>Interview with MNZ, Plt. Head of *Madrasah Aliyah Negeri 1 Pidie*, February 23, 2023.

knowledge of various moderation programs has only conveyed by the school principal in various occasions, for example, during meetings and flag ceremonies.<sup>35</sup>

The next obstacle in integrating the moderation values is the limited facilities and infrastructure needed for learning. Learning media facilities, such as projectors, are limited in the schools, so teachers cannot display religious moderation videos and only provide verbal explanations.<sup>36</sup> The five hindering factors for the implementation of religious moderation in the learning process of Quran and hadith at *Madrasah Aliyah Negeri* are summarized Table 1.

Table 1. Obstacles to the Implementation of Religious Moderation.

No	Obstacles factors	Description
1	Teachers have not been socialized yet	Religious moderation has not been socialized to all teachers, including the Quran and hadith teachers teaching at the <i>Madrasah Aliyah Negeri</i> in Aceh.
2	Students did not receive maximum socialization.	<i>Madrasah Aliyah Negeri</i> in Aceh has not conducted maximum socialization with students about implementing religious moderation in schools through the school programs and integration in the Quran and hadith learning.
3	Students heterogeneity	Students have different abilities to master and understand the concept of religious moderation. Some have understood it correctly. However, some other students have yet to understand. The students' abilities become a factor hindering the implementation of religious moderation in the learning process of Quran and hadith. This obstacle factor is also called the heterogeneity of students' backgrounds in understanding the concept of religious moderation.
4	Environment	Some learners' communities and family environments have not provided optimal attention and support for implementing religious moderation. Some people still need to show a more supportive attitude towards implementing the moderation values and attitudes for students.
5	Facilities and infrastructure	Facilities and infrastructure in the schools are less supportive, such as unavailability of learning media, poorly maintained classes, moldy classroom paint, and broken chairs and windows. This condition is ineffective in supporting the strengthening of religious moderation in the learning process of Quran and hadith. In addition, the schools' libraries do not provide religious moderation reading books. Overall, the schools studied did not have the facilities and infrastructure, billboards, posters, and social media to socialize the implementation of religious moderation.

<sup>35</sup> Interview with MU, Head of Madrasah Aliyah Negeri 3 Banda Aceh City, February 28, 2023.

<sup>36</sup> Interview with MD, Teacher at Madrasah Aliyah Negeri 1 Bireun, February 25, 2023.

Strengthening religious moderation is crucial for students to shape their character to behave moderately following the values of religious moderation. However, implementing religious moderation in *Madrasah Aliyah Negeri* is less effective due to some inhibiting factors. Some inhibiting factors include lack of socialization among the teachers and students, heterogeneity of students, the environment, and the facilities and infrastructure.

### **E. Conclusion**

The implementation of religious moderation in the Quran and hadith learning at the *Madrasah Aliyah Negeri* in Aceh is conducted using six strategies: designing the lesson plan for Quran and hadith based on religious moderation, integration in the lessons, Quran and hadith teachers exemplary, application of cooperative learning models in Quran and hadith learning and habituation of moderation attitudes in routine school activities.

The implementation of religious moderation values in the Quran and hadith learning at the *Madrasah Aliyah Negeri* in Aceh province includes: the value of *at-tawassuth* (neutral), *al-'itidal* (fair and proportional), *at-tasamuh* (tolerance), *ash-shura* (deliberation), *al-ishlah* (improvement), *al-qudwah* (leadership), *al-muwathanah* (patriotism), *al-la'unf* (non-violence), and *al-Itiraf al-'urf* (culture-friendly). All of these moderation values refer to the policies of the Ministry of Religious Affairs of the Republic of Indonesia.

The implementation of religious moderation in the Quran and hadith learning at the *Madrasah Aliyah Negeri* encounter some obstacles due to several factors, such as limited socialization for the teachers and students, the heterogeneity of the students' backgrounds and knowledge regarding the concept of religious moderation, less supportive environment, and lack of supporting facilities and infrastructures.



## BIBLIOGRAPHY

- A. Abdul Azis, and Khoirul Anam. *Moderasi Beargama Berlandaskan Nilai-Nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021.
- A. W, Ritonga. "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an." *al-Afkar, Journal For Islamic Studies* 4, no. 1 . (2021): 72-82.
- Arif, Khairan M. "Concept And Implementation Of Religious Moderation In Indonesia." *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 12, no. 1 (2021): 90-106.
- Chadidjah, Sitti, Agus Kusnaty, Uus Ruswandi and Bambang Syamsul Arifin. "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi." *Al-Hasanah: Islamic Religious Education Journal*, 6, no. 1 (2021): 114-124.
- Djaali. *Metodologi Penelitian Kualitatif*. Jakarta: Bumi Aksara, 2020.
- F, Nurdin. "Moderasi Beragama menurut Al-Qur'an dan Hadist." *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, 18 no. 1 (2021): 59-70.
- Hanapi, Mohd Shukri. "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia." *International Journal of Humanities and Social Science* 4, no. 9 (2014): 51-62.
- Husna, Ulfatul and Muhammad Thohir. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." *Nadwa : Jurnal Pendidikan Islam* 14, no.1 (2020): 220-222, <https://doi.org/10.21580/nw.2020.14.1.5766>
- Idris, Muh, Saidna Zulfiqar bin Tahir, Nasruddin Yusuf, Evra Willya, Sabil Mokodenseho and Yusriadi Yusriadi. "The Implementation Of Religious Moderation Values In Islamic Education And Character Subject At State Senior High School 9 Manado." *Academy of Strategic Management Journal* 20, no. 6 (2021): 1-16.
- Miftahul Huda, Asep Kurnia, Bambang Samsul Arifin, Uus Ruswandi, "Implementation Of The Values Of Religious Moderation In Pai Learning At Madrasah And Islamic Religious College," *Ta'dib : Jurnal Pendidikan Islam* 12, no. 1 (2023): 93-102, <https://doi.org/10.29313/tjpi.v12i1.9097>
- Narulita, Sari, Pandu Hyangsewu and Adimin Diens. "Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in

- Public Universities.” *Jurnal Studi Al-Qur’an Membangun Tradisi Berfikir Qur’ani* 18, no. 1 (2022): 75-90, <https://doi.org/10.21009/JSQ.018.1.04>
- Noviana, Irma, Infitahul wardah, Leidy Barirothun Ni’mah and Retno Susilowati. "The Role Of Teachers In The Application Of Religious Moderation In Elementary Schools." *Annual International Conference on Islamic Education for Students (AICOIES)* (2022): 323-330, <https://doi.org/10.18326/aicoies.v1i1.293>
- Rais, Muhammad. "Religious Moderation Education According To Islamic Scholars In Gowa Regency South Sulawesi." *Educadum* 7, no. 1 (2021): 36-53.
- Salmah, Meta Malihatul Maslahat, Rinova Cahyandari, Pita Lusiana and Izzati Nur Iffah, “The Values Of Religious Moderation In The Al-Qur’an Hadith Textbook And Its Implications For The Psychological Dynamics Of Students,” *Proceeding of International Prophetic Conference*, (8th), (2022): 516–539, <https://swanfpqs.usim.edu.my/index.php/conference/article/view/53>
- Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2010.
- Sulaiman. *Metodologi Pembelajaran Pendidikan Agama Islam (PAI) (Kajian Teori Dan Aplikasi Pembelajaran PAI)*. Banda Aceh: PeNa, 2017.
- Suprpto, Suprpto. “Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam.” *Edukasi* 18, no. 3 (2020): 355-368.
- Suratno, Suratno and Wantini. “Implementation of Concept Religious Moderation Through Humanist-Religious Education.” *ICTVET 2022, ASSEHR 747*, (2023): 206–214, [https://doi.org/10.2991/978-2-38476-050-3\\_23](https://doi.org/10.2991/978-2-38476-050-3_23)
- Suyudi, M and Wahyu Hanafi Putra. “Implementation of Islamic Education Based on Religious Moderation Through Tri Dharma Activities at Islamic Religious College.” *Al-Ishlah: Jurnal Pendidikan* 14, no. 1 (2022): 189-202, <https://doi.org/10.35445/alishlah.v14i1.15533>
- Yusuf, Muhammad Zulfikar and Destita Mutiara. “Diseminasi Informasi Moderasi Beragama: Analisis Konten Website Kementerian Agama.” *Dialog* 45, no. 1 (2022): 127-137.
- Zakariyah, Umu Fauziyah and Muhammad Maulana Nur Kholis. ”Strengthening the Value of Religious Moderation in Islamic Boarding Schools.” *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no.1 (2022): 20-39, <https://doi.org/10.31538/tijie.v3i1.104>