

# *Religious Moderation Approach In Learning Moral Creed*

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**Abstract:** *This study aims to evaluate the effectiveness of the Religious Moderation Approach in learning Akidah Akhlak in the Al-Azhfar Integrated MTs North Gorontalo. Through holistic data collection methods, including classroom observation, interviews with teachers and students, and curriculum analysis, this study highlights the successful application of religious moderation approaches in the context of Islamic education. The results showed that teachers managed to integrate spiritual and academic activities in a balanced manner, having a positive impact on students' understanding of the concepts of creed and morals. Furthermore, this research proves that the Religious Moderation Approach contributes positively to student development, creating a holistic learning environment. Increased students' understanding of religious and moral principles manifests itself in changes in daily attitudes and behaviors, including increased tolerance, mutual respect, and adoption of moral behavior. This finding supports the idea that the Religious Moderation Approach not only strengthens the religious aspects of students but also provides a solid foundation for the formation of Islamic character and values in Islamic education at MTs Terpadu Al-Azhfar North Gorontalo.*

**Keywords:** *Shortcut; Religious Moderation; Akidah Akhlak*

**Abstrak:** *Penelitian ini bertujuan untuk mengevaluasi efektivitas Pendekatan Moderasi Beragama dalam pembelajaran Akidah Akhlak di MTs Terpadu Al-Azhfar Gorontalo Utara. Melalui metode pengumpulan data yang holistik, termasuk observasi kelas, wawancara dengan guru dan siswa, serta analisis kurikulum, penelitian ini menyoroti penerapan sukses pendekatan moderasi beragama dalam konteks pendidikan Islam. Hasil penelitian menunjukkan bahwa guru berhasil mengintegrasikan kegiatan keagamaan dan akademis secara seimbang, memberikan dampak positif terhadap pemahaman siswa*

*tentang konsep-konsep akidah dan akhlak. Selanjutnya, penelitian ini membuktikan bahwa Pendekatan Moderasi Beragama berkontribusi positif terhadap perkembangan siswa, menciptakan lingkungan pembelajaran holistik. Peningkatan pemahaman siswa terhadap prinsip-prinsip keagamaan dan moral terwujud dalam perubahan sikap dan perilaku sehari-hari, termasuk peningkatan toleransi, saling menghormati, dan adopsi perilaku moral. Temuan ini mendukung ide bahwa Pendekatan Moderasi Beragama bukan hanya memperkuat aspek keagamaan siswa, tetapi juga memberikan pondasi yang kokoh untuk pembentukan karakter dan nilai-nilai keislaman dalam pendidikan Islam di MTs Terpadu Al-Azhfar Gorontalo Utara.*

**Kata kunci:** *Pendekatan; Moderasi Beragama; Akidah Akhlak.*

## I. INTRODUCTION

Education is comprehensive, meaning that education has multiple and interrelated material aspects. Education leads not only to ideas but also to attitudes and skills. [1] Therefore, more than focusing on one area alone is needed to measure educational success. But these three realms must be perfect. The three domains are cognitive, affective, and psychomotor. [2] In the face of a pluralistic society, the most potent weapon is moderate Islamic education. [3] This is to ensure radicalization or conflict does not occur. The teaching of creeds and morals has a central role in shaping the character and morality of individuals. [4] In the midst of the dynamics of a multicultural society, an approach is needed that brings harmony between religious beliefs and ethical behavior.

The religious moderation approach emerged as a conceptual foundation that blended religious values with an attitude of tolerance, leading to an inclusive understanding and acceptance of differences. [5] In the context of learning moral creeds, integrating religious moderation is crucial to guide students in developing balanced, deep, and based Islamic values that prioritize justice, peace, and mutual understanding. [5]

Learning moral creed with a religious moderation approach is not only an effort to teach spiritual principles but also to form a character that is responsive to the complexity of the modern world. [6] In this era of globalization, students are required to understand and respect the plurality of values and beliefs. Through a religious moderation approach, the learning of moral creed can be an effective vehicle to open space for interreligious dialogue, foster tolerance, and produce a generation that has high moral integrity and is able to contribute positively to a diverse society. [7]

The importance of the religious moderation approach in learning moral creed lies not only in the development of individual aspects but also in the formation of the foundation of an inclusive society. [8] In a learning atmosphere that utilizes the values of religious moderation, students are not only taught to understand the spiritual teachings of kaffah but also to internalize those values in action every day. This opens up space for character growth that reflects the spirit of the middle (moderate), enabling students to become agents of positive change in an increasingly complex and diverse society. Research by Sitti Chadidjah et al., entitled Implementation of Religious Moderation Values in PAI Learning, said that the implementation of moderation values in elementary schools, junior high schools, high schools, and universities has the same concept basis, namely *wasthiyah*, which consists of *tasamuh*, *tawazun*,

and *i'tidal*. Currently, the values of moderation are emphasized in Islamic religious education subjects at all levels of education. Although now the implementation of moderation values is still a hidden curriculum, in attitude, schools make *tasamuh*, *tawazun*, and *i'tidal* attitudes become mandatory behaviors in elementary, junior high, and high school environments. In the college environment, this habituation is not apparent. [9] In another study by Muaz Muaz and Uus Ruswandi in the Scientific Journal of Education (JIIP) entitled Religious Moderation in Islamic Education, the result of the research is the School as an educational institution that emphasizes the role of PAI teachers transforming knowledge for its students; it shifts to a learning paradigm that gives more functions to students to develop their intellectual potential and creativity in order to form humans who have religious spiritual strength, noble character, high personality, have intelligence, aesthetics, physical and spiritual health. [10]

Both studies emphasize the importance of religious moderation in learning content so as to make learning more of an attitude of *tasamuh*, *tawazun* and *i'tidal*, namely mutual respect and respect between humans with each other. *Tasamuh* can also mean an attitude of respecting one's stance starting from opinions, views, beliefs, habits, and behaviors, an attitude of balancing all aspects of life, not leaning towards just one thing. This attitude should be present in every Muslim and commanded directly by Allah Almighty in His Word, and also upright, not leaning right and leaning left. Meanwhile, other studies emphasize teachers only as facilitators of students in the learning process that provide freedom of thought and exploration to students to develop their intellectual potential and creativity in order to form humans who have religious, spiritual strength, noble character, strong personality,

intelligence, aesthetics, physical and spiritual health.

Previous research conducted by Yeni Huriani et al., entitled *Women's Issues in the Conception of Religious Moderation Among Female Religious Counselors in Greater Bandung*, stated that the concept of moderation is essential for women. With the issue that women are easily exposed to radicalism, approaches can be made so that religious moderation can be accepted by women so that it becomes a favorable issue. The forms of implementation of the conception of religious moderation among women can vary based on their roles and functions in society. This gave birth to a solution to counseling religious moderation among women with three strategies, namely ideas, institutions, and integration. [11] Another research was conducted by Fitria Nova Rita and Iswantir entitled *PAI Teacher Method of Developing Religious Moderation Attitudes at SMP N 29 Sijunjung*, with the aim of their study to find out how teachers implement the development of religious moderation attitudes at SMPN 29 Sijunjung and to find out the supporting and inhibiting factors for PAI teachers to develop religious moderation attitudes. [12] Based on this research, it can be seen that both emphasize that the spiritual moderation approach can prevent radicalism both at the community level, which is easily exposed to radicals, and also at the school level, which can be a virus about radicalism.

The religious moderation approach to the study of moral creed also challenges traditional paradigms that may see religion as a separator and source of conflict. On the contrary, through the perspective of religious moderation, religion is considered a source of inspiration to create harmonious relationships and respect differences. [13] Religious moderation in the context of moral creed learning offers a holistic approach that combines religious values

with the principles of tolerance and inclusivity. [14] When applied effectively, religious moderation paves the way for students to delve deeper into the meaning of spiritual teachings while bridging understanding with the reality of an increasingly diverse modern world. This approach views religion as a source of inspiration for building harmonious character, creating moral awareness, and developing attitudes that can bridge differences between individuals. [15]

In the context of moral creed learning, religious moderation also plays a vital role in shaping attitudes of tolerance and respect for diversity. [16] Students are not only taught about basic spiritual principles but are also encouraged to reflect on how they can be applied in everyday life. By emphasizing moderation, the learning of moral creed is not only a religious obligation but also a vehicle for forming a character that is responsive to social dynamics, building interreligious dialogue, and contributing positively to a diverse society. Thus, religious moderation in the learning of moral creed is not only relevant for the spiritual needs of students but also provides a foundation for diversity and tolerance in social life.

Implementing religious moderation in learning moral creeds in schools cannot be separated from several obstacles. One of the main obstacles is the diversity of interpretations and interpretations of religious values among teachers and students. These differences in views can create challenges in achieving consistency and understanding in learning approaches. In addition, resistance from certain parties, such as parents or community groups that may hold conservative views on religious education, can be a significant obstacle. A lack of resources and teaching materials that support religious moderation approaches can also hinder implementation, as teachers may need help finding appropriate materials.

Therefore, the main challenge is to navigate different interpretations, obtain full support from stakeholders, and ensure adequate resources are available to support the teaching of religious moderation in the learning of moral creed in schools.

This is faced by teachers in MTs. Integrated Al-Azhfar, the obstacles faced are diverse interpretations among teachers such as interpretations or interpretations of religious values can vary among individuals or groups, Resistance from Stakeholders namely parents, may have conservative or traditional views on religious education. Implementing religious moderation can cause resistance if there is not enough understanding or if these values are considered contrary to their beliefs; the following are related to the limitations of teaching materials, other obstacles are about the perception of a secular curriculum, and the last is religious and cultural differences, this is what then becomes a problem that occurs in the Al-Azhfar Integrated MTs North Gorontalo. Thus, the importance of the Religious Moderation Approach in Akidah Akhlak Learning is to measure the level of religious moderation in the implementation of the learning process, especially the subject of Akidah Akhlak. Therefore, the purpose of this study is to determine the Religious Moderation Approach in Learning Akidah Akhlak in the learning process at the Al-Azhfar Integrated MTs North Gorontalo.

## II. METHOD

In this study using qualitative research methods, qualitative methods are used to describe and analyze the Religious Moderation Approach in Learning Akidah Akhlak in MTs. Integrated Al-Azhfar North Gorontalo. In this study, researchers used qualitative research to be able to understand explain in detail the Religious Moderation Approach in Learning Akidah Akhlak in

MTs. Integrated Al-Azhfar North Gorontalo. The analysis will involve the process of transcription of interviews, coding of data, and identification of patterns of findings. The method of collecting data is by making observations, interviews, and analyzing documents.

## III. RESULT AND DISCUSSION

Religious moderation is an approach that aims to achieve balance and tolerance in spiritual practice. This concept refers to efforts to avoid religious extremism and fanaticism, with emphasis on a more open and inclusive understanding of differences of belief. Religious moderation encourages spiritual practices that promote universal values such as compassion, justice, and mutual understanding and rejects intolerance and injustice that can arise from narrow or dogmatic interpretations of religious teachings.

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In practice, religious moderation can be reflected in the daily attitudes and behaviors of individuals or societies that value plurality of beliefs and avoid faith-based conflicts. It involves interreligious dialogue, developing a shared understanding of human values, and respecting the right of each individual to live a religious life in accordance with their own beliefs. Religious moderation also involves an open approach to social and cultural change, understanding that the diversity of modern society demands

a deeper understanding and tolerance of differences in religious beliefs and practices. Thus, religious moderation is not only a theoretical concept but also an attitude and practice of life that supports interreligious harmony in the midst of the complexity of the contemporary world.

The results showed that with the religious moderation approach in learning Akidah Akhlak at MTs. Terpadu Al-Azhfar North Gorontalo, students involved in the spiritual moderation approach showed a substantial increase in understanding of spiritual and ethical values. They are not only able to internalize religious teachings but also develop an attitude of tolerance and openness to differences in beliefs. In particular, the study noted significant improvements in students' ability to respond to ethical issues with a balanced view and consider the social context. With the religious moderation approach in the subjects of moral creed, students understand more about the nature of high tolerance, fairness, and mutual respect between fellow students so that the nature of students is more to reflect not excessive in religion.

In addition, the results of this study find an in-depth picture of the critical role of teachers in creating learning environments that support religious moderation. Teachers who practice and help this approach play a crucial role in guiding students through the complexities of religious and ethical values. These findings prompted the need for increased training for educators to integrate the principles of religious moderation into their teaching methods. In addition, this study confirms that the success of the spiritual moderation approach in learning moral creed in schools also requires active support and involvement from the entire educational community and related parties. Thus, the spiritual moderation approach in the subjects of moral principle makes an important contribution to the practical

understanding and policy implications for the development of inclusive religious education and supports the character-building of moderate students.

The results of an interview with one of the teachers of the moral creed subject at MTs. Terpadu Al-Azhfar found that the religious moderation approach in learning is perfect. However, there are several obstacles that we face in its application, one of which is still the lack of understanding of some teachers about religious moderation in an effort to apply it in subjects besides that there are no means that can be used to be able to apply the spiritual moderation approach in Madrasah which As a result, teachers cannot do much in spreading the spiritual moderation approach to each subject.

The research conducted by Zulkipli Lessy et al., the title research Implementation of Religious Moderation in the Elementary School Environment, the results of the study shows that the implementation of religious moderation in the elementary school environment must start by instilling in students the values of 1) faith values, 2) worship values, and 3) moral values, thus, they will more readily accept and understand the meaning of religious moderation, values, and principles of their application. [17]

Another study also by Rahmawaty Alkatiri and Rahmatias Jusuf, entitled Construction of Understanding Pluralism and Its Relevance to Religious Moderation of Madrasah Aliyah Negeri Model 1 Manado Students, results of the study showed that using descriptive qualitative methods of trend scale analysis illustrates that 68% of Madrasah Aliyah Negeri Model 1 Manado students have a level of understanding with categories agreeing with pluralist attitudes and the application of religious moderation in Various indicators include national commitment, non-violence, tolerance and friendliness to local culture in the community. The construction of

understanding described is the construction of an extrapolated account that provides for thoughts or predictions based on understanding tendencies or conditions that students, in being plural and moderate, can explain. [18]

From these two studies, it can be summarized that the application of religious moderation in madrassas or schools is critical because it can make students understand more about high character and tolerance, faith values, worship values, and moral values, which are more embedded in students.

This study also revealed that the religious moderation approach in the moral creed learning environment has the potential to build more harmonious social relationships among students. The results showed an increase in positive interactions between students, where students were better able to appreciate and respect differences in their fellow beliefs. Thus, the religious moderation approach not only creates an inclusive academic environment but also fosters social harmony among students, helping them form broad perspectives and support each other.

However, along with the positive results, the study also highlights some challenges. It was found that resistance from some parents or community groups who may hold conservative views on religious moderation could slow down the implementation process. Therefore, there is an urgent need to engage parents and communities in open discussions about the benefits and objectives of this approach. In addition, the results of this study indicate the need for further research to identify effective strategies for overcoming these obstacles and to evaluate the long-term impact of the implementation of religious moderation in learning moral creed in the Al-Azhfar Integrated Tsanawiyah Madrasah North Gorontalo.

Although the concept of religious moderation has positive values, its

application does not always go smoothly and can face several obstacles. One major obstacle is resistance from groups that maintain conservative or fundamentalist views on religion. The existence of diverse interpretations of religious teachings can make it difficult to agree universally on religious moderation. In addition, a lack of understanding or misunderstanding of this concept can also be an obstacle, both for individuals and institutions. Other challenges arise in overcoming disagreements related to the interpretation and application of religious moderation in social policy and practice. By identifying and overcoming these barriers, communities can more effectively implement religious moderation as a value that promotes harmony and harmony among adherents of different religious beliefs.

#### CONCLUSION

Based on research conducted at MTs Terpadu Al-Azhfar North Gorontalo regarding the application of the Religious Moderation Approach in learning Akidah Akhlak, it can be concluded that this approach has a significant positive impact. Teachers manage to harmonize religious and academic activities well, giving students an in-depth understanding of spiritual and moral concepts in Islam. This application also creates a holistic learning environment where students not only gain academic knowledge but also engage in the development of Islamic character and values.

In addition, research shows that the Religious Moderation Approach makes a real contribution to student development. They not only offer an increased understanding of religious and moral principles but also illustrate positive changes in daily attitudes and behaviors. The increase in tolerance, mutual respect, and moral behavior in students' everyday interactions is proof that the application of the Religious Moderation Approach in learning Akidah Akhlak at MTs Terpadu

Al-Azhfar North Gorontalo can be considered an effective model in achieving the goals of holistic Islamic education.

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