

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1,	August 2024	e-ISSN: 2988-7925

Implementation of Religious Moderation in the Formation of Moderate Attitudes (Descriptive Study of the P5P2RA Learning Project at Madrasah Aliyah in Bekasi)

Implementasi Moderasi Beragama dalam Pembentukan Sikap Moderat (Studi Deskriptif Proyek Pembelajaran P5P2RA di Madrasah Aliyah di Bekasi)

Muhammad Fauzi¹, Abdul Khoir², Baharuddin³

Islamic University 45 Bekasi | muhammadfauzieffendi@gmail.com

Islamic University 45 Bekasi | juragankhoir2@gmail.com

Islamic University 45 Bekasi | unismabekasi@ac.id

Abstrak

Keywords:

Moderate; Religious Moderation; Learning Project; P5P2RA; Madrasah

The moderate attitude in religious moderation applied in Indonesia, adopts elements of nationalism, nationality and also socio-culture. Of course, this becomes complex if the arguments used to strengthen the argumentation of religious moderation come from the Qur'an. It takes a holistic understanding to link each part of religious moderation into a cohesive concept that can be disseminated, especially in the field of education. Therefore, the government socialized this program in education with the term P5 for schools and P5P2RA for madrasah. The P5P2RA learning project began its application in 2022, and there are still many madrasahs that experience obstacles in its application. One of the reasons is the educators' lack of understanding of the concept of religious moderation and its technical implementation. It is necessary to conduct an in-depth study to measure the understanding of each educator through argumentative data mining, so that accurate information is obtained. The information obtained shows that educators at Madrasah Aliyah in Kabupaten Bekasi have a good understanding, and are able to organize P5P2RA learning projects with integrated methods in each lesson. The implementation of P5P2RA can be achieved because every educator in the madrasah receives technical training on religious moderation both online and offline from various sources. Thus, they are able to understand the concept and technical implementation of learning projects well.

Abstrak

Keywords: Moderat; Sikap moderat dalam moderasi beragama yang diterapkan di
 Moderasi Agama; Indonesia, mengadopsi unsur nasionalisme, kebangsaan dan
 Proyek juga sosial budaya. Tentu saja hal ini menjadi kompleks ketika
 Pembelajaran; dalil-dalil yang digunakan untuk memperkuat argumentasi
 P5P2RA; Madrasah moderasi beragama bersumber dari Al-Qur'an. Dibutuhkan
 pemahaman yang holistik untuk mengaitkan setiap bagian dari
 moderasi beragama menjadi sebuah konsep yang padu dan dapat
 disebarluaskan, khususnya di bidang pendidikan. Oleh karena
 itu, pemerintah mensosialisasikan program ini di dunia
 pendidikan dengan istilah P5 untuk sekolah dan P5P2RA untuk
 madrasah. Proyek pembelajaran P5P2RA mulai diterapkan pada
 tahun 2022, dan masih banyak madrasah yang mengalami
 kendala dalam penerapannya. Salah satu penyebabnya adalah
 kurangnya pemahaman para pendidik terhadap konsep moderasi
 beragama dan teknis penerapannya. Perlu dilakukan kajian
 mendalam untuk mengukur pemahaman masing-masing
 pendidik melalui penggalan data yang argumentatif, sehingga
 diperoleh informasi yang akurat. Informasi yang diperoleh
 menunjukkan bahwa para pendidik di Madrasah Aliyah di
 Kabupaten Bekasi memiliki pemahaman yang baik, dan mampu
 mengorganisasikan proyek pembelajaran P5P2RA dengan
 metode yang terintegrasi dalam setiap pembelajaran.
 Implementasi P5P2RA dapat tercapai karena setiap pendidik di
 madrasah tersebut mendapatkan pelatihan teknis tentang
 moderasi beragama baik secara daring maupun luring dari
 berbagai sumber. Dengan demikian, mereka mampu memahami
 konsep dan teknis pelaksanaan proyek pembelajaran dengan
 baik.

INTRODUCTION

Recently, religious moderation has become a study of various academic communities in Indonesia. This is due to the high need for efforts to unite the perceptions of each group in responding to differences, especially in religious activities. In his opinion, because Indonesia is a plural country consisting of different tribes, races and religions, so tolerance is needed in understanding all existing differences, as well as cultural educational institutions of its citizens are also diverse. To implement

religious moderation in a multicultural society what needs to be done is; Making educational institutions as a laboratory base for religious moderation and taking a socio-religious approach in religion and state.(Sutrisno, 2019)

Religious moderation has been determined by the Government, with Presidential Decree No. 18 of 2020, as a priority program in the National Medium-Term Development Plan (RPJMN) for 2020-2024. This determination aims to strengthen the values of tolerance, harmony, and social harmony so that it becomes the basis of a mental revolution for the

implementation of development for the welfare of the people of all Indonesia. This determination is also considered as a form of state presence in overcoming the problems of religious life due to various violence in the midst of society. (Adiba, 2023)

After the rolling out of the concept of religious moderation in 2019, various arguments and opinions strengthen that this concept is very much needed for the integrity of the nation and state. Following up on this phenomenon, then the Ministry of Education, Culture, Research and Technology launched in the Independent Curriculum a learning project called the Pancasila Student Profile Strengthening Project (P5). (Kemendikbudristek, 2022)

Not only that, as a forum for religious education providers and madrasahs, the Ministry of Religious Affairs participated in inserting religious moderation content into the curriculum with the same pattern in the form of the Pancasila Student Profile Strengthening Project and Rahmatan Lil 'Alamin Student Profile (P5P2RA). (Kemenag, 2022)

Muslim students must have the basic principles of Islam correctly. Just as the Prophet Muhammad was sent as a bringer of Mercy, so should Muslim students. So that the existence of every Muslim student in the madrasah environment and in the community is able to realize peace for humans and nature, as the definition of rahmatan lil 'alamin which means love for the universe. (Susanto, 2022)

The P5P2RA learning project has more on instilling religious values to each student, because the Graduate Competency Standards (SKL) expected from this project are to produce a moderate religious way for each madrasah student. P5P2RA has a more complex scope, beyond just values in state, but integrating universal Islamic religious values in it. (Fauzian, 2021) (Teddy, 2020)

In accordance with its purpose, Pancasila Students are lifelong students who are competent, have character, and behave according to Pancasila values, while Rahmatan lil Alamin Students are students who are pious, have noble morals, and moderate religion. (Direktorat Jenderal Pendidikan Islam, 2022)

For this reason, the madrasah designed a learning project that focuses on cultivating student attitudes that are Pancasila and have the character of Rahmatan Lil 'Alamin. explained in this regard that "The Pancasila Student Profile and the Rahmatan Lil 'Alamin Student Profile are completely the foundation of the Madrasah Operational Curriculum. Includes all dimensions along with their elements and sub-elements and sub-values of rahmatan lil' alamin. Madrasah can add the competence of students in accordance with the characteristics / distinctiveness of the madrasah, as long as it does not conflict with the Pancasila Student Profile and the Student Profile of Rahmatan Lil 'Alamin." (Akhmad Zaeni, 2023)

In Islamic literature, the word moderate is normatively synonymous with wasathiyah which refers to ummatan wasathan in Surah Al-Baqarah Verse 143, as it reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...

Means: *And likewise, We have made you (Muslims), a just and elect people so that you may bear witness to human (deeds) and that the Messenger (Muhammad) be a witness to you...* (Departemen Agama RI, 1976)

In the Qur'an, there is also a prohibition for humans to act excessively in observing religious law, as Allah once forbade the people of the book in ancient times, the prohibition is contained in the beginning of surah An-Nisa verse 171:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ

Meaning: *O Ahl al-Kitab, do not exaggerate in (practicing) your religion and do not speak against Allah, except the truth;* (Lajnah Pentashihan Mushaf Al-Qur'an, 2017)

Prophet Muhammad was a pioneer of religious moderation in the Arabian peninsula. After migrating to Medina, an important event recorded in the history of the Arabs at that time, was the creation of a coexistence between the Arabs who were Muslims and the people of the book (Jews).

After the Prophet migrated to Medina, and he was convinced of the structure and foundation of the new Islamic society, with the establishment of a unity of creed, politics and system

among Muslims, he turned his eyes to arranging his relations with the group of "people of the book". The aim is to bring security, prosperity, glory and goodness to the people, in addition to reorganizing the al-Madinah region in harmonious life. He then formulated rules that accommodated all parties and also tolerance that had never been enjoyed by the world at that time full of bigo, which was full of bigo, and ego.

The contents of the agreement, containing 12 points of memorandum of understanding, include: (1) That the Jews of Banu Auf are one person with believers, they are free with their religion, and Muslims with their religion, as well as those who are in alliance with them, including themselves, this also applies to the pagans of Bani Auf. (2) That the Jews should finance the state as the Muslims should finance the state. (3) That they should help each other against anyone who fights against those who belong to this charter. (4) And they must exhort one another, and exhort one another to do good and not sin. (5) No one shall be held guilty of any wrongdoing committed by his allies. (6) And help should be given to those who are persecuted. (7) That Jews should fellowship with believers as long as they are not in a state of war. (8) That the city of Yathrib should be preserved inviolably by any of the parties to this charter. (9) That any crime (murder) or disloyalty of any kind among fellow participants of this charter which is feared to cause disaster will be referred

to the law of Allah and its resolution by Muhammad the Prophet s.a.w. (10) That it should not give protection to the Quraish (enemies) and should not give protection to those who help him. (11) That there should be a promise of assistance to defend the city of Yathrib from any attackers. Each party is obliged to take its own share of peace. (12) That this charter shall not be used to protect unjust and guilty persons. (Anam, 2014)

(Haji Abdul Malik Karim Amrullah, 1989) The author of Tafsir Al-Azhar has convinced the people in the archipelago, regarding the importance of a harmonious life based on religious law. He argued that this religious *tasamuh* (tolerance) was the basis of Islamic *Da'wah*. It is not man who determines instruction for man, but God. But one must not stop proselytizing. A tolerance not accompanied by the expansion of *da'wah* is destruction. He also explained in another volume, that they can be gentle, generous, humble to fellow Muslims, but to people of different stances, they have firm discipline. In our modern times, such a person is called mentally strong and morally strong. If between crew and crew, Muslim and Muslim, the situation can be reconciled. But with unbelievers, although there is tolerance, creed, handling, establishment cannot be bargained.

Over time, Islamic figures adopted this concept of religious moderation in organizing the life of the nation and state. One example, Sheikh Yusuf Al-Qardawi, summarized the concept of

religious moderation for modern society in Egypt. He argued that the criteria for moderate behavior include: (a) a comprehensive understanding of Islam, (b) making the Qur'an and Sunnah the main sources of Islamic teachings, (c) cultivating faith in Allah, and (d) humanist and having a social sense. (Nabila Khalida An-Nadhras et al., 2023)

Awareness of pluralism with a diversity of tribes, customs, religions and schools, since the beginning of the independence movement has shaped the concepts of unity. However, the complexity of life requires this nation to organize the instrument of religious moderation to be more comprehensive. In the Religious Moderation Book published by the Ministry of Religious Affairs of the Republic of Indonesia, moderate behavior in this book is identified based on four indicators that are identical to the life of the nation and state, including: (a) national commitment, (b) tolerance, (c) non-violence, and (d) accommodating to local culture. (Kementerian Agama RI; Lukman Hakim Saifuddin, 2019)

At first glance, there is a discrepancy between the initial theory of Shaykh Yusuf Al-Qardhawi and the presentation of the Ministry of Religion of the Republic of Indonesia in the Book of Religious Moderation. In order to succeed the religious moderation program that has been launched by the Ministry of Religion of the Republic of Indonesia, through madrasah educational institutions, a learning

project containing this content is implemented. Due to the variety of backgrounds of understanding from teachers and students, it is necessary to analyze the qualifications of understanding in order to form uniformity.

Therefore, research is needed to reveal the depth of understanding of teachers in madrasah related to concepts, technical implementation, to the expected results of P5P2RA. Teachers must have a deep understanding of the correct and appropriate concept of religious moderation so that its implementation does not deviate from the goal. (Irbah, 2023)

Madrasah Aliyah in West Java has a diversity of students with religious backgrounds inherited from their parents. The understanding of religion, especially this school is motivated by the history of the growth and development of Islamic organizations that took place since the early 1900s. In addition to large organizations such as Muhammadiyah and Nahdlatul Ulama, various other organizations have long flourished in West Java, such as Al-Irsyad, Persis, Matla'ul Anwar, to Islamic organizations that are local in nature. (Agung Purnama et al., 2007)

Multicultural is so brightly depicted in the religious life of people in West Java, which of course also affects the madrasah environment. The heterogeneous condition of madrasahs with various backgrounds of this madhhab, requires special attention. The formation of student character,

especially religious moderation must be a priority, so that frictions in different attitudes in practicing religion in the madrasah education environment can be anticipated.

The P5P2RA learning project in the Independent Curriculum with the main objective of creating a moderate attitude in Aliyah madrasah students, especially in Bekasi Regency, must be applied appropriately and purposefully. Therefore, understanding, implementation, results and follow-up of P5P2RA must go hand in hand with the programs and guidelines that have been launched by the government.

RESEARCH METHODS

In the practice of implementing religious moderation through the P5P2RA Learning Project with integrated methods for the formation of moderate attitudes in Madrasah Aliyah in Bekasi Regency, complete data and information were obtained, through qualitative methods with the type of case study research.

In order to obtain realistic conclusions, the paradigm of a phenomenon must be objective. Qualitative methods are very appropriate for extracting data, information to real facts needed. In line with the opinion, that the qualitative research paradigm plays a key role in forming the theoretical and methodological foundation of a study. This paradigm characterizes a profound approach to understanding social

phenomena or human behavior through complex interpretations of meanings and contexts. In qualitative research, major emphasis is placed on in-depth understanding, interpretation, and description of observed phenomena. In general, qualitative research seeks to explore the complexity and diversity of human experience, recognizing that social reality is a complex and contextual construct. This paradigm adopts a holistic and contextual approach, viewing the subject as a being actively involved in the process of construction and interpretation of their reality. (Subakti, 2023)

The research approach that is in line with the paradigm also has an important role, especially in relation to the compatibility between methods, objects and objectives to be achieved. Through the case study approach, of course, a concrete picture of the observed object will be obtained. in the book *Qualitative Research: Phenomenological Studies, Case Study, Grounded Theory, Ethnography, Biography*, explains that a case study is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, both at the level of individuals, groups of people, institutions, or organizations to obtain in-depth knowledge about the event. Usually, the chosen event hereinafter referred to as the case is an actual thing (real-life events), which are in progress, not something past. (Abd. Hadi et al., 2020)

Based on these methods and approaches, it is believed that it is very appropriate to examine the application of this P5P2RA learning project to determine the ability of educators to understand the concept of religious moderation, the application and implementation of P5P2RA learning projects organized by educators, and how the results of the learning project. The purpose of this research is to examine the understanding of educators in mastering teaching materials, observe the implementation of the P5P2RA learning project that took place at Madrasah Aliyah in Bekasi Regency and its relation to increasing moderation in religion in heterogeneous students. The data collected are in the form of descriptive data from interviews, observations (observations) questionnaires and documentation which are then confirmed supported by basic theories that have been developed by the Ministry of Religious Affairs of the Republic of Indonesia and the postulates of the Quran.

RESULTS AND DISCUSSION

Observations of the implementation of P5P2RA in Madrasah Aliyah in Bekasi Regency focus on understanding, implementation and impact of P5P2RA. Direct and active interaction with educators and teachers is carried out to observe the implementation of learning projects that take place.

There are 4 Madrasahs with public state status and 40 with private status in

Bekasi Regency. Based on the pre-observations made, only state madrasahs have implemented the Independent Curriculum and implemented the P5P2RA learning project.

During direct observations and interviews with teachers, it was found that there are 3 general criteria for teachers related to the implementation of the P5P2RA learning project, including: (1) teachers who have understood the theory, technical and follow-up of this project and have applied it, (2) teachers who have understood the theory, technical and follow-up of this project but have not implemented it, and (3) teachers who do not fully understand this project.

Similarly, the method of implementing learning projects used by teachers. Religious Education teachers tend to incorporate the values of religious moderation in an integrated manner with the content of lessons in the classroom. In contrast to social lesson teachers who prefer co-curricular methods, thus adding 20% of lesson hours in one week. On the other hand, teachers with language backgrounds and local content lessons, choose to strengthen religious moderation through extracurricular P5P2RA learning projects.

Important information is obtained from teachers who have understood the theory, technical and follow-up of the learning project and have applied it in an integrated way in the lessons that take place in the classroom. The teachers

really understand the concept of religious moderation that they get through training, seminars and workshops to training. Madrasah teachers who teach religious studies, with the status of civil servants, already have this ability because they are a priority in following and spearheading the succession of P5P2RA learning projects from the Ministry of Religious Affairs of the Republic of Indonesia.

Not only concepts, even practices in implementing P5P2RA learning projects, they are applied in a very well integrated manner. All data and progress of its implementation are recorded and reported to the Head of Madrasah.

Intense teaching from teacher to student, with structured content, has resulted in good knowledge in students as well. Based on data related to the value and evaluation results of learning projects from 4 madrasahs with public state status, which have implemented P5P2RA, information was found that: (1) there was an increase in the number of students praying to mosques within the madrasah. (2) There are no incidents of criticism or slur due to differences in schools of jurisprudence. (3) the growth of a sense of brotherhood and helpfulness among students who are very significant. (4) the growth of caring attitudes towards the environment and the community around the madrasah. (5) increased understanding related to distinguishing between religious law and shari'a.

CONCLUSION

The P5P2RA learning project has more on instilling religious values to each student. Every student in a madrasah is expected to have a moderate attitude in nation, state, and carry out religious values activities in their daily lives.

Madrasah Aliyah in Bekasi Regency with public state status, implements the P5P2RA learning project as part of the Merdeka Curriculum. Teachers in state madrasah with the compulsory task of teaching religious lessons, in an integrated manner embed religious moderation materials in the form of P5P2RA learning projects in a planned, and also consistent manner. So as to produce the growth of positive values, attitudes and personalities in students in the madrasah.

REFERENCES

- Abd. Hadi, Asrori, & Rusman. (2020). *Qualitative Research: Phenomenological Study, Case Study, Grounded Theory, Ethnography, Biography*. CV. Pen Persada.
- Adiba. (2023). The Meaning of Religious Moderation in the Exemplary Perspective of Prophet Muhammad SAW. *MAQOLAT Journal of Islamic Studies*, 1(2), 32-43. <https://doi.org/10.58355/maqolat.v1i2.9>
- Agung Purnama, Nina Herlina Lubis, & Widyonugrahanto. (2007). THE STRUGGLE BETWEEN KIAI NAHDLATUL ULAMA THOUGHT AND ISLAMIC MODERNISTS IN WEST JAVA (1930-1937). *Patanjala Journal of Historical and Cultural Research*, 9(2), 309-324. <https://doi.org/10.30959/patanjala.v9i2.34>
- Akhmad Zaeni, N. H. (2023). *Independent Curriculum on Learning in Madrasah*. NEM Publishers.
- Anam, F. K. (2014). *Ar-Rahiq Al-Makhtum: Sirah Nabawiyah Complete History of the Life of Prophet Muhammad by Shaykh Shafiurrahman Al-Mubarakfuri*. Qhisti Press.
- Ministry of Religious Affairs of the Republic of Indonesia. (1976). *The Quraan and its Translation*. PT. Earth Restu.
- Directorate General of Islamic Education. (2022). *Project Development Guide for Strengthening Pancasila Student Profile & Rahmatan Lil Alamine Student Profile*. Ministry of Commerce.
- Fauzian, N. R. (2021). Strengthening religious moderation based on local wisdom in an effort to shape the moderate attitude of madrasah students. *Al-Wijdán: Journal of Islamic Education Studies*, 6(1), 1-14. <https://doi.org/https://doi.org/10.58788/alwijdn.v6i1.933>
- Hajj Abdul Malik Karim Amrullah. (1989). *Tafsir Al-Azhar*. National Library Pte Ltd.
- Irbah, Z. S. (2023). IMPLEMENTATION OF THE CONCEPT OF RELIGIOUS MODERATION. *AT-TAISIR*, 2(2), 87-96. <https://doi.org/https://doi.org/10.51875/attaisir.v2i2.91>
- Ministry of Commerce. (2022). Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 347 of 2022. *Guidelines for the*

Implementation of the Independent Curriculum in Madrasah. Jakarta, DKI Jakarta, Republic of Indonesia: Ministry of Religion.

Ministry of Education and Culture and Technology. (2022). Minister of Education and Culture Regulation Number 56/M/2022 concerning . *Guidelines for implementing the curriculum in the context of learning recovery.* Jakarta, DKI Jakarta, Republic of Indonesia: Ministry of Education and Culture and Technology.

Ministry of Religious Affairs of the Republic of Indonesia; Lukman Hakim Saifuddin;. (2019). *Religious Moderation.* Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia.

Lajnah Pentashihan Mushaf of the Qur'an. (2017). *Qur'an & Translation, QS Al-Nisa/4:171.* PT. The image of Great Majesty.

Nabila Khalida An-Nadhrah, Casram, & Wawan Hernawan. (2023). Religious moderation according to Yusuf al-Qardhawi, Quraish Shihab, and Salman al-Farisi. *Living Islam: Journal of Islamic Discourses*, 6(1), 123-139.

Subakti, H. (2023). *Qualitative Research Methodology.* Indonesian Science Media.

Susanto. (2022). *Radicalism and Student Resilience Strategies in Schools and Madrasahs.* Publica Indonesia Utama.

Sutrisno, E. (2019). Actualization of Religious Moderation in Educational Institutions. *Journal of Islamic Community Guidance*, 12(2), 323-348
<https://doi.org/https://doi.org/10.37302/jbi.v12i2.113>

Teddy, H. (2020). Inclusive and Universal Islamic Studies: Epistemology of Scholar as an Outsider Believer. *Journal of Interdisciplinary Islamic Studies*, 5(2), 159-159.
<https://doi.org/https://doi.org/10.14421/jkii.v5i2.1141>