

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

Vol. 11, No. 2, May 2023



 **Clarivate**
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

INTERNATIONAL



SCAD Independent
Accreditation by IAO since 2014
 Copernicus Publications
The Separation Open Access Publisher

JIP
The Indonesian Journal of the Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811



ACCREDITED "Sinta 2" by Decree No. 164/E/KPT/2021
Valid Until the January 2026 Edition

**Learning the Values of Religious Moderation in Madrasah Aliyah:
Model Analysis**

Zulftami

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1006>
DOI : <https://doi.org/10.26811/peuradeun.v11i2.1006>

How to Cite this Article

APA : Zulfatmi, Z (2023). Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis. *Jurnal Ilmiah Peuradeun*, 11(2), 551-568. <https://doi.org/10.26811/peuradeun.v11i2.1006>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times of year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have a unique DOI number. JIP has been accredited by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia through the Decree of the Director-General of Higher Education, Research and Technology No. 164/E/KPT/2021, date December 27, 2021. This accreditation is valid until the January 2026 edition.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of the Editorial Board of JIP or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJL, SSRN, ResearchGate, Mendeley and **others**.





LEARNING THE VALUES OF RELIGIOUS MODERATION IN MADRASAH ALIYAH: MODEL ANALYSIS

Zulfatmi

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Contributor Email: zulfatmi.budiman@ar-raniry.ac.id

Received: December 7, 2022	Accepted: April 26, 2023	Published: May 30, 2023
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1006		

Abstract

Islamic religious education (PAI) teachers still need help in carrying out learning value that is integrated into learning at school or madrasah. However, implementing the 2013 curriculum emphasizes the importance of value integration in learning, including the values of religious moderation, which can strengthen the value of national unity and integrity. This study presented a learning model for the value of moderation in religion in the Aqidah Akhlak subject at Madrasah Aliyah Aceh, focusing on the perspectives of students and teachers on the learning model for the value of moderation in religion which has so far been implemented and the readiness of teachers in lesson plan based on internalizing the value of religious moderation. The researchers obtained data on the perspectives of students and teachers regarding the learning model of religious moderation values taken from questionnaires and interviews. Data on religious moderation learning plans were a document review from two Madrasah Aliyah Negeri (MAN- Public Islamic Senior High School) 2 in Aceh Tamiang Regency and Madrasah Aliyah (MA) Ulumul Qur'an in Langsa, Indonesia. The applied values learning models have not been able to facilitate students to think critically, resolve value conflicts, and internalize values in students. It has affected students' awareness of applying the values of religious moderation in their lives. The learning plan and design of the religious moderation values in Madrasah Aliyah have not met the standards. Therefore, it remains a big task for educators to strive for better quality values education in formal education, especially in Madrasah Aliyah.

Keywords: *Education; Politics; Economics; Finance; Cultural Studies.*



A. Introduction

Generally, teachers still need help carrying out value learning integrated into learning in schools or madrasas (Mumtahanah, 2020, Mustafida, 2020). So far, teacher learning is still focused on achieving competence in the cognitive and psychomotor domains, and only a few can emphasize the values that students must own. This reality is the result of the study of teacher plans. Generally, they have not been able to plan lessons that integrate values into them (Zulfatmi, 2018). This finding contradicts the ideals of implementing the 2013 curriculum in Indonesia.

The 2013 curriculum emphasizes integrating values in learning (Permendikbud No. 81A, 2013). The emphasis on values integration includes strengthening the unity and integrity of the Indonesian nation as a multicultural nation (Abdurrohman and Syamsiar, 2017). The issue of religious moderation is related to the government's efforts to maintain the nation's integrity. The values contained in religious moderation are very important to be internalized by students in schools and madrasahs. The scope of the religious moderation concept includes *tasamuh* (tolerance), *musawah* (equality), *tawasuth* (moderate), and *ukhuwwah* (brotherhood), as the standard contents of the *Akidah Akhlak* (moral teaching) for Year 11 of *Madrasah Aliyah*, as referred to KMA Number 183, 2019 (Anam, Padil, and Yahya, 2021). Maksudin (2013) asserted that the scope is significant for millennial students. Some experts claim students are the nation's generation who live during uncontrolled information exposure from various mass media, and various groups of different religions, ethnicities, tribes, social statuses, and cultures often clash (Idris, 2021; Levin and Reitzel, 2018; and Sumartono, 2004).

Practicing values education needs specific models and methods (Azis, Nur, Setiawan, 2023). Susilo (2013) proposed several methods that can be applied integratively in teaching values to students. It is a comprehensive method, including inculcating (instilling values and morality, modeling (exemplifying values and morality); facilitating (facilitating the development of values and morals), and skill development (developing skills to achieve a



peaceful personal life and a conducive social life) (Wardi, Alias, Hidayat & Hali, 2023; Zuchdi, 2008).

Maksudin (2013) classified values education methods into two categories: direct and indirect. The indirect method begins by creating situations that allow good behavior to be practiced. Good behavior development needs experiences from home, school, and society. The direct method begins with determining good behavior to indoctrinate various teachings by focusing on the various character values through discussion, illustration, memorization, and pronunciation. In the direct method, students can absorb indoctrinated and memorized values; however, they do not internalize and implement them. The students might apply the character values in life because of the authorities' supervision, not of students' self-awareness. In this case, character values implementation should be voluntary change into legal values, which in all aspects require legal institutions.

Applying a value learning model that can be integrated into planned learning still needs to be done, especially in the context of learning in Madrasas. The set value output is only needed for formatted assessments in lesson plans; however, it is challenging to implement it (Zulfatmi, 2018). The teachers could only complete an assessment format of values aspects or written affection. However, they should integrate education values into concept learning. Values education practices integrated into learning is crucial, especially in the context of learning in Madrasah (Islamic schools) (Mumtahanah, Lusia, 2020; Mustafida, 2020). This study presents an overview of how the accurate model of value learning practice occurs at Madrasah Aliyah in Aceh, especially in learning the religious moderation values in the *Aqidah Akhlak* subject.

B. Method

This research employed descriptive qualitative to investigate the learning model of the religious moderation values in the *Aqidah Akhlak* subject at *Madrasah Aliyah in Aceh*. The descriptive analysis focused on students' and teachers' perspectives on the learning model of religious



moderation values and analysis of religious moderation lesson plans designed by the teacher.

The criteria for choosing a *madrasah* are as follows: (1) The schools have students from various ethnic backgrounds and socioeconomic status; (2) They are located in cities and suburbs; (3) The schools have complete or incomplete facilities and infrastructure; (4) They consist of heterogeneous students; (5) The researchers can quickly obtain permits, necessary data and information from the schools. Based on these considerations, the researchers chose *Madrasah Aliyah Negeri* (MAN- Public Islamic Senior High School) 2 in Aceh Tamiang Regency and *Madrasah Aliyah* (MA) Ulumul Qur'an in Langsa, Indonesia.

The researchers obtained data on the perspectives of students and teachers regarding the learning model of religious moderation values were taken from questionnaires and interviews, and data on religious moderation learning plans were from a document review. The data were analyzed qualitatively by classifying categories from the same or similar symptoms to interpret the meaning and answers of the respondents. The research informants selected based on the research objectives consisted of the schools' principals, *Aqidah Akhlak* teachers, and Year 11 students.

C. Result and Discussion

1. Achievement of the Learning Objectives of Moderation of Religion

The basis of the demands for achieving the learning objectives of religious moderation can be observed in formulating the standard contents of the *Aqidah Akhlak* curriculum for Year 10 (even semester), namely in one basic competency group. These primary competencies include basic competence in spiritual and social affection and cognitive and psychomotor domains, as explained in detail in Table 1

Table 1. Religious moderation material in the year 10 *aqidah akhlak* curriculum

Domainy	Basic Competencies
Spiritual Affection	Understanding Islamic teachings washatiyah (moderate) as <i>rahmatan lil 'alamin</i> .

Domainy	Basic Competencies
Social Affection	Practicing a firm, moderate and tolerant attitude as a reflection of the understanding of <i>washatiyah</i> (moderate) Islam <i>as rahmatan lil 'alamin</i> .
Cognitive	Analyzing the meaning, propositions, and characteristics of <i>washatiyah</i> Islam (moderate) and the characteristics of radical Islamic understanding.
Psychomotor	Presents the results of analyzing the meaning, propositions, and characteristics of <i>washatiyah</i> (moderate) Islam and the characteristics of understanding radical Islam.

The achievement of learning objectives in the cognitive domain is analyzed by carrying out cognitive tests. The test results from data at two research locations: MAN 2 Aceh Tamiang and MA Ulumul Qur'an, are presented in Table 2.

Table 2. Average results of the cognitive domain test of the religious moderation concept

Schools	N	Average score
MA Ulumul Quran	22	60.09
MAN 2	23	50.04

Table 2 shows that MA Ulumul Qur'an and MAN 2 Aceh Tamiang students' mean scores were 60.09 and 50.04, respectively. The scores were converted to a scale of 10-100. It indicates that the mastery of religious moderation of these two groups of students was in a good category (relatively low). This data shows that implementing the learning model cannot make students adequately competent in better analyzing the meaning of the religious moderation concept and following the standards. The data led researchers to investigate further the learning model of religious moderation values in *Madrasah Aliyah*.



2. The learning model of religious moderation values

The learning model of religious moderation values in *Aqidah Akhlak* at *Madrasah Aliyah* focused on the perceptions of students and teachers towards the learning model of religious moderation materials. The perceptions focused on whether the learning model encouraged students' critical thinking skills, whether the religious moderation learning model facilitated students in solving the students' value conflict problems, and whether the learning model facilitated students to believe in the values learned. The first aspect is whether the applied learning model developed the students' critical thinking. Figure 1 shows the students' responses.

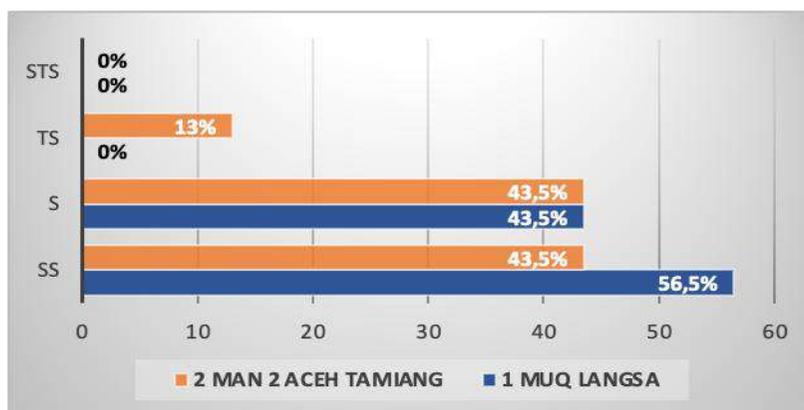


Figure 1. The responses of whether the applied learning model developed the students' critical thinking

The chart indicated that most Ulumul Qur'an MAS students strongly agreed that the learning model could develop students' critical thinking. Most MAN-2 Aceh Tamiang students agreed and strongly agreed that the model can improve students' critical skills. However, a few students have differing views that the learning model can develop students' critical thinking.

Values education is a person's values development (EM.K, 1993). The value is an effort to assist students in realizing and experiencing values and placing them integrally in their lives (Rohman & Mukhibat, 2017). More comprehensively, Hill argued that value education leads

students to recognize, develop and apply values, morals, and religious beliefs, to enter the cultural life of their era (Adisusilo, 2012). Therefore, value education is an adult effort to introduce, develop and instill noble values in the younger generation to create awareness in implementing them integrally in their lives.

Referring to the education experts' views of value, learning the value of religious moderation is part of value education that adults must continuously strive for the younger generation. This effort can be carried out in various educational centers, both formal, informal, and non-formal. In formal education like *Madrasah Aliyah*, implementing values education can be integrated with classroom learning. The teachers must be able to design learning values that introduce, develop, and instill values embedded in each teaching material.

The questionnaire result indicated that the learning model of the religious moderation values had met the expectations of value education mentioned by the experts. However, the results of interviews with *Aqidah Akhlak* teachers in the two schools showed that learning the concept of moderation has not facilitated students to think critically about the value of religious moderation. Teacher 1 explained in the interview: "I applied the lecture method in teaching the concept of religious moderation. I explained the concept and then asked students to ask questions" (interview/ teacher-1). In addition, teacher-2 argued that teachers rarely facilitate students to do student worksheets, which can stimulate students to think critically.

The second aspect is whether the learning model applied can help solve the problem of students' value conflicts. Figure 2 shows students' responses.



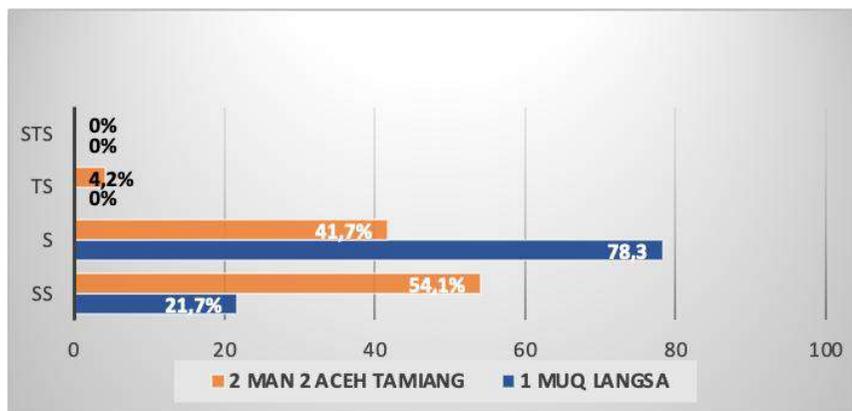


Figure 2. The responses of whether the learning model applied can help solven the problem of students' value conflicts.

Figure 2 indicates that most students at *Madrasah Aliyah Ulumul Qur'an* agreed that the previous learning model helps solve problems of value conflicts experienced by students. Furthermore, some students of MAN-2 Aceh Tamiang stated that they agreed, and a small number of MA Ulumul Qur'an students strongly agreed. The percentage of agreement shows that the existing value learning model seems to have accommodated students' problem-solving competence.

Concerning the problem-solving or the reflexive thinking method, John Dewey stated the concrete steps as follows: (1) find a problem, (2) limit the problem, (3) look for possible answers, (4) choose the best answer (as a hypothesis), (5) test the best answer in an experiment, and (6) conduct an evaluation. The starting point for the whole process of finding answers is the problem. Dewey also proposed several conditions for the method to be applied effectively, namely: (1) experience, (2) data is available and accessible, (3) the possibility of various answers, and (4) the possibility of testing these answers. It emphasizes learning as a process of discovering something new, not as a knowledge transfer from teachers to students (Adisusilo, 2012).

Reviewed from Dewey's statement, learning religious moderation in *Madrasah Aliyah* has not applied the problem-solving method. It can be observed in the lesson plan documents designed by teachers and interview

data with the two *Akidah Akhlak* teachers, who stated that they were unfamiliar with implementing value learning using the problem-solving method. Teacher 2 said, "I have never applied the problem-solving method in Aqeedah lessons. It is complex and requires worksheets". Teacher-1 also admitted that he never applied the problem-solving method in *Akidah Akhlak's* learning.

The results of interviews with the heads of *madrasahs* in both locations showed the same recognition that their *madrasah* teachers still have very limited opportunities to participate in competency improvement training, so they need help applying learning methods that can arouse students' critical thinking and creativity. The head of *Madrasah 1* stated: "Our teachers rarely have the opportunity to participate in teacher training, especially PAI (Islamic Religious Education) teachers, but for general subject teachers are more frequent". Thus, learning religious moderation in *Madrasah Aliyah* in Aceh has not implemented a learning model that can generate the ability to solve the problem of value conflicts experienced by students.

The third aspect is the ability of the model to facilitate students to make choices of values they want to believe in and apply in life. The responses are displayed in Figure 3.



Figure 3. The responses of the ability of the model to facilitate students to make choices of values they want to believe in and apply in life



Figure 3 explains that the majority of students both at MAN 2 Tamiang and MA Ulumul Qur'an agreed, and some others strongly agreed that the model applied assisted them in choosing the values they wanted to believe in and apply in their lives.

Hall (1973) defined this value clarification technique as "By value clarification, we mean a methodology or process by which we help a person to discover values through behavior, feelings, ideas, and through important choices he has made and is continual acting upon in and through his life." With value clarification, learners are not directed to memorize and accept values chosen by others. However, they are assisted in finding, analyzing, accounting for, developing, choosing, behaving, and practicing their values. Learners are not chosen which values are good and right for themselves. They can select which values to pursue, strive for, and practice. Thus, learners are more independent and able to make decisions and direct their own lives without unnecessary interference from other parties.

The learning of religious moderation at *Madrasah Aliyah* has not shown an effort to teach with value clarification techniques, as explained by Hall. Acknowledged by *Akidah Akhlak* teachers in both *Madrasahs*, consciously learning religious moderation is only limited to presenting the concept of religious moderation and several examples of cases of intolerance in religion in Indonesia. Efforts to guide students to clarify the value of religious moderation that they believe in have never been made. Doing this value clarification model requires much preparation. In the following statement, Teacher-1 complained: "We have many tasks to carry out and limited time to develop our competencies. This is the reality today, and teachers are required much administration, which is laborious, so we do not have time to think about improving the quality of learning".

Based on the results, the religious moderation learning model at *Madrasah Aliyah* has not facilitated students in determining value choices and practicing them in everyday life. Differences in data from student questionnaires with the results of interviews with teachers and *madrasah* heads indicate asynchronous data in this study. However, judging from the

results of the cognitive domain test on students' understanding of moderation material, it seems that students still need to give an honest answer, allegedly influenced by the fear of reduced assessment from the teacher if they answer with an honest answer. This data is also supported by analyzing the teacher's lesson plan documents.

3. Religious Moderation Lesson Plan Analysis

The religious moderation lesson plans were analyzed based on the lesson plans designed by teachers and interview data of *Akidah Akhlak* teachers at both *Madrasah Aliyah*. It is essential to present the Basic Competency groups and indicators before analyzing the teacher's lesson plan, described in Table 3.

Table 3. Competency Achievement Indicator Group on Religious Moderation.

No	Basic Competencies	Indicators of Competence Achievement
1.	Living the positive values of <i>tasāmuh</i> (tolerance), <i>musāwah</i> (equality), <i>tawasuth</i> (moderate), and <i>ukhuwwah</i> (brotherhood).	Appreciate the teachings of <i>tasāmuh</i> (tolerance), <i>musāwah</i> (equation degrees), <i>tawasuth</i> (moderate), and <i>ukhuwwah</i> (brotherhood) in interacting with others as a command from Allah SWT.
2.	Practicing <i>tasāmuh</i> attitude, <i>musāwah</i> , <i>tawasuth</i> , and <i>ukhuwwah</i> in everyday life.	Demonstrating the everyday attitude of <i>tasāmuh</i> , <i>musāwah</i> , <i>tawasuth</i> , and <i>ukhuwwah</i> .
3.	Analyzing the meaning, importance, and efforts to have attitudes of <i>tasāmuh</i> , <i>musāwah</i> , <i>tawasuth</i> , and <i>ukhuwwah</i> .	<ol style="list-style-type: none"> Analyzing the meaning of <i>tasāmuh</i>, <i>musāwah</i>, <i>tawasuth</i>, and <i>ukhuwwah</i>. Evaluating the urgency of <i>tasāmuh</i>, <i>musāwah</i>, <i>tawasuth</i>, and <i>ukhuwwah</i> in everyday life. Creating ideas so that the attitude of <i>tasāmuh</i>, <i>musāwah</i>, <i>tawasuth</i>, and <i>ukhuwwah</i> thrives in students' lives in the school environment, at home, and in society. Criticizing incidents and attitudes that do not respect <i>tasāmuh</i>, <i>musāwah</i>, <i>tawasuth</i>, and <i>ukhuwwah</i>.



No	Basic Competencies	Indicators of Competence Achievement
4.	Presenting the analysis results of the meaning, importance, and efforts to have the attitude of <i>tasāmuḥ</i> , <i>musāwāḥ</i> , <i>tawasuth</i> , and <i>ukhuwwāḥ</i> in maintaining the Republic of Indonesia's integrity.	<ol style="list-style-type: none"> 1. Presenting solutions to everyday problems that contain the values of <i>tasāmuḥ</i>, <i>musāwāḥ</i>, <i>tawasuth</i>, and <i>ukhuwwāḥ</i>. 2. Presenting value choices related to the values of <i>tasāmuḥ</i>, <i>musāwāḥ</i>, <i>tawasuth</i>, and <i>ukhuwwāḥ</i> from value stories and dilemmas presented to maintain the integrity of the Republic of Indonesia.

The interview results with the *Akidah Akhlak* teachers at MA Ulumul Quran showed that the teacher did not design a lesson plan, so the researchers could not access the document. However, the *Akidah Akhlak* teachers at MAN 2 Aceh Tamiang showed the lesson plan documents to researchers. The document review results showed some data that can be analyzed and categorized into several aspects (Table 4).

Table 4. Aspects available in the lesson plans

Aspect	Data available in lesson plans
Learning Objectives	Basic Competency in KMA No. 183 of 2018 has outlined indicators of learning outcomes but has yet to formulate specific learning objectives for each meeting.
Learning Models	It has included a scientific approach, mentioning lecture, discussion, question, and answer methods but not the learning model. However, this method is monotonous for each meeting and does not adapt to more specific learning objectives under the indicators of learning outcomes.
Learning Activities	Direct-Instructional-based Learning Activities must still be based on digital literacy and accommodate several 21st-century learning competencies.
Assessment	Assessment is still dominated by cognitive assessment instruments, multiple choice, and essay types but minimal in assessing the psychomotor and affective domains.



The following is the finding analysis of each aspect based on the classification results of teacher learning plan data related to religious moderation materials.

a. Learning objectives

Basic Competency in KMA No. 183 of 2018 has outlined indicators of learning outcomes but has not formulated specific learning objectives for each meeting", (Lesson Plan Review of Teacher 1). This simple learning design does not describe more detailed learning objectives that touch the cognitive, affective, and psychomotor domains at each meeting. This kind of design has yet to be able to guide teachers in achieving the target per meeting in religious moderation learning. Teacher-1 acknowledged that the teachers had never received guidance and training in designing learning according to current standards. Teacher 1 stated, "After the certification of teachers who passed through the portfolio route, I have never been allowed to take part in training in designing better lesson plans to date". It was also acknowledged by Teacher 2, who said that as an honorary teacher at the *madrasah*, he has never had the opportunity to take part in teacher competency improvement training from the government.

The simple formulation of learning objectives in the design of religious moderation learning, as shown in the teacher's lesson plan document, indicates that the direction and objectives of religious moderation learning are more operational and specific at the *Madrasah Aliyah* level have not been achieved. It can be understood that the low competence in the cognitive domain achieved by students is related to the unclear direction and learning objectives to be achieved per meeting.

b. Learning models

It has included a scientific approach, mentioning lectures, discussions, questions, and answer methods but not the learning model. However, this method is monotonous for each meeting and does not adapt to more specific learning objectives under the indicators of learning



outcomes (Lesson Plan Review of Teacher 1). This data illustrates that teachers have adopted a scientific approach to learning design but have yet to understand learning models aligned with a scientific approach. The teachers have implemented lecture, discussion, and question-and-answer methods, which are monotonous for every meeting to achieve competency in religious moderation. The interview results with the two teachers stated that they usually used the lecture method, then discussed it, and ended with a question-and-answer session, which was applied in almost every meeting.

c. Learning activities

Direct-Instructional-based Learning Activities must still be based on digital literacy and accommodate several 21st-century learning competencies (Lesson Plan Review of Teacher 1). The comprehensive study of the learning activities components shows that even though a scientific approach has been included, the nuances of teacher activities still dominate learning interactions rather than student activities. Learning activities are simple and must accommodate 21st-century learning competencies, such as critical thinking, creative thinking, communication, and collaboration. In addition, the learning interactions between teachers and students and teaching materials have yet to utilize technological developments in teaching.

d. Assessment

Assessment is dominated by cognitive assessment instruments, multiple choice, and essay types but minimal in assessing the psychomotor and affective domains (Lesson Plan Review of Teacher 2). Religious moderation value learning requires an adequate affective aspect assessment instrument as an evaluation tool and controller for achieving learning objectives. This data indicates that the available learning design still requires revision to realize a complete and comprehensive design to measure and assess the achievement values of religious moderation learning.



D. Conclusion

The learning model for the value of religious moderation applied in Aqidah Akhlak has not demonstrated a value learning model capable of internalizing the values of religious moderation in students. This is indicated by the fact that a value learning atmosphere has not been created which can arouse students' critical thinking about the values offered; learning has not facilitated students to choose values from several values offered based on understanding and belief in values, has not guided students to be able to solve value conflict problems happened to them. It affects students' awareness of applying the values of religious moderation in their lives. Apart from obtaining this reality from the perspective of students and teachers, it can also be seen in the learning plan and design of religious moderation in the subject of Aqidah Akhlak, which generally has not shown a learning design that integrates value learning in a planned manner.

The learning plan and design of the religious moderation values in Madrasah Aliyah have not met the standards. This can be seen from four aspects: learning objectives, learning models, learning activities, and assessment. Therefore, it remains a big task for educators to strive for better quality values education in formal education, especially in Madrasah Aliyah.

Bibliography

- Abdurrohman and Syamsiar, H. 'Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagamaan Inklusif untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA', *FENOMENA*, 9(1), 105-22, <https://doi.org/10.21093/fj.v9i1.789>
- Adisusilo, S (2012). *Pembelajaran Nilai-Karakter: Konstruktivisme dan VCT sebagai Inovasi Pendekatan Pembelajaran Afektif*. Rajawali Pers.
- Anam, F.K., Padil, M., and Yahya, M. (2021). 'Building Ahlus-Sunnah Wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School', *Buletin Al-Turas*27, 2(2): 249-64, <https://doi.org/10.15408/bat.v27i2.20062>



- Azis, F., Nur, R., Setiawan, A. (2023), Integration of Character Value Models in Senior High School. *Al Ishlah : Jurnal Pendidikan Islam*, 15(1). <https://doi.org/10.35445/alishlah.v15i1.2001>
- Casey, E., Kudeva, R., & Rousson, A (2018). Institutionalization of Religion in Schools to Intercultural Education. *Jurnal Ilmiah Peuradeun*, 6(1), 85-102. doi:10.26811/peuradeun.v6i1.215
- EM.K, K (1993). Pendidikan Nilai Memasuki Tahun 2000. Gramedia.
- Harmi, H. (2022), Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama, *Jurnal Riset Tindakan Indonesia*, 7(2). <https://doi.org/10.29210/30031757000>
- Idris, M. (2021). "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(6).
- Levin, B., Reitzel, J.D., (2018). 'Report to the Nation: Hate Crimes Rise in US Cities and Counties in Time of Division and Foreign Interference', 2018, <https://ncvc.dspacedirect.org/handle/20.500.11990/975>.
- Maksudin (2013). *Pendidikan Karakter Non-Dikotomik*. Pustaka Pelajar dan FTK UIN Sunan Kalijaga.
- Mumtahanah, L. (2020). Integrasi Nilai Multikultural dalam Pembelajaran PAI di Sekolah Dasar. *Nazhruna: Jurnal Pendidikan Islam*, 3(1), 55-74.
- Mustafida, F. (2020). Integrasi Nilai-nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 174-185.
- Permendikbud No. 81A (2013). <https://luk.staff.ugm.ac.id/atur/bsnp/Permendikbud81A-2013ImplementasiK13Lengkap.pdf>
- Rohman, M., & Mukhibat (2017). Internalisasi Nilai-Nilai Sosio-Kultural Berbasis Etno-Religi di MAN Yogyakarta III. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12(1), 31-56.
- Steinbach, M., & Afroozeh, S (2016). Comparative Education in The Educational Systems and Problems in Likenesses and Differences Between Regions of The World. *Jurnal Ilmiah Peuradeun*, 4(3), 333-346.
- Sumartono, S (2004). Konflik dalam Pemberitaan Media Massa. *KOMUNIKOLOGI: Jurnal Ilmiah Ilmu Komunikasi*, 1(1), 13-19.

- Syaiful, Sagala (2013). *Etika dan Moralitas Pendidikan: Peluang dan Tantangan*. Kencana Prenamedia Group.
- Walidin, W., Idris, S., & Tabrani ZA. (2015). *Metodologi Penelitian Kualitatif & Grounded Theory*. Banda Aceh: FTK Ar-Raniry Press.
- Wardi, M., Alias, N.A., Hidayat, T. & Hali, A.U. (2023). Implementation of Education Based on Religious Moderation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 163-179. <https://doi.org/10.31538/tijie.v4i1.313>.
- Zakariyah, U.F., Kholis, M.M.N., Strengthening the Value of Religious Moderation in Islamic Boarding Schools, *Tafkir: Interdisciplinary Journal of Islamic Education* 3(1), 20-39. <https://doi.org/10.31538/tijie.v3i1.104>.
- Zucchini, D (2008). *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi*. Bumi Aksara.
- Zulfatmi (2018). *Peran Keteladanan Guru PAI dalam Peningkatan Pencapaian Kompetensi Afeksi Spiritual dan Sosial di Madrasah aliyah Aceh [Laporan Penelitian Litapdimas]*. UIN Ar-Raniry Banda Aceh



