



THE EFFORTS OF ACTS AND MORALS TEACHERS IN GUIDING RELIGIOUS MODERATION AT STATE TSANAWIYAH MADRASAH 2, JAMBI CITY

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ABSTRACT

This study aims to determine the efforts of Akidah Akhlak teachers in fostering religious moderation at MTsN 2 Jambi City. This study uses a qualitative method with data collection techniques through observation, interviews, and documentation. Data were analyzed descriptively-qualitatively to describe strategies and challenges in fostering religious moderation. The research findings show that efforts to foster religious moderation are carried out inside and outside the classroom. In the classroom, teachers insert moderation values such as tolerance, justice, balance, deliberation, middle ground, and equality, all of which are related to students' daily lives. Outside the classroom, coaching focuses on strengthening national values and local culture through extracurricular activities and national moments. The obstacles faced include students' lack of understanding due to an unsupportive environment and the influence of social media that spreads extreme information. Strategic efforts involve all elements of the madrasah, including the principal, through synergy, role models, and integration of moderation values in activities and curriculum.

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Introduction

Education is an effort that allows individuals to develop their potential through the learning process (Maherah, 2020). According to the National Education System Law (Law Number 20 of 2003) CHAPTER II Article 2, the National Education system aims to improve abilities and foster the character and civilization of a dignified nation, thereby educating the people to have faith and piety in God Almighty, demonstrate noble morals, maintain health, gain knowledge, demonstrate abilities, foster creativity, and become responsible and democratic citizens.

In the realm of Islamic Religious Education (PAI), the purpose of education goes

beyond the delivery of knowledge, it includes all dimensions of the educational experience, including cognitive, emotional, and psychomotor elements. The third component is very important in the educational process, if the psychomotor component is achieved well, the other two components will also be satisfactory. These two components inherently function as driving forces (Anwar, 2019) .

Indonesia, as a multicultural country, shows significant variations in various dimensions, including religion, race, ethnicity, and culture. The diversity of cultural and religious traditions in Indonesia is a divine gift that must be appreciated and maintained by all Indonesian people (Na'im & Syaputra, 2011) .

The differences inherent in humanity are indirectly stated in QS. al-Hujurat verse 13 (Ministry of Religion of the Republic of Indonesia, 2019), which reads:

" O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing ."

This verse emphasizes that human diversity is a divine decree that must be respected. Islam teaches that differences in ethnicity, nation, and culture are not to compete or belittle each other, but rather as a means to understand and respect each other. By upholding the values of tolerance and brotherhood, Muslims can realize a harmonious and peaceful life in accordance with the principle of religious moderation.

Religious moderation is showing a balance between worldly and spiritual life, *aql* and *naql* , individuals and society, ideas and reality, religion and state, old and new, religion and science, and modernity and tradition, all regulated by the principle of "no shortage and excess" (Shihab, 2019).

Educational institutions are the right environment to foster student character that is in line with the principle of moderation. Facilitating understanding for students will be more effective if they start their education from elementary school to high school. To enable students to develop into individuals with strong values and adopt attitudes that reflect the principles of religious moderation. As a result, educational institutions or schools have an important and significant role in shaping the character of their students (Maesaroh, 2023).

Based on the results of observations conducted by researchers, it was found that the efforts of Akidah Akhlak teachers in fostering religious moderation at Madrasah Tsanawiyah Negeri 2 Kota Jambi were carried out by inserting material on religious moderation in learning. In addition, socialization about the importance of religious moderation was also given during ceremonies and morning gatherings before students entered the classroom. However, there are still a number of challenges, such as students' lack of understanding of the concept of religious moderation which causes intolerant

behavior in daily interactions. In addition, limited teaching materials and resources are obstacles in delivering material effectively. Therefore, a more innovative and comprehensive approach is needed from Akidah Akhlak teachers to instill a moderate attitude among students.

Method

This study uses a qualitative approach, which uses a factual data collection method based on the respondent's expression, which can include words, images, and not numerical data (Moleong, 2018) . Descriptive qualitative research methodology aims to collect a lot of data and information to understand the phenomena or symptoms that occur at the research location . The main focus in this study is the efforts of Akidah Akhlak teachers in fostering religious moderation at MTsN 2 Jambi City. The location of this research is precisely at MTsN 2 Jambi City, while the subjects in this study were the Principal of Madrasah, Akidah Akhlak Teachers, and students. The data collection techniques used in this study are observation, interviews and documentation. After the data is collected, it will be analyzed in three stages , namely data reduction, data presentation and drawing conclusions.

Funding and Discussion

The Efforts of the Aqidah Akhlak Teacher in Fostering Religious Moderation at MTsN 2, Jambi City

Religious moderation is generally understood as a religious attitude that prioritizes balance, tolerance, and respect for differences. At MTsN 2 Kota Jambi, religious moderation is defined as a way of practicing religion with a balanced attitude, not extreme, and respecting diversity. This is not only related to the practice of worship, but also includes attitudes in daily life, especially in a pluralistic environment such as a madrasah. Religious moderation is considered an important foundation for creating harmony and mutual understanding in a diverse society.

The implementation of religious moderation at MTsN 2 Kota Jambi is an important foundation in the formation of student character. The Madrasah seeks to create a harmonious environment by teaching students to understand religion in a balanced way while respecting the diversity around them. The Head of the Madrasah emphasized that diversity is not something that should be contested, but rather appreciated as a basis for creating harmony, both in the Madrasah environment and in community life in general. This is done to avoid extreme attitudes and prioritize balance in religion.

Aqidah Akhlak teachers at MTsN 2 Kota Jambi have a strategic role in fostering religious moderation. Although the curriculum does not provide specific material on religious moderation, teachers actively integrate values such as tolerance, justice, balance, and deliberation into learning. Teachers also provide concrete examples of how these

values can be applied in everyday life, such as maintaining good relationships with friends of the same religion and those of different religions, and respecting differences of opinion. Through this approach, students are expected to be able to practice the values of religious moderation in their social interactions.

One of the main principles taught in religious moderation is *Tawassuth*, or taking the middle path. The Akidah Akhlak teacher emphasizes the importance of balance in religion, both in carrying out worship and in living everyday life. Students are taught not to be excessive in worship, but also not to ignore religious obligations. This principle is explained through the stories of the Prophet Muhammad SAW who always showed a balanced attitude in facing various life problems. Thus, students are expected to become wise individuals and not get caught up in extreme attitudes.

The principle of *Tawazun* or balance is also a focus in fostering religious moderation. Teachers teach students to maintain a balance between obligations to Allah and social responsibilities towards fellow human beings and the surrounding environment. For example, in learning about worship, teachers do not only focus on rituals such as prayer and fasting, but also relate them to social responsibilities such as maintaining environmental cleanliness or helping friends in need. This aims to create a balanced and harmonious life, both individually and socially.

The principle of *Tasamuh* or tolerance is taught through a story-based and discussion approach. The teacher conveys an inspiring story of the Prophet Muhammad SAW which emphasizes the importance of respecting differences, such as how the Prophet treated people of different religions with compassion. Students are then invited to discuss to reflect on the values of tolerance in everyday life, such as respecting the opinions of friends and maintaining harmony at school. Through this approach, students are expected to be able to understand and apply the principle of tolerance in their social interactions.

The principle of *Musawah* or equality is also an important part of fostering religious moderation. Teachers emphasize that before God, all humans have the same position, the only difference is the level of piety. Students are taught to respect each individual regardless of social status, ethnicity, or family background. In group activities, teachers ensure that all students are actively involved and no one feels marginalized. This aims to create a sense of equality and brotherhood among students.

The principle of *Shura* or deliberation is taught by involving students in decision-making in the classroom. Teachers provide opportunities for students to express their opinions and discuss the available options. Through this process, students learn to listen, respect the opinions of others, and work together to reach the best decision. Teachers also remind students that even though the results of decisions are not always in accordance with personal desires, the most important thing is that the decision is taken together by considering various perspectives.

Religious moderation coaching at MTsN 2 Kota Jambi is not only carried out in the classroom, but also through activities outside the classroom such as flag ceremonies, Friday morning activities, and community service. Teachers associate religious values with the spirit of nationalism, such as loving the homeland and maintaining unity. In addition, teachers also respect and accommodate local cultures that do not conflict with religious values. This aims to create a harmonious atmosphere between religion, culture, and national life.

Obstacles of Aqidah Akhlak Teachers in Fostering Religious Moderation at State Islamic Junior High School 2, Jambi City

One of the main obstacles in fostering religious moderation at MTsN 2 Kota Jambi is the lack of awareness and understanding of some students about the importance of a moderate attitude in religion. Many students grow up in an environment that does not support the values of moderation, so they tend to have a narrow view of differences. This can be seen from the responses of students who have difficulty accepting the concept of tolerance and respect for diversity. For example, some students feel strange when asked to respect traditions or beliefs that are different from their habits. Akidah Akhlak teachers face challenges in changing the mindset of students who are accustomed to extreme or narrow views, which requires a repeated and patient approach.

In addition to internal constraints, the influence of the external environment is also a factor that inhibits the development of religious moderation. Social media, for example, is often a source of information that influences students' way of thinking. Information that is extreme or unfiltered can be easily accessed by students, thus influencing their understanding of religion and social life. Students admit that information from social media is difficult to avoid and can trigger intolerance or narrow-mindedness. In addition, the environment around students, including family and peers, also influences their perspective on the values of moderation. This adds to the complexity of the challenges faced by teachers in instilling a moderate attitude.

In the madrasah environment itself, challenges arise from interactions between students who do not fully understand the importance of tolerance and respect for differences. Some students tend to impose their opinions without considering the perspectives of others, thus creating a less harmonious atmosphere. Akidah Akhlak teachers try to overcome this by providing concrete examples from the life of the Prophet Muhammad SAW, who always prioritized harmony and respected differences. However, this process takes time and patience, because changes in mindset cannot happen instantly.

For this reason, the role of teachers, especially Akidah Akhlak teachers, is very crucial in guiding students to understand the values of tolerance not only as a theory, but as a life attitude that must be applied in everyday life. Through a humanistic and dialogical approach, teachers strive to instill that differences are a natural part of life, and respecting

differences is a form of noble morals taught by the Prophet Muhammad SAW.

The strategies used include linking learning to students' social realities, such as raising simple case examples from the school environment or everyday life that show the importance of mutual respect. Teachers also encourage students to actively discuss and listen to each other's views, so that an inclusive and participatory learning space is created. This process also serves as a means to train students' communication and empathy skills.

In addition, the madrasah also holds supporting activities such as cross-class discussion forums, mentoring programs, and character training that involve students in various social simulations. All of this aims to strengthen the understanding that diversity is not an obstacle, but rather a great potential that can be a strength if managed wisely.

With this comprehensive approach, gradually the attitude of forcing opinions and intolerance that may still arise among students will be eroded by a new awareness that grows from within themselves. This awareness not only forms a more harmonious madrasah climate, but also equips students to become mature individuals in social life outside the school environment.

This awareness not only creates a more harmonious madrasa climate, but also equips students to become mature individuals in social life outside the school environment. With an understanding of the importance of respecting differences and upholding the values of justice and togetherness, students will be better prepared to face the realities of a complex and multicultural society.

In the midst of the rapid and rapid flow of information, as well as the increasing challenges of globalization that often erode local and spiritual values, the moderate attitude instilled in the madrasa environment becomes a shield as well as a guideline for students in their attitudes and actions. They are not easily influenced by provocation or discriminatory narratives, because they have been equipped with a strong moral foundation and a balanced understanding of religion.

More than that, students are also expected to be agents of change in their surroundings both at home, in society, and in the digital world. Through polite speech, behavior that respects differences, and concern for others, they can transmit the positive values that have been learned in the madrasa. In the long term, this will be a real contribution to the realization of a peaceful, just, and civilized society.

Thus, the process of religious moderation education at MTsN 2 Kota Jambi is not only aimed at producing graduates who excel academically, but also at forming the next generation of the nation who have noble morals, are open-minded, and are able to become guardians of the noble values that are the basis of national and state life.

The Solution of the Aqidah Akhlak Teacher in Fostering Religious Moderation at State Islamic Junior High School 2, Jambi City

The development of religious moderation at MTsN 2 Kota Jambi is carried out with various strategic approaches that aim to instill the values of tolerance, justice, and respect for differences. Akidah Akhlak teachers have a central role in providing solutions to challenges that arise in the learning process. One of the approaches applied is the integration of national, religious, and cultural values in the curriculum and learning. In this way, students not only learn about the concept of moderation theoretically but also understand its application in everyday life. In addition, teachers also apply dialogue-based and exemplary learning methods, where they demonstrate a moderate attitude in daily interactions with students.

One solution implemented by Akidah Akhlak teachers is to involve students who have a positive influence to be examples for their friends. With this approach, students who initially did not understand the importance of religious moderation can see how these values are applied in real terms in their social lives. For example, a student who was previously doubtful of the benefits of religious moderation began to understand the concept after seeing the positive impact of the tolerant and inclusive attitudes implemented by his friends. This proves that the learning process does not only depend on the teaching materials in the classroom, but also on the social environment that supports the formation of student character.

In addition to the role of teachers, the head of the madrasah also strives to create a conducive environment for fostering religious moderation by involving various parties, including parents of students. Synergy between the madrasah and parents is very important in shaping students' character from an early age. Therefore, the madrasah holds regular meetings with parents to discuss ways to support fostering moderation at home. The head of the madrasah also optimizes various extracurricular activities, such as group discussions, literacy programs, and arts and cultural performances, which raise the theme of diversity and harmony. These activities provide students with direct experience to feel the importance of respecting differences in community life.

One real example of the implementation of religious moderation at MTsN 2 Kota Jambi is the celebration of Youth Pledge Day. At this event, students wear traditional clothes from various regions in Indonesia, which not only shows cultural diversity but also illustrates the spirit of moderation in religious life. Through activities like this, students can understand directly that diversity is an inseparable part of their lives. In addition, the event also teaches that differences are not something to be opposed, but can be a source of cultural richness that strengthens unity.

The commemoration of Youth Pledge Day at MTsN 2 Kota Jambi is not only an event to show cultural diversity, but also an educational medium that forms students' character

in the spirit of tolerance and mutual respect. By involving all members of the madrasah in an atmosphere full of diversity, students learn in real terms how to live side by side with differences whether ethnicity, culture, or religion. This is in line with the values of religious moderation which emphasize the importance of a fair, balanced, and non-extreme attitude in practicing each person's beliefs.

This is in line with the values of religious moderation which emphasize the importance of a fair, balanced, and non-extreme attitude in practicing each person's beliefs. This moderate attitude is an important foundation in religious life in a pluralistic society, such as Indonesia. By instilling these values from an early age, students are trained not only to understand their own religion deeply, but also to respect the existence and beliefs of others.

In the context of madrasah education, religious moderation is not only taught through lesson materials, but also through role models and direct practice in school life. For example, by creating a space for dialogue between students from various backgrounds, schools provide opportunities for them to share views, broaden their horizons, and build empathy. This is an important provision for the younger generation in facing the challenges of complex social life in the future.

With this approach, MTsN 2 Kota Jambi has made religious moderation an integral part of student character formation. Not only producing graduates who are academically intelligent, but also have an inclusive spirit, are able to maintain harmony, and become agents of peace in a diverse society.

In addition, the celebration was also filled with various activities such as art performances, speech competitions with the theme of unity, and discussions between students on the importance of respecting differences. Through these activities, students are encouraged to think critically and be open to diversity, while internalizing national and religious values in everyday life. Teachers and education personnel also play an active role as role models in instilling these values, so that an inclusive and harmonious learning environment is created.

Thus, the implementation of religious moderation at MTsN 2 Kota Jambi is not only symbolic, but is truly part of the ongoing education process. Through this approach, it is hoped that students will not only become spiritually obedient individuals, but also become tolerant citizens, wise in responding to differences, and able to contribute to building a peaceful and united society.

Through this approach, it is hoped that students will not only become spiritually obedient individuals, but also become tolerant citizens, wise in responding to differences, and able to contribute to building a peaceful and united society. Instilling the values of religious moderation is also a preventive strategy in countering radical ideologies that can damage the foundations of national unity. By forming inclusive and open student

characters, madrasas indirectly participate in maintaining social stability and strengthening cohesion between community groups.

Furthermore, the application of religious moderation in the school environment also has an impact on creating a healthy and conducive educational climate. When values such as mutual respect, cooperation, and tolerance become everyday culture in the madrasa environment, the learning process will be more effective. Students feel safe, accepted, and appreciated, so that they are able to develop their potential optimally, both in academic and non-academic fields.

In addition, through programs that raise issues of diversity and unity, students are trained to think critically, hone empathy, and dare to voice peace. They are not only active students in class, but also agents of social change in society. This role is very important in facing the era of globalization, where differences often become a source of conflict if not managed wisely.

Therefore, the efforts made by MTsN 2 Kota Jambi in integrating religious moderation into school activities are not just ceremonial agendas, but are part of a long-term vision in forming a young generation that is religious, nationalistic, and has high social awareness. This generation is expected to be able to maintain the spirit of *Bhinneka Tunggal Ika* and continue to revive the values of togetherness in a pluralistic society.

Conclusions

Based on the discussion that has been outlined previously regarding the efforts of Akidah Akhlak teachers in fostering religious moderation at MTsN 2 Jambi City, the conclusions that can be drawn are as follows: The Akidah Akhlak teacher at MTsN 2 Kota Jambi fosters religious moderation through approaches inside and outside the classroom. In the classroom, moderate values such as tolerance, justice, balance, and deliberation are taught by linking these principles to students' lives using a variety of sources, including classical books and books from the Ministry of Religion. Outside the classroom, coaching is linked to national values and local culture through extracurricular activities and important moments such as flag ceremonies to instill social harmony. The obstacles to fostering religious moderation at MTsN 2 Kota Jambi come from internal and external factors. Internally, students' understanding is still limited due to the less supportive environmental background. Externally, social media and the influence of peers who tend to be extreme are the main challenges in implementing the values of moderation. Efforts to foster religious moderation are carried out strategically by involving all elements of the madrasah. Akidah Akhlak teachers provide role models, dialogue, and involve students as agents of change. The head of the madrasah establishes synergy with parents and holds cultural activities to strengthen diversity. The deputy head of curriculum also integrates the values of moderation into the curriculum and structured activities, such as the celebration of Youth Pledge Day.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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