

ANALYSIS OF THE VALUE OF RELIGIOUS MODERATION IN LEARNING MODULE OF ISLAMIC RELIGIOUS EDUCATION AND CHARACTER

Fauzi Muharom

UIN Raden Mas Said Surakarta, Indonesia
fauzi.muharom@staff.uinsaid.ac.id

Article History: Received April 05, 2023; Revised April 17, 2023; Accepted April 18, 2023

Abstract: *The study aims to analyze the value of religious moderation in module learning Islamic Religious Education and Character "Al-Hikmah" works Working Group for Elementary School Islamic Religious Education Teachers in District Wonogiri. Study this method study library research that uses books, written documents, and other relevant objects discussed as source research. As for object research used in the study, module learning Islamic Religious Education and Character "Al-Hikmah" Elementary School level grade 4 and grade 6. Research results show that modules learning Islamic Religious Education and Character "Al-Hikmah" in Elementary Schools in grades 4 and 6 contain material moderation religion, acceptable in a manner explicit nor a manner implicit. On the module learning Islamic Religious Education and Character "Al-Hikmah" class 4, there are 16 materials that contain payload moderation religious, and for module learning in grade 6, there are 14 containing material payload moderation religious.*

Keywords: *Religious moderation, Learning Module, PAI and Character*

INTRODUCTION

The Indonesian nation is a pluralistic, multicultural nation, a multi-ethnic nation, and a multi-religious nation. The Indonesian nation consists of various islands, races, ethnicity, language, and ethnic groups with various cultures [1] [2]. Reality exists in various types of ethnicity, nation, and culture. They are not amazed that Indonesia is considered a multicultural country, the biggest in the world [3], [4]. The diversity that occurs in Indonesia is realized, or not realized, often ends with various driving conflicts, potency divisions, and threats to the unity country nation. [5]

To conserve diversity owned by the Indonesian people is to Upgrade harmony and peace in realizing life-based religion, each other understanding, and tolerance with prioritizing moderation religion [6] Moderation religion here could be interpreted as something attitude mid avoidance extremity and liberality, fair and proportional in understanding and practicing religious teachings for its adherents [7] [8].

Later, the concept of moderation religious middle becomes a conversation hot in the academic world. Many researchers or educators do studies or related seminars moderation of religion [9]. Draft moderation religion is a method to save generation nation from understanding radicalism, intolerance even violence. Because of extremism, radicalism, hate speech, and so on, the cracked connection between interfaith religions is a current problem faced by the Indonesian people [10] [11].

Moderation of religion is not only a duty of the government course. Still, it is the duty of all Indonesian people with each other committed to guarding harmony and peace in multicultural life [12]. Like in education, the concept of moderation religion should be implanted as soon as possible and can start at the elementary education level. Because

when draft moderation, religious capable realized with good education could create a generation of moderate nation in the future [13].

School is an institution for excellent education made as a vehicle teaching moderation religion to the student [14]. The internalization process of moderation of religion in institutions of education is essential. Remember results study indicating empirical studies exists attitude radical, exclusive, militant, and intolerant in the world of education. The first, research from the Center for Islamic and Community Studies (PPIM) UIN Syarif Hidayatullah Jakarta with Muslim teacher respondents from level education base until education medium on. one result is a Muslim teacher in the country of Indonesia from level education base until education medium on have opinion intolerance and radicalism [15]. The second is from Winata, who stated that there is still much extremism and radicalism in society which many followers from circles age students allege [16].

Some of the research results above provide awareness of the importance of implementing religious moderation in educational institutions. Draft moderation religion to be realized with good in the world of education can be started with procurement module learning the materials contain payload moderation religion, acceptable in a manner explicit nor a manner implicit. Because basically, module learning is one component of learning that has a significant role in the learning process.[17] So values of moderation religion could be entered into the module learning used in schools [18].

As in the module educational learning Religion Islam and Elementary Characteristics by the Working Group of Teachers of the Wonogiri regency, trying to serve containing materials payload moderation religion, fine explained at one chapter material thoroughly, or only mean implied. Presentation materials the expected could internalize values self, moderate students, that is about attitude tolerance in religion, anti-radicalism, and not rigid in religion. This is what becomes the focus research in this paper which specifically focuses on the analysis payload moderation religion in the module learning Islamic Religious Education and Character "Al-Hikmah" by a Working Group for Elementary School Islamic Religious Education Teachers in District Wonogiri, especially in grades 4 and 6 of elementary school.

METHODOLOGY

Study this use method study library research or studies library. Method library research is method research that uses books and documents written other relevant with object discussed research as source research [19]. The object of research used in this study is the learning module for Islamic Religious Education and character at the elementary school level, "Al-Hikmah," by the Wonogiri District Teacher working group, especially in grades 4 and 6 of elementary school.

Then, for data analysis, use method content analysis and discourse analysis. Content Analysis is a method for analyzing content order and processing messages in a book (emphasizing content concrete / explicit text). At the same time, discourse analysis is method analysis that studies and analyzes communication in a manner systematic, objective, and qualitative to messages that don't become visible (emphasizes text implied / abstract). Thus, from the two data analysis methods used, researchers can find out the meaning of the message contained both explicitly and implicitly in the learning module of Islamic Religious Education and character at the elementary school level "Al-Hikmah" by the Wonogiri Regency Teacher Working Group, especially in grades 4 and 6 of elementary schools related to religious moderation.

RESULTS AND DISCUSSION

Based on the analysis of the results that have been done on the module learning Islamic religious education and culture character made by the teacher working group (KKG) district Wonogiri, the module learning grades 4 and 6 SD have there is containing material payload moderation religious. The details are as follows:

Learning Module for Islamic Religious Education and Character Class 4

On the module learning Islamic Religious Education and Character grade 4 SD "Al-Hikmah," the work of the District KKG PAI Wonogiri, matter lesson was divided into ten chapters, five chapters in odd semesters and five chapters again in the even semester. The following will expose in the table about the deployment of the material.

Table 1. Learning Modules for Islamic Religious Education and Character "Al-Hikmah" Grade 4 Elementary School

No.	Chapter	Chapter Title	Material Discussion	Load Moderation Value Religious
1.	1	Let's Learn Surah Al-Falaq	Reading and Memorizing Surah Al- Falaq, writing Surah Al- Falaq, content and practice content of Surah Al- Falaq	1
2.	2	have faith in Allah and His Messenger	have faith in Allah and Faith in His Messenger	2
3.	3	I'm Salih's son	Attitude Honest in yourself, respect and obedience to parents, attitude commendable to fellow	2
4.	4	Clean that Healthy	Know the meaning of clean and healthy, I like do wudu, come on study tayammum	-
5.	5	I Love Prophets and Apostles	Story example prophet Ayyub as, Acts example prophet Musa as, Acts example prophet Harun as, Acts example prophet Zulkifli US	4
6.	6	Let's Learn Surah Al-Fil	I was reading Surah Al-Fil and its translation, memorizing Surah Al-Fil, writing Surah Al-Fil, and the content of Surah Al-Fil.	1
7.	7	Angels and Their Duties	Meaning having faith in the Angel of God, Recognize Angels and their duties, Receiving the existence of the Angel, Reflecting behaviour, having faith in the Angel of God, and having the wisdom of faith in the angel.	1
8.	8	Let's Behave Commendably	fond reading, Abstinence, Give up, Low heart, and save.	2
9.	9	Let's Perform Prayers	The virtue of prayer, meaning prayer readings, behaviour that reflects prayer worship.	2
10.	10	Story exemplary Wali Sanga	Who is the Guardian of God, the exemplary story of wali sanga	1
Amount				16

1. Chapter 1

In chapter 1, entitled "Let's Learn Surah Al- Falaq, "with material discussion " Reading and Memorizing Surah Al- Falaq, writing Surah Al- Falaq, content and practice content of Surah Al- Falaq, "there is one material that contains payload moderation religious namely in " Practice content of the 3rd and 5th point al- Falaq surah :

“ Care for each other and pray only to Allah SWT.”

The above statement follows the second core competency in the 2013 curriculum, especially the social affective competence applied in schools, which "shows honest, disciplined, responsible, caring behavior (cooperation, tolerant, peaceful), polite, responsive, and proactive as part of the solution to various problems in interacting

effectively with the social and natural environment and placing oneself as a reflection of the nation in world relations." [20]

Care words explained again: cooperation, work equally, tolerance, peaceful. It becomes an amplifier that with the existing attitude of cooperation, work equal, tolerant, and peaceful is proof that attitude care to fellow. With so, it can also say that caring for each other in the text can be reflected in attitudes to acknowledge and respect differences, either in the aspect of religion and a variety of aspect life others, attitudes the indicator of one characteristic wasathiyyah (Islamic moderation) is tasamuh (tolerance) [21].

2. Chapter 2

Chapter 2, entitled " Faith to Allah and His Messenger," material discussion " Faith to Allah and Faith to His Messenger," there are two materials that contain payload moderation religious. First, in the material discussion " Faith to Allah," there explained that " Imitate the nature of Al- 'Adl could be done with no differentiate in friends, respect each other and behave politely to who just "

Second, still on the material discussion " Faith to Allah" with Sub-Material Upgrade faith to Allah SWT at the 4th point, namely " Respect and love each other "

The second text explained that faith in God could be reflected in mutual traits and attitudes, respect for each other, love, and not differentiation in making friends. The attitude following the principle of moderation religion is tasamuh (tolerance). In principle, such indicators indicate openness in facing differences, attitude acceptance, respect for others, and positive understanding [22].

For details reflection from character tolerance, they are (a) peace is the purpose ; (b) tolerance is open and receptive to beauty difference ; (c) tolerance values individuals and differences ; (d) tolerance is each other value one each other; (e) seeds from intolerance is fear and indifference ; (f) seeds from tolerance is love ; (g) if no love no there is tolerance ; (h) who knows value kind in other people, and situations have tolerance ; (i) tolerance means face situation hard, and (j) tolerance to inconveniences life with let passed, light, and let others.[23], [24]

3. Chapter 3

In chapter 3, entitled "I Am Salih's Son," with the material discussion of " Attitude Honest in yourself, respect and obey to parents attitude commendable to the fellow, "there are two materials that contain payload moderation religious. The second material is in the discussion of " Attitude commendable to fellow." First, he explained that " Polite means fine kindness, fine language and behaviour he did. The well-mannered person is usually patient, calm, polite, full of compassion, sorry, and loves helping. Value means respect, care for, and looking up to important other people. People who don't value behave belittle or no care towards others."

Second, explained that method polite to a friend there are 9 points containing payload moderation religious namely "a. be friends with fellow without differentiating, b. honest and polite, c. greet a friend with polite d. clever get along and don't scoff fellow friend, e. behave and speak well to a friend, f. each other advice in matter kindness and patience, g. visit sick friend, h. help a friend with sincerity, i . stay away arrogant, jealous, vengeful, and jealous heart to a friend ."

The second text explained that in life, socializing should We could behave politely to fellow attitude not only to fellow Muslims but also to people of different religions. We must each other respect others, make friends without discrimination, no can scoff at friends, and so on. The attitude reflects the principle of moderation religion that is tolerant and anti- radicalism. When we are capable of living with each other, honoring and appreciating differences, and not easily badmouthing others or even combating them, then

life will peace and prosperity, where things in line with the indicator of “anti-radicalism” create condition harmonious in Public with understand reality difference in the middle society [27].

4. Chapter 4

In chapter 4, entitled "Clean that Healthy," with material discussion, "Knowing the meaning of clean and healthy, I like do your ablutions, come on study tayammum" no there is containing material payload moderation religious.

5. Chapter 5

Chapter 5, entitled "I Love Prophets and Apostles," discusses “ Story example prophet Ayyub as, Acts example prophet Musa as, Acts example prophet Harun as, Acts example prophet Zulkifli as ” there are four materials that contain payload moderation religious. The material exposed is as follows:

- a. Attitude can be the example from the story of the prophet Ayyub as that is an attitude sincere do good, there explained that *" the prophet Ayyub as sincere helping the poor because of Allah SWT he no once expect a reward. We should imitate Prophet Ayyub's character by sincerely helping others in need. Help fellow without hope reward ."*
- b. Attitude can be the example from the story of prophet Musa that is an attitude like helping fellow, and there explained that *"The people of the prophet Musa as disavow to his teachings. However, he permanently helps his kind every time it hits disaster. The prophet Musa as loved him very much his people. It would be best if you imitated Prophet Musa as. With do kind and loving fellow."*
- c. Attitude can be the example from the story of prophet Aaron as that is attitude weak, soft, and full of love honey. There explained that *" proper example We example from Prophet Harun including speaking softly and politely when talking. He is also a full person, love dear. You should be imitating the prophet Harun as speaking polite and kind words, Dear to fellow."*
- d. Attitude can be the example from the story of prophet Zulkifli as that is low attitude heart, there explained that *"Prophet Zulkifli as is lowly prophets and apostles heart. It was visible in its proximity to people. You imitate the character prophet Zulkifli as with behaving low heart to an everyone ."*

The fourth text above material is an example of teachings moderation existing religion taught by prophets before. Moderation religion in the 4th text the reflected in the attitude of the prophet Ayyub as always sincere in helping each other, an attitude of the prophet Musa as who likes to help his people who don't talk only to those who follow his teachings, will but also to the disobedient to teachings, attitudes prophet Must be as always soft - spoken and loving fellow, as well attitude prophet Zulkifli as always low heart to all his people.

6. Chapter 6

In chapter 6, entitled "Let's Learn Surah Al-Fil," with material discussion " Reading Surah Al-Fil and its translation, memorizing Surah Al-Fil, writing Surah Al-Fil and the content of Surah Al-Fil." there is one material containing payload moderation religious.

The discussion of " contents of surah Al-Fil" explains that “ practice behaviour commendable of surah al-Fil is work same in kindness, care to others, pray only to Allah SWT, fear to Allah SWT, and likes do good Salih."

Care for each other text can interpret as something attitude of each other respect, appreciation, mutual help, as well each other guarding the rights and obligations of all men, which is attitude including in indicator moderation religious that is attitude tolerance (tasamuh). as according to Agus Supriyanto and Amien Wahyudi say that one aspect character tolerance that is aspect peace covers indicator care, fearlessness, and love [23].

7. Chapter 7

Chapter 7, entitled "Angels and Their Duties," discusses "Meaning have faith in Angel of God, Recognize Angels and their duties, Receiving existence Angel, Reflecting behaviour faith to Angel of God, and Wisdom of faith in the Angel ." There is one containing material payload moderation religious.

On the matter discussion of "Wisdom of faith to Angel," explained that one of the wisdom of faith to the angel, namely on the 2nd point, " increasing a sense of empathy and concern to fellow." The text explains that one lesson from faith to an angel could increase empathy and care for fellow. It could be reflected through the student's attitude to being friends with no discrimination, mutual love, and no like vilify.

8. Chapter 8

Chapter 8, entitled "Let's Behave Commendable," with the material discussion of " Fun reading, Abstinence Give up, Low heart and frugal, " there are two materials that contain payload moderation religious. The second material contained in the discussion of " low heart and thrifty." First, they explained, "Low heart means have good character, generous, no arrogant, no proud and not look down on others. A low person's heart will always respect and appreciate others

Second, they explained " How to apply low heart, namely 1. Behave politely and greet with friendly moments meet other people, 2: respect other people, 3. No Riya' or showing off the advantages possessed, 4. Like helping others, 5. Make friends without differentiating others, 6. Behave calm and simple, 7. No angry moment gets criticism. "

The second text, the material above, explains that low heart and attitude low heart is a manifestation from exists attitude wasatiyah (Islamic moderation). Islamic scholars always end their opinion with the expression wallahu a'lam bi al - shawab, a form attitude, low heart, and ascetic that the great true and great know only God [25].

9. Chapter 9

Chapter 9, entitled "Let's Perform Prayers," with material discussion, "The virtue of prayer, the meaning prayer readings, behaviour that reflects prayer worship. There are two containing material payload moderation religious. The second material contained in the discussion of "behaviour that reflects prayer worship," namely, first on sub material about the meaning of prayer worship that is applied in life daily that behaves commendably to the fellow, there explained in point 6 that " cultivate solidarity because required to all Muslims for no discriminate wealth, degree, kind gender, healthy person or sick and stuff."

Second, the sub-material " avoid behaviour despicably" also explains that many despicable behaviours can be avoided when We understand the meaning of prayer worship right. One of them in point 2 is " like belittle friends because prayer teaches for condescending self before Him."

No discrimination against each other and avoid attitude belittling others, including tolerance (tasamuh). Tolerance could show through the attitude that can honour the rights that other people have, with no can look low ethnic group nation, religion, or culture other areas, moreover behave despise, hate even hostile to him.[26] Tolerance alone is part of the indicator of moderation in religion, or moderation in religion is a process, whereas tolerance results from the moderation process of religion alone [27].

10. Chapter 10

In chapter 10, entitled " Story exemplary Wali Sanga," with the material discussion of " Who Wali Allah, story example Wali Sanga" exists one contained material payload moderation religious. The material explained that: " Guardian So preach every part of the Archipelago of this country with invite Public for entering in Islam without coercion same

once. They spread Islamic teachings through approach culture. The method was perfectly implemented on Java island because Public Java liked culture like puppets, songs, and poetry (macapat).”

As explained in the material above, the application approach culture carried out by the Wali Sanga in Indonesia's spread of Islamic teachings is effective and efficient. The Wali Sanga tries to teach Islam contextually by adapting situations and conditions in Indonesian society without ignoring the principles and essence of the Islamic teachings alone.

The approach is known as the concept of " indigenization of Islam." Draft Indigenous Islam describes the origins of Islamic teachings from the Lord accommodated to originating culture from the man without removing each other's identity. Draft the indigenization of Islam is one indicator of moderation of religion. [28]

Islamic Religious Education Learning Module and Budi Character Grade 6

On the module learning Islamic Religious Education and Character grade 6 "Al-Hikmah" Elementary School by KKG PAI District Wonogiri, the matter lesson was divided into ten chapters, five chapters in odd semesters and five chapters again in the even semester. The following will expose in the table about the deployment of the material:

Table 2. Learning Module for Islamic Religious Education and Character "Al-Hikmah" Grade 6 SD

Chapter	Chapter Title	Material Discussion	Contain Load
			Moderation Value Religious
1	How beautiful Each other, Honor	Read, memorize and write Surah Al - Kafirun, Meaning and practice Surah Al - Kafirun	1
2	When Earth Stop Turn	The Meaning of the Last Days, Various day end, Overview of events day end, Signs day end, wisdom, and way to apply faith on the day end	-
3	Beautiful Names of Allah SWT	As-samad , Al- Muqtadir Al- Muqaddim , Al- Baqi	-
4	Let's Pay Zakat	Zakat and its terms, Kinds of the recipient, the wisdom of zakat	1
5	The example of the prophet Muhammad and his Companions	The story of the prophet Muhammad saw, Honesty and love dear Rasulullah saw, Leadership friend of Rasulullah saw	3
6	How beautiful Each other Help and Live get along	QS Al- Maidah /5: 2 and 3, QS Al- Hujurat /49: 12 and 13	3
7	Accept Qada and Qadar	Understanding Qada and Qadar, Application of Faith to Qada and Qadar, as well as wisdom	-
8	Glad Be brave Commendable	be kind thoughts, Sympathy Tolerant, Alive Harmony, Respect, and Obedience to Parents, Teachers, and Members Family	4
9	Let's spend and give alms	More Infaq and Alms main, The Wisdom of Giving and Charity	-
10	Glad Follow the Prophets and Ashab Kahf	Story exemplary prophet Yunus as, Acts exemplary prophet Zakariya as, Acts exemplary the prophet Yahya as, Acts exemplary prophet Isa as, Acts exemplary	2

		Ashab Kahf	
Amount			14

1. Chapter 1

Chapter 1, titled " Beautiful Each other Respect," one chapter explains the draft tasamuh (tolerance), which is one principle of moderation religious. For example, in the material, the discussion " The Meaning and Practice of Surah Al- Kafirun "explains that "Indonesia is a pluralistic country, has diverse ethnicity, customs, culture, and religion. With diversity, everyone should have a tasamuh (tolerance) attitude towards others. Tolerance is needed to guard connection good each other for the sake of the creation of friendship, brotherhood and unity society."

Surah al -Kafirun has explained that we are taught to behave tolerantly. However, it is necessarily underlined that tolerance only can be applied to fields socialism is not a theological field, such as the application of tolerance in everyday social life in society. This Al- Kafirun letter teaches the spirit of tolerance by respecting the activities of other religious worship practices without having to follow or ridicule the worship of other religions. Every adherent of religion must carry out worship with complete confidence without mixing it with the worship of other religions [29].

2. Chapter 2

In chapter 2, entitled "When the Earth Stop Spin," with material discussion " The Meaning of the Last Days, Various day end, Overview of events day end, Signs day end, Wisdom and way apply faith on the day end " no there is containing material payload moderation religious.

3. Chapter 3

Chapter 3, entitled " The Beautiful Names of Allah SWT," with the material discussion of "As-Samad, Al- Muqtadir, Al- Muqaddim, Al- Baqi, "does not there payload moderation religious.

4. Chapter 4

In chapter 4, entitled "Let's Pay Zakat," with the material discussion of "Zakat and its provisions, Kinds beneficiary, Wisdom of zakat," one contained material payload moderation religious. The discussion material is "Types of recipients and the wisdom of Zakat," explained in point 3 that one of the wisdom of zakat is " to build connection love Dear between people."

The text above includes moderation religion because it teaches that in zakat worship, one wisdom could build a connection between the fellow. The connection between people here is not only to Muslims only, will but to people of different religions too.

5. Chapter 5

Chapter 5, entitled " Exemplary Prophet Muhammad and his Companions," contains material discussion " The story of the Prophet Muhammad, Honesty and love dear Rasulallah saw, Leadership companions of the Prophet Muhammad " there are three materials that contain payload moderation religious. The material that is exposed is as follows:

- a. On matter discussion " Honesty and love dear Rasulallah saw," explained, *"Let's go exemplify character love dear Prophet Muhammad peace be upon his life every day. For example, with love children orphans, love and respect siblings and parents, no fight and always live to get along, take care to name both parents and do good in society ."*

- b. The discussion material "Honesty and affection of the Prophet Muhammad saw" explains the forms of affection of the prophet Muhammad saw, which describe noble functions or duties, including the 3rd point, "bringing peace and prosperity."
- c. In matter discussion on "Leadership Companions of the Prophet Muhammad," explained the prophet Muhammad had morals; commendable they made an example Muslims that is a point - 5 ", *fair and wise in lead people,*" and in the 6th point, "*, always deliberation intake decision.*"

Third, the text above is many examples of character moderation in religion that belonged to the prophet Muhammad who had to exemplify. Those traits include character honesty and mutual love, character fairness and wiseness, and always discussing taking decisions. Imitate properties such as will bring peace and prosperity in life socialize. According to Hadisanjaya, putting forward moderation, religion, respect for diversity of interpretations, and not being trapped in extremism, intolerance, and acts of violence will create harmony and peace in operating religious life [10].

6. Chapter 6

Chapter 6, titled " Beautiful Each other Help and Live Pillars of," explains draft tasamuh (tolerance), which is one principle from moderation religion. An example namely:

- a. In the discussion of "QS Al- Maidah / 5: 2 and 3", precisely on the content fragment of Surah Al- Maidah, paragraph 2 explained that "*As for the content fragment of QS Al- Maidah: 2 for help in kindness and righteousness. We must help each other, though, with people of different religions. The person who did kind must be supported, for example, advise kindness, study group, work filial piety citizen, fragment donation disaster, and so on* ”.
- b. On matter discussion of "QS Al- Hujurat /49: 12 and 13", there are two texts that contain payload moderation religion, that is *First, it is found in the content of Surah Al- Hujurat verse 12 at point 1, it says that " Deliver admonition and forbid those who believe bad thought, looking other people's mistakes and gossip.*"
- c. *Second*, on the content of surah Al- Hujurat paragraph 13, the 3rd point contains payload moderation religious that is "*a. Allah SWT no differentiate position human, fine from type gender, ethnicity nation or race. The difference level man before Allah SWT is his righteousness. b. God has created man from a male and female and made them know various nations, ethnicity, and skin colour of each other. c. order for us each other stay in touch for each other know* ”.

The second letter mentioned at the top said that verses are many base law tolerance taught in Islam. Besides the second letter, the still many contain about tolerance like surah al - Kafirun, surah Al-Baqarah (2): 256, Surah Ali Imran: 103, QS. Al-Anfal: 46 and still many again, including the hadiths of the prophet Muhammad [30].

It is also found in the Qur'an explanatory verses about draft moderation religion, acceptable that explained in a manner explicit nor a manner implicit, that is in surah Al-Baqarah verse 143 and verse 238, Surah Al- Maidah verse 89, surah al-Qalam verse 28 and sura al -Adiyat paragraph 5, which can be translated as middle, moderate, just, straight, clean, and also a choice [31].

7. Chapter 7

In chapter 7, entitled " Receiving Qada and Qadar," with material discussion on " Understanding Qada and Qadar, Application of Faith to Qada and Qadar as well as wisdom, "there is material payload moderation religious.

8. Chapter 8

In chapter 8, with the Title " Happy Have morals Praiseworthy," one chapter explains the underlying properties of tasamuh (tolerance), which is one principle of moderation religion. An example, namely: On the matter, the discussion of " Good thought" was explained in point 2 regarding " good thought to a fellow human," namely, " Husnuzan to fellow man it means prejudiced good to everyone and no doubt."

- a. Regarding the discussion, " Sympathy " explained that "behaviour sympathy in daily could show *in words and deeds. Behaviour sympathy creates a sense of brotherhood, unity, and oneness between people without must look origin, skin colour, tribe, nation, etc.*
- b. On the matter, The discussion of " tolerance " is explained that " *In the Big Indonesian Dictionary, the word tolerant is the word the fat shows attitude tolerance (appreciate, allow) different attitudes (opinions, views, beliefs, habits, behaviour and so on) with establishment alone. Tolerance is the attitude toward each other, respect, and mutual work, same between groups of a different society, either in a manner ethnicity, language, culture, politics, and religion. Term tolerant is also called samhah or tasamuh.* "
- c. On matter discussion, " Life Rukun" explained that " *One profit attitude be kind thought to fellow is creation harmony live in society. Life getting along means each other appreciates and loves fellow. Islam wants its followers to become capable servants, guard harmony, and rope friendship* ".

As in the journal written by Wasehudin and Imam Syafei, it is said that indicators of moderation religion (Wasathiyah) among them namely (1) Tawasuth (taking the middle path), (2) Tawazun (balanced), (3) I'tidal (fair), (4) Tasamuh (tolerance), (5) Musawah (egalitarian), (6) Shura (deliberation), and (7) Islah (reform) [32].

9. Chapter 9

Chapter 9, entitled "Let 's Give and Give Alms," with the material discussion of " Infaq and Alms, more primarily, The Wisdom of Spending and Giving Charity, " no there is containing material payload moderation religious.

10. Chapter 10

Chapter 10, entitled " Happy Follow the Prophets and Ashab Kahf," discusses "Story exemplary prophet Yunus as, Acts exemplary Prophet Zakariya AS Story exemplary the prophet Yahya as, Acts exemplary prophet Isa as Acts exemplary Ashab Kahf" exists two containing material payload moderation religious.

Containing material payload moderation religious that is, first exists in the material discussion of "Story exemplary prophet Zakariya as," explained that one property that can be imitated from the story of the prophet Zakariya as that is "each other respect and love fellow."

Second, the material discussion of "Story exemplary prophet Isa" explained that one property that can be imitated from the story of Prophet Isa is "happy help fellow. Prophet Isa as having good morals, which as helping fellows. Though his preaching was not accepted partly big his people, the prophet Isa did not hate his people and was happy to help him if needed. For example, when knowing some people were blind since birth, Prophet Isa came to treat them. With permission of Allah SWT, that person could see Back or not blind."

Second, the text above is many examples of necessary characteristics of the prophets imitated in facing differences in society. as a character, the prophet Zakariya taught his kind for each others to respect and love each other and nature. The beloved prophet Isa helped those who followed his teachings and will and those who didn't want to follow his teachings. One example is moderation religion. In ancient times prophet before the prophet Muhammad, peace is upon him.

CONCLUSION

The learning module is one of the most effective ways of realizing religious moderation in education. The learning module should contain materials containing religious moderation values, either expressly or impliedly. This follows the results of a study of the Islamic Religious Education and character learning module "Al-Hikmah" by the Islamic Religious Education Teacher Working Group at the elementary school level in Wonogiri District. In these learning, modules are values and materials of religious moderation, both explicitly and implicitly. In the learning module of Islamic Religious Education and character "Al-Hikmah" for grade 4, there are 16 materials containing implicit religious moderation content. As for the learning module in grade 6, 14 materials contain the content of religious moderation, with three chapters that explicitly contain the content of religious moderation, namely in chapter 1 with the title "The Beauty of Mutual Respect", chapter 6 with the title "The Beauty of Helping Each Other and Living in Harmony" and chapter 8 with the title "The Joy of Commendable Character".

A suggestion from the research is in the learning module of Islamic Religious Education and Character "Al-Hikmah" grades 4 and 6 material there needs to be a discussion about religious moderation in the fiqh domain material, such as the use of fiqh practices with the perspective of four madhabs so that students are not only focused on religious moderation between religious people, but also internal religious people (Muslims).

REFERENCES

- [1] H. A. R. Tilaar, "Multikulturalisme, tantangan global masa depan," Jakarta: Grasindo, 2004.
- [2] Y. Kawangung, "Religious moderation discourse in plurality of social harmony in Indonesia," *Int. J. Soc. Sci. Humanit.*, vol. 3, no. 1, pp. 160–170, 2019, doi: 10.29332/ijssh.v3n1.277.
- [3] D. Nugraha, "Urgensi Pendidikan Multikultural Di Indonesia," *J. Pendidik. PKN (Pancasila dan Kewarganegaraan)*, vol. 1, no. 2, p. 140, 2020, doi: 10.26418/jppkn.v1i2.40809.
- [4] A. F. Noor and S. Sugito, "Multicultural Education Based in Local Wisdom of Indonesia for Elementary Schools in the 21st Century," *J. Int. Soc. Stud.*, vol. 9, no. 2, pp. 94–106, 2019.
- [5] Z. Ulfaturrohmatoririn, Zulkipli Lessy, Isnan Arifin, Cahyaningtias Dwi Prabowo, Muhammad Zaki Mubarak, and Asih Rohmatul Listiani, "Managing Plurality To Boost Harmony Among Religious Adherents in Indonesia," *Apl. J. Apl. Ilmu-ilmu Agama*, vol. 21, no. 2, pp. 137–146, 2021, doi: 10.14421/aplikasia.v21i2.2550.
- [6] Z. Lessy, A. Widiawati, D. Alif, U. Himawan, F. Alfiyaturrahmah, and K. Salsabila, "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar," *Paedagog. J. Pendidik. dan Stud. Islam*, vol. 3, no. 02, pp. 137–148, 2022.
- [7] K. M. Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah J. Stud. Agama dan Pemikir. Islam*, vol. 12, no. 1, pp. 90–106, 2021.
- [8] N. Ali, "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era," *INFERENSI J. Penelit. Sos. Keagamaan*, vol. 14, no. 1, pp. 1–24, 2020, doi: 10.18326/infsl3.v14i1.1-24.
- [9] H. R. P. P. Amrin, Muthoifin, Sudarno Shobron, "Islamic Values in the Peta Kapanca Tradition at the Mbojo Community tribe's Marriage in West Nusa Tenggara, Indonesia," *Cakrawala J. Stud. Islam*, vol. 15, no. 2, pp. 93–104, 2020, doi: 10.31603/cakrawala.3405.

- [10] Hadisanjaya, "Implementasi Moderasi Beragama di Indonesia," in Literasi Moderasi Beragama di Indonesia, Bengkulu: CV Zigie Utama, 2019, p. 87.
- [11] D. A. Rohman, Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia. Lekkas, 2021.
- [12] A. Supriyanto, "Religion Moderation on Academic Community Islamic Higher Education in Indonesian," Mantik, vol. 6, no. 2, pp. 1859–1868, 2022.
- [13] S. Asiah, M. Huda, A. Amrin, R. Kharisma, D. Rosyada, and A. Nata, "The Dynamics of Islam in Indonesia in the Perspective of Education," in Prosiding ICIIS and ICESIIS, 2022, pp. 1–9, doi: 10.4108/eai.20-10-2021.2316321.
- [14] S. Sismanto, "An Effective Religious Moderation Education Model for a Diverse Student," Proceeding Int. Conf. Islam. Educ. "Sustainable Educ. Transform. Disruptive Era" Fac. Tarb. Teach. Train. Univ. Islam Negeri Maulana Malik Ibrahim Malang Novemb. 15Th, 2021, no. January, 2021.
- [15] Y. F. Nisa, H. Nasuhi, T. Rohayati, M. Z. Mubarak, A. AlFajri, and R. E. Saputra, "Pelita yang meredup: Keberagaman guru sekolah madrasah di Indonesia." PPIM UIN Jakarta, 2019.
- [16] K. A. Winata, I. Solihinb, U. Ruswandic, and M. Erihadianad, "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstektual," vol. 3, no. 2, pp. 82–92, 2020.
- [17] R. Ratih and F. Muharom, "Tasamuh Based E-Module Developoment in The Fiqih Subject for 10th Grade Students in Islamic Senior High School," Nazhruna J. Pendidik. Islam, vol. 4, no. 3, pp. 531–546, 2021, doi: 10.31538/nzh.v4i3.1617.
- [18] F. S. Kamaludin, T. S. Purnama, and Z. Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education," J. Pendidik. Islam, vol. 7, no. 2, pp. 205–216, 2021, doi: 10.15575/jpi.v7i2.14944.
- [19] M. Zed, Metode Penelitian Kepustakaan. Jakarta: Yayasan Obor Indonesia, 2018.
- [20] K. Agama and Indonesia, "Pedoman Implementasi Kurikulum pada Madrasah," 2019.
- [21] M. Ajib, "Moderasi Beragama di Indonesia," in Literasi Moderasi Beragama di Indonesia, Bengkulu: CV Zigie Utama, 2019, pp. 155–166.
- [22] Kementerian Agama RI, Implementasi Moderasi Beragama dalam Pendidikan Islam. Jakarta Pusat: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, 2019.
- [23] A. & A. W. Supriyanto, "Skala Karakter Toleransi: Konsep dan Operasional Aspek Kedamaian, Menghargai Perbedaan dan Kesadaran Individu," J. Ilm. Couns., vol. 7, no. 2, pp. 61–70, 2017.
- [24] S. M. Bayukarizki and N. Soleman, "Intoleransi Pendidikan di Indonesia Menurut Pandangan Islam," JUANGA J. Agama dan Ilmu Pengetah., pp. 1–10, 2021.
- [25] Z. Misrawi, Al-Qur'an Kitab Toleransi: Tafsir Tematik Islam Rahmatan lil 'Alamin. Jakarta: Pustaka Oasis, 2010.
- [26] A. Jamaruddin, "Membangun Tasamuh Keberagamaan dalam Perspektif Al-Qur'an," Toler. Media Komun. Umat Beragama, vol. 8, no. 2, pp. 170–187, 2016.
- [27] A. N. Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," AL-ISHLAH J. Pendidik., vol. 14, no. 1, pp. 539–548, 2022, doi: 10.35445/alishlah.v14i1.1893.
- [28] Miftahuddin, "Islam Moderasi Konteks Indonesia dalam Perspektif Historis," vol. V, no. 2009, pp. 41–54, 2010.
- [29] A. Julia, "Urgensi Moderasi Beragama bagi Kaum Milenial di Indonesia," in Literasi Moderasi Beragama di Indonesia, Bengkulu: CV Zigie Utama, 2019.
- [30] M. R. Fachrian, Toleransi Antarumat Beragama dalam Al-Qur'an (Telaah Konsep Pendidikan Islam). Depok: Rajawali Press, 2018.
- [31] M. Rais, "Religious Moderation Education According To Islamic Scholars In Gowa Regency South Sulawesi," Educandum, vol. 7, no. 1, pp. 36–53, 2021.
- [32] W. Wasehudin and I. Syafei, "Religious Moderation-Based Islamic Education Model by Nahdlatul Ulama at Islamic Boarding Schools in Lampung Province," Tadris J. Kegur. dan Ilmu Tarb., vol. 6, no. 1, pp. 53–61, 2021, doi: 10.24042/tadris.v6i1.8622.