

# **Implementation Of Religious Moderation Values in Islamic Religious Education Learning at Al-Washliyah Muslim University And Al-Azhar University Medan (Multi-Site Approach)**

**Haidir, Wahyudin Nur Nasution, Mesiono**

Universitas Muslim Nusantara Al-Washliyah, Indonesia  
Universitas Islam Negeri Sumatera Utara, Indonesia (mesiono@uinsu.ac.id)  
Universitas Islam Negeri Sumatera Utara, Indonesia (wahyudinnst70@gmail.com)  
\*Korespodensi: *haidir@umnaw.ac.id*

## **ABSTRACT**

This study aims to describe the implementation of religious moderation values in Islamic Religious Education learning at Al-Washliyah Nusantara Muslim University and Al-Azhar University Medan. This research uses qualitative research with a multi-site approach with a case study research method. This research was conducted using 2 (two) sites, namely site I at Al-Washliyah Muslim Nusantara University and site II at Al-Azhar University Medan. The data collection techniques used in this research were interview, observation, and documentation study. The results of this study indicate that the implementation of religious moderation values in learning Islamic Religious Education at Al-Washliyah Muslim Nusantara University and Al-Azhar University Medan has been implemented well but not yet perfect comprehensively. The implementation of religious moderation values is done by using insertion and optimization methods. The insertion method carried out by Al-Washliyah Muslim Nusantara University is in the form of applying 17 religious moderation lecture materials through the Islamic Religious Education course with a load of 6 credits, while for Al-Azhar University Medan it is done through 23 religious moderation materials with a load of 8 lecture credits. While the optimization method is carried out through learning activities such as the introduction of lectures, methods and media for learning PAI. The novelty of this research is that there is an application of religious moderation carried out through the insertion and optimization method at PTU.

**Keywords: Religious Moderation, PAI Learning, Multi Site Approach**

## A. INTRODUCTION

Religious learning is compulsory learning in the curriculum starting from the basic level, namely elementary school (SD) to university (PT). And Islamic Religious Education (PAI) is one of the compulsory lessons taught at each level of education. Although this learning has started early and is carried out from the elementary level to higher education for a learner, but this learning or subject does not seem to have an impact on the behavior of students or students. This can also be seen in the presence of brawls between students and even students, drug use, symptoms of free sex among young people and various other delinquencies, as if the religious values that have been taught and required are not meaningful for students or students and even some people (Muhammad Zaki, 2015: 41-54).

In fact, various groups have highlighted this condition because PAI learning so far has not been able to fully give birth to learners or students who have noble character and noble character. Among the causes is that PAI learning taught by teachers and lecturers has not been able to integrate (comprehensively) emphasize its learning on the social education process, where students tend to be formed only to make their personal pious personally (*hablum minallah*), but not socially horizontal (*hablum minannas*) (Yusuf Hanafi and M. Munir, 2022: 12). It should be expected that the learners or students who have learned PAI should be able to behave well, be able to understand Islam moderately, be tolerant, and be able to build an inclusive attitude.

This is further exacerbated by the existing reality conditions and even occurs, namely that a) The portion of PAI material taught to learners or students is more oriented only to basic concepts that are dogmatic so that the material is limited to aspects of faith, sharia and morals, b) The presentation of PAI learning materials is more likely to repeat the previous material so that it is minimal with the development and contemporary issues that are developing, c) The dominance of PAI learning materials taught using a doctrinal approach so that it must be accepted without the slightest criticism, d) The study area sometimes has the impression of being so narrow and static (Yusuf Hanafi and M. Munir, 2022: 3). Munir, 2022:3).

Therefore, it is this fact that is strongly suspected of causing PAI learning, both in schools and universities, to tend to be very alarming and even just releasing obligations. So that the material if noticed becomes not up to date (present), tends to be static and rigid, and does not even have a positive impact on the development of students or students towards improved behavior. And what is more concerning is that it has a negative impact, both academically and psychologically on students. Although the academic scores are quite high, they are far from social values and humanities.

So that this condition results in, a) the learners or students become bored and even trivialize the PAI learning, b) PAI courses are only used as a complement to the SKS (Semester Credit System) because they are considered to have novelty, c) PAI material is only considered as an effort to purify the soul for learners or students, d) the insight and knowledge of PAI of the learners or students become shallow and narrow so that they tend to become rigid, e) the religious understanding of the learners or students becomes separated from the context of life (not contextual) so that the gap between teachings and reality widens (Yusuf Hanafi and M. Munir, 2022: 4). Munir, 2022: 4).

So that the situation and conditions of PAI learning which tend to be indicated as shallow, static, and not current are allegedly "responsible" for the growth and development of the understanding of students or students who are exclusive, intolerant, radical, conservative, and even extremist in religious, social and societal contexts. So that with this, people will more easily accuse each other of being apostates, infidels, secular, feel themselves most righteous holy, and so forth. And even he does not want to associate with people who have different religious understanding with him and especially those who have different religions with him.

Therefore, based on this condition, it is necessary to reconstruct (reorganize) the learning of Islamic Religious Education in educational institutions, especially in universities. Because actually PT is used as an agent of change (agent of change) in students as intellectual candidates who will plunge into society later. Students are the most important thing in the change and development of community life. So that the mindset of students must be comprehensively improved through Islamic Education learning in universities.

Reconstruction of PAI learning is needed in order to be able to contribute positively and comprehensively and significantly in improving the quality of PAI learning. It is expected that with the improvement of PAI learning in HEIs, its existence will be actual and able to respond to various challenges of the global world and especially the world of education today. Things that are local, national and global in its contribution to advancing the nation's education (Muhaimin, 2009: 7). And more specifically on the handling of contemporary issues such as issues of radicalism, intolerance, extremism, terrorism and other things that can disrupt the harmonization and harmony of religious communities, both internally and externally. Because actually this problem should not be allowed to develop and should be given anticipation as early as possible, including through PAI learning activities at the PT.

Therefore, religious moderation is the most important thing in understanding Islamic teachings and being able to be wise and wise in religious life, nation and state. This is important in order to create harmony and harmonization in religious life, nation and state within the

framework of the Unitary State of the Republic of Indonesia (NKRI). We know that Indonesia is a multicultural country (has plurality) and not a homogeneous country. This can be seen in the environment of our society for various aspects, including in the aspects of religion, ethnicity, race, customs, culture, language, and so on. From the aspect of religion alone, it can be seen that there are 6 different religions and beliefs. And even within Islam itself there are also differences in views on fiqh so that differences in mazhah are born and developed within Muslims themselves, such as the Malikiyah Mazhab, Hanafiah, Syafiiyah, and Hambali, and others.

Therefore, religious moderation is a solution and an alternative in dealing with various differences that exist and lead to an attitude of religious intolerance and face the many extremist and fundamentalist groups in terms of religion in everyday life (Zulkifli, Agus Setiawan, Firman, Maryam, Muh. Tang, 2023: 690). Ideally, the presence of religion and PAI as a course will be a guideline as well as a filter for various deviations that will occur in society, but it is sometimes a source of conflict. In essence, religion and PAI must be used as guidelines that can balance and regulate various human benefits, both on a micro and macro scale, and not only concerning family affairs, but also concerning the ethics of the state (Zulkifli, Agus Setiawan, Firman, Maryam, Muh. Tang, 2023: 691). So that with the existence of religion and PAI learning, students will form an understanding and attitude of religion that is moderate, tolerant, and inclusive.

This is important to anticipate various deviations in religious understanding and attitudes that occur in society. As is the case with the phenomenon that often occurs in the midst of public life, namely the rampant acts of radicalism and terrorism in the name of Islam. In fact, the teachings of Islam never teach such things. So this often positions Islam as a religion that is far from the concept of rahmatan lil alimin, namely Islam that brings peace. In fact, Islam is a teaching that is full of compassion. The main idea of religious moderation is an endeavor to find points of similarity rather than sharpen differences. If both are combined, harmonization and living in harmony will emerge (Zulkifli, Agus Setiawan, Firman, Maryam, Muh. Tang, 2023: 685-694). Harmonization and living in harmony is everyone's hope to feel comfortable and peaceful even though we are in different shades in various ways.

Therefore, one of the alternatives according to the author is the cultivation of religious moderation values through Islamic Religious Education for HEIs. It is expected that with the development of religious moderation in Islamic Religious Education learning in HEIs, it is hoped that an attitude of empathy, solidarity, mutual respect, a sense of togetherness will be built, avoiding a jumud (rigid) understanding of religion for students so that finally

harmonization in the life of religious believers in the frame of our unitary state in Indonesia is created.

Because ideally in learning Islamic Religious Education lectures, there should be 9 (Nine) keywords of religious moderation values that need to be instilled in these students as promoted by the Directorate General of Islamic Guidance in order are rahamutiyah (anti-violence), insâniyah (humanity), 'adliyyah (fair), mubâdalah (balanced), mashlahah (public good), mu'âhadah wathaniyah (national commitment), dustûriyah (obey the constitution), tasâmuhiyah (tolerance), and 'urfiyah (respect for local traditions) (Compilation Team of the Directorate General of Islamic Guidance of the Ministry of Religious Affairs, 2022: 90).

Thus, implementing Islamic Religious Education learning based on religious moderation is the most important thing to open the insights and horizons of thinking of students to be more moderate and contextual, especially at UMN Al-Washliyah and Al-Azhar University Medan. Because when students are not introduced and taught religious moderation in learning courses, especially Islamic Religious Education (PAI), they will be able to understand and practice Islamic teachings partially (partially) and jumud (narrow) so that there could be a tendency for intolerance, radicalism, extremism and could be fatal to become agents of terrorism in their community. So on this basis, it is necessary to implement religious moderation in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan.

## **B. LITERATURE REVIEW**

### **a) Islamic Religious Education Learning**

Based on Indonesian Law Number 20 of 2003 concerning the National Education System Chapter I Article 1 that education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. And in paragraph 2 it is stated that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times.

Education is a complex thing that cannot be separated from human life, because education is an important thing in life, both in family life, society, nation and state. The progress and decline of a nation is largely determined by the progress and decline of education in that country. In line with science, Islam views that education is a right for everyone (education for

all) male or female and lasts throughout life (long life education). In the field of education Islam has a clear formulation in the field of goals, curriculum, methods, advice and so on.

To achieve this, learning activities are needed. Meanwhile, learning according to the National Education System Law No. 20 of 2023 Chapter I Article 1 paragraph 20 is the process of interacting students with educators and learning resources in a learning environment. Learning is a term derived from the word learn, and the meaning of learn is commonly used in English. Learning is a psychological term that describes a process in which individuals change their general behavior as a result of their interaction with the environment. Therefore, learning is the assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and habits, and forming attitudes and beliefs in students can occur. In other words, learning is a process to help learners to learn well. Among the learning that is done to students is learning Islamic Religious Education (PAI).

According to Ahmad D. Marimba, Islamic Religious Education is physical and spiritual education based on Islamic law that leads to the formation of the main personality in accordance with Islamic principles. In another sense, he often calls the main character a Muslim personality, namely a character who holds the principles of Islam and is responsible for these principles (Ahmad Alvi Harismawan, Moch Hafid Alhawawi, Binti Nurhayati & Muflich, 2022: 67-68)

The implementation of PAI learning in higher education has been mandatory since 1966. In the national curriculum of higher education, religious education is a compulsory course that must be followed by Muslim students in all public universities, in every department, program and level of education, both in public and private universities (Muhammad Zaki, 2015: 47). Islamic Religious Education or what is mentioned in the Kemenristekdikti (Ministry of Higher Education Research and Technology) curriculum term is a Religious Education course.

Therefore, Islamic Religious Education as an MKDU (general basic course) or in today's terms referred to as MKWK (compulsory curriculum course) is one of the important courses in the national curriculum. So that the course must be implemented by each university (PT) in accordance with the national curriculum. So that this religious education course is directly managed and responsible by the university in this case the vice chancellor I field (not managed by each faculty) (Anwar, 2021: 24). Therefore, this Religious Education course as quoted by Samsul Ma'arif in John Sealy can function as neo confessional.

This means that PAI courses, apart from being an effort to increase the religiosity of students or college students with their own religious beliefs, can also build a sense of openness to learn and study other religions in improving national insight. But studying and discussing

other religions is only limited to fostering an attitude of tolerance, mutual understanding and even mutual respect for one religion with another (Syamsul Ma'arif, 2005: 65). But what needs to be remembered is that even though we have an attitude of openness to studying other religions, it does not mean changing religions and also not to obscure the meaning of his own religion. He must have a perfect understanding of his religion and still adhere to the teachings of his religion.

Therefore, it is expected that PAI given to these students should be able to provide a universal understanding of religion and not be too rigid. Because there are many cases of riots that have surfaced today that are indicated by SARA (ethnicity, religion, race, and intergroup). We can see this from the case of Temanggung and Jepara in April 1997, Sampang and Bangkalan in May 1997, Dayak and Madura in Sambas which occurred around 1999 (Syamsul Ma'arif, 2005: 66). Moving on from this case, that this can happen because the community does not want to learn about religious life in harmony and peace. Therefore, among the religious learning that can be obtained by the community is the following. Moving on from this case, that this can happen because the community does not want to learn about religious life that is harmonious and peaceful. Therefore, among the religious learning that can be obtained by the community can come from families and educational institutions both formally and non-formally.

Thus, in the rules and regulations of Sisdiknas (National Education System), that PAI can be specifically regulated in Government Regulation (PP) No. 55 concerning religious education and religious education. According to article 1 number I as quoted by Rahmat Rosyadi (H. A. Rahmat Rosyadi, 2014; 32) states that religious education in this case the Religious Education course is interpreted as education that can provide knowledge and form attitudes, personalities, and skills of the students (students) in practicing their religious teachings. And this Religious Education course can be implemented at least minimally through religious subjects / courses at all paths, levels and types of education that are being undertaken. This course has a minimum load of 2 credits, and is usually carried out in the first semester (first) and further.

Therefore, Islamic Religious Education (PAI) can be interpreted as efforts made systematically, structured and pragmatic in helping students (in this case students) so that they can live life in accordance with Islamic teachings. In another sense, Religious Education can be defined as an effort to actualize the qualities of perfection that have been bestowed by Allah Swt to humans. These efforts are made without expecting the slightest reward except solely to worship Allah SWT.

According to the Decree of the Director General of Higher Education No. 38/2002, the general purpose of PAI in higher education is to provide a foundation for personality development to students in order to become intellectuals who believe and are devoted to God Almighty, have noble character, think philosophically, be rational and dynamic, have a broad view, participate in interfaith cooperation in the context of the development and utilization of science and technology and art for the national interest (Muhammad Zaki, 2015: 20).

#### b) Religious Moderation in Islam

The word moderation comes from the Latin *moderatio* which means moderation (neither more nor less). In the Big Indonesian Dictionary, moderation is interpreted in two senses, namely the reduction of violence and the avoidance of extremes. In English, the word moderation is often used in the sense of average, core, standard, or impartial (Hefni, 2020: 4). Moderation can also be equated with the concept of *wasath* in Islam. According to Yusuf al-Qardhawi, *wasathiyah* (moderate) is one of the characteristics that other ideologies do not have. Moderation in Islam is known as *wasathiyah*.

Religious moderation based on the definition given by Lukman Hakim from the ministry of religion through a book he compiled entitled *Religious Moderation*, means confidence in the substance (essence) of the religious teachings he adheres to, while still sharing the truth as far as religious interpretation is concerned. In this sense, religious moderation shows acceptance, openness, and synergy from different religious groups. The word moderation, whose Latin form *moderatio* means sadness, also means self-control. In English, moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means prioritizing balance in relation to beliefs, morals, and behavior (disposition).

Moderation itself is one of the teachings of good manners in Islam and deserves more attention. The basis for being moderate refers to the arguments in the Qur'an and the Hadith of the Prophet Muhammad Saw. One of the arguments in the Qur'an is found in Surah al-Baqarah verse 143, which means "Likewise We have made you (Muslims) a middle people so that you are witnesses to (the actions of) mankind and so that the Messenger (Prophet Muhammad) is a witness to (the actions of) you. We have not fixed the Qibla (Baitulmaqdis) to which you used to turn, except that We may know (in reality) who follows the Messenger and who turns back. Verily, it is very hard, except for those to whom Allah has guided. Allah will not waste your faith. Verily, Allah is indeed the Most Compassionate, the Most Merciful to mankind".

Religious moderation is a clear way to avoid being trapped in these two extremes. One pole relies too much on the text in the holy book without understanding the content of the context and the real meaning in the text, swallowing the text without using reason and wisdom,



this circle is usually called the conservative class. The other pole freely understands or translates the text without using reason and then conveys its interpretation. Both poles are equally dangerous. Religious moderation means prioritizing balance in terms of moral beliefs and dispositions as an expression of religious attitudes of certain individuals or groups in the midst of the diversity and diversity of social facts that surround us. So the presence of religious moderation is the key to creating a harmonious and peaceful life amid the plurality of the Indonesian nation (Rasina Padeni Nasution, Muhammad Iqbal Hanafi Nasution, Fikri Alwi Nasution, 2022: 56).

Thus, moderation has a balanced understanding of religious teachings, where this attitude is expressed consistently in upholding the principles of religious teachings by recognizing the existence of other parties. Religious moderation behavior shows tolerance, respect for every difference of opinion, respect for pluralism, and does not impose its will on behalf of religious understanding by means of violence (Salwa Salsabila and Aldri Frinaldi, 2023: 66).

In general, Islamic moderation is often interpreted as a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes. In other words, a moderate Muslim is a person who is always able to measure problems in an objective and rational way (Zulkifli, Agus Setiawan, Firman, Maryam, Muh. Tang, 2023: 65).

While K.H. Abdurrahman Wahid (late Gusdur) has offered the idea that moderation should be able to encourage the realization of social justice or known as "al-maslahah al-'ammah", this he made as the basis of public policy. According to him, if this is done, it will be able to translate the essence of religion in society (Zulkifli, Agus Setiawan, Firman, Maryam, Muh. Tang, 2023: 54). The term for the use of the word religious moderation consists of two words, namely moderation and religion. So that the use of the term religious moderation is also always identified with the word wasathiyah Islam. Therefore, the meaning of moderation in the Religious Moderation book published by the Ministry of Religion of the Republic of Indonesia comes from the Latin word moderatio which means moderation or not lacking and excess (Tim Penyusun Ditjen Bimas Islam Kemenag RI, 2022: 53).

Moderation can also be defined as the reduction of violence or the avoidance of extremism. Meanwhile, in the use of English terms, this moderation can be interpreted with several words that are similar to this term. The equivalent of the word is average which can be interpreted as average, core which means core, standard which means standard, or non-aligned which can be interpreted as impartial (independent) to anything (Compilation Team of the

Directorate General of Islamic Guidance of the Ministry of Religion of the Republic of Indonesia, 2022: 15).

The Ministry of Religious Affairs of the Republic of Indonesia in its book, "Islamic Moderation", mentions and explains that there are three terms that indicate the meaning of moderation, including the term *wasath*, the term *al-wazn*, and the term *al-'Adl* (Qory Fasdatul Jannah, 2022: 45). The three terms have their respective meanings which will be explained as follows: First, the term *wasath*. Originally, the term *wasath* meant something that has two ends that are equal in size. But in general, *wasath* means being in the middle between two things, then this word was absorbed into the Indonesian language to become "referee" which means the regulator of a match, because he is between two players and does not take sides on the right or left (Qory Fasdatul Jannah, 2022: 54).

Second, the term *al-wazn*. This term has the basic meaning of something that is used to know the size of something. From here it can be seen that the word originally meant objects, as the word *al-mizan* which means scales, which are commonly known and understood by many people as a tool used to weigh goods (Qory Fasdatul Jannah, 2022: 54), as in His word *Surah Al-Araf 85*. If the term *al-mizan* is understood in the context of moderation, it means being fair and honest and not deviating from the established line. Because injustice and dishonesty will destroy the balance of nature.

Third, the term *al-'Adl*. Indeed, there are many meanings contained in the term *al-Adl*, including: *istiqamah* (straight or not crooked); *al-musawah* (equal), that is, a just person is one who rewards others equally with what he gets, good or bad; *at-taswiyah* (equalizing) (Qory Fasdatul Jannah, 2022: 26).

And further related to religious moderation, an international caliber Tafsir expert from Indonesia, M. Quraish Shihab. He interprets religious moderation as something that can encourage the perpetrator to carry out various activities that do not deviate from the provisions outlined or the rules agreed upon beforehand. The provisions that have been determined by Allah and His Messenger and cannot be contested (modernized). So the opposite of the word moderation referred to here is extremism and radicalism (M. Quraish Shihab, 2019: 42).

As a human being who is said to be good, this word religious moderation must be understood as a balanced religious attitude in carrying out various activities (its practice) in everyday life. So that he is able to understand religion and behave exclusively and also be able to give respect to the religious practices of others, who have different understandings or beliefs (inclusive) with him. Therefore, this attitude will certainly be useful to prevent us all from

being extreme, fanatical, intolerant, closed, feeling the most righteous, and so on (Rochim, 2019: 24).

Therefore, there are several signs or things that must be obeyed in the life of religious moderation. According to Al-Qardawi in Sutrisno, these signs must be carried out in order to avoid radicalism and extremism in religious life, among others: (1) that one's understanding of Islam must be comprehensive and not partial, (2) there must be a balance between the provisions of sharia and changing times, (3) support for peace and respect for human values is paramount, (4) recognition of religious, cultural, and political plurality, and (5) recognition of minority rights (Edi Sutrisno, 2019: 35). So that these five things become the most important capital to implement religious moderation in the life of religion, nation and state.

Abidin mentioned there are six principles that need to be applied in moderation education, namely attitudes; humanism, realistic, inclusive, fair, cooperative and tolerant. And there are four steps in developing moderation in the millennial generation, namely 1) take advantage of the development of social media technology in disseminating information on religious moderation, 2) involve the millennial generation in positive activities in society, 3) the need for continuous dialog in educational institutions, and 4) education in the family (Author Team, 2020: 6).

Islam rahmatan lil alamin is a religion that has universal values that cover human life throughout the ages. Moderate means a balanced pattern of thinking and interaction, which is in accordance with the principles of Islamic Aqeedah, worship and ethics by considering Islamic ethics that refer to the benefit of the people. On the other hand, diversity and differences are natural occurrences, which are also experienced by all people in this world. For example, America is a multi-ethnic and multi-cultural country, but they can relatively control their social conditions.

Religious moderation is the most important thing in an effort to harmonize religious and national relations, especially in multicultural Indonesia. This is in realizing the order of life of the Indonesian people and nation that is polite, peaceful, and respectful of differences among each other. So that strengthening religious moderation needs to be placed as a strong commitment to be realized in reality and together. Because the success of religious moderation cannot stand alone and really requires mutual support from various parties in a comprehensive and sustainable manner (Tim Penyusun Ditjen Bimas Islam Kemenag RI, 2022: 87).

Therefore, religious moderation upholds human values. Extreme people are often trapped in wrong religious practices, and in the name of God only defend His glory while ignoring the human side. People who are religious in this way will be willing to humiliate fellow humans

"in the name of God", even though maintaining humanity itself is part of the core teachings of religion. And it also doesn't mean that God has been pushed aside. He must be able to balance his relationship with God Allah SWT and also between his fellow humans.

Some humans often exploit religious teachings to fulfill their lustful interests, their animal interests, and not infrequently, to legitimize their political desires, they are willing to violate rules and norms. These exploitative actions in the name of religion cause religious life to become unbalanced, tending to be extreme and excessive. So in this case, it is important to have religious moderation because it is a way to restore religious practice so that it is in accordance with its essence, and also so that religion truly functions to maintain human honor and dignity (becoming Islam rahmatan lil alamin).

### **C. METHODS**

This research can run smoothly in accordance with scientific procedures and produce findings, discussions and conclusions that have novelty value and can be scientifically accounted for, it is necessary to pay attention to various things. Among them is conducting research using the approach and type of research method that will be used as a researcher or group later (Wedi, 2010: 67). Therefore, this research is designed in such a way with a multi-site qualitative approach/study and using the case study method.

So Bogdan and Biklen suggest "multisite study a qualitative research approach that we designed to gain an in-depth knowledge of an organizational phenomenon that had barely been researched: strategic scanning" (Bogdan and Biklen, 2007: 117). This multi-site qualitative approach study was chosen because this approach is a form of qualitative research that can be used primarily to develop theory from several similar research settings. So that this can produce theories that can be transferred to situations that are broader and more general in scope.

This multi-site study is a qualitative research design involving several sites, places, and research subjects. The subjects are assumed to have similar characteristics. Therefore, multi-site is a research that explores a problem with detailed limitations, has in-depth data collection, and includes various sources of information from places that have the same characteristics (Bogdan and Biklen, 2007: 119). Furthermore, Bogdan and Biklen said that in multi-site field research, things that must be observed and written are about what is heard, seen, experienced, and thought, then processed and reflected through qualitative data presentation. In this qualitative research, it must be able to describe the observation setting, people, actions, and conversations of those studied (Bogdan and Biklen, 2007: 118).

Qualitative research is a certain tradition in social science that fundamentally relies on observing humans and their own herds and dealing with these people in their discussions and

in their terms. The presentation of the data is in the form of a descriptive method. The descriptive presentation method according to Nazir is a method of presenting research data to create a description of a particular situation or event, so that this presentation method requires periodic data accumulation (Moh. Nazir, 2014: 43).

Therefore, the work of researchers in this qualitative research is not only to provide a description of the phenomena that occur, but also to explain the relationship, provide predictions and get the meaning and implications of a problem to be solved. This research in collecting data can use interview techniques using schedule questionair and intervieww guide, observation and documentation studies (Moh. Nazir, 2014: 44).

Therefore, in this qualitative research, researchers used the survey method. Therefore, in research, researchers use tools or techniques to collect data, among others, by using interview, observation, and documentation techniques. Therefore, data collection tools or techniques carried out in research using interview, observation, and documentation techniques must really be carried out properly and correctly in accordance with scientific procedures. So that if done with scientific procedures, the data obtained is more accurate and can be accounted for. But if the data collection tools are not standardized, the results of this research will not be maximized and cannot be accounted for in public. So this research data is also called invalid (true) data.

#### **D. DISCUSSION RESULT**

Based on the findings on site I, namely at UMN Al-Washliyah, the application of religious moderation values in PAI learning has been implemented well, both directly through lecture material (insertion method) and indirectly through lecture activities (optimization), but not yet comprehensively perfect. Therefore, this needs to be improved to achieve a comprehensive application of religious moderation values in order to become a role model for PAI learning at UMN Al-Washliyah.

Therefore, the application of religious moderation values carried out at UMN Al-Washliyah is directly through 17 lecture materials based on religious moderation by involving 4 PAI courses, namely Religious Education, Tawhid Science, Islamology, and Fiqh Science. While indirectly through learning activities which include opening and closing lectures, treating students in class, using learning methods and media, and evaluating learning.

Therefore, the application of 9 values of religious moderation carried out at UMN Al-Washliyah is directly through 17 lecture materials based on religious moderation by involving 4 PAI courses namely Religious Education, Tawheed Science, Islamology, and Fiqh Science. While indirectly through learning activities which include opening and closing lectures, treating students in class, using learning methods and media, and evaluating learning.

This is known as the application of religious moderation through insertion and optimization methods. The application of religious moderation values carried out directly and indirectly in PAI learning at UMN Al-Washliyah is as follows:

- Application of the value of rahmutiyah (compassion). The application of the value of compassion is done directly through the material, including: 1) Islam that is rahmatan lil alamin, 2) Mawaris in Islam. While the indirect application is through greetings (assalamualaikum for Muslim students) and greetings (in the form of good morning, afternoon, evening, night for non-Muslims).
- Application of insaniyah value (humanitarian attitude). The application of humanitarian values is carried out directly through the material, including: 1) God Almighty, 2) Humans in the perspective of the Qur'an, 3) Humans in the perspective of science, 4) Muamalat, 5) Munakahat.
- Application of the value of adliyyah (fair attitude). The application of the value of justice is not done directly through lecture material, but indirectly through the evaluation of lecture results, giving grades to both Muslim and non-Muslim students fairly without any distinction in religious status, giving proportional assignments.
- Application of the value of mubadalah (balanced attitude). The application of this balanced value is done directly through the material: 1) Integrating Faith, Islam and Ihsan in forming a perfect person. While indirectly carried out through group division activities consisting of Muslim and Muslim students, the use of diverse learning methods.
- Application of maslahah value (attitude of benefit). The application of this value of benefit is done directly through the material: 1) The contribution of Islam in the development of world civilization, 2) Characteristics of Islamic teachings, namely the fields of education, social, economic and health life.
- Application of the value of mu'ahadah wathaniyah (attitude of national commitment). The application of the value of national commitment is carried out directly through the material: 1) Religious moderation, 2) Human rights in the view of Islam, 3) Corruption in the view of Islam, 4) Drugs in the view of Islam.
- Application of the value of dusturiyah (attitude of obeying the constitution). The application of the value of obeying the constitution is carried out directly through the material: 1) Zakat and Tax in Islam, 2) Siyasyah/politics in Islam. Meanwhile, the lecturers indirectly remind the students to pay zakat and tax, participate in the general election.

- Application of the value of *tasamuhiyah* (tolerance attitude). The application of the value of tolerance is done directly through the material: 1) Tolerance in Islam. While indirectly done through the granting of permission tolerance for absenteeism or tardiness for both Muslim and non-Muslim students. While indirectly what the lecturer does is remind us to respect each other, respect price between religious communities.
- Application of *urfiah* value (attitude of appreciation of local traditions). The application of the value of respect for local traditions does not exist directly through material, but through the habituation of reading Surah As-Shaff verses 10-11.

Based on the findings on site II, namely at Al-Azhar University Medan, the application of religious moderation values in PAI learning at Al-Azhar University Medan has been implemented well. The values of religious moderation in PAI learning are directly through lecture materials (insertion method) and indirectly through lecture activities (optimization), namely the use of learning methods and media, the use of learning methods, and learning evaluation. However, this has not been implemented perfectly comprehensively. So that this needs improvement and improvement to be able to achieve the application of religious moderation values comprehensively so that it can become a role model for PAI learning at Al-Azhar University Medan.

Therefore, the application of religious moderation values is carried out in learning at Al-Azhar University Medan directly through lecture materials based on religious moderation and indirectly through learning activities. This is what is known as the insertion and optimization method. The application of religious moderation values carried out directly or indirectly in PAI learning at Al-Azhar University Medan is found in:

- Application of *rahmutiyah* values (attitude of compassion). The application of the value of love is carried out directly through material, including: 1) The practice of dividing inheritance in Islam. Meanwhile, indirect implementation is through greetings (*assalamu alaikum* for Muslim students) and greetings (in the form of good morning, afternoon, afternoon, evening for non-Muslims).
- Application of human values (humanitarian attitudes). The application of human values is carried out directly through material, including: 1) Humans and religion, 2) The position of men and women in Islam, 3) Fardhu kifayah towards corpses, 4) Munakahat, 5) Ethics and morals, 6) Personal morals, 7) Morals in Islam, 8) Morals in the family, 9) Morals in society, 10) Morals in social life, 11) Human efforts to form the whole person, 12) Morals in war

- Application of adliyyah values (fair attitude). The application of justice values is carried out directly, not through lecture material, but indirectly through evaluation of lecture results, giving grades to students, both Muslim and non-Muslim, fairly without any distinction in religious status, giving proportional assignments.
- Application of mubjadi values (balanced attitude). The application of balanced values is carried out directly through the following materials: 1) Grants and endowments. Meanwhile, indirectly, this is done through group division activities consisting of Muslim and Muslim students, using various learning methods.
- Application of the value of maslahah (beneficial attitude). The application of these beneficial values is carried out directly through the material: 1) Thaharah, 2) Islamic Economics, 3) Islamic Economics and contemporary economic problems, 4) Production systems in Islamic economics, 5) Sharia banking.
- • Implementation of the value of mu'ahadah wathaniyah (an attitude of national commitment). The application of the value of national commitment is carried out directly through the material: 1) National income from an Islamic perspective, 2) Morals in the state.
- Implementation of dusturiyah values (attitude to obey the constitution). The application of the value of obeying the constitution is carried out directly through the material: 1) Zakat and Taxes in Islam. Meanwhile, lecturers do this indirectly by reminding them to pay zakat and taxes, participating in the ELECTIONS.
- Application of the value of tasamuiyah (attitude of tolerance). The application of the value of abiding tolerance is carried out directly through the material: 1) Muslim attitudes towards other views of life (respect for differences and tolerance). Meanwhile, this is done indirectly by providing tolerance for absences or tardiness for both Muslim and non-Muslim students. Meanwhile, what the lecturer does indirectly is to remind us to respect each other and respect each other's religions.
- Application of urfiyah values (attitude of respect for local traditions). The application of the value of respecting local traditions does not exist directly through lecture material. However, indirectly through the activity of opening and closing lectures by praying according to their respective religions and beliefs without being specifically guided by PAI lecturers.

Based on the results of exposure from single sites, namely site I at UMN Al-Washliyah and site II at Al-Azhar University Medan, cross-site results were found. On the cross-site, the



similarities and differences in the application of religious moderation values were found based on the results of interviews, observations and documentation studies. The cross-site similarities in the application of religious moderation values in PAI learning are as follows:

- 1) That the application of religious moderation values carried out in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan are jointly carried out in Islamic-based public universities.
- 2) That the application of religious moderation values carried out in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan together has no specific policy on religious moderation.
- 3) That the application of religious moderation values in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan is jointly carried out by competent lecturers (having understanding, attitudes, and insights) that are moderate, tolerant, and inclusive.
- 4) Based on the results of exposure from single sites, namely site I at UMN Al-Washliyah and site II at Al-Azhar University Medan, cross-site results were found. On the cross-site, the similarities and differences in the application of religious moderation values at UMN Al-Washliyah and Al-Azhar University Medan were found based on the results of interviews, observations and documentation studies. The cross-site similarities in the application of religious moderation values in PAI learning are as follows:
  - 5) That the application of religious moderation values carried out in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan are jointly carried out in Islamic-based public universities.
  - 6) That the application of religious moderation values carried out in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan together has no specific policy on religious moderation.
  - 7) That the application of religious moderation values in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan is jointly carried out by competent lecturers (having understanding, attitudes, and insights) that are moderate, tolerant, and inclusive..

While cross-site differences in the application of religious moderation values in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan are as follows:

- 1) That the application of religious moderation values in PAI learning at UMN Al-Washliyah is carried out by 10 permanent lecturers of the University while the application of religious moderation values in PAI learning at Al-Azhar University Medan is carried out by 5 non-permanent lecturers of the University.

- 2) That the application of religious moderation values in PAI learning at UMN Al-Washliyah is carried out through 4 courses with a load of 6 credits and 17 lecture materials. While the application of religious moderation values in PAI learning at Al-Azhar University Medan is through 7 courses with a load of 8 credits and 23 lecture materials.
- 3) The implementation of religious moderation values in PAI learning at Al-Washliyah UMN directly involves LP3I. Meanwhile, the application of religious moderation values in PAI learning at Al-Azhar University Medan directly involves LPIA.
- 4) That the application of religious moderation values in PAI learning at UMN Al-Washliyah and Al-Azhar University Medan is by insertion and optimization with different models.

#### **E. CONCLUSION**

The conclusion is that the implementation of religious moderation values in learning Islamic Religious Education at Al-Washliyah Nusantara Muslim University and Al-Azhar University Medan has been implemented well but not yet perfect comprehensively. The implementation of religious moderation values is done by using the insertion and optimization methods. The insertion method carried out by Al-Washliyah Muslim Nusantara University is in the form of applying 17 religious moderation lecture materials through the Islamic Religious Education course with a load of 6 credits, while for Al-Azhar University Medan it is done through 23 religious moderation materials with a load of 8 lecture credits. While the optimization method is carried out through learning activities such as the introduction of lectures, methods and media for learning PAI.

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