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**Internalization of Religious Moderation Values in PAI Learning at
Junior High School Shafiyatul Amaliyyah**

**Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran
PAI di SMP Shafiyatul Amaliyyah**

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Abstract

This study describes the idea of assimilation of strict control values in PAI learning at the Shafiyatul Amaliyyah Central School. Balance is very important to apply in everyday life to maintain world solidarity, benefit, goodness and harmony. One of the efforts to maintain a strict balance can be done through training, especially strengthening the positive side of strict control in Islamic education learning at schools. This study uses a court approach using a different scientific strategy. The information gathering strategies in this exploration were meetings, perceptions and documentation, while the respondent's study was about PAI caregivers and students at Shafiyatul Amaliyyah Central School. The end result of this study is that the assimilation of the sides of a strict balance can be created through learning PAI, then it is very well implemented through strict training which is realized through the formation, implementation and evaluation of PAI which has been realized so that in the end a tight control attitude is formed in students.

Keywords: Internalization, Moderating Values; PAI Learning.

Abstrak

Kajian ini menggambarkan gagasan asimilasi nilai-nilai kontrol yang ketat dalam pembelajaran PAI di Sekolah Pusat Shafiyatul Amaliyyah. Keseimbangan sangat penting untuk diterapkan dalam kehidupan sehari-hari untuk menjaga solidaritas, manfaat, kebaikan dan keharmonisan dunia. Salah satu upaya menata keseimbangan yang ketat dapat dilakukan melalui pelatihan, khususnya pemantapan sisi positif dari kontrol ketat dalam pembelajaran PAI di sekolah. Studi ini menggunakan pendekatan lapangan subjektif dengan menggunakan strategi ilmiah yang berbeda. Strategi pengumpulan informasi dalam eksplorasi ini adalah pertemuan, persepsi dan dokumentasi, sedangkan responden kajian ini difokuskan pada pengajar dan siswa PAI di Sekolah Pusat Shafiyatul Amaliyyah. Hasil akhir dari penelitian ini adalah bahwa asimilasi sisi-sisi keseimbangan yang ketat dapat tercipta melalui pembelajaran PAI, kemudian sangat baik diterapkan melalui latihan yang ketat yang diwujudkan melalui pembentukan, pelaksanaan dan penilaian PAI yang telah direalisasikan sehingga pada akhirnya terbentuk sikap kontrol yang ketat pada diri siswa.

Kata Kunci: Internalisasi, Nilai-Nilai Moderasi; Pembelajaran PAI.

INTRODUCTION

The strict existence of local adult Indonesian society is under the microscope from various circles, this is due to the widespread behavior of people who commit disobedience for the sake of religion. For example, bigotry both within and between strict networks, discouragement of strict pioneers and, surprisingly, the proliferation of instances of insults or denigration by meetings and people.

In such conditions, of course it cannot be ignored, it is important to find a way. Because if it continues without clear arrangements, it is hoped that later, it is not incomprehensible, it will worsen the climate of harmony, solidarity and, surprisingly, public solidarity. Ultimately, the current circumstances will lead to the collapse of the state.

Meanwhile, the peculiarity of this study is that it analyzes the assimilation of strict control values in learning at the Shafiyatul Amaliyyah Central School. So the aim of this exploration is to interpret the assimilation of strict control in PAI learning in secondary schools. Strict control is the work of tracing the path to goodness, brotherhood and profit, especially through instructive cycles. The learning cycle, hiding the positive side of the strict balance, whether it is remembered for formal or casual educational programs, is believed to have the option to moderate or try and prevent extremist (negative) behavior, prejudiced behavior and ways of behaving that can damage the strict concordance in Indonesia.

The focal point of this exam is centered around the Shafiyatul Amaliyyah Junior High School (SMP). The area chosen for this exploration was based on the reason that the Shafiyatul Amaliyyah Central School is one of the educational institutions that fosters a comprehensive educational plan, an educational plan that creates the positive side of a rigorous ability to produce students. Al-Biruni High School carries a cultivated educational program that tries to present the ideas and practices of rigorous balance to its students. Likewise, the Shafiyatul Amaliyyah Central School has an area close to where scientists work, making it easier for specialists to get the information needed by the small exploration center that was created.

RESEARCH METHODS

The exam strategy used must be structured logically, specifically reasonable, precise and appropriate. Additionally, it clearly states the overall settings of the exploration. In this review, the experts used a subjective methodology with a scientific engagement strategy. So the type of information is subjective information with essential and optional information sources. Because this exploration is a subjective examination, the various methods used are perception, top-down meetings and documentation studies. Meanwhile, the exploration instrument in this research is the analyst himself (human instrument). Examination of information in this research uses inductive information examination.

RESULTS AND DISCUSSION

Literature Review

Osmosis means: a) appreciation, b) an image of the soul that educates, educates or appreciates with the intention that it is belief and awareness of the truth of beliefs, decisions or appreciation that are exemplified in context and behavior (Sutrisno, 2019). According to (Mulyana, 2012) referring to digest evaluation is the unification of values within an

individual or in mental language it is the adjustment of beliefs, values, thought patterns, practices and standards within a person.

The value referred to by Kostaf in (E.S.anshairi, 2004) is the nature of trials that cannot be described, but must be able to be seen directly. Gordon Allport in (Mulyana, 2012) explains that assumption is a belief that causes people to follow up on their views on their choices.

Respect also means norms of behavior, dignity, fairness and effectiveness that constrain people and must be resolved and maintained. Judging from some of the definitions above, it tends to be perceived that values are something unique, ideal, and include beliefs about what is desired, as well as providing examples of contemplation, sentiment and behavior.

In addition, to follow values one must go through different meanings of reality as activities, behavior, mentality and perspectives of individuals or groups. Self-esteem is a reference and confidence in making simple decisions. Respect is a kind of belief that is within the framework of beliefs, when someone should act or avoid an activity, or in relation to something that is not appropriate or suitable to do, have and believe in. If the traits applied in developing experience can be interpreted as work to make esteem a benchmark of achievement to be achieved, for this situation we call self-esteem training.

Thus, developmental experiences for all subjects should impart these qualities to students at all angles. The personal values given through assimilation are a turn of events from top to bottom and fulfill strict (strict) values combined with educational traits whose overall aim is to merge in the student's character, so that they become one person or student character.

Meaning of Religious Moderation

Strict balance comes from two words, namely control and religion. Balance comes from the word moderate, and it means staying away from outrageous ways of behavior or revelation or tending towards central aspects or ways. According to (Akhmaidi, 2019), initially the meaning of al-Wasath implied all decency that was in a situation between two boundaries. For example, courage (al-saja'ah) is central to lack of respect and fear. Liberality is a characteristic among the extreme and stingy circles. So the person who intervenes between people who are fighting or competing is called a referee (Indonesian: arbiter) where he is always in the middle position, this is so that he remains fair to the two players who are fighting or competing.

The expression al-wasthiyah (moderate) understanding is a strategy of thinking, connecting, acting that is upheld by a tawazun (adjusted/adjusted) attitude in responding to two behavioral conditions that are worthy of dissection and viewing, so that a perspective can be found that is appropriate to the situation and not dwelling on strict characteristics and local regional customs (M.M Hanafi, 2009). So understanding this wasathiyah attitude will protect a person from unnecessary tendencies which often become unbalanced or go too far to the right or too far to the left.

Based on the two definitions above, it is very possible to reason that balance is a person's mentality that does not favor one side on the super right and super left. This mentality is in the middle and also unpleasant. This is expressed in an articulation, Khairul Age Ausathuha (the best work is the middle one). So, at that point, what is religion?

According to the KBBI, religion is a framework that directs an honest order (belief) and love for Almighty God as well as principles relating to human and human relationships and their current conditions.

The firmness of this attitude is also supported by the individual's understanding of the interpretation of the religion he adheres to. Moreover, an individual's views or beliefs regarding the religion he adheres to will lead to a strict typology, as stated by Komarudin Hidayat, especially a strict typology, namely selective, comprehensive, pluralist, elective and general geography. Each of these types has its own attributes. (Chatib, 1996)

Of the five types of religion, in relation to strict supervision, generally what is anticipated is a comprehensive type of religion. A person who has a comprehensive mentality will be of the view that the foreign religion he adheres to also has truth, even though it is not as complete and amazing as the religion he adheres to. This attitude will therefore contain special characteristics of honor and honor.

Consequently, a comprehensive mentality (in religion) must be shown in the expression "You can follow your own path, without demanding various criticisms. (Junaidi, 2019)" In this way there will be no mutual accusations, ridicule, and surprisingly, mutual disdain. believe (takfiri) in each other. This is the importance of a strict balance, we can practice the religion we follow, without offending different religions. Lakum dinukum waliyadin (Q.S. Al-Kafirun [109]: 6).

In this regard, by realizing this central position, he will be aware and aware of his situation as a person, where he has two duties, namely as khalifatullah (messenger of Allah) to replace the earth and at the same time as 'Abdullah (worker of Allah) who is generally submissive, whoring and withdrawing. Apart from that, according to Quraish Shibah while understanding the verse above, the wasathiyah mentality (balance or central position) allows Muslims to communicate, exchange ideas and be open to all associations (religion, culture and human progress), because they cannot be observers. or act naturally if they close themselves off from the climate and cycle of world events.

The beginning of the possibility of control in religion was the development of fanatical ways of behaving in religion. (Zainur, 2019) Where certain individuals for the sake of religion commit barbarism against certain religions and associations. The idea of strict control in Islam is emphasized with strict toughness, as expressed in Q.S. Al-Kafirun [109]:1-6. What does strict resistance imply? Strict resilience is a disposition of endless similarity among tight networks.

That every constitutional region has the opportunity to complete its strict lessons, according to its beliefs, and according to its strict lessons as well. However, strict resistance does not mean combining rigorous lessons. Because combining strict lessons no longer means resistance, but is an insult to religion.

Discussion

Shafiyatul Amaliyyah Center School is a state secondary school under the sponsorship of the Al-Biruni Cerdik Mulia Foundation, one of the agencies in the city of Bandung which oversees the implementation of comprehensive training starting from Kindergarten (TK), Elementary School (SD), Junior High School (SMP).) to Senior High School (SMA). Aspires to become the best school with a great outlook and appreciation for

various possibilities and knowledge to form Muslim researchers who are solid, capable, imaginative and have honorable personalities.

In accordance with this vision, our main goal is to build and foster an Islamic learning climate, simulative and imaginative social relations, as well as encouraging improvements in administration, disposition, discipline, high learning ethics, freedom, the ability to work together and creating concern for a regular climate. and social.

Since its inception, Shafiyatul Amaliyyah Central School, as expressed in its profile, has transformed into a comprehensive school that treats all students 'pleasantly', both those with special needs and ordinary students. The assimilation of the positive side of the strict control created in the PAI Education program at the Shafiyatul Amaliyyah Central School, is firmly expressed in the conventional education plan provided by the Education and Training Service, as an overall structure. Even through educational plans that are explicitly 'bundled' as trademarks.

Increasing strict balance is not directly conveyed in one explicit subject, but is embedded in the subject by adding aspects of control in the developing experience, especially in Islamic Religious Education (PAI). In this way, students do not find it difficult to add additional illustrations, because they do not add a different subject.

This example of assimilation of strict control training carried out in circles has led to outcomes in its implementation, because the school includes all components, especially PAI educators as the end area. The advantages of strict balance training assimilated in PAI learning at the Shafiyatul Amaliyyah Central School are the advantages of resistance, strict friendliness, caring attitudes towards others, respect for harmony, attention, responsiveness, and conducive to dynamic as components of answers to various problems in communicating successfully with social climate.

Apart from that, there are also positive sides to ukhuwah (brotherhood), congruence, great bias (husnuzzan), and fellowship (ukhuwah). Be gentle, friendly, and avoid demonstrations of evil, maintain harmony with other people by advising each other, demanding seriousness in goodness. Be moderate and friendly. Maintaining the rahmatanlil-alamin side of Islam, being astutely alert to deviations from Islamic lessons that are being created in the eyes of the public. The point is to form students who have a moderate mentality, are open-minded and coexist well with other people, love harmony, and become disseminators of empathy between individuals and the general climate.

The implementation of strict assimilation of balance values in learning at the Shafiyatul Amaliyyah Central School considering the side effects of reduced research (smaller than the expected research) through meetings and perceptions carried out through the accompanying progress:

First of all, choose and decide on the positive side of the strict control to focus on considering the consequences of the inspection arrangements taking into account the accessibility of the office and the foundation and the existing circumstances. The value of strict resilience is strongly emphasized in learning, students understand the importance of strict resilience as part of the strict control process in everyday life.

Second, planning continues to advance by preparing schedules and Learning Execution Plans (RPP) that consolidate the sides of a strict balance in learning, then, at that time, complete the experience that develops according to the prospectus and illustrative designs that have coordinated the control sides tight.

Third, train strict mental adjustments in students' regular routines, and Fourth, develop strict quality in educational experiences through three main steps, namely special preparation, implementation and assessment of learning

In relation to the strict assimilation of balanced values in learning, some elements are supportive and found to be hindering. Among the supporting variables for the assimilation of strict balance values at the Shafiyatul Amaliyyah Central School are:

- 1) There is a high level of responsibility from superiors (heads) and the responsibility of the Vice President and teachers, especially Islamic boarding school educators,
- 2) Office accessibility and adequate work framework,
- 3) Implementation of decisions that help balance activities strictly in the student's daily routine
- 4) The existence of normal bends, and Meanwhile, among the inhibiting variables are:
 - a) Heterogeneity of the student base who do not yet understand the concept of strict top-down control;
 - b) There are still guardians who do not have the obligation to feel themselves in their youth regarding the diversity of students, so there are still people who see themselves as (children) good or correct in general;
 - c) There are still some instructors who have not 100 percent focused on the desperation of encouraging an attitude of balance that is seen as unimportant compared to the positive side of rigorous learning.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

The final result of the discussion above is that the reason for developing a PAI education plan is considering the value of strict supervision in learning, meaning an effort to encourage students or students who have a deep understanding and can practice Wasathiyah (moderate) Islam who feel they are not the most noble, while others go astray as a result of having good morals (akhlak al-karimah) so that after they return to society they can be good examples and role models for society. Assimilation of equilibrium values is carried out by incorporating them into PAI learning, not as a unique subject. Promoting a strict balance in learning is done through clear preparation, implementation and evaluation. In its implementation there are also several supporting and inhibiting elements.

Suggestion

The author understands that there are still many errors in this writing, therefore the author needs criticism and suggestions from readers to make this writing even better.

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