



Jurnal Review Pendidikan dan Pengajaran
<http://journal.universitaspahlawan.ac.id/index.php/jrpp>
 Volume 7 Nomor 3, 2024
 P-2655-710X e-ISSN 2655-6022

Submitted : 29/05/2024
 Reviewed : 01/06/2024
 Accepted : 05/06/2024
 Published : 14/06/2024

Anis Nurcholifah¹
 Kanti Kasianah²
 Nensy Megawati
 Simanjuntak³
 Nuril Huda⁴

INTERNALIZING THE VALUE OF RELIGIOUS MODERATION IN SCHOOLS ACCORDING TO AL FARABI'S PHILOSOPHY

Abstract

In the era of digitalization, everyone can easily access religious issues that occur in society. Understanding Philosophy is expected to be able to minimize problems that arise in society and in the school environment. Religion and philosophy both have an important role in the process of internalizing students' values of religious moderation while at school. Students will be instilled with a true and tolerant understanding of religion. With a correct understanding of religion and philosophy, the school facilitates the process of internalizing moderate religious values in society. It was through Al-Farabi's philosophy that first gave rise to the idea that revelation and philosophy are studies that have the same goal in their substantive form, namely as the first science of truth. Al-Farabi and his leading philosophers explained that the religion brought by a prophet reaches the peak truth through revelation, while a philosopher reaches the peak truth through the power of reason and reflections using ratios. Religion and revelation have an integration point where they complement each other. The internalization of the value of religious moderation in schools must be given from an early age, so that students have the correct knowledge and understanding of moderate and non-radical religions.

Keywords: Religion, Internalization, The Value Of Moderation, Philosophy Alfarabi.

INTRODUCTION

Religion is a reference for human beings and the behavior of their lives so that they are always on the right path. By respecting religious laws, people can be better, because every religion teaches good things. The existence of diversity that already exists in our country cannot be denied. Indonesia, as a country rich in style and culture, influences the diversity and religions that its followers adhere to. As citizens are aware and sensitive to conflict, there are many people who want to divide and cause division between religious communities, one of them closes the conflict and it is difficult to accept them in the society .

This is why we must instill in children the feeling of patience and compassion from a young age. In Indonesia, rich in diversity, we must know the importance of tolerance, respect for others and the courage to use different ideas without discrimination against any group. In the current era of digitalization, and the ease of access to information, people quickly get information about religion and the variety of issues that arise. This cannot be separated from the critical understanding of some people who do not accept the differences in beliefs and guidelines in society and the school environment.

One of the problems that occur in society is that people and nothing else tend to be imitated by students, that is the opinion of their teachers at school. Therefore, Radical and Intolerant thinking should be corrected from childhood. In this case, school should be a meeting for teachers, students and all members of the city reaction and understand how to view overseers and continuing continuous.

^{1,2,3,4}Magister Teknologi Pendidikan, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Dr. Soetomo Surabaya
 email : anis.nucho@gmail.com, kantikasinah@gmail.com, nensymegawatisimanjuntak1989@gmail.com, nuril.huda@unitomo.ac.id

Starting with the analysis of Mr. Ajib Hermawan did, State Islamic Institute Purwokerto in 2020 about students and teachers in schools and how the process of internalizing the understanding of the value of Islamic moderation takes place well, which cannot be separated from the work done. schools in supporting the spread and inculcation of moderate values. (Hermawan, n.d.)

The written book by Dr. Khudori Soleh, M.Ag, the religious bluntness and philosophy describes between religions and philosophy. Religion is a revelation that cannot be separated from the mind and intellect. A person will be truly happy if he is also concerned about his religion. Al-Farabi is one of the information with his own way and his argument, Al-Tarium proves the same word, it is a called word "al 'aqlul fa'al" (intelligence) (Dr. Achmad Khudori Soleh, 2010)

From the results studied above, the question arises what is the basis for supporting the foundation of religion and philosophy in the opinion of al-Farabi? What are the benefits of religious moderation in schools and what are the benefits? This article aims to explore the many things that can be done by all school groups who play an important role in the process of understanding religion and philosophy by developing a moderate and restrictive teaching.

METHOD

The research that will be presented is library research, that is, research carried out to deepen and analyze data from written documents (text). All data used as material for conducting research comes from texts or manuscripts contained in library collections. (Zed, n.d.).

The data analysis used is the research method (content analysis), which is a method used to make conclusions by trying to find the characteristics of the information from the text, which is done in an objective and systematic way. The purpose of this research is to obtain a study that is valid and re-examined according to the context. (Krippendorff, 2013)

In this research, it was compiled by searching the sources from the library which was studied by classifying them according to the appropriate subject. The summaries and articles collected are combined to find connections and possibilities of new ideas or findings that emerge as a result of the research process of developing issues. The final part of this process involves drawing conclusions based on the data analysis conducted.

RESULTS AND DISCUSSION

Strengthen Religious and Philosophical Al-Farabi Foundations

Religion is a system of beliefs and practices that result from revelation. Judging by semantics, the word philosophy comes from the Greek Philo sophia, which means knowledge or wisdom. Meanwhile, from a practical point of view, philosophy means the field of thought or the field of thought. (Syadali, 1997).

In history, there have been times when religious people were pioneers in the development of philosophy and others when the critical and sophisticated views of philosophers threatened religious people. However, at the end of the 20th century, the situation began to change, both in the area of philosophy and religion, and philosophy understands that the most important human questions cannot be answered by philosophy only, when the religion, and the revelation from him. God, have vague sentences. difficult to answer can be understood one hundred percent correctly by humans, it is important to have deep thoughts, especially from philosophy. (Sulaeman, 2010).

Al-Farabi was a medieval Muslim philosopher. He was the founder of Neoplatonism in the Islamic world and succeeded in creating an ideology uniting religion and philosophy. Al-Farabi not only said the harmony between religion and philosophy, but also emphasized that the truths of the prophets and the truths of the philosophers are not different. He also believes that the difference between thought and revelation does not cause conflict and chooses the results of the mind as a sign of the truth said by the prophets. Al-Farabi believes that religion and philosophy have the same goal of achieving eternal happiness, and believes that philosophy can help explain religious teachings in a more accurate and profound way. (Soleh, 2010)

Al-Farabi was a Muslim philosopher who successfully combined religion and philosophy. He believes that religion and philosophy are two things that go hand in hand. Al-Farabi was influenced by two important sources, namely Islam and Greece. Being of Muslim origin, the

first two philosophers, Al-Kindi and Zakariya al-Razi, were influenced by it. At the same time, the ideas of Aristotle and Plato influenced Greek philosophy. Al-Farabi emphasized that the relationship between philosophy and religion is dependent and changing. He also tried to correct the interdependent and changing situation of philosophy and religion. (Junaidi, 2019)

Al-Farabi as the first Islamic philosopher had a different view from al-Kindi about the relationship between religion and philosophy. According to al-Farabi, truth brought by revelation and truth derived from philosophical speculation are one and the same. This is the only difference in style. Al-Farabi believes that the development of science is always dependent on religion, because both come from the same source, that is from God Almighty. Al-Farabi managed to bring together many previous philosophical teachings, such as Plato and Aristotle, and between religion and philosophy. He believes that the truth that the prophets transmit is the truth that the philosophers introduced and the truth is between Islamic teachings and Greek philosophy. He believed that only God really exists. (Aryati, 2018)

Al-Farabi believes that religion and philosophy are connected and interconnected. He had developed philosophical ideas, such as his teachings on Utopia. Has a way that includes Aristotle's thoughts on metaphysics, the position of philosophy in Islam and how his postulates strengthen the position of philosophy and religion in the opinion of al-Farabi. He also believed that the truth said by the prophets and the truth said by the philosophers are not different.

Al-Farabi's way of combining philosophy and religion includes the method of religion (revelation) and the philosophy of Aristotle in his book *Metaphysics*. It attempts to reconcile the unified and integrated relationship of philosophy and religion, and explains how these letters strengthen the position of philosophy and religion in al-Farabi's thought. (Hidayatullah, 2006)

Al-Farabi believes that religion and philosophy have the same goal: to guide people to goodness and happiness. He emphasized that philosophy can help explain religious teachings in a correct and efficient way. According to Al-Farabi, harmony can be achieved by realizing that religious teachings and philosophical principles are not always in conflict. He argued that philosophy is "the best science" and created a solid basis for understanding reality. Such a leader will know how to lead the country to a good and happy place. (Zainuddin, 2023)

Al-Farabi believes that religion and philosophy have the same goal: to guide people to goodness and happiness. He emphasized that philosophy can help explain religious teachings in a correct and efficient way. According to Al-Farabi, harmony can be achieved by realizing that religious teachings and philosophical principles are not always in conflict. He argued that philosophy is "the best science" and created a solid basis for understanding reality. Such a leader will know how to lead the country to a good and happy place. While this is the result of the death of the history of the nation, this would cause us to be obedient, for we are obedient in the way of truth. When you are in school, teachers and students need to gain discernment to religious beliefs, it will be easy to build someone can start. With the understanding gained, we, as teachers, will not easily look down on others or make one group stand out.

Internalization of the Value of Religious Moderation in Schools

Religion and philosophy play an important role in education, especially in the teaching of Islam in schools. The religion itself has a philosophical study of religion called philosophy of religion, which is really a deep discussion of religious teachings. (Kafaabillah & Noorzeha, n.d.) In Islamic religious education taught in schools, religious philosophy serves as a foundation for a deeper and broader understanding of religious education. This philosophy of religion helps students to understand religious teachings systematically and effectively, so that they can practice them effectively. (Noorzeha, Fuad, 2022).

Religious tolerance is an attitude or approach that leads to tolerance, respect and understanding of differences in religion and belief. Respect the beliefs and practices of different religions and encourage cooperation between religious communities to create peace and harmony in society. Through religious observance, students learn to combat religious extremism and fanaticism, as well as encourage a better understanding of universal values such as compassion, justice and tolerance. This allows individuals and communities to live together in diversity without religious conflict or discrimination. A strong understanding of religion and philosophy, as well as a moderate understanding of religion, will help students reduce the problem of religious exclusion from childhood.

Religious tolerance is an attitude or approach that leads to tolerance, respect and understanding of differences in religion and belief. Respect the beliefs and practices of different religions and encourage cooperation between religious communities to create peace and harmony in society. Through religious observance, students learn to combat religious extremism and fanaticism, as well as encourage a better understanding of universal values such as compassion, justice and tolerance. This allows individuals and communities to live together in diversity without religious conflict or discrimination. A strong understanding of religion and philosophy, as well as a moderate understanding of religion, will help students reduce the problem of religious exclusion from childhood. (Muhtarom, 2020)

Internalizing the benefits of religious moderation in school is an important process in Islamic religious education to develop moderate attitudes and prevent attitudes of distrust and radicalism among students. Based on the research results presented in many places, the analysis of the benefits of religious practices is done through different methods, such as qualitative methods using data analysis methods, relational models, descriptive methods and qualitative methods using research methods. and interviews and documents.

Many aspects must be taken into account in the process of implementing the principles of religious reform in schools, including the use of the official curriculum and the hidden curriculum, knowledge of religious principles, tolerance, justice, balance and equality, and environment and economy.

The development of the culture that develops in society supports the change in the principles of Islamic moderation in schools. Teachers have an important role to play in creating positive attitudes by creating a friendly school culture, respecting diversity and managing different types of students. Therefore, instilling the value of religious ceremonies in schools requires the creation of an educational environment that increases the understanding of religion, leads to negative attitudes and prevents the spread of intolerance and radicalism among students.

Achieving the benefits of religious observance in schools is a complex process and requires appropriate planning to achieve the goal. Here are some explanations and ideas related to the value of doing religious activities in schools. :

The religious community is the way to restore spiritual values, so that they can accept little lessons about religious differences. (Ashoumi et al., 2023)

Islamic religious education has an important role in promoting the value of religious moderation, by using the official curriculum and the hidden curriculum, and building a school culture that accepts and respects differences.

Teachers have an important role to play in promoting the value of religious observance, by building a school culture, respecting diversity and managing the diversity of students.

The problem-based learning style is one of the strategies that are used to increase the value of religious obedience, provide problem solving, organize students, conduct individual or group questions, creating and presenting project results, analyzing and evaluating effective problem solving techniques. (Firdiansyah, 2023)

Internalization of Islamic moderation principles through Islamic religious education in public universities, using forms of moral knowledge, moral influence and moral behavior, as well as their implementation through a regular book which is an integrated system for all aspects of education. (Purwanto et al., 2019)

The truth of the purpose of religious obedience as stated by the Ministry of Religion is consistent with the purpose or message of the Islamic religion, which is to be a blessing to the universe. (“Rahmatan lil alamin”).

The process of making religious practices that have been done has a positive effect on the attitude of tolerance of students, by applying the principles of religious practices in the learning of Islamic religious education in schools.

Internalization of Islamic moderation principles through Islamic religious education in high school professional, using a problem to learn the model and implemented by the school all the time which is common for all aspects of education. (Khudri et al., 2022)

Internalization is an attempt to understand and internalize values, to acquire values. This is in man, because of Islamic teachings. It depends on education and values, because this process of internalization is important. Therefore, internalization is a process that leads to the spiritual development of students. This development occurs when students understand the principles of

religious education and these principles therefore become a system of values that are unified in a way that requires all statements, attitudes and moral behavior in human life. In general, the process of internalizing the principles of Islamic moderation takes place through education.

This cannot be separated from the learning process, atmosphere and environmental conditions that develop in the learning environment. In the 2013 curriculum, this is a topic that reinforces the main pillar of law enforcement, namely moderation. Therefore, in order to implement a structured curriculum, teachers must develop the following teaching principles :

Make religious principles the basis of philosophy Include ethics and values in program rules
Apply and develop educational methods to improve the teaching and learning process.
Apply educational standards to shape students' character. Produce a nice environment, the most expanding values and eliminating bad behavior and rebellion.

Follow parents and communities to support the fulfillment of educational purposes. Promote the value of fraternity and all relationships between school members. Develop a culture of cleanliness, care, support, health, fairness and beauty Ensure that all school programs are system-based. Develop a professional culture in schools. (Shoimin, 2014)

In many places, the implementation of religious values in schools is done through different methods, such as qualitative methods using sample data analysis methods, qualitative descriptive methods, and qualitative methods using sampling, interview and book process. The process of promoting the value of religious obedience in schools seeks to create an educational environment that increases religious understanding, creates negative attitudes and prevents the spread of intolerant attitudes and radicalism among students.

The most important benefit of implementing the principles of student moderation in schools is to prevent religious extremism. Extremism is an extreme behavior that involves the exploitation of all aspects of human belief without tolerance. It is expected that internalizing the benefits of religious moderation can be a solution to prevent the development of religious extremism or what is often called religious radicalism, as well as the attitude of various disbeliefs social act.

Religious belief is an attitude and behavior that does not follow the left or the right and shows signs of tolerance and non-violence. In this context, the internalization of the benefits of religious moderation can be done through three stages, namely;

1. Change of values
2. Profitable business, and
3. Transinternalization.

The processor of the teacher's value bears the need of acceptance, commercial activities from the conversation that is done by reporting. In these three things, this relationship is accepted between students. (Ainurfiya, 2021)

In terms of society, it is possible to achieve the integration of the value of doing things in religion through religious teachings that include, tolerance, harmony, non-violence and respect for differences and differences. Religious decisions are based on the basic principles of moderation, simplicity, respect and fraternity. The importance of the presence of religion "is like religious energy as a religious organization" As a meeting to strengthen the condition of doing something about good behavior to prevent unbelievers and tap. (Arafat, 2021)

In the context of Islamic religious education, the benefits of religious indoctrination can be achieved through an independent curriculum that strengthens religious obedience. The independent program is motivated by responding to the situation of Indonesian education and the development of human life and society. this can accelerate the establishment of international competition in the world of education. (Noviani & Yanuarti, 2023)

In the case of Generation Z, instilling the value of religious practice can be achieved through efforts to instill the value of tolerance. Religious adherence can be measured by four indicators, namely acceptance, non-violence, commitment to national understanding, and religious practices that fit into a country's culture or a multicultural and religious environment of the country Indonesia. (Noviani et al., 2022)

Overall, promoting the value of religious moderation is very important in preventing religious extremism. Religious obedience can be achieved through religious teachings of unity, tolerance, harmony, non-violence and respect for differences and differences. Religious adherence can also be measured using four indicators: tolerance, non-violence, involvement in

the nation, and understanding that religious practices are compatible with local culture or the multicultural and multi-religious environment of Indonesia.

CONCLUSION

Education Council in schools as a place where teachers and students can implement the internalization of moderation in schools. The conclusion is ;

1. Religion is an act of reverence for God. Meanwhile, philosophy is a limit that will always be on our minds.
2. In social life we will encounter various kinds of differences in the nature and character of each person in the exercise of religious worship depending on the religion to which he adheres. Therefore, as teachers and students, we must have a solid understanding of religion and philosophy. So that the foundations built from the beginning can reduce the conflicts and divisions that arise.
3. Religion that causes conflict makes us aware of the need to be tolerant of all groups and people with different beliefs. Students are instilled with a moderate understanding of religion and a non-religious philosophy that will make the students, and in the school, peaceful without any religious conflict.

BIBLIOGRAPHY

- Ainurfiya, N. R. (2021). INTERNALISASI NILAI-NILAI MODERASI BERAGAMA PADA SISWA MADRASAH ALIYAH NURUL ISLAM JEMBER [PASCASARJANA UNIVERSITAS ISLAM NEGERI KIAI HAJI ACHMAD SIDDIQ JEMBER]. http://digilib.uinkhas.ac.id/15068/1/Naila_Rizka_Ainurfiya_0849318040.pdf.
- Arafat, Y. (2021). RUMAH MODERASI BERAGAMA, (Wadah Penguatan Moderasi Beragama Menangkal Intoleransi dan Radikalisme),20 DESEMBER 2021. <https://bdkbanjarماسin.kemenag.go.id/artikel/rumah-moderasi-beragama-wadah-penguatan-moderasi-beragama-menangkal-intoleransi-dan-radikalisme>.
- Aryati, A. (2018). Rekonsiliasi, pilosophy, metaphysics, religion. *Syi'Ar*, 12(2)
- Ashoumi, H., Auliya Husna, I., Sa'diyah, C., & Hasbullah, K. A. W. (2023). INTERNALISASI NILAI MODERASI BERAGAMA DAN IMPLIKASINYA TERHADAP SIKAP TOLERANSI MAHASISWA. *SAP (Susunan Artikel Pendidikan)*, 7(3).
- Firdiansyah. (2023). Internalisasi nilai-nilai moderasi beragama dalam pembelajaran pendidikan agama islam melalui model problem based learning. *AT-TAJDID: Jurnal Pendidikan Dan Pemikiran Islam*, 7(2), 292–303. <https://doi.org/10.24127/att.v6521a2366>
- Hermawan, M. A. (n.d.). NILAI MODERASI ISLAM DAN INTERNALISASINYA DI SEKOLAH
- Hidayatullah, S. (2006). RELASI FILSAFAT DAN AGAMA (Perspektif Islam). In *Jurnal Filsafat (Vol. 40)*
- Junaidi, F. F. (2019). Harmonisasi Agama dan Filsafat menurut Al-Farabi. *Sustainability(Switzerland)*, 11(1), 1–14. <http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf>
- Kafaabillah, D., & Noorzeha, F. (n.d.). PERAN AGAMA DAN FILSAFAT SEBAGAI LANDASAN PENDIDIKAN MORAL BANGSA. <https://e-journal.iahn-gdepudja.ac.id/>
- Khudri, A., Islam, F. A., Muhammadiyah, U., & Utara, S. (2022). Pendidikan Agama Islam DiSekolah Menengah Kabupaten Labuhanbatu.
- Krippendorff, K. (2013). *Krippendorff-Ch1and4.Pdf* (pp. 1–97)
- Muhtarom, A. dkk. (2020). Moderasi beragama konsep, nilai, dan strategi pengembangannya di pesantren. YayasanTalibuanaNusantara.https://www.google.co.id/books/edition/Moderasi_Beragama/SdYeEAAAQBAJ?hl=id&gbpv=1&dq=Filsafat+Agama,+Budi+Pekerti+dan+Toleransi
- Noorzeha, Fuad, dkk. (2022). *Buku Filsafat Agama_Kajian Filosofis Keagamaan (1st ed.)*.DEEPUBLISH.
- Noviani, H. D., & Yanuarti, E. (2023). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Symfonia: Jurnal Pendidikan Agama Islam*
- Noviani, H. D., Yanuarti, E., Habibah, S. M., Setyowati, R. R. N., & Fatmawati, F. (2022).

- Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Symfonia: Jurnal Pendidikan Agama Islam*, 3(1), 126–135. <https://doi.org/10.52738/pjk.v2i1.70>
- Purwanto, Y., Fauzi, R., & Diterima, N. (2019). 16640 3 Pusat Penelitian dan Pengembangan Kementerian Agama RI. Jl. Setu, Leuwimekar, Kec. Leuwiliang, 17(2), 110–124. <http://jurnaledukasikemenag.org>
- Shoimin, A. (2014). Guru berkarakter untuk implementasi pendidikan karakter. *Gava Media*.
- Soleh, A. K. (2010). INTEGRASI AGAMA DAN FILSAFAT (Pemikiran Epistemologi al-Farabi). In *Jurnal Ilmu Pendidikan* (Vol. 7, Issue 2).
- Sulaeman, A. (Ahmad). (2010). Pergulatan antara Filsafat dan Agama. *Islamadina*, 9(01), 42165. <https://www.neliti.com/publications/42165/>
- Syadali, A. (1997). *Filsafat Umum*, Pustaka Setia. <https://scholar.googleusercontent.com/scholar.bib>
- Zainuddin, A. (2023). Harmonisasi Filsafat dan Agama ala Al-Farabi. *Suara Rekan*, 1. <https://www.suararekan.com/2023/08/harmonisasi-filsafat-dan-agama-ala-al.html>
- Zed, M. (n.d.). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia. <https://books.google.co.id/books>