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LEARNING ISLAMIC RELIGIOUS EDUCATION THROUGH CONTEXTUAL LEARNING MODELS: ISLAMIC MODERATION STUDIES

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ABSTRACT

The purpose of this project is to find out how contextual model learning can be used to teach moderate Islam. Islamic education is a collection of coordinated activities designed to get students excited and ready to learn in accordance with the learning objectives. Teachers of Islamic education must use model learning that is designed to maximize the potential held by participating educators to correctly achieve objective learning. A contextual learning methodology can assist students in integrating Islamic moderation values, which is one of the learning objectives of Islamic education. Using a qualitative methodology, this inquiry was conducted. Researchers should be able to understand, observe, and perform studies regarding in-depth Islamic moderation learning through contextual model learning more correctly with the use of a qualitative technique. The study's findings suggest that: 1) Implementing Islamic education can improve students' cognitive comprehension of Islamic moderation principles. 2) Implementing Islamic education can improve students' affective features to understand moderation in Islam by using contextual learning methods. 3) By using contextual learning techniques in Islamic education, students can absorb moderate Islamic views.

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1. INTRODUCTION

The dynamic world of Islam has always dealt with numerous types of reality, each of which describes a different manhaj, ideology, and approach to tackling problems in daily life (Ilham, 2020). Every social group has a tendency to express itself, with the Islamic community being the most widely represented (Sarnoto & Hayatina, 2021). There are recognized Islamic organizations that hold extreme or terrorist views. These organizations also include fundamentalists, moderates (wasathiyah), liberals, and even radicals. There has been a genuine divide in how Muslims view Islamic principles ever since the reign of Khulafaur Rashiddin, which is distinguished by the rise of the Khowarij sect. Folks khowarij Similar to how you might say infidel to a Muslim clan

that disagrees with your worldview and your manhaj. The severe khowarij attitude is in direct opposition to the Islamic tenet of moderation and represents a distinct viewpoint from yours. In fact, rise phenomenon a new model of khowarij is very likely along with the emergence of extreme flows and radicals.

Various parties, especially those in the realm of education, must pay attention to a condition like this. A considerable effort must be made by teachers of Islamic education, in particular, to apply Islamic education lessons and inculcate Islamic ideals. Islam, which constantly promotes a middle-of-the-road approach to social variety and differences, is considered to be a moderately-minded religion. An Islamic attitude of moderation is to always attempt to strike a balance between two conflicting viewpoints, and to avoid being extreme (Setia & Rahman, 2022). One should not let one of the two prevalent mindsets rule their thoughts and behavior. Islam instills in its adherents respect for one another as well as for human values and decency. The term "Islamic Moderation" refers to the perception that Islam contains moderate teachings (Ab Rashid et al., 2020; Syarif, 2021). Islam's teachings consistently combine two opposing extremes in their second point. Islam, for instance, teaches that problems with deities are not the only issues that affect people and have a direct impact on daily life. Islam made its followers into a middle-of-the-road, moderately diverse ummah (Anzaikhan, 2022). Muslims have traditionally positioned themselves as people in the middle. Position middle can become a role model for all parties and influence individuals to act fairly.

Every one may observe that he appears courteous and serves as a good example for other people because humans are neutral to the left and right. Extremism, which is the antithesis of or rival to modernism, begins with injustice in behavior, dominance in viewpoint, and assertion of the truth. Islamic moderation is incorrect in that it refers to sources that are reliable, none of which are qualities or methods that are related to the religion (Khan et al., 2015). Extremist views, which are prevalent among Muslims, are a form of deviation that needs to be corrected. Islam always adopts a reasonable stance when dealing with issues since diversity is a natural outcome that Allah has already predetermined (Iqbal & Mirakhor, 2011; Afsaruddin, 2015). fundamental restraint This has come to represent how Muslims respond to and handle all problems. Islam is moderated, and Islam is taught in a context that forbids people Islam For too excessive though in operate religion though.

Wasatha, or middle ground, is the cornerstone of Islam's practice of politeness and moderation. Islam is a religion that promotes peace, yet a new phenomenon and a number of evidence indicate that not all Muslims fully comprehend its moderate ideals (Tahir & Zubairi, 2017). They reject diversity and place no significance on it as people develop in society. One indicator is the appearance of several extreme terrorist organizations that claim to speak for the populace. Many Muslims believe that jihad and war are one and the same. Many people in certain groups find it easy to dismiss their Muslim brother due to differences in manhaj, theology, and political stances.

The presence of extremist Islamist groups and radicals, of course, will be a threat to the existence of Islam, which is polite and loves peace, and at times can threaten

wholeness, continuity, nationalism, and patriotism (Inbar, 2013). Understand Islam in context through moderation. Islam, of course, must be approached with an open outlook, be non-sectarian, and get out of the perspective of group fanaticism. Appearance influences the fanaticism group, or class, that divided Islam into ideological sectarianism, which is very contrary to the values of moderation in Islam. Islam presents a way to release oneself from methodical views of ethnic, group, or sectarian bigotry and ideological differences in religion and belief because Islam is a mercy for the whole natural world.

To apply the values of moderation and Islam to participant education, it must be done with model learning, which is appropriate. Model learning is a strategy used by teachers in the learning process to explore potential students, increase learning motivation, interest, and excitement, and educate study participants (Sutrisno & Nasucha, 2022). The model of learning that is used must be able to stimulate critical thinking in students, have social skills, and have achievement results that are already determined (Hamzah et al., 2020). Model learning contains strategies of choice for the teacher's objective-specific goals in class. The learning model essentially describes the whole process of learning from the very beginning, as well as the end of the learning related to the activities of teachers and students (Evita et al., 2019).

The right learning model to internalize moderation in Islam and educate participants is model-based contextual learning (Ruswandi et al., 2022). This model involves students in a more direct way and makes them experience it themselves. Learners can learn good things about moderation in Islam because they are faced with actual problems and can find real needs. Model contextual learning: Possible participants educate, hook, expand, and apply knowledge material and skills academically to solve problems in the real world (Hakim et al., 2020). Students are required to think creatively and analyze material based on real-life situations. Model learning is contextually done with the method of hooking learning with life daily so that students have no difficulties understanding the content of learning (Mundzir, 2022). Application model learning contextual can make it easy for participants to educate themselves in understanding the learning content and Islamic moderation material that will be delivered by teachers as well as be capable of analyzing based on the facts that there are.

2. METHOD AND DISCUSSION

This study used a qualitative research design (Creswell & Creswell, 2017). Precision and step, which are systematic, are crucial in the research of qualitative aspects. Researchers are hoped to be more flexible in understanding, observing, and studying more precisely regarding moderation Islam in learning Islamic education through model learning contextual by utilizing a qualitative approach. Teachers that use contextual learning models can connect their students' acquisition of subjects and material to actual events. Participants may be encouraged to learn about hook content as a result, as it has already been supplied to the teacher along with life. Participants must be educated in order to comprehend and be able to apply Islamic principles in their everyday lives,

families, and public settings. The conceptualization and execution of moderation in Islamic education through model learning contexts can be freely understood and analyzed by researchers through critical and systematic investigation.

3. RESULTS AND DISCUSSION

3.1 Understanding Moderation Islam

Moderate or moderation in Islam is one of the many terms that are used in today's culture, particularly in the recent two 10 warsa This even supports the claim that a century-old problem is moderate Islam (Zakariyah et al., 2022). Term This appears to be the opposite of the way it seems to perceive and apply radical religious teachings or messages. So, it is impossible to avoid conversations regarding Islam's radicalism when talking about speech moderation. Al- Wasathiyah al- Islamiyah is the name given to Islamic moderation in Arabic. The words Tawazun, i'tidal, Ta'adul, and Istiqamah are among those mentioned by Al-Qardawi as having similar meanings. Temporary English-language Islamic moderation.

Islam using moderation or mode Islam is based on the tenets of being courteous in conduct, fair in disagreements, interacting harmoniously in public, encouraging discourse and peace, preaching an anti-violence message, and avoiding radical ideologies (Setia & Rahman, 2022). Islam's mission-driven core is closely associated with moderate Islam. For the entire natural world, Rahmatan Lil Alamin is delivering grace. Islam's crucial aspect of moderation is established by Muslims who value diversity of view and respect individual differences. Islam's teachings indicate that everyone has their own, unique customs and traditions. Every person is a part of a special nature. Own want for uniformity is a goal that cannot be fulfilled for all of humanity.

Wasathiyah is a false feature of Islam that is not shared by other ideologies. Islam, which opposes all radical and liberal forms of thought. Liberals, who comprehend Islamic principles, are prone to seek justifications that are not supported by science. Islam is interpreted in a radical way that removes flexibility from his teachings on a textual level. This made me feel inflexible and incapable of reading actual life. Wasathiyah Islam, or moderate Islam, is a mindset that rejects extremism in the forms of tyranny and deception. He alone is a representation of the fitrah original man, which is holy and has not yet come under the bad impact of pollution.

Islamic moderation is a middle ground between the application of revelation and ratio, allowing for adaptation to societal changes if they do not contradict or run counter to dogmatic principles (Ab Rashid et al., 2020; Syarif, 2021). Islamic moderation known as Wasathiyah accepts and respects potential social disparities. When understanding and interpreting Divine passages, Wasathiyah Islam, or Islamic moderation, always prioritizes contextualization and refrains from textual interpretation. If it does not conflict with the hadith-based Islamic law, Wasathiyah Islam employs istinbath to apply the law in accordance with the times. Islamic moderation promotes the concept of the middle path as a trait and viewpoint for comprehending all issues in life.

3.2 Principles Moderation Islam

Islam is a moderately taught religion that promotes politeness, getting along and harmony in interactions with the environment. Islam's characteristics of moderation can be found in the Qur'anic interpretation of the word "wasathiyah" in several contexts (Yaakub & Othman, 2017). Islam does not teach an extreme or radical attitude in responding to differences, but it does encourage civil discourse. A Muslim should be positioned in the middle to be impartial to both the left and the right while working to make man's life more equitable. Islam does, in fact, teach its own concepts of moderation, which are highly qualified and should be grasped by participants in the process of receiving Islamic Education (Islam & Osmani, 2021). Islam is a religion with moderate principles.

Understanding fairness means side to side to Which Correct or Which Wrong You're Welcome must obtain right. With thereby, he does something proper," again, "no arbitrary." Meaning al-'adl in a few interpretations, answer other: According to At-Tabari, al-'adl is: Indeed, Allah instructs about this matter and has revealed it to the Prophet Muhammad with justice, namely al-insaf. Allah SWT explained that He ordered His servants to be fair, that is, to be in the middle and balanced in all aspects of life and to do good deeds. Islam commands its followers to act fairly in all aspects of life without the dichotomy of religion and different beliefs. Islamic moderation is a treatment concept fair to every person that guards and maintains everyone's rights (Jubba et al., 2021). Treatment fair covers things as follows: (1) no exceeding or reducing from what naturally occurs; (2) being impartial and making decisions that are heavy adjacent; (3) in accordance with ability, level, or position; (4) taking sides or holding on to the truth; and (5) not being arbitrary.

Tolerance is open-minded and tasahul (friendly and forgiving). This meaning then develops into an attitude of openness (welcome) in dealing with differences originating from a noble personality. The attitude of tolerance in Islam is emphasized in the Quran and is related to the attitude of social interaction that is open to each other and to getting to know each other (Sari, 2017). Differences in ethnicity, religion, beliefs, and one's background are not to insult each other but to get to know each other. Islamic moderation provides an understanding of tolerance of meaning, or "tasamuh", in responding to different life problems. Human plurality is a reality that God wills. This refers to the statement of the Qur'an that humans were created into nations and tribes to know one another and sell one another. In the context of Islamic moderation, behavioral tolerance is one of the main prerequisites for every individual who wants a form of living together that is safe and mutually respectful.

Between teachings, Islam is at-tawazun, i.e., set balance in consideration of existence honor consisting of body, al-aql, and ar-ruh. Principle moderation in Islam is embodied in form, balance, and positivity in all aspects (Kamali, 2015). Good facet belief or practice, good material or meaningful, worldly or ukhrawi balance, etc. Islam balances the roles of revelation divine and sense man and gives individual room for revelation and sense. In personal life, Islam pushes creation to balance between spirit and sense, between sense and heart, between right and obligation, and so on.

Diversity is something which cannot be avoided because it has already become sunnatullah (Yusuf et al., 2020). In public anywhere, diversity is found in many ways: ethnic group, religion, language, and belief. Differences in ethnic group, race, and religion are inevitabilities against his creation; deny differences by denying the code. In principle, there is no religion or trust taught by mankind, violence, hatred, or sentient beings. What exists is understanding what is wrong with the teachings of the religion that he adhered to.

Muslims must be role models for other clans because, basically, somebody becomes Muslim and becomes attached to himself as a preacher who invites goodness. As a caller of goodness, to succeed, he yelled, and many people followed suit. There is uswah, as such, when prophet Mohammed SAW invites clan Jahiliyah to go to the divine with an attitude exemplary of akhlaqul karimah. In this regard, participants must be taught and instilled with an exemplary nature in various aspects of life. So that in himself he will internalize the noble qualities that will become examples for clans and others. exemplary of the can-form attitude of Muslims, which honors his neighbor despite their different beliefs. Interact socially with people who uphold high tolerance, want to help fellows, value difference, and can work the same way with various strata of society regardless of religion and belief.

The principles of Islamic moderation good justice, tolerance, balance, diversity, and exemplary behavior must be taught to participants with the use of model learning and contextual learning (Rosmini et al., 2022). Teacher in Islamic Education has the obligation to understand and embed principles of moderation Islam in students with the aim that every participant in education has a view of wasathiyah in his life. Islamic phenomena, whether radical or liberal, extremism and radicalism No will be capable of influencing participants to educate, which already understands moderation Islam.

3.3 Learning Islamic Education

Learning Islamic education is a subject taught in school that has a very strategic role in educating personal participants in Islamic moderation (Sakai & Fauzia, 2018). Islamic education as part of education must be planned well because quality learning will influence quality education, while quality education existing in a country will affect the formation of civilization in that country. Objective learning in Islamic education is not limited to teaching about aqidah and worship; it also teaches various aspects of life, which are more wide-ranging (Suhid et al., 2021). Implementation of Islamic education is expected to educate participants about Islamic teachings with a comprehensive understanding rather than a narrow, clumsy, and even incorrect understanding. Appearance extremism and radicalism in public, which allegedly has a lot of followers from circles of age, must become a material evaluation sharing party, especially among para-implementers and observers of education. teachings of Islam that teach politeness, tolerance, balance, and exemplary behavior that must be practiced in life. Therefore, learning about Islam is a conscious effort by the teacher in school to prepare participants to have knowledge, understanding, and appreciation for the values of Islam, which indeed.

Participants are educated and given an understanding of Islam as a whole and correctly through guidance, direction, and training activities with objectives so that they have their own awareness of Islam, which is correct. Learning Islamic education aims to make individual and social arrangements to lead someone to submit and obey the teachings of Islam and apply them in a perfect manner in their lives as individuals, families, and the public (Khan et al., 2010). With understanding that is correct to Islam, participants educate themselves from the aspect of cognitive own knowledge and challenge moderation Islam, from the aspect of affective own awareness for practice, as well as from the aspect of psychomotor existence, which is not quite enough to answer moderation Islam. The effectiveness of implementation learning in Islamic education in moderation depends very much on the ability of the teacher in Islamic education to plan and carry out process learning. A teacher of Islamic education must have the competence to carry out the learning process related to the material of Islamic moderation. In the learning process, the teacher of Islamic education must give understanding regarding moderation Islam to the participant and must be smartly motivating so that they are aware of it and apply it in life. Principles of justice, tolerance, balance, diversity, and exemplary behavior are expected to be the attitudes of students, which they internalize in themselves and practice in society. Awareness for honoring other religions, for example, is an attitude that participants educate in connection with harmony between people of different religions so that harmony is created in society.

Existing tolerances can be seen in social activities that are done daily in the housing area in a manner that encourages cooperation in that activity, which concerns general as well as individual interests. IndivNo,al individual which different religions cooperated with No; it looked like a status difference religion adhered to. To achieve the learning objectives, Islamic Education teachers must have a strategy and model of learning that can make it easy for participants to understand material values in moderation Islam and be motivated as well as responsible for practicing them (Amiruddin et al., 2021).

3.4 The Contextual Learning Models in Islamic Moderation

One effort that Islamic education teachers can make in carrying out the process of learning moderation Islam that looks effective is through the application of contextual learning models. In the model of learning contextual moderation in Islam, not only is limited knowledge transferred by the teacher, but students are also invited to analyze the material that has been delivered with real-life examples from the environment (Chanifah et al., 2021). Participants educate, obtain knowledge of Islamic moderation with experience, and live for themselves what they studied. The contextual learning model is a draft study that helps teachers hook material taught by real-world situations and push students to make connections between knowledge that they have with applicants in their daily lives, involving seven main effective learning components, namely: constructive, asking, finding, public study, modeling, reflection, and assessment.

The learning process can be described using a contextual learning model when the learning material is not only textual but also associated with its application in the daily

lives of students both in the family environment and in public, which is more widespread. In learning Islamic education, the principles of Islamic moderation, justice, tolerance, diversity, balance, and exemplary behavior must be understood by students not only in a textual manner but also characteristically contextual (Rahmadi & Hamdan, 2023). Learning contextually is believed to have more meaning and be more effective in internalizing Islamic moderation. The cognitive aspect of the participant educates; the affective and psychomotor aspects of the principles of Islamic moderation can be independently owned; and good is manifested in real life.

Participant education is directed to discuss principal moderation in Islam, thereby building understanding and awareness in him to implement the result discussed in real life. Method discussions are carried out so that students can observe, understand, and disclose problems and look for solutions that are appropriate for moderation in Islam (Chanifah et al., 2021). The discussion will shape the personalities of students, so always promotes inner dialogue in all aspects of life. Learners can think objectively regarding the importance of moderation in Islam, which must be understood and applied in life.

Approach This can hone skills, ask questions, and educate participants so that material moderation Islam can be understood based on realm thinking and experience. The advantages of the discussion method are that students can feel directly related to the material discussed, namely: The discussion method involves students directly in the learning process, Each student can test their knowledge and mastery of the subject matter, Grow and develop their thinking and scientific attitude, By submitting and defending his opinion in the discussion expected, the para student can gain trust in himself, and Support efforts for development, attitude social, and attitude democratic.

With the discussion method, students can understand the meaning of Islamic moderation well: justice, tolerance, balance, diversity, and exemplary behavior (Chanifah et al., 2021). The lesson is limited to a limited draft and text material, but it elaborates on the reality that happens in the neighborhood. Every learner can convey his view of moderation in Islam. So, material moderation in Islam is constructed by students and exists through effort, participants educate themselves, participate in a responsible manner, apply it, and interact socially.

A study's case aims to test the questions and problems that arise from phenomena that cannot be separated from the context in which they occur. The design study case consists of five components: question study, preposition If, units of analysis, logic that connects data with analysis, and criteria for interpreting findings in this matter, this participant is invited to observe and look closely at phenomena that happen in public related to violence against religion, for example. By using case studies that occur in such communities hardened on name religion, participants will get an understanding through a few questions. What is the correct religion that teaches violence? Why are people hostile because of different beliefs? How can harmony be embodied in public heterogeneity? This question will open your eyes. Think participant, educate about urgency, and own attitude moderation.

In the Islamic education learning process, there is a need for motivation that will push participants to do something in accordance with the material that is delivered

(Faishol & Mashuri, 2022). A playback film short can explain to participants how to educate in a manner directly linked to the very moderation of Islam, which is important for carrying out life in diversity and civility. Playback film is media learning, which will make it easy for participants to understand the message of the material conveyed through story audio-visual, that is, diversity, justice, balance, tolerance, and exemplary. This can be done through model learning contextually by using film media, short movies, and including in-class film duration standards. Films of duration between 1 and 30 minutes are included in the short film category. Short films on the theme of Islamic moderation can provide participants with an understanding that is deep, educate them, and motivate them to realize the message there is from the film in life when they interact socially.

1. A few films benefit when rated by the corner view maker. Benefits These include the following:
2. Movies can be used to influence audience behavior and attitudes.
3. Can be used as a powerful tool when used in hand, which is effective for smashing defense rationality and direct talk to the heart of the viewer in a manner.
4. Propaganda tools and political communication Which gone
5. Films that are made can have a strong effect on the viewer, especially a change in attitude.

Participants learned about diversity, fairness, tolerance, balance, and model behavior through a brief media film with the theme of Moderation Islam. The lessons in the movie need to be applied in real life. Participants will shape their own attitudes while highlighting the value of moderation in Islam and the benefits of the movie.

4. CONCLUSION

Islamic moderation is a way of life that straddles the use of revelation and ratio, allowing for changes to be made in the open during the day. There are no opposing or incompatible doctrines. Wasathiyah Islam (moderate Islam) acknowledges and understands differences that may occur in public. Islamic teachings do have their own, highly-qualified concepts of moderation, which participants must be made aware of through the Islamic education learning process. Justice, balance, tolerance, respect for difference, and moral excellence are the tenets of Islamic moderation. Teachers of Islamic education can only attempt to carry out the process of Islamic learning moderation that is considered to be effective by using a contextual learning model. Contextual learners are inspired to realize Islamic moderation in their surroundings by using contextual learning methods to obtain insight into it.

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