The Values of Religious Moderation in the Al-Qur'an Hadith Textbook and Its Implications for the Psychological Dynamics of Students

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This study aims to explore the values of religious moderation in the Al-Qur'an Hadith textbook and its implications for the psychological dynamics of students. The book under study is a textbook for grade 6 elementary school students published by the Ministry of Religion of the Republic of Indonesia in 2020.This studyis library research using qualitative methods. Technique of analyzing data using content analysis. The results show that in the al-Qur'an Hadith textbook there are values of religious moderation such as tawasuth, i'tidal, tasamuh, tawazun, tahaddur, musawah, tathawwur wa ibtikar,and ishlah. The implications of the values of religious moderation in the Qur'an Hadith textbook are that students have a guidelinesof thinking, managing emotions and behaving moderately. The various values of religious moderation can support student to be open minded, rational and wise to manage problems. In the emotional aspect, students areableto control negative emotions and bring out positive emotions in a good and balanced manner. In the behavioral aspect, the values can support students to develop religious, altruistic and adaptive behavior in everyday life.

Key Words: *Al-Qur'an Hadith Textbook, Psychological Dynamics, Religious Moderation*

INTRODUCTION

Indonesia is the largest multicultural country that has various ethnic, linguistic, cultural and religious diversity[1]The diversity that exists in Indonesia is what makes this country special because even though it is diverse, it is still able to coexist and uphold the unity and unity that has been recorded in Pancasila.[2] However, even though it already has a basis like Pancasila, it cannot be denied that there are still tensions or differences that cause a prolonged conflict. Diversity within the country certainly raises its own challenges, especially in building harmony. Therefore, uniting various differences is not easy, because with differences it is not uncommon for many conflicts to arise.

Differences that often trigger conflict, one of which is related to religion. Indonesia is a country that has many religions, including Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Of the six religions, many Indonesians adhere to Islam. Therefore, the Indonesian state is an important spotlight in terms of religious moderation and must understand contextually about moderation in religion.[3]

The word moderation itself comes from the Latin word moderatio which means moderate (no shortage and no excess). In the Indonesian Dictionary, moderation is defined as an attitude of avoiding violence

[1]   Lukman Hakim Saifuddin, *Moderasi Beragama* (Jakarta: Kementerian Agama RI, 2019).
[2]   Dinasti Ayu Tunggal Dewi, 'Multikulturalisme Membangkitkan Persatuan Dan Kesatuan NKRI', 2021 <https://doi.org/10.31219/osf.io/gzk3b>.
[3]   Mohamad Fahri and Ahmad Zanuri, 'Moderasi Beragama Di Indonesia', *Intizar*, 25.2 (2019), 1 <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>.

and extremes.[4] Religious moderation is a mandatory attitude for Indonesian citizens in order to maintain national unity and integrity. Moderate religion is a religious model that has been practiced for a long time and is indispensable in today's era. Especially lately, there are many groups that act to extremes who always act in the name of religion.[5]

Currently, Muslims face two challenges, namely: the first is the tendency of some Muslims to be extreme and strict in understanding religious texts and try to impose this method in society. Second, another tendency to be loose in religion and subject to negative thoughts and behaviors that come from other cultures.[6] So to overcome this, it is necessary to cultivate a moderate religion or an open religious attitude. Moderation itself has a moderate meaning which means the opposite of exaggeration when addressing differences in diversity. So religious moderation can be understood as an attitude or perspective and behavior in religion by avoiding extreme behavior.[7]

Based on the description above, the issue of moderation in religion needs to be socialized to the wider community because there are many acts of radicalism and terrorism among the people who act in the name of Islam. Islam is often the target of blame because in Islamic teachings there are commands about jihad. This definition of jihad is often misinterpreted by some groups so that they end up radicalizing and acting hard against all differences.[8] This radical attitude has spread in every line of life, one of which is in the world of education. Therefore, educational institutions have the opportunity to be a disseminator of the seeds of radicalism as well as an antidote to radical Islam.[9] In the realm of educational institutions, the spread of the seeds of radicalism or the deterrence of radicalism mostly occurs through the distribution of reference books used by students. Therefore, books are one of the media that can be used as da'wah in spreading the Islamic religion that is*rahmatanlil 'alamin.*[10]

Islam is not a religion that teaches violence in educating children verbally, non-verbally and physically. If a textbook contains a reading that contains violence, then what happens is only negative actions, one of which is radicalism. Conversely, if a textbook contains a religious moderation, students are able to become ambassadors of moderation in the future.[11] Therefore, it is important for every educational institution to make textbooks containing religious moderation as a reference in the teaching and learning process.

One of the institutions that have practiced the use of textbooks containing religious moderation is Madrasah Ibtidaiyah. At Madrasah Ibtidaiyah, the textbooks used by students to understand religious moderation are found in religious books, one of which is the Qur'an Hadith textbook. Al-Qur'an Hadith is very important in the world of education, because it discusses the basic understanding of the Qur'an Hadith and must be known by every child. By understanding the Al-Qur'an Hadith textbook, it is hoped that students will be able to practice moderate Islamic teachings in daily life such as being tolerant of

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[4] Kementrian Agama RI, *Moderasi Beragama* (Jakarta: Kementrian Agama RI, 2019).

[5] Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 326.

[6] Dr. Dudy Imanuddin Effendi, 'New Normal Dalam Sudut Pandang Pemikiran Moderasi Beragama Dan Kebangsaan', 2020, 21–23.

[7] Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia's Divercity', *Jurnal :Diklat Keagamaan*, 13.2 (2019), 49.

[8] MHD. Safuan, 'Menangkal Radikalisme Melalui Nilai-Nilai Luhur Kearifan Budaya Lokal. 1', 2018.

[9] Andik Wahyun Muqoyyin, 'Membangun Kesadaran Inklusif Multikultural Untuk Diradikalisasi Pendidikan Islam', *Jurnal: Pendidikan Islam Universitas Pesantren Tinggi Darul 'Ulum Jombang*, 2.1 (2013), 133.

[10] Iskandar Agung and Amrazizakso, *Menangkal Penyebaran Radikalisme Di Sekolah* (Bogor: Percetakan IPB, 2019).

[11] Septa Miftakul Janah, 'Nilai-Nilai Moderasi Beragama Dalam Buku Ajar Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Smk Kelas Xi Kurikulum 2013' (Institut Agama Islam Negeri Ponorogo, 2021).

other religions, having an inclusive attitude, opposing everything that contains violence and helping each other.[12]

Based on the description above, the Al-Qur'an Hadith textbook that contains the values of religious moderation can be used as a source and provision for students so that they do not have an attitude of radicalism. Therefore, it is with this spirit that the author is interested in studying research on "The Values of Religious Moderation in Al-Qur'an Hadith Textbooks and Its Implications for the Psychological Dynamics of Students".

LITERATURE REVIEW
THE IDEALITY OF THE CONSTRUCTION OF RELIGIOUS MODERATION VALUES IN TEACHING BOOK OF THE QUR'AN HADITH IN MADRASAH

One of the core teachings of Islam is moderation. Moderate Islam is a relevant understanding in the field of religion and various aspects, namely aspects of religion, tradition and nationality. Moderation according to the Indonesian Dictionary is an activity used for review so as not to deviate from the applicable and established rules.[13] The term moderation is the opposite of radicalism and extremism which has been very popular for the past few years and has always been the subject of conversation from various countries. Etymologically, moderation comes from the Latin word *moderatio*., which means moderate (no excess and no shortage). It can also mean self-control from the very attitude of the advantages and disadvantages.[14] Moderation can also be interpreted as a middle ground. In a number of discussion forums there are often moderators, namely people who mediate the discussion process, do not take sides with anyone or any opinion, and are fair to all parties involved in a discussion.[15] Moderation in the Indonesian Dictionary is moderate which means consistently avoiding extreme behavior or speech and aiming at the middle point.[16]

In English, moderation means an attitude that is not excessive or moderate.[17] The term moderation is often used in the context of average, core, standard, or non-aligned. In general, moderation is promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. In Arabic, moderation is known as *wasath* or *wasathiyah*, which has a view of meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). A person who applies the principle of *wasathiyah* can be called a *wasith*. In Arabic,*wasathiyah* is defined as the best choice, the middle point, not textual, and also not liberal.[18] Moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the attitudes intended does not dominate in one's thoughts and attitudes.[19] Given the importance of moderation in religion, it is necessary to socialize the community, especially the intellectual community in the educational environment. Educational institutions are the best forum for

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[12] Syaefudin Ahmad, 'Pengembangan Pembelajaran Materi Qur'an Hadits Integratif, Inklusif Di Madrasah Aliyah', *Insania : IAIN Salatiga*, 24.2 (2019), 263.

[13] *Kamus Besar Bahasa Indonesia*.

[14] Ismet Sari, khairul hartami Hasibuan, and Dkk, 'Keberfungsian Keluarga Sebagai Basis Penguatan Moderasi Beragama Di Desa Londut Afdeling III Kecamatan Kualuh Hulu Kabupaten Labuhanbatu Utara', *A-Amin:Jurnal Kajian Ilmu Dan Budaya*, 4.2 (2021).

[15] Kementrian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta Pusat: Badan Litbang dan DiklatKementrian Agama RI, 2019).

[16] *Kamus Besar Bahasa Indonesia*.

[17] M Quraish Shihab, *Wawasan Islam Tentang Moderasi Beragama* (Tangerang: PT Lentera Hati, 2019).

[18] RI, *Moderasi Beragama*.

[19] Sudarji, 'Moderasi Islam:Untuk Peradaban Dan Kemanusiaan', *Jurnal Pendidikan Dan Pembelajaran*, 1.1 (2020), 97.

disseminating a moderate understanding of Islam. One of the methods that can be used to disseminate it is by using textbooks.

To see whether a textbook contains the values of religious moderation or not, it can be seen from the standard values and indicators of religious moderation described in the book on religious moderation published by the Ministry of Religion of the Republic of Indonesia. The values of religious moderation in question are the values of tawasuth, i'tidal, tasamuh, tawazun, tahaddur, musawah, tathawwurwaibtikar, ishlah, aulawiyah, and shura. The four indicators of religious moderation are national commitment, tolerance, non-violence and accommodative to local culture. These four indicators are used to identify how strong the values of religious moderation are in textbooks in Madrasahs. These four indicators are at the same time the rationale for the analytical steps to strengthen religious moderation in the contents of the Qur'anic Hadith textbooks in madrasa.

Tawassuth is an understanding and experience that is not *ifrath*, that is, excessively understanding and applying religious teachings in their lives and *tafrith* (reducing religious teachings).[20] *Tawassuth* is an attitude that is in the middle or between two attitudes, namely not too right (fundamentalist) and not too left (liberal). With this *tawassuth* attitude, Islam will be more easily accepted in all levels of society. Rasulullahsaw, also reminded his people to always avoid things that exceed the limits as has been done by the previous people which resulted in the punishment and disaster that befell them. For example in the field of power, the king of Pharaoh who had claimed to be a god, and had been warned by Prophet Musa (as), but still, always followed his lust and oppressed the Israelites, killing male baby children and so on, so that he and all his armies were drowned in the ocean.

Tawazun is a balanced understanding and experience of religion, which includes many aspects of life, both in the worldly and in the hereafter, firm in stating principles, being able to distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference). Through the attitude of *tawazun*, Muslims will get real happiness, namely in the form of inner and outer peace in a stable and calm life. The behavior of *tawazun* is trying to get a life hereafter without neglecting the role of humans in the world. In Islam also teaches to always pay attention to oneself and others indiscriminately, distinguishing religion, ethnicity, nation, and race.

I'tidal is a straight and firm attitude, namely putting something in its place and also carrying out proportional rights and obligations. *I'tidal* behavior is a fair attitude by giving all rights to the proportions without being biased.[21] *Tasamuh* (tolerance) is acknowledging, respecting differences, both in religious and life aspects. Moderation in Islam provides an understanding of the meaning of tolerance or *tasamuh* in addressing different life problems. Diversity is God's will that becomes a reality for humans. In the Qur'an there is a concept which states that differences in ethnicity and nation are a process of creating humans who are not by nature the same, because differences are able to make humans respect and understand each other.[22] *Tasamuh* behavior is an attitude that accepts the opinions of others from various differences, continues to do good, and maintains one's own principles

Musawah literally means equality. In terms, musawa is not discriminating against others due to

[20] Ahmad Faza Muzakky, 'Implementasi At-Tawassuth Ahlus Sunnah Wal Jama'ah Sebagai Nilai Pendidikan Karakter Di MI Khozainul Ulum Bojosari Kali Tengah Lamongan', *Akademia*, 10.1 (2016), 29.

[21] Junaidi and Tarmizi Ninoersy, 'Nilai-Nilai Ukhuwwah Dan Islam Wasathiyah Jalan Moderasi Di Indonesia', *Jurnal Riset Dan Pengabdian Masyarakat*, 1.1 (2021), 98.

[22] Koko Adya Winata and others, 'Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual', *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, 3.2 (2020), 82–92 <http://ejournal.upg45ntt.ac.id/index.php/ciencias/index>.

differences in one's beliefs, origins, and traditions.[23] *Musawah* in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam. Everyone is equal, there are no privileges between one another, maintains the rights of non-Muslims, equality between men and women, equality before the law, and equality is based on the original unity for humans. So, *musawah* behavior is an attitude that does not discriminate due to cultural factors, culture and so on.

Syura literally means explaining, stating or proposing something. *Syura* or *musyawarah* is mutual explanation and comparison of a matter.[24] *Musyawarah* or Deliberation has a high position in Islam. In addition to the form of an order from Allah SWT, deliberation is essentially intended to create a democratic society. People who participate in deliberation will try to express good opinions, so that they get opinions that can solve the problems they face, or reach consensus with the existence of democracy.

Ishlah in Arabic means repairing, reconciling, and eliminating disputes or damage. *Ishlah* is an attitude that accommodates changes and progress of the times for the benefit of the people by sticking to the principles.[25] The attitude of *ishlah* is the behavior of maintaining peace, for example there is a dispute, the action that must be taken is to intervene.

Aulawiyah is the ability to identify and do priority things. *Aulawiyah* (putting priority on priority) in the sense of providing a theory of problem solving (problem solving) by looking at the priority scale if education is considered very urgent, then according to fiqh that priority should be the very top first. *Aulawiyah* does not only discuss social conflicts, but is also able to play a role when the issue of *khilafiyah* confuses the people.[26] *Aulawiyah* behavior is prioritizing or prioritizing something better than something less urgent

Tathawwurwa al-Ibtikar (dynamic and optimistic) is an open-minded attitude (open) to make progress according to changing times and do something new for the good and progress of all human beings. *Tathawwurwaal-Ibtikar* is very much needed because it is a strategy that is structured in such a way as to answer various kinds of problems and current conditions that must be faced by everyone.[27]

Tahaddur is an attitude that upholds noble character, identity, character, and integrity as khairu ummah in a humane and civilized life. In the life of the nation and state, *Tahaddur* is very much needed, because with this attitude all the activities of our hands and eyes will be well maintained. In this day and age, people have disseminated a lot of information without checking it first and also frequent debates by one person with another on a case that they themselves do not understand about the problem. Look at the situation and conditions.[28] So, *Tahaddur's* behavior is needed so that the life of the nation and state is created in harmony and peace in social life.

Religious moderation is an understanding of religion that is not biased or takes a middle position. In the context of *Wasathiyyah* Islam, this understanding also contains religious principles that lead to managing a balanced life. Because it prioritizes balance and justice in religious understanding, it will show indications when religious understanding is in line with its recipients of values. This

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[23] Fahri and Zanuri.

[24] Kementrian Agama RI, 'Implementasi Moderasi Beragama Dalam Pendidikan Islam', 14–15.

[25] Dera Nughraha, UUs Ruswandi, and Bambang Samsul Arifin, 'The Implementation of Religious Moderation Values in Islamic Education Learning at Cendekia Islamic Junior High School, Cianjur Regency, Indonesia', *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 13.2 (2020) <http://ejurnal.iainpare.ac.id/index.php/kuriositas>.

[26] Hamdi Abdul Karim, 'Implementasi Moderasi Pendidikan Islam Rahmatallil 'Alamin Dengan Nilai- Nilai Islam', *Journal RI'AYAH*, 4.1 (2019).

[27] Karim.

[28] Karim.

understanding puts more emphasis on tolerance, based on this reality. Indicators of religious moderation that will be raised are attitudes of religious understanding with national commitment, tolerance for anti-radicalism and violence, and seeing religious expressions that are accommodative to local culture.

National commitment is a very important indicator to find out the extent of the religious perspective of a person or a certain group towards the national ideology, especially their commitment to accept Pancasila as the basis of being statehood. The issue in national commitment that is very important to pay attention to is the emergence of new understandings that are traditional in nature which have an orientation to realize the ideals of forming a state system that does not rely on the concept of nation-state and is reluctant to recognize the sovereignty of the nation. For this reason, the understanding of religion and nationality must be balanced.[29] In this case, the indicator of religious moderation can be seen through the commitment of one's religious understanding which is also in the national frame. All forms of religion that have an ideology that distances individuals from national commitments and establishes a state without the system of the Unitary State of Indonesia are considered incompatible with indicators of religious moderation.

Tolerance is an attitude of not disturbing others and to give space in believing, expressing opinions, even though those beliefs are different from what we believe. In addition to addressing differences, tolerance includes an attitude that accepts and respects other people who have differences and always shows a positive attitude. Islam teaches to always uphold human dignity. Islam highly respects human rights, helps each other, and walks together. So that tolerance is not only related to religion, but also social and political tolerance.[30] Thus, the indicator of tolerance is the ability to show religious expressions and attitudes by respecting the differences that exist in society.

PSYCHOLOGICAL DYNAMICS

Psychological dynamics can be defined as a force that affects the condition of individuals mentally and psychologically when experiencing changes in their behavior.[31] It can be said that psychological dynamics is a system in an individual's psychological condition that focuses on the causal relationship between behavior. Psychological dynamics has three aspects that can affect the emergence of behavior, including cognitive aspects, affective aspects, and behavioral aspects.[32] Cognitive aspects are aspects related to the knowledge and perceptions that individuals have regarding an event or object. In the cognitive aspect, there is a relationship between knowledge, perceptions, and beliefs related to various conditions that occur in the environment and the individual. The affective aspect is an aspect in the form of emotions and feelings that individuals have. This aspect relates to the nuances of positive and negative emotions in responding to the circumstances experienced. While the behavioral aspect is an aspect related to attitudes and behavior in an effort to respond to stimuli from the environment. This aspect shows the individual's tendency to act and shows actions that are realized in response to conditions.These three aspects influence each other, if all three occur in harmony it will produce an adaptive psychological condition. Vice versa, if the three are not in harmony, it will lead to a

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[29] Aceng Abdul Aziz and others, *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, ed. by Papay Supriatna, Alip Nuryanto, and Saepullah (Jakarta Pusat: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerja sama dengan Lembaga Daulat Bangsa) <http://repository.uinbanten.ac.id/id/eprint/6935>.

[30] Aziz and others.

[31] Bimo Walgito, *Pengantar Psikologi Umum* (Yogyakarta: Penerbit Andi, 2010).

[32] Bimo Walgito, *Pengantar Psikologi Umum* (Yogyakarta: Penerbit Andi, 1978).

psychological condition full of contradictions. Conflicts on psychological dynamics will lead to more serious psychological disorders.

In each aspect, there are various indicators that describe the psychological dynamics that occur. The cognitive aspect is a perceptual aspect that has three indicators in shaping psychological dynamics. First, knowledge and understanding, that knowledge is an individual's ability in perception and ability to remember (memory). While understanding is the ability to understand the meaning of the material. Second, application and analysis, namely the ability to use the material that has been learned to be applied to situations by applying rules and principles. The analysis is more about the ability to break down the material into small parts and examine the relationships and causes. Third, problem synthesis and evaluation, that synthesis is the ability to think creatively, about integrating new concepts into certain problems and then creating new concepts. While the evaluation is more about the individual's thinking ability in providing an assessment of the problems that arise.[33]

Furthermore, the affective aspect can also be called the emotional aspect which has three indicators. The first is acceptance and response. Acceptance is the initial stage of the individual's ability to pay attention and then respond to the stimulus. The existence of acceptance and the emergence of responses is evidence of the interaction between the individual and the environment. Second, is the assessment or determination of attitudes, and organization or planning. This means that an assessment of the stimulus will cause a reaction to accept, reject, or not pay attention to the stimulus. In this case, emotions affect the individual in assessing something or responding to something, and also affect how the individual plans his next action. Third, is the characterization or formation of a pattern of life. This means that the character that the individual wants to display aims to form a pattern of relationships between personal, social, and individual emotions.[34]

The third aspect of psychological dynamics is behavior which has several indicators. The first is imitation and manipulation, that imitation is a behavioral observation of a stimulus or problem. While manipulation is imitation that is then applied to other individual problems. The second indicator is a guided response, that behavior involves the ability to follow directions, appearances, and movements which are then chosen to be carried out. This behavior is a manifestation of various considerations of the individual himself. The third indicator of behavior is adaptation. Adaptation is the stage of adjusting skills that individuals do in different situations. Finally, it is an indicator of creation, that in behavior there is a new pattern of behavior that is realized in order to adapt to the demands of the situation. (Kartini Kartono, 1996).

In the world of education, the theory regarding the psychological dynamics of students has previously been proposed by Benjamin S. Bloom, known as the concept of Bloom's taxonomy. This Bloom concept was developed in 1956, and then underwent revision and is referred to as the revised concept of Bloom's taxonomy proposed by Krathwohl which was introduced in 2001. In the revised concept, the taxonomy classifies educational goals or objectives into three domains, namely cognitive, affective, and psychomotor.[35] The cognitive domain is a domain related to the mental processes of the brain, involving how students think in terms of understanding, memorizing, analyzing, evaluating, and other related processes. The affective domain is a domain related to attitudes that involve an assessment process for each individual. While the psychomotor domain is a domain related to individual skills in

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[33] Kartini Kartono, *Psikologi Umum* (bandung: mandar maju, 1996).

[34] Kartono.

[35] Khaidaroh Shofiya F and M.Pd.I Dr. Sukiman, S.Ag, 'Pengembangan Tujuan Pembelajaran PAI Aspek Kognitif Dalam Teori Anderson, L. W. Dan Krathwohl, D.R', Jurnal Al Ghazali, 1.2 (2018), 1–27.

organizing self-skill functions involving the nervous system body and muscles, which directs the individual in the creation of a behavior.[36]

The cognitive domain involves the individual's ability to master science and technology. Individuals have modalities in the form of organs that function to capture and process information from their environment. Then the individual will perceive what he gets from the environment to be used as knowledge for himself. Cognitive abilities can be trained through the learning process carried out by individuals in daily life.[37] The revision of Bloom's taxonomy occurred in the cognitive domain so that the cognitive domain was realized which involved two main dimensions, namely the dimensions of cognitive processes and the dimensions of cognitive knowledge. The cognitive process dimension involves elements, namely remembering, understanding, applying, analyzing, evaluating, and creating. While the dimensions of cognitive knowledge include factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge.[38] Factual knowledge is basic knowledge that students must know so that they are able to understand a problem or solve a problem. This knowledge involves the existence of detailed information, fields of study, as well as specific facts from an event. Conceptual knowledge is basic knowledge that is interconnected and can form a larger knowledge structure so that it can be used together and includes knowledge about categories. Furthermore, procedural knowledge is knowledge related to how individuals can do something or look for something, which involves a technique and method. Lastly, metacognitive knowledge is the knowledge that involves general cognitive knowledge, involving awareness of self-cognitive processes, how cognitive processes can be processed within, and how individuals can regulate these cognitive processes.[39]

The affective domain is a domain that involves elements of taste, value, appreciation, enthusiasm, motivation, and attitude.[40] The affective domain involves the quality of the individual in providing responses and related rewards that occur to him. In addition, it also involves the process of organizing the values and experiences of individuals.[41] The affective domain consists of receiving, responding, appreciating, organizing, and characterizing.[42]At the level of acceptance, individuals have a desire to receive or pay attention to stimuli that arise from the environment in the form of problems, situations, phenomena, or other life events. Furthermore, at the level of responding, the individual reacts and responds to the stimulus that appears. At the level of respect, individuals are able to show acceptance and respect for the values that arise or are present from the present stimulus. Furthermore, the level of appreciation, occurs when the individual makes these values a part of himself, making these values a priority in himself in an effort to organize himself as an individual. Finally, at the level of characterization, it is the level where individuals are able to make existing values as controllers of their behavior (internalization of values) in everyday life so that they become an individual lifestyle.[43]

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[36] Ina Magdalena, Riana Okta Prabandani, and Emilia Septia Rini, 'Analsisi Taksonomi Bloom Sebagai Alat Evaluasi Pembelajaran Di SDN KOSAMBI 06 PAGI', *Nusantara : Jurnal Pendidikan Dan Ilmu Sosial*, 3.2 (2021), 227–34 <https://ejournal.stitpn.ac.id/index.php/nusantara>.

[37] Nur Hidayah and others, *Psikologi Pendidikan* (Malang: Universitas Negeri Malang, 2017).

[38] F and Dr. Sukiman, S.Ag.

[39] F and Dr. Sukiman, S.Ag.

[40] Dewi Amaliah Nafiati, 'Revisi Taksonomi Bloom: Kognitif, Afektif, Dan Psikomotorik', *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21.2 (2021), 151–72 <https://doi.org/https://doi.org/10.21831/hum.v21i2.29252>.

[41] Hidayah and others.

[42] Magdalena, Prabandani, and Rini.

[43] Nafiati.

The psychomotor domain is a domain that involves reflex movements, basic movements, series of movements, natural movements, skilled movements, and communicative movements.[44] Basically, the psychomotor domain involves two types of psychomotor abilities, namely concrete psychomotor abilities and abstract psychomotor abilities. Simpson and Dave have presented their theory of concrete psychomotor abilities and provided a number of words that describe the concrete psychomotor domain, including imitation, habituation, proficiency, experienced, and an original action. Meanwhile, the abstract psychomotor theory proposed by Dyer et al includes a number of words, namely observing, asking, trying, reasoning, and communicating. [45]Assessment involves the three main individual domains described above (cognitive, affective, and psychomotor) until now still used as a learning evaluation tool. Not only that, further descriptions of individuals described through the three main domains can provide a comprehensive picture of the psychological dynamics of individuals who have received learning. The description of psychological dynamics can also be used as a description of the mental health condition of individuals in living their daily lives.

RESEARCH METHOD
In this study, the author uses a qualitative method with the type of research based on literature. In the process of retrieving data, the author uses library sources.[46] The sources of literature that the author uses consist of primary and secondary sources. The primary source used in this research is Sutarman's Class VI Al-Qur'an Hadith textbook published by the Indonesian Ministry of Religion (Kemenag) in 2020, while the secondary sources are common references taken from journals and books related to the research theme.
In the process of analyzing the data, the author uses content analysis techniques using inductive logic that is descriptive-analytical. According to Smith as quoted by Nanang Murtono, content analysis is a technique used to obtain the required information from the material systematically and objectively by identifying certain characteristics of a material.[47] Meanwhile, according to Jujun Suria Sumantri, inductive logic is the logic used by a scientist in drawing conclusions from individual cases drawn into general conclusions.[48]
The steps in analyzing the data are as follows: First, determine the choice of the subject to be studied. Second, collect all data that is considered in accordance with the subject that will be studied through books, journals,articles, and other sources. Third, analyze and clarify the data. Fourth, communicate it with the theoretical framework used.[49]

RESULTS AND DISCUSSIONS

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[44] Hidayah and others.
[45] Nafiati.
[46] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2015).
[47] Nanang Martono, *Metode Penelitian Kualitatif* (Jakarta: Rajawali Pers, 2013).
[48] Jujun Suria Sumantri, *Filsafat Ilmu: Sebuah Pengantar Populer* (Jakarta: Pustaka Sinar Harapan, 1995).
[49] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006).

The textbook entitled AL-Qur'an Hadith MI Class VI which was studied in this study was compiled by Sutarman and editor Abdul Muhith, published in 2020 in Jakarta by the publisher of the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia West Banteng Field, Jakarta, with serial number ISBN 978-623-94457-0-6 (complete volume), ISBN 978-623-94457-6-8 (volume 6). This textbook is the 1st printing for the sixth grade level of Madrasah Ibtidaiyah..

Figure 1. Identity of Al-Qur'an Hadith textbooks from the Ministry of Religion of the Republic of Indonesia

This textbook for Al-Qur'an Hadith Class VI MI, published by the Ministry of Religion of the Republic of Indonesia, has seven chapters of discussion themes in each lesson accompanied by supporting materials such as historical stories, illustrated images, wisdom and also summaries in each chapter. In the Al-Qur'an Hadith Madrasah Ibtidaiyah textbook for class VI, it contains complete contents or materials written based on the specified Core Competencies (KI) and basic competencies (KD). Core competence and basic competence itself is one of the abilities that must be developed in the learning process of Al-Quran Hadith in class VI. To find out the subject matter contained in the book, the author will describe in detail as follows.

Chapter one with the chapter title Learning Surah Al-'Alaq explains the meaning of Surah al-'Alaq and understands the contents of Surah al-'Alaq. In this chapter students also learn to read and interpret surah al-'Alaq listed in textbooks. According to the author's analysis, the material contains indicators of religious moderation, namely Tasamuh or tolerance values, Islah values or peace, Tawazun values, or balance, TathawwurWa Ibtikar values or openness, Tahaddur values or upholding morals, and Musawah values or not discriminating. The moderation attitude is not explained directly but by inserting it in the readings.[50] The images displayed in textbooks on moderation vary. This chapter also contains images that contain various moderating values, namely:

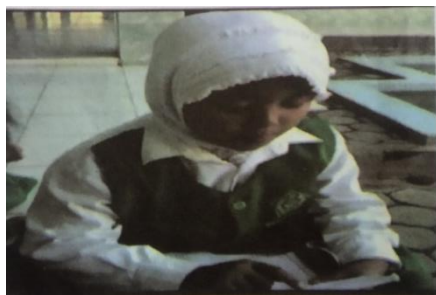[50] Sutarman, *Al-Qur'an Hadis MI Kelas VI* (Jakarta: Kemenag RI, 2020).

Figure 2. Children Learning the Koran

The picture above is in Chapter I with the Surah Al-'Alaq Learning material located on page 6, the picture is describing a child who is reading the Koran, from the picture it contains various Moderation Values, namely Tasamuh / Tolerance Values. namely teaching respect for religion by carrying out obligations as a Muslim, namely reciting the Koran.[51]

Figure 3. Students study hard

The picture above is located in Chapter I on page 15, it depicts all male and female students who are studying hard. The picture contains the Value of Religious Moderation, namely the value of Musawah/Equality in accessing knowledge, both men and women in Islam are required to study, and apply to every human being to learn throughout his life. And the picture above also contains the attitude of Tasamuh / Tolerance, namely respecting the teacher who gives the task by accepting and doing it well.[52]

In Chapter two with the chapter title Learning Surah al-Qadr, this chapter explains the meaning and content of Surah al-Qadr, students practice reading and understanding the meaning of Surah al-Qadr. In this chapter there are attitudes of religious moderation which are reflected in the material texts in the book. The attitude of moderation in chapter two is the Value of Tasamuh or Tolerance embedded in an image, the Value of Tawasuth or taking the middle way

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[51] Sutarman.
[52] Sutarman.

Figure 4. Diligently perform prayers

The picture above is in Chapter II page 25, there are pictures of praying in congregation. From the picture it contains the Value of Religious Moderation, namely the Value of Tasamuh/Tolerance, namely mutual respect for each other by performing obligations to each other. And this is an attitude of accepting and respecting religion, namely by carrying out the obligations set by religion. And doing worship in congregation is an attitude of prioritizing togetherness. [53]

Furthermore, in chapter three with the chapter title Learning the Reading Law of Ra in this chapter, it explains about understanding the law of reading ra and the laws of reading ra. in this chapter there is a content of religious moderation values, which are listed in the material text and in the picture, in chapter three there is a picture of a teacher teaching a child the law of ra, so that there is an I'tidal attitude, namely the attitude of putting something in its place by carrying out obligations as a teacher. then for the text itself there is a Moderation value, namely the Tahaddur value or upholding morals.

Figure 5. Reading the Qur'an

In Chapter III on page 40, the picture depicts a person who is reading the Koran in the prayer room, from the picture it contains the Value of Religious Moderation, namely the Value of Tasamuh / Tolerance, namely an attitude of respect and carrying out religious orders well.[54]
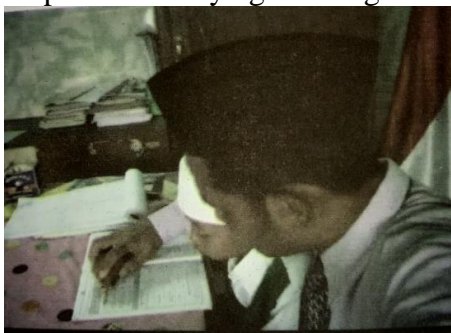
Gambar 4.6. The Teacher guides students to learn to read the Qur'an

On page 41 there is a picture showing a teacher teaching students to learn the Koran. From the picture it is explained that the picture contains the value of religious moderation, namely the i'tidal value. namely the attitude of someone who does something in its place by carrying out obligations as a teacher. [55]

Then in chapter four with the chapter title Senangnya Berbagi (Happy Sharing), this chapter explains the meaning of the hadith of giving and understands the content of the hadith of the virtue of giving. In this chapter students are also asked to read, interpret and write the hadith on the virtue of giving.

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[53] Sutarman.
[54] Sutarman.
[55] Sutarman.

This chapter contains the content of religious moderation, namely Tahaddur values or upholding morals, and Musawwah values or parallels, and Tasamuh or Tolerance. The content of religious moderation is found in the material text and also the images in the textbook.

Figure 7. Sharing/helping others

The picture is located in Chapter IV on page 52. The picture explains that sharing is a good and noble attitude. From the picture, it is found that the value of religious moderation is the value of Tahaddur / upholding morals, namely instilling an attitude of always doing good to others by sharing.[56]

Figure 8. Sharing activities with orphans

The image above is located in Chapter IV on page 53, it describes a person distributing aid to orphans in need. From the picture, it contains the value of religious moderation, namely the value of Musawwah/Equality. The value of equality is shown that is always grateful for the favors given to someone and used to help people in need, and does not discriminate in providing assistance..[57]

Figure 9. Alms to the poor

The picture is on page 61. The picture explains that one family simultaneously provides assistance to people in need. From the picture, it contains the Value of Religious Moderation, namely the Value of Musawah/Equality. The meaning in the picture reflects the attitude of being equal and helping, not discriminating because of age, young and old, and all children are given assistance.

Chapter five with the title Learning Surah Ad-Duha chapter in this chapter explains the meaning and content of Surah Ad-Duha. In the material contained therein found the values of moderation, namely the value of Tasamuh or tolerance, the value of Ishlah or reconciliation, and Tahaddur or upholding

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[56] Sutarman.

[57] Sutarman.
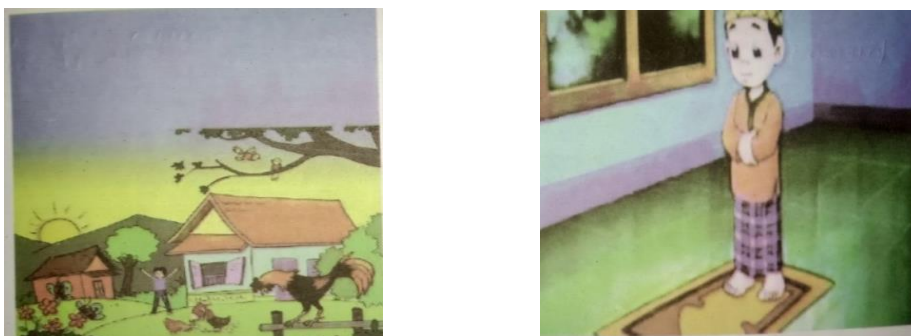
morals, the value of Musawah or equality.

Figure 10. Forms of individual piety and social piety in society

The picture is located in Chapter V on page 79 explaining the forms of individual piety and social piety in society. The picture contains the value of religious moderation, namely the value of tasamuh/tolerance. The value of tolerance is in the form of respect for time and respect for orders by performing Duha prayer at the right time, even though it is not obligatory to carry it out.[58]

Figure 11. Teaching activities

The picture above is on page 80, from the picture it describes a teacher who is teaching students to learn to read Surah ad-Duha. The picture contains the Values of Religious Moderation, namely the Values of Tasamuh/Tolerance and Tahaddur/Upholding morals. The value of Tolerance is shown from the attitude of respecting the teacher by studying well. Then the attitude of Tahaddur is shown by the students not being busy and paying attention to the teacher well, so that the attitude is upholding morals.[59]

Figure 12. Duha Prayer in Congregation

The picture above is on page 86, the picture describes the activities of students who are carrying out the Duha prayer in congregation. The picture contains the value of religious moderation, namely the

[58] Sutarman.
[59] Sutarman.

value of tasamuh/tolerance. The attitude shown in the picture is respecting others and prioritizing togetherness.[60]

Figure 13. Children Writing A-Qur'an.

The picture above is located on page 90, it describes a student who is writing the Qur'an together. From the picture contains the value of religious moderation, namely the value of tasamuh/tolerance. The attitude shown from the Tolerance Value is doing outdoor learning by respecting others and strengthening togetherness.[61]

Chapter six with the chapter title Learning Surah Al-Insyirah in this chapter explains the meaning of the content in Surah Al-Insyirah. In the material of Surah Al-Insyirah there is a charge of religious meditation, namely Tasamuh or Tolerance Values, Ishlah Values or reconciling, Tahaddur values and or upholding morals.

Figure 14. People are praying.

The picture is in Chapter VI located on page 99, from the picture it describes someone who is praying after praying. The picture contains the Value of Religious Moderation, namely the Value of Tahaddur / Upholding morals. The attitude shown from the picture is the attitude of praying after prayer, this behavior is a good attitude and upholds morals to Allah SWT.[62]

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[60] Sutarman.
[61] Sutarman.
[62] Sutarman.

Chapter seven with the title Hadith About Saleh Charity in this chapter explains about understanding the meaning and content of the hadith about pious deeds narrated by Muslim and Abu Hurairah. In this chapter there is material that contains the values of religious moderation, namely I'tidal or fair values, performing obligations, Tahaddur values or upholding morals.

Figure 15. Concern for the public interest

The picture is in Chapter VII on page 116, the picture describes someone who helps people who are good deeds. From the picture, there are various moderating values, namely the value of tasamuh/tolerance and the value of tahaddur/upholding morals. The attitude of tolerance shown in the picture is doing work together without discriminating. And the value of Tahaddur is shown from the attitude of a policeman who is crossing grandmothers, this attitude includes the attitude of upholding morals..[63]

Based on the data from the researchers, it can be said that the research findings on the Qur'an Hadith textbook for Class VI Madrasah Ibtidaiyah, published by the Ministry of Religion of the Republic of Indonesia in 2020. Each chapter contains values. religious teaching book al-Qur'an Hadith.

Chapter	Chapter Title	Discussion material	The values of religious moderation	Religious Moderation Indicator
I	Learn Surah Al-Alaq	Reading, interpreting, understanding the contents of surah al-'Alaq and writing surah al-'Alaq.	*Ishlah, Tawazun, TathawwurWa Ibtikar, Tahaddur, Musawah, TasamuhandTawasuth.*	Tolerance
II	Learn Surah Al-Qadr	Read, interpret, understand the contents of Surah Al-Qadr, and write Surah Al-Qadr.	*Tawasuth,Tasamuh.*	Tolerance
III	Learn the Law of Reading Ra	Know the law of reading Ra, and the various laws of Ra.	*Tahaddur.*	-
IV	Happy to share	Reading, interpreting,	*Tahaddur,Tasamuh,*	Tolerance,

⁶³ Sutarman.

	(SenangnyaBerbagi)	memorizing, understanding the content of hadith and writing hadith about the virtues of sharing.	*Musawah, andTawasuth.*	Nasionalism, Anti-radicalism
V	Learn Surah Ad-Duha	Read, interpret, understand the contents of Surah Ad-Duha and write Surah Ad-Duha	*Tasamuh, Tahaddur, andMusawah.*	Tolerance
VI	Learn Surah Al-Insyirah	Read, interpret, understand the contents of Surah al-Insyirah and write Surah al-Insyirah.	*Tasamuh, Ishlah, andTahaddur.*	Tolerance
VII	Learn Hadith About Charity Salih (Amal Salih)	Reading, interpreting, memorizing, understanding the contents of hadith and writing hadith about good deeds.	*Tawasuth, Tahaddur, andTasamuh.*	Tolerance, Maintaining local wisdom (service work)

The values of religious moderation in the Qur'an Hadith textbook for grade 6 madrasah Ibtidaiyah published by the Ministry of Religion of the Republic of Indonesia have been integrated in it, although the value of shura/deliberation has not appeared representatively. The dominant indicator of religious moderation in the contents of the textbook is tolerance, while nationalism and the maintenance of local wisdom have not been represented optimally. However, the lack of representation of values and indicators of religious moderation in textbooks requires efforts to strengthen moderate behavior from teachers in the form of enrichment in insight and knowledge as well as simulation, demonstration, reflection and other learning activities outside the classroom that prioritize problem-based learning to hone moderate attitude of students towards the diversity of culture, religion and social phenomena of society.

IMPLICATION OF THE VALUES OF RELIGIOUS MODERATION ON THE PSYCHOLOGICAL DYNAMICS OF STUDENTS

As has been described previously, it can be seen that the discussion is more focused on learning conditions for students at Madrasah Ibtidaiyah class VI. At this level of education, it can be examined that the characteristics of students are adolescent students. Adolescence is a period of transition from childhood to adulthood. At this time, adolescents experience several developments, both physically and psychologically. In general, psychological development involves cognitive, affective, and behavioral development. Cognitively, adolescents will experience a process of cognitive development that involves more complex thought patterns. Effectively, adolescents face challenges for better emotional management, in relation to the dynamics of changing emotional relationships in the family, friendship, and school environment. Whereas in terms of behavior, adolescents are faced with various

environmental stimulations that vary, where adolescents are required to slowly adapt themselves to various events that occur in everyday life independently.

Islamic educational institutions can pay attention to adolescent self-development through mentoring adolescent life with an Islamic pattern. Attention to student development can be realized through learning programs and learning media used in schools. In this case, the Islamic educational institution, namely Madrasah Ibtidaiyah, provides educational learning through the Al-Qur'an Hadith textbook delivered by the teacher at the school. Through this book, teachers can help students to build self-identity and good self-control as Muslims. The formation of self-identity and self-control of Muslim adolescents in Islamic educational institutions is intended so that students are able to control their behavior in an adaptive direction and can avoid maladaptive behavior, such as avoiding juvenile delinquency behavior.[64]

Education on the values of religious moderation can be done through learning techniques that are integrated into religious subjects with the aim of implementing tolerance and accommodative attitudes towards diverse local cultures. One of the subjects that can be used for education on the value of religious moderation is through learning Islamic religious education and learning the Qur'an and Hadith.[65] The psychological dynamics of students in the learning process can be studied through three main domains, namely the cognitive, affective, and psychomotor domains. In the cognitive domain, learning will be able to have an influence through the ability of students to remember, understand, apply, analyze, evaluate, and create related to what is learned. Al-Qur'an Hadith textbook is one of the textbooks used in learning at Madrasah Ibtidaiyah. Through this book, students get the subject matter being studied, including the topic of learning Surah Al-Alaq, learning Surah Al-Qadr, learning the Law of Reading Ra, happy to share, learning Surah Ad-Duha, learning Surah Al-Insyirah, and learning Hadith About Charity Salih

In the first cognitive domain, namely remembering, students gain reinforcement in the ability to remember and recognize again from the knowledge, facts, and concepts learned regarding the topic of discussion. Furthermore, in the dimension of understanding, students can construct meaning or provide learning messages from what they have learned. Students try to give the meaning of learning from several topics of learning surahs of the Qur'an. Furthermore, there is an analytical dimension, through learning the book students can use the ideas and concepts that have been learned to be a source of overcoming problems that arise in their lives of students. In this application, students also try to analyze, where students try to use the information they have to classify, and provide a relationship of information and facts so that students are able to draw conclusions on the problems experienced. At a higher cognitive stage, participants who are able to analyze will then be able to evaluate through further study through proving, testing, examining, or providing assessments based on certain criteria. Finally, the most complex cognitive function is creating, learning through the textbook can encourage students to create something as a result of successfully connecting parts of the topic of discussion.

The subject of learning in the Al-Qur'an Hadith textbook provides reinforcement for students in the ability to read, interpret, and understand the meaning and context of the surahs of the Qur'an being studied. Various learning topics in the book also teach students about Islamic values. The Islamic values are *Ishlah, Tawazun, TathawwurWa Ibtikar, Tahaddur, Musawah, Tasamuh, and Tawasuth*.

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[64] Suparman and others, *Dinamika Psikologi Pendidikan Islam* (Ponorogo: Wade Publish, 2020).

[65] Heri Gunawan, Mahlil Nurul Ihsan, and Encep Supriatin Jaya, 'Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMA Al-Biruni Cerdas Mulia Kota Bandung' <https://doi.org/https://doi.org/10.15575/ath.v6i1.11702>.

These various Islamic values lead to the characteristics of religious moderation, in the form of tolerance, nationalism, anti-radicalism, and maintaining local wisdom. Thus, in general, the various characteristic values of religious moderation learned through the book can encourage students' mindsets to be open-minded in accepting knowledge from the environment. Furthermore, it also encourages students to think rationally in responding to events around them, taking into account the meaning behind what is happening. Through the mindset of analyzing and evaluating, students are also encouraged to practice to be able to create adaptive problem management alternatives, with the assistance of teachers and parents.

Through this book, teachers in educational institutions provide learning stimulation and encourage students to become active learners. Although in the dimension of the most complex cognitive process, in the form of the ability to create, students still need further assistance from teachers and parents. The ability to create can be applied to students by adjusting abilities. At the elementary school level (Madrasah Ibtidaiyah) the ability to create can be directed through learning stimulation to make concept maps and general schemes of the material topics studied, which are associated with various examples of events in everyday life.[66] Students are given a wider active role to develop the potential of reason and creativity in order to form individuals who have religious spiritual strength, noble character, Islamic personality, intelligence, aesthetics, and are physically and spiritually healthy.[67]

In addition to the cognitive domain, learning through the Al-Qur'an Hadith textbook has an impact on the affective domain of the individual. The affective domain involves several elements, including the stages of receiving, responding, appreciating, organizing, and characterizing (Ina Magdalena and Nafiati). At the receiving level, students have a desire to pay attention to and receive stimuli that come from the environment or life events. In this case, students are able to accept the learning material in the Al-Qur'an Hadith textbook and accept that there is an observable social phenomenon. The phenomenon of society observed by students as part of life events is that in Indonesia there are various people who have different religions. This phenomenon is observed as a reality that can be found in everyday life.

Furthermore, at the level of responding or responding, students react to situations or phenomena that arise. Acceptance of the fact that there are differences between one person and another can lead students to provide effective positive responses. Vice versa, less acceptance of the individual will lead to dominance on one side, thus generating a negative effective response for the opposing party or the other party. Responses related to phenomena that arise in life can be realized through emotional responses felt by individuals. Watson, Clark, &Tellegen proposed a model related to the emotional dimension that views mood as two bipolar dimensions, namely positive affect and negative affect.[68] Positive influence consists of feeling attracted, excited, strong, enthusiastic, proud, alert, inspired, determined, attentive, and active. While the negative influences consist of feelings of depression, sadness, guilt, horror, hostility, irritation, shame, anxiety, anxiety, and fear.

At the level of respect, individuals are able to show a willingness to accept and appreciate the values that arise or are present from the present stimulus. In this case, students are able to show a willingness

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[66] Hikmatu Ruwaida, 'Proses Kognitif Dalam Taksonomi Bloom Revisi : Analisis Kemampuan Mencipta (C6) Pada Pembelajaran Fikih Di MI Miftahul Anwar Desa Banua Lawas', *Al-Madrasah:Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 4.1 (2019), 51–76.

[67] Muaz and Uus Ruswandi, 'Moderasi Beragama Dalam Pendidikan Islam', *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5.8 (2022) <https://doi.org/https://doi.org/10.54371/jiip.v5i8.820>.

[68] D. Watson, L. A. Clark, and A Tellegen, 'Development and Validation of Brief Measures of Positive and Negative Affect: The PANAS Scales', *Journal Of Personality and Social Psychology*, 54.6 (1988), 1063–70.

to accept the phenomenon of diverse religious communities and appreciate the diverse values that arise. As explained earlier, there are Islamic values that can lead to the characteristics of religious moderation. Students can appreciate noble Islamic values, such as the value of the *tasamuh* concept in Islam. Students can respect the value of tolerance based on some understanding that humans are creatures of God's noble creation, and that human differences in embracing religion are part of God's will for differences. In addition, Islamic teachings have given instructions to mankind regarding freedom and the effort to carry out or leave something. Allah SWT also said to always behave fairly and have a noble character even to non-Muslims and that Islam does not impose religion on non-Muslims. Another Islamic value is the value of *tawazun* which is the value of balance, meaning that humans as individuals created by Allah SWT need to create harmonious relations between human beings and harmonious relations between humans and Allah SWT. While the value of *tawasuth* is related to the commendable nature which lies in the middle between two attitudes that contain extremities.[69]

After appreciating the Islamic values contained in the study of the Al-Qur'an Hadith textbook, students then learn able to organize themselves through these values. If there is appreciation in the student, the student will be able to make these Islamic values a part of himself and can place these values as a priority in individual efforts to organize himself. While at the characterization level, students can make the Islamic values learned as values that are able to control behavior in daily life. If Islamic values can be internalized in individuals well, it will direct behavior that describes the Islamic lifestyle. Thus it can be concluded that in the affective domain, learning through the Al-Qur'an Hadith textbook contains Islamic values that lead to indicators of religious moderation that can lead individuals to be able to control their negative emotions and cultivate positive emotions in a good and balanced manner. Characterization is a character formation that is the main goal of education and is also a formal object of education.[70] The strengths and weaknesses of the character in its formation will affect the individual's personality.

In the affective domain, learning through the Qur'an Hadith textbook is the right medium to internalize religious moderation in the world of education. As explained by Bahar, the internalization of the value of religious moderation in the context of education can be done through religious learning and the Pancasila approach. This approach will contribute to strengthening the character of students who are good, and not anti-developmental and different. The value of religious moderation affects individuals effectively through their willingness to accept religious practices accompanied by an accommodative attitude towards various forms of local culture (traditions) that vary in Indonesia. Moderate students will find it easier to behave and react positively to local traditions and culture as long as they do not conflict with the main teachings of a religion.[71]

After the cognitive and affective domains, the psychological dynamics of student learning through the Al-Qur'an Hadith textbook can be studied through the psychomotor domain. The psychomotor domain

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[69] Asrul Anan, 'Implementasi Pendidikan Agama Islam Berbasis Multikultural Dalam Membangun Kerukunan Beragama Peserta Didik', *Jurnal Pendidikan Multikultural*, 4.1 (2020) <https://doi.org/http://dx.doi.org/10.33474/multikultural.v4i1.6702>.

[70] Maesaroh Lubis and Nani Widiawati, 'Integrasi Domain Afektif Taksonomi Bloom Dengan Pedidikan Spiritual Al-Ghazali (Telaah Kitab Ayyuhal Walad)', *JURNAL EDUCATIVE: Journal of Educational Studies*, 5.1 (2020), 41–56.

[71] Muchlis Bahar, 'Internalisasi Moderasi Beragama Perspektif Islam Dalam Dunia Pendidikan: Sebuah Analisis Relevansi Pendidikan Dengan Pembangunan Karakter Beragama Peserta Didik' <https://doi.org/https://doi.org/10.37950/ijd.v4i2.279>.

can be analyzed through the form of concrete psychomotor abilities and abstract psychomotor abilities. Concrete psychomotor consists of imitating, familiarizing, proficient, experiencing, and original actions, while abstract psychomotor consists of observing, asking, trying, reasoning, and communicating elements.[72] As an effort to encourage character development so that students can manifest understanding and appreciation for noble values, it is through the example of individuals in the environment around students.[73]

In the psychomotor domain, students will try to imitate or follow the behavior that is raised by the individuals around them, related to how the individuals around them can manifest behavior that describes religious moderation. Religious moderation behavior that can be raised and relevant to the learning of the Qur'an Hadith textbook is to behave in tolerance, anti-radicalism, nationalism behavior, and noble character behavior through good deeds. Then this imitation can be done by students repeatedly so that they can build a positive habit to behave that describes religious moderation. Furthermore, the process of getting used to continuously will encourage faster, more accurate reactions when faced with situations that require adaptive responses. Students will be more accustomed and then proficient in dealing with situations where students are faced with problems related to other individuals (diversity) who have different religions from themselves. Through these skills, students can adjust to adaptive behavior when facing situations of diversity, both cultural and religious diversity. These concrete skills will manifest in the original actions of individuals to build healthy behavior in responding to cultural and religious differences that are faced in everyday life. The behavior that appears can be in the form of social acceptance behavior that describes Islamic values, helping behavior, and other adaptive behaviors that are carried out to other individuals, both individuals with the same religion or different religions.

While in the abstract psychomotor realm, students can observe or observe how behavior will have an impact on other behaviors. In addition, students can ask questions to others if they have questions about how the impact of behavior on life events. Abstract psychomotor abilities also involve students' ability to shamefully attempt an action in reality and then reason about the causal relationship of the behavior. Finally, in abstract psychomotor abilities, students can show or present their behavior to others, to become learning stimulus materials for other individual students. In the behavioral aspect, these values can support students to develop religious, altruistic, and adaptive behavior in everyday life.

Religious moderation applied in the scope of education will have a positive impact on students' religious attitudes. This can be realized through the religious attitude of students who show tolerance between religious communities, not being fanatical towards one group, being able to respect the culture, and being able to promote unity.[74] In addition, learning Islamic values that lead to the characteristics of religious moderation can make individuals avoid forms of juvenile delinquency. Juvenile delinquency can be realized through four forms of delinquency, namely isolated delinquency, neurotic delinquency, psychopathic delinquency, and moral defect delinquency.[75] Individuals who have been able to study religious moderation in the material of the Qur'an Hadith textbook will tend to have cognitive, affective, and psychomotor patterns that develop positively so that they are able to display adaptive behavior in daily life and do not show destructive behavior such as juvenile

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[72] Nafiati.

[73] Lubis and Widiawati.

[74] Siti Almaratus Sholikah, 'Evaluasi Penerapan Moderasi Beragama Terhadap Sikap Beragama Peserta Didik Di SMP PGRI Kecamatan Ngraho Kabupaten Bojonegoro' <https://doi.org/http://dx.doi.org/10.32478/evaluasi.v6i1.863>.

[75] Suparman and others.

delinquency or other aggressive behavior.

Islam offers the concept of religious moderation, namely *Tawassuth* (taking the middle path), *tawazun* (balance), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Shura* (deliberation), *Ishlah* (reform), *Alawiyah*(prioritize), and *Tathawwurwa Ibtikar* (dynamic and innovative) (Muaz & Uus Ruswandi). Students who can apply religious moderation will realize adaptive behavior in their daily lives. Students will be able to be more flexible in friendships with friends of the same or different religions, both within the school environment and outside the school environment. Individuals who apply religious moderation will also respect each other, respect differences, recognize differences and give rights to each religion. They will also generate good enthusiasm in building friendships, not making differences as potential divisions, and increasing the solidarity that exists between one individual and another.[76]

CONCLUSION

Based on the analysis of the study and discussion, the researcher can draw conclusions based on the formulation of the research problem, that: First, the content / material in the Al-Qur'an Hadith textbook for Class VI Madrasah Ibtidaiyah Published by the Ministry of Religion of the Republic of Indonesia in 2020. Overall, the material contained in the book teaching is in accordance with the needs of students in accordance with the 2013 curriculum. The scope of the subject matter studied is about understanding the verses of the Qur'an and hadiths. The entire contents of the material or chapters in this Al-Qur'an Hadith textbook amount to seven chapters which include odd semesters and even semesters. Second, the content of religious moderation values in the sixth grade Al-Qur'an Hadith textbook published by the Ministry of Religion in 2020. In general, the entire chapter contains the values of religious moderation. The values of religious moderation contained in the Al-Qur'an Hadith textbook are: *tawasuth value, i'tidal value, tasamuh value, tawazun value, tahaddur value, musawah value, tathawwurwaibtikar value, ishlah*. Third, the implication of the values of religious moderation in the Al-Qur'an Hadith textbook is that students have guidelines for thinking, managing emotions and behaving moderately. Various values of religious moderation can support students to be open-minded, rational and wise in managing problems. In the emotional aspect, students are able to control negative emotions and bring out positive emotions in a good and balanced manner. In the behavioral aspect, these values can support students to develop religious, altruistic and adaptive behavior in everyday life.

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