

Strengthening Wasathiyah Islamic Values in the Perspective of Education in Madrasah

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Abstract

The research was motivated by concerns about religious conditions in Indonesia that are far from the word tolerance. Religious moderation is seen as a strategic value for building a true religious understanding amid religious issues that are sexy to discuss, often causing divisions and misunderstandings. The purpose of this study is to analyze and describe the process of strengthening Wasathiyah Islamic values developed through integrative thematic learning at MI Ma'arif NU 1 Pageraji Banyumas. The contribution of this article in the development of the science is to be a reference and patron of grounding the literacy movement at the primary education level. Research methods use qualitative research methods using a research approach thanks to the category of field research. The data collection methods used are observation, interviews and documentation. The data analysis technique used is the analysis technique of Miles and Huberman models. The results showed that the strengthening of Wasathiyah Islamic values through integrative thematic learning was carried out with learning activities, religious activities, habituation and madrasah culture. The Wasathiyah Islamic values developed include five

core values, namely tawazun, tasamuh, i'tidal, shura and muwathonah values.

Keywords: islam wasathiyah, thematic learning, madrasah ibtidaiyah

INTRODUCTION

Islam is a religion that always teaches its people to spread virtue and compassion wherever they are (Rizky & Zakiah, 2020). His presence always shades not only to his fellow adherents, but also to followers of other religions (Muhtarom et al, 2019). Respect for fellow religious believers and respect for other religions are the main foundations in the relationship of fostering religious harmony in a community (Harris & Nawaz, 2015). The creation of harmony between religious believers makes people's lives run well, and physical and mental development can be carried out optimally.

Unfortunately, nowadays, the condition of religion in Indonesia is very worrying and far from tolerance (Dimiyati, 2017). This can be seen from the high number of violations of freedom of religion and belief in various regions (Saihu, 2021). Based on data compiled by SETARA Institute, it is stated that during the time span from November 2014 to October 2019, there were 846 incidents of violations with 1060 actions against freedom of religion and belief. Violations were dominated by non-state actors (citizen groups and mass organizations) with 613 actions, while by state actors (police and educational institutions), there were 447 actions (Kompas, 2020). The dominance of violations committed by non-state actors indicates that Indonesian society in various regions needs to ground discourse & action on the values of tolerance and moderation in religion and belief.

State actors are also no less important to participate in internalizing the values of tolerance and freedom in religion and belief in all aspects of life.

All religions that live and develop in Indonesia have the same responsibility in seeding the values of mutual respect and religious moderation to all their adherents. The values of tolerance and moderation act as an internalization of the process of social inclusion in Indonesian society which is very plural and plural (Simarmata et al, 2017). It is necessary to counter intolerance through a variety of activities that are structured, comprehensive, and holistic. The various activities carried out are not only enlivening aspects of discourse but further than that by carrying out real actions in the community wherever they are. The form of real action can be in the form of formal, informal, or non-formal activities in various programs involving society.

Religious moderation becomes a discourse and action that needs to be highlighted and mainstreamed in all levels of society (Kamali, 2015). The rise of intolerance in religion and belief is momentum for religious moderation to become a surefire solution to the problems faced by contemporary Indonesian society. The role of the state is very urgent to be the leading sector in mainstreaming religious moderation in the various forms of policies it issues. The policy of mainstreaming religious moderation by the state will only be useful if there is active contribution and contribution from all elements of society. Society is key to successfully mainstreaming religious moderation to suppress and even eradicate the intolerance that pervades the entire country.

Educational institutions are one of the spearheads in enlivening and succeeding the mainstreaming of religious moderation in various pathways, types and levels of education in the archipelago (Amar, 2018). To provide a strong formal juridical basis in mainstreaming religious moderation in all educational institutions, the state through the Ministry of Religious Affairs issued KMA Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs. The issuance of the KMA serves as a legal protection in the development of religious moderation in madrasahs. It encourages and provides regulations on ways/processes in innovating the implementation of the madrasah curriculum. Madrasah has a significant role in fostering the values of religious moderation from an early age in its students. The values of religious moderation in madrasahs are referred to as Wasathiyah Islamic values. The Islamic value of Wasathiyah is an embodiment of a moderate attitude in Islam in responding to a difference of opinion regarding understanding/thinking in the aspects of akidah, Shari'a, and morals and does not lean towards something extreme, both the extreme right and extreme left in understanding the teachings of the Islamic religion.

Madrasah Ibtidaiyah has a very strategic and urgent position in growing and developing religious moderation through the internalization of Wasathiyah Islamic values in all intracurricular and extracurricular activities in the madrasah. The existence of religious moderation in Madrasah Ibtidaiyah aims to introduce and instill from an early age to students to become moderate people. Moderate people are not just a term for people who behave moderately (Sumarto, 2020). Moderate human

beings are self concepts and individual characters that are integrated between heart, reason, and behavior. Teachers must always provide and direct students in providing insights and experiences related to internalizing Wasathiyah Islamic values.

Thematic integrative learning focuses on implementing the concept of learning and doing something (learning by doing). Teachers need to design meaningful and exciting learning experiences in their learners (Malawi et al, 2019). Meaningful and exciting learning experiences will allow students to easily master the material presented by teachers. Teachers must always understand the needs and desires of learners in their capacity to provide a quality learning process and be oriented towards achieving goals. Thus, this is where the role of teachers is important in the success of learning and the internalization of Wasathiyah Islamic values. Quality learning by inserting Wasathiyah Islamic values will give birth to moderate understanding, thinking, and behavior in students which is manifested in their daily conduct in associating with the surrounding environment and their peers. The environment where students live is a representative vehicle in actualizing wasathiyah Islamic values. Without the support of the surrounding environment, both family, playmates, and the community will be very difficult to support the creation of moderate people.

Thematic integrative teaching and learning activities at MI Ma'arif NU 1 Pageraji Banyumas to affirm various Wasathiyah Islamic values are carried out through various activities. For example, in learning planning activities that include Wasathiyah Islamic values implicitly in integrative thematic learning activities carried out. In the process of implementing

learning, teachers deliver material content while internalizing Wasathiyah Islamic values to their students. This process is carried out by enriching the material by inserting Wasathiyah Islamic values, such as the value of *syuro* (deliberation) in learning. Every problem encountered by students in learning activities is always taught to be discussed collectively to find the best way. No individual opinion is too highlighted in deliberation, but rather an opinion drawn from all the thoughts of various individuals that is abstracted into one collective opinion that accommodates all the opinions of students. Students are always taught to respect the opinions of other students in order to create mutual benefit and achieve goals optimally. Therefore, the author is interested in carrying out research on Wasathiyah Islamic values in primary education (MI/SD), studies with an educational perspective in madrasahs as a vehicle in strengthening Wasathiyah Islamic values to high-grade students, by observing thematic integrative learning activities implemented by teachers at MI Ma'arif NU 1 Pageraji Banyumas.

There are several articles relevant to the topic of the madrasah literacy movement applied to Madrasah Ibtidaiyah. First, Lailatul Usriyah & M. Suwignyo Prayogo with the title of study/research *Problematika Implementasi Pembelajaran Tematik Integratif di Lembaga Pendidikan Dasar Islam: Studi Kasus di Madrasah Ibtidaiyah Negeri Garahan Jember (2018)* in *Tadris: Journal of Islamic Education, Volume 13 No. 2, December 2018*. They concluded that the problems of integrative thematic learning in MI Negeri Garahan Jember consist of problems in the use of learning methods, classroom management, selection, and use of learning media that are not optimal. Teachers are still having difficulty in the evaluation process and

inadequate infrastructure and learning resources. The similarity of this research with research conducted by researchers is on topics that both discuss thematic and integrative learning implemented in Madrasah Ibtidaiyah (MI). Then the difference lies in this research is more focused on the problems of implementing integrative thematic learning in MI. In contrast, the research conducted by researchers focuses on Wasathiyah Islamic values that can be developed through integrative thematic learning in MI.

Second, Imam Muddin with study/research entitled *Integrasi Nilai-nilai Islam Wasathiyah dan Nasionalisme di Madrasah Ibtidaiyah Negeri (MIN) 15 Magetan (2020)* in *Edukasia: Journal of Education and Learning, Volume 1 No. 1, March 2020*. He elaborated that the process of integrating values in the concept of Wasathiyah Islam and nationalism with character/ethics education is needed. The process can be implemented in three ways, namely classroom learning, strengthening madrasah culture, and extracurricular activities in madrasah. The similarity of this research with research conducted by researchers lies in the object, which both discuss the implementation of Wasathiyah Islamic values in MI. The difference lies in the activities used as intermediaries in applying Wasathiyah Islamic values in this study using the learning process, madrasah culture, and extracurricular activities. Meanwhile, the research conducted by researchers uses intermediaries of integrative thematic learning processes in developing Wasathiyah Islamic values in MI.

Third, Jentoro et al with the title of study/research *Peran Guru PAI dalam Menanamkan Nilai-nilai Islam Wasathiyah Siswa (2020)* in *JOEAI:*

Journal of Education and Instruction, Volume 3 No. 1, June 2020. They asserted that there were found to be at least three components of the role of Islamic Education (PAI) teachers in instilling Wasatiyah Islamic values to students, namely as motivators, administrators, and evaluators. Then the supporting factor in instilling Wasatiyah Islamic values to students through active participation and optimization of the role of parents in guiding their children by internalizing Wasatiyah Islamic values and paying attention to advances in technology, information, and communication. The similarity of this research with research conducted by researchers is that they both discuss the instillation of Wasathiyah Islamic values in students. The difference lies in the role of the teacher who instills Wasathiyah Islamic values in students. In this study, the role was only focused on PAI teachers, while the research conducted by researchers focused on the role of class teachers in instilling Wasathiyah Islamic values through integrative thematic learning to students in MI.

METHODS

The research methodology used in this research is a qualitative method that is categorized into types of field research. Field research is a research activity in the preparation, collection and collection of data carried out directly at the research location. This is carried out in order to obtain information about the process of strengthening Wasathiyah Islamic values in an educational perspective in a madrasah, located at MI Ma'arif NU 1 Pageraji Banyumas. Field research activities are carried out to obtain valid data by going into the field through the research process carried out.

Researchers design data collection instruments to which answers are then sought by exploring information and informants in detail and in-depth. Mastery of objects and theories is the key to the depth and breadth of data obtained from the data collection activities carried out.

The research approach uses a descriptive-qualitative approach. This approach uses words instead of numbers (non-statistical) in the delivery of the process and results of the research. The delivery of research activities carried out in the form of data narratives that discuss the process of strengthening Wasathiyah Islamic values from an educational perspective in madrasahs with the research location of MI Ma'arif NU 1 Pageraji Banyumas. Researchers are positioned as a critical instrument in this research activity, through the process of data collection carried out purposefully and continuously (Sugiyono, 2009). This means that the success of research depends on the researcher's understanding of the research object he is researching and mastery of deep data mining in order to obtain valid and accountable data. A descriptive-qualitative approach will allow researchers to narrate research results more informatively and on target.

There are two types of data sources in the research, namely primary data sources and additional data sources (secondary). Primary data sources are data obtained directly from research subjects using direct data collection means such as through observation and/or interviews. This research's main (primary) data sources include the Head of Madrasah MI Ma'arif NU 1 Pageraji Banyumas, namely Mr. Ahmad Thontowi, M.Pd.I, and Class IV A Teacher, Mrs. Kholifatur Rozania, S.Pd.I. Additional (secondary) data

sources are obtained through the third camp, not directly obtained by researchers from their research subjects. This data can be obtained from individuals such as employees and administrative education personnel of madrasahs, administrations section and so on. Secondary data can be in the form of institutional profiles, the circumstances of teachers and students, and the circumstances of facilities and infrastructure in MI Ma'arif NU 1 Pageraji Banyumas.

Data collection techniques use observation methods, semi-structured interviews, and documentation. The observation method is used to examine various phenomena in research related to integrative thematic learning activities carried out by teachers and students, both in the classroom and outside the classroom. The semi-structured interview method is used to find out various phenomena that cannot be photographed by observation methods. For example, the role, function, and program of teachers in strengthening Wasathiyah Islamic values in the perspective of madrasah education located at MI Ma'arif NU 1 Pageraji Banyumas. The documentation method is used as supporting data in activities to strengthen Wasathiyah Islamic values carried out in the perspective of madrasah education studies at MI Ma'arif NU 1 Pageraji Banyumas, such as institutional documents, pamphlets and so on. Various data collection methods used in this research are intended to create valid and reliable research results and bring out the right solution to the problems raised by researchers to find the best solution.

The data analysis technique used is the interactive analysis technique of Miles and Huberman's model. Miles and Huberman's

interactive analysis technique consists of three steps, namely data reduction, data display, conclusion drawing and verification. Reducing data is the activity of summarizing, selecting, and sorting out the main things, focusing on the important things, looking for themes and patterns and eliminating unnecessary ones. Data presentation is an activity of presenting data that can be in the form of brief descriptions, charts, narrative texts, descriptive and so on. Drawing conclusions and verification related to the activities of drawing conclusions are carried out after the researcher collects data, reduces data, and presents data to answer the formulation of the problem posed.

RESULTS AND DISCUSSION

Strengthening Wasathiyah Islamic values in Islamic primary education (Madrasah Ibtidaiyah/MI) from the case study education perspective at MI Ma'arif NU 1 Pageraji Banyumas is described into the following components.

The Essence of Wasathiyah Islam

Wasathiyah Islam is part of the endeavor in religious moderation. The issue of Islamic wasathiyah (Islamic moderation) is not just an individual affair or interest, but a shared responsibility, both people, government, and society (Shihab, 2020), (Munir & Saputra, 2019). All Muslims are responsible for disseminating moderate Islamic ideas, both in thoughts, feelings, and actions in all aspects of their lives in order to realize moderate behavior and attitudes in themselves (Balitbang & Diklat Kemenag, 2019). It is hoped that with the vibrant ideas and actions of

Islamic moderation through *wasathiyah* Islam, people will become more aware of the importance of appreciating differences related to religious understanding.

Terma *wasat* and its derivatives are only mentioned five times in the Qur'an, namely in surah al-Baqarah verse 143, surah al-Adiyat verse 5, surah al-Maidah verse 89, surah al-Qalam verse 28 and surah al-Baqarah verse 238. In the beginning, this term meant something that had two ends that were the same size. But in general, *wasat* means being in the middle between two things. The term *wasat* can also be understood as a straight, just, and clean nature. The individual is said to be a *willat* when he is the chosen individual and is considered the noblest. For this reason, Muslims are said to be *ummatan wasatan* which means a group of people who are in the middle in a moderate sense (Hanafi, 2012), (Sabil, 2016). Thus, if the term *wasat* is understood in the context of moderation, according to Quraish Shihab, it requires Muslims to be witnesses and, at the same time witnessed, to be role models for other people. At the same time, Muslims place the Prophet Muhammad as an exemplary role model as a witness to the justification of all his activities.

The characteristics of Islamic moderation (*Wasathiyah* Islam) consist of seven aspects, namely understanding reality, understanding Islamic law (*Fiqih*) priorities, avoiding blind fanaticism, promoting the principle of ease of religion, comprehensive understanding of religious texts, inclusiveness in addressing differences, and commitment to truth and justice (Hanafi, 2012). The characteristics of *Wasathiyah* Islam show the peculiarities of moderation in Islam to create a cool, peaceful, and tolerant

religious life. This kind of life is the dream of every religious person in a relationship that respects each other in the midst of the differences that exist in each other. Good Muslims can be seen from the extent to which the characteristics of Islamic moderation are firmly embedded in faith, attitudes and behavior in their daily lives. Obstacles in strengthening the concept of Wasathiyah Islam include excessive class fanaticism, excessive attitudes toward religious matters, and narrow understanding (Maimun & Kosim, 2019), (Bamualim et al, 2018).

Wasathiyah Islamic Values

Wasathiyah Islamic values are the main values that are internalized in shaping the personality of moderate Muslims derived from the teachings of the Islamic religion in order to create a life of safety, peace, tolerance, and mutual respect for others through various fields such as religious understanding, education, socio-societal, cultural and so on. Wasathiyah Islamic values have a very strategic-urgent role in creating a tolerant and peaceful order of Muslim life. This is considering that religious life in Indonesia is included in a very worrying category. Wasathiyah Islamic values became a kind of "antidote to the understanding of extremism". This is because the understanding of extremism-intolerant in religion is increasingly symptomatic in various aspects of people's lives. There needs to be cooperation from all parties in countering extremism-intolerant actions and narratives through various sectors. The education sector has a very strategic role in grounding wasathiyah Islamic values from an early age to students in various types and levels of education.

The values in Wasathiyah Islam consist of 11 (eleven) core values. The Wasathiyah Islamic values are extracted from the *Da'wah Guidebook of the Indonesian Council of Religious Scholars (MUI)* and *Bogor Message at the 2018 World Muslim Scholars Summit (Dirjen GTK Madrasah, 2019)*. These values are expected to be internalized to students at various levels of education. The following are details and explanations of wasathiyah Islamic values.

Table 1. Values and Description of Wasathiyah Islamic Values

No	Values of Wasathiyah Islam	Value Description
1	<i>Tawazun</i> (Balanced)	A balanced understanding & practice of religion that covers all aspects of life, both the world and hereafter, and firmly states the principle that can distinguish deviance (<i>inhiraf</i>) and difference (<i>ikhhtilaf</i>).
2	<i>Tawasuth</i> (Moderate)	Middle and moderate attitudes that are not trapped or dragged into the extreme points of thinking, acting, and behaving. The <i>tawasuth</i> attitude can see the good side of any group, even in extreme situations. The <i>tawasuth</i> attitude teaches that kindness is in the middle position, to be able to see and appreciate various circles and conditions without falling into extreme sides at all. This draws closer to wisdom and then to pragmatic-opportunistic attitudes.
3	<i>Tasamuh</i> (Tolerance)	An attitude of tolerance towards religion, thought, belief, social society, culture, and various other differences creates a complete brotherhood. Religious tolerance is not a compromising attitude, nor is it justifying.
4	<i>I'tidal</i> (Straight and Firm)	Straight, firm attitude and proportional behavior to be able to be fair with full responsibility in understanding and responding to the problems faced.
5	<i>Syura</i> (Deliberation)	The attitude of prioritizing deliberation in various opinions and views to consider a problem at hand. <i>Syura</i> (deliberation) teaches that there is an attitude of being willing to listen to the opinions and views of others.
6	<i>Musawah</i> (Egalitarian)	Recognizing equality and alignment. Neither side feels superior to the other. All human beings are created equal before Allah Almighty. The Prophets also commanded their people to always love and respect the equality of

No	Values of Wasathiyah Islam	Value Description
		dignity and dignity of their fellow creatures of Allah Almighty.
7	<i>Awlawiyah</i> (Prioritizing)	The ability to identify more important things that should take precedence to be applied over lower interests.
8	<i>Islah</i> (Reformation)	Prioritizing reformative principles to achieve a better state in order to accommodate the changes and progress of the times based on general benefit. The benefit felt not only by himself, but those around him.
9	<i>Tahaddhur</i> (Civilized)	The attitude of civility and disposition to maintain civilization. This attitude presents a sociocultural intelligence that respects human cultures all around the world.
10	<i>Tathawur wa Ibkar</i> (Dynamic & Innovative)	The attitude is always open to making changes in accordance with the development of the times after creating new things for the benefit and progress of mankind.
11	<i>Muwathonah</i> (Love of Country)	The attitude of loving the country is an inseparable part of the teachings of religion and mankind. Always love others, defend their nation, maintain unity, and abolish all forms of colonization, maintain order and world peace.

Thematic Integrative Learning

Thematic integrative learning is a teaching and learning procedure by combining various abilities from various subjects into various relevant themes. Thematic integrative learning uses themes as a unifier of learning activities that integrate several subjects at once in one learning activity. So that students get a very meaningful learning experience and their knowledge is wider than specific disciplines. (Permendikbud No. 67 of 2013 concerning the Basic Framework and Curriculum Structure of Primary Schools/Madrasah). Thematic integrative learning with a scientific approach is the main characteristic of the 2013 curriculum applied at the primary education level (MI/SD).

Thematic integrative learning can encourage students to work optimally with their classmates to solve problems in a learning activity (Sunhaji, 2016), (Muspiroh, 2015), (Mutma'inah, 2017). Students are given the freedom to construct their knowledge and experience through various activities that support the achievement of learning objectives. Various activities in learning activities carried out by students, both inside and outside the classroom are based on the scientific-integrative learning paradigm. The scientific-integrative paradigm emphasizes learning activities based on scientific rules that contain a series of activities associated with various themes of certain teaching materials.

Thematic integrative learning emphasizes the involvement of students in the learning process, so that they can actively participate in the acquisition of knowledge and learning experiences (Majid, 2014), (Buri, 2019), (Nafi'ah, 2020), (Rambe & Rajagukguk, 2021). The knowledge and learning experience gained by the learner independently will imprint longer and more meaning in him. Teachers have a strategic and urgent role in directing students through various activity-based learning activities inside and outside the classroom. The management of learning activities that are associated with the achievement of material and goals is an important point for teachers so that their students can learn optimally.

The background of implementing thematic integrative learning in the 2013 curriculum at the primary education level (MI/SD) is an effort to overhaul and improve the quality of education, especially to compensate for the large amount of material content in the curriculum (Syakur, 2016), (Jefryadi, 2020). The number of subjects will not emphasize students in

thematic integrative learning activities. Still, rather the subjects are united in one subject that is tied in a web of themes. So that learning activities will run in a sequence, integrated, and interrelated with each other. It is hoped that students can master the material faster and can develop their potential well.

Thematic integrative learning models are very important to apply to learners at the primary education level (MI/SD). This is urgent considering that students must eventually master and solve life problems faced in real life in society holistically, and comprehensively and involve a variety of knowledge and understanding (Samijo et al, 2014), (Wibowo, 2021). Not only emphasizing the wrong perspective or reviewing the problem from more than one point of view or aspect.

Strengthening Wasathiyah Islamic Values in an Educational Perspective in Madrasah Study at MI Ma'arif NU 1 Pageraji Banyumas

Strengthening Wasathiyah Islamic values in an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas is carried out in various ways and programs of activities. Strengthening Wasathiyah Islamic values in an educational perspective in a study madrasah at MI Ma'arif NU 1 Pageraji Banyumas aims to give students inclusive insights, attitudes, and skills in understanding the reality of diverse life and religion so that it is hoped that a safe, peaceful, tolerant, and respectful community life can be created by each other.

The concept of strengthening Wasathiyah Islamic values from an educational perspective in a madrasah study at MI Ma'arif NU 1 Pageraji Banyumas is a combination of the concepts of Islamic moderation

education and ethics education developed to realize a community life that respects, reprimands greetings and is inclusive in heterogeneous religious understanding. Strengthening wasathiyah Islamic values can be carried out in various fields, sectors, and joints of the life of the nation and state. For example, in the field of education, Wasathiyah Islamic values are very possible to be internalized to the next generation of the nation from an early age. One of them is at the primary education level (MI/SD).

Activities to strengthen Wasathiyah Islamic values from an educational perspective in a study madrasah at MI Ma'arif NU 1 Pageraji Banyumas are implemented through three stages. The stages are as follows.

Planning Phase

On the hold of planning, the design activities prepared in strengthening Wasathiyah Islamic values in the perspective of education in the madrasah at MI Ma'arif NU 1 Pageraji Banyumas are carried out with steps in the form of developing a syllabus, preparing lesson plan (RPP) and preparing materials/textbooks.

Syllabus Development

The syllabus development process is an activity of elaborating more specifically on Core Competencies (KI), Basic Competencies (KD) Learning Outcomes Achievement Indicators (IPHB), learning themes, and subject matter to be studied by students in order to achieve predetermined goals in a particular thematic learning.

Examples of Wasathiyah Islamic values contained in the syllabus of thematic integrative teaching and learning activities in classes IV A, VA, and VI A MI Ma'arif NU Pageraji Banyumas in the form of *tawazun*, *tasamuh*,

i'tidal, *syura* and *muwathonah* values (Results of Observations, Interviews and Documentation of MI Ma'arif NU Educators 1 Pageraji Banyumas, 2021). Wasathiyah Islamic values are expected to be strengthened and developed in the preparation of a Lesson Plan (RPP). This is related to the RPP is an elaboration of the operationalization of what is in the syllabus that has been prepared by the madrasah and stakeholders.

Preparation of Lesson Plan (RPP)

Teachers, before carrying out learning activities in the classroom, always make a lesson plan (RPP). In making lesson plans, teachers carry out preparation, study, and study related to the theme of learning, learning steps, material taught, goals to be achieved, methods and media used, assessment techniques, and Islamic values of Wasathiyah, which will be strengthened/developed to students through teaching and learning activities in each class, especially class IV MI Ma'arif NU 1 Pageraji Banyumas (Results of interviews and observations with the Head of Madrasah & Class IV A teacher MI Ma'arif NU 1 Pageraji Banyumas, August 2021).

Examples of Wasathiyah Islamic values in the Lesson Plan (RPP) class IV A MI Ma'arif NU 1 Pageraji Banyumas are the values of *tawazun*, *tasamuh*, *i'tidal*, *syura* and *muwathonah* (Results of Observation, Interviews, and Documentation of Class IV A Teacher MI Ma'arif NU 1 Pageraji Banyumas, 2021). These values are expected to be used as core values in strengthening Wasathiyah Islamic values in students in the high grades of the madrasah. Teachers are expected that the learning activities that will be carried out are

always guided by wasathiyah Islamic values, which want to be internalized and strengthened through the teaching and learning process they carry out.

Preparing Materials/Textbooks

Teachers of Class IV A MI Ma'arif NU 1 Pageraji Banyumas always prepare for learning by providing varied integrative thematic materials/textbooks using more than one reference to learn before being taught to students, and making content summaries as a means of making it easier for students to understand the material they are studying and supported by methods and media that support learning activities can be carried out correctly and according to goals (Results Interview and Observation with Class IV A Teacher MI Ma'arif NU 1 Pageraji Banyumas, August 2021). The preparation of these various things is beneficial for teachers as intermediaries in strengthening Wasathiyah Islamic values through the material in teaching and learning activities in the classes they teach (Suwardi, 2022). The use of integrative thematic materials/textbooks is not just fixated on one reference is appropriate.

Implementation Phase

The implementation stage is a series of follow-up activities carried out after carrying out planning activities. In this stage of implementation, the class IV A teacher of MI Ma'arif NU 1 Pageraji Banyumas carried out the design that had been prepared to be implemented in learning activities in his class. The implementation stages in strengthening Wasathiyah Islamic values from an educational perspective in a study madrasah at MI Ma'arif NU 1 Pageraji Banyumas are as follows.

Initial Activities (Introduction)

The teacher offered greetings and invited all students to pray together to begin learning activities. The teacher continued to check the readiness of the students by filling out the attendance sheet and checking the neatness of clothes, position, and seating according to the learning activities carried out. The teacher then informs the material to be studied by the students, namely the theme of "indahnya Kebersamaan" with the Sub-theme "Kebersamaan dalam Keberagaman." Furthermore, the teacher conveys learning objectives to students and conducts apperceptions (Observation Results of Thematic Integrative Learning Activities Class IV A MI Ma'arif NU 1 Pageraji Banyumas, August 13, 2021).

Core Activities

Before entering the sub-theme of the material, the teacher introduces the sub-theme to be discussed by giving questions to the students, such as asking students from what area of the student and what tribe is from. Does it have friends who have a tribe? Teachers said that Indonesia has a variety of tribes, cultures, religions, and diverse languages. Teachers convey to students that they will obtain various information about the diversity of Indonesian culture from the reading texts to be studied. Students are then invited to observe the picture of cultural diversity in the book and read the text in the thematic book on page 75. The teacher invites students to discuss the content of the text reading as bait for students to dare to express their opinions and test student's understanding of diversity.

Teachers said that although Indonesia is very diverse, they must respect and respect each other and cooperate. The teacher gives examples and

parables that are close to the student's daily life such as asking: "what is the difference between Ahmad and Rohman?" Teachers strengthened the importance of mutual respect in cultural, ethnic, and religious diversity and made this diversity an identity of the Indonesian nation that other nations do not have. The teacher asks the student to find the main idea and supporting ideas of the third, fourth and fifth paragraphs of the text that is in the book and write them down. The teacher asked the question as an opening activity on the SBdP content: "How to play this instrument (angklung) so that it can produce sound, and where does this traditional musical instrument come from?" The teacher conducts a question and answers to the students about how to sound the traditional musical instrument designated by the teacher in the picture. The teacher instructs the student to learn the next subtheme in his home.

Final Activities (Concluding)

The teacher asks questions to students about the material he has learned (in order to find out the achievement of the material). The teacher gives the student the opportunity to express his or her opinion about the learning he has participated in. Teachers assess student learning outcomes in learning activities that have been carried out. The teacher leads the students to pray according to their respective religions and beliefs (to end the learning activity). The teacher conveyed the closing greetings of the learning activity.

Evaluation and Follow-up Phase

Evaluation is a planned, programmatic, and continuous process to determine the quality of a particular activity in relation to the achievement

of the goals that have been carried out. Evaluation of strengthening Wasathiyah Islamic values in an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas was carried out systematically, structured and planned. Evaluation activities carried out in the form of tests and non-tests. Test techniques are used to measure the achievement of knowledge/cognitive (material). Then the non-test technique is used to assess aspects of learning the affective realm of students such as Wasathiyah Islamic values that have been internalized in students after participating in the learning activities they carry out. Follow-up activities to strengthen Wasathiyah Islamic values in an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas are carried out by optimizing supporting activities contained in madrasah such as routine religious activities, development of Islamic habituation, and optimization of madrasah culture in supporting the strengthening of Wasathiyah Islamic values to all madrasah residents in general and to students.

The three stages of strengthening Wasathiyah Islamic values from an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas are in line with research findings by Imam Muddin on the Integration of Wasathiyah Islamic Values and Nationalism in MIN 15 Magetan which also applies three stages in the aspect of implementing the strengthening of various Wasathiyah Islamic values through thematic-integrative learning activities at the primary education level (MI/SD). In addition, the three stages in strengthening Wasathiyah Islamic values are in line with the concept of implementing Wasathiyah Islam at the primary

education level (MI/SD) proposed by the Working Group on the Implementation of Religious Moderation of the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia in a book entitled “Implementasi Moderasi Beragama dalam Pendidikan Islam” which states that the implementation of strengthening Wasathiyah Islamic values with learning activities at the Ibtidaiyah Madrasah level consists of three stages, namely planning, implementing, evaluating and follow-up.

Wasathiyah Islamic Values Developed in the Perspective of Study Education at MI Ma’arif NU 1 Pageraji Banyumas

Wasathiyah Islam is essentially the teaching of the archipelago scholars, which Muslims have embraced and practiced in the archipelago. However, after the information technology revolution, where all religious understandings could be accessed easily and freely by the public, religious teachings that were originally unpopular in Indonesia and developed in several countries, began to enter and be taught in Indonesia. Including radical religious teachings that can plunge adherents into committing acts of terror. Because it is a very urgent thing to return Muslims to the teachings of the Indonesian clerics. Among other things, by restoring the understanding of Wasathiyah Islam in all aspects of life, including the educational joints in it. Allah Almighty said in QS. Al-Baqarah verse 143. Wasathiyah Islamic values developed in an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas consist of the values of *tawazun*, *tasamuh*, *i'tidal*, *syura* and *muwathonah* (Results of Observation, Interviews, and Documentation of Teachers & Students of MI Ma'arif NU 1 Pageraji Banyumas).

Examples of *tawazun* (balanced) scores by means of students not forgetting to perform compulsory worship or sunnah such as performing congregational dzuhur prayers and dhuha prayers. On the other hand, students do not forget their obligations as knowledge seekers by studying diligently and carrying out the tasks presented by their teachers. An example of the value of *tasamuh* (tolerance) is that students during class discussions in learning activities carried out always respect the differences of opinion of friends who are different from them. Examples of *i'tidal* values (straight and firm) such as students always carrying out the tasks given by the teacher with full responsibility and are completed according to a predetermined time. Then examples of *syura* (deliberation) values, such as before holding limited offline learning, the madrasa survey from house-to-house students aims to dig up information for parents on how students learn while at home and what difficulties are faced. Furthermore, an example of the value of *muwathonah* is found in the learning activities carried out by students, always starting with inflaming the spirit of love for the homeland through various things, such as through songs, movements, and actions whether it's national songs or religious songs that breathe nationalism such as *yalal wathon* songs.

CONCLUSION

Strengthening Wasathiyah Islamic values in an educational perspective in madrasah studies at MI Ma'arif NU 1 Pageraji Banyumas is implemented through three stages, namely planning, implementation, evaluation, and follow-up. Wasathiyah Islamic values developed are the values of *tawazun* (balanced), *tasamuh* (tolerance), *i'tidal* (straight and firm),

syura (deliberation) and *muwathonah* (love of country). Wasathiyah Islamic values have been implemented and strengthened through thematic integrative learning activities at MI Ma'arif NU 1 Pageraji Banyumas. Strengthening Wasathiyah Islamic values is always carried out by teachers in each stage in order to create students who think, behave and act in a moderate and inclusive manner.

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