
INVESTIGATION OF RELIGIOUS MODERATION VALUES IN GROWING TOLERANT BEHAVIOR IN STUDENTS THROUGH THE STORY OF WALISONGO

Aminatun, S.Pd.I, M.Pd

Guru PAI SMA Negeri Jumapolo Karanganyar, Jawa Tengah

nasihinaminatun@gmail.com

ARTICLE INFO

Article History

Submission :

Received :

Revised :

Accepted :

Keywords

Religious Moderation

Wali Songo

ABSTRACT

Islam encourages its followers to behave *tawasuth*, meaning in the middle or balanced, not extreme, and not inclusive. Nature *tawasuth* This is part of religious moderation that should be instilled in students so that students have a moderate attitude in the life of the nation and state. In the midst of the plurality of the Indonesian nation, religious moderation is absolutely necessary and taught to the students in order to become human beings who are conciliatory, full of love and tolerant in the future. The involvement of religious teachers in providing an understanding of nature *tawasuth* for students, it needs to be cultivated and echoed. The content of Islamic religious education material emphasizes understanding compassion, loving each other, respecting each other, and helping each other in goodness. Because with this understanding, students can implement it in students' daily lives. The article discusses the role of religious teachers in instilling religious moderation.

Introduction

Differences are something that must be found in every aspect of life. This is as stated in the Koran, Allah SWT declares His words: "O humans, indeed We created you from a man and a woman, then made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing" (QS. Al-Hujurat: 13).

Islam is a religion that is polite and peaceful and full of love, but lately we often see news both in newspapers, on television and on social media about violence called radicalism. The phenomenon of radicalism among Muslims is often linked to religious understanding, even though the originator of radicalism can arise from various axes, such as economic, political, The widespread attitude of intolerance affecting society, especially students in Indonesia, requires cultural and ideological analysis tools that are integrated into the educational curriculum in schools. This device can enable teachers to better control and anticipate ideological crises, intolerance and cultural crises occurring around the school. This tool can also encourage teachers to provide doctrine regarding tolerant attitudes and choose what ideological tools students should have and which should be avoided. This device also has the potential to make schools into ideological agents that can represent certain structures in the state. On this basis, schools need a moderate education model so that students can know, realize and appreciate diversity and can have open thoughts and attitudes.

Method

The Big Indonesian Dictionary states that method means an orderly and well-thought-out way to achieve a goal or a systematic way of working to facilitate the implementation of an activity to achieve a specified goal. Syaiful Bahri Djamarah said that a method is a method used to achieve a predetermined goal. In accordance with the background and problems previously explained, this research is qualitative research.[1] Gunawan said that "research with a qualitative approach emphasizes process analysis of inductive thinking processes related to the dynamics of relationships between observed phenomena, and always uses scientific logic." The data collection techniques used are observation, interviews and documentation.[2]

Results and Discussion

Religious Moderation

He does not want this beloved republic to have understandings, let alone extreme or excessive religious practices. He said that all religions that exist today are understood through the holy book because all religions' main reference is the holy book. The holy book is a text, apart from the holy book, God also revealed holy people as role models, and gave examples of virtues through the prophets. But because now we don't live with them, the way we understand these saints is also from their histories, and that is the text. So that text is the only place we understand the essence of religious teachings.

Masrawan religious moderation is absolute belief in the teachings of the religion that we believe in and giving space to religions that are believed by other people, and also that in the life of a plural and multicultural society like Indonesia, moderation must be understood as a shared commitment to maintain balance in which every member of society, regardless of ethnicity, ethnic, cultural, religious and political choices must be willing to listen to each other and learn from each other to practice the ability to manage and overcome differences between communities.[4]

The Wali Sanga

Walisongo means their nine guardians are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. They do not live at exactly the same time. However, they are closely related to each other, if not by blood, but also by teacher-student relationship. Furthermore, they can dialogue between culture and religion. The guardians have a mission so that the Javanese people can choose traditions that are in accordance with or which are not in accordance with religious teachings. According to the Directorate General of Education, there are several opinions regarding the meaning of walisongo. The first is the nine guardians, which indicates the number of guardians there are nine or *songo* in Javanese. Another opinion states that the word *songo/sanga* comes from the word *doll* which in Arabic means noble. Another opinion mentions the word *very much* comes from Javanese which means place. The walisongo were social reformers of their time, their influence was felt in various forms of new civilization in Javanese society ranging from health, farming, commerce, culture, arts, government to methods of preaching.

Da'wah philosophy *bill of wisdom* Walisongo is (*if you hit the fish, the water won't budge*) or take fish without making the water muddy. A guide in the life of preaching that is not accompanied by acts of violence or coercion as we often see today. Walisongo with its mission of preaching can compete in a sporting manner with other religious leaders without any elements of cheating. Among Walisongo's great achievements in the diffusion of Islam to the island of Java in particular and the archipelago in general was through the method of wisely penetrating Islamic values. The spread of Islam to Indonesia in general and to the island of Java in particular falls into a unique category. The majority of Islamization in various countries occurred through long and tiring wars. In fact, this also happens in Saudi Arabia, which is a source of light for Islamic teachings, but in the archipelago through a cultural approach.

Value Instillation Approach

The values of equality, wisdom and mutual respect are important values that must be used as benchmarks in contributing to the cultivation of a moderate attitude towards students. This approach can also be a control to direct the cultivation of moderate values in students by accepting good social values and removing values that are not in accordance with the expected values. According to this approach, the methods used in the learning process include using exemplary aspects, positive and negative reinforcement, stimulation, and role playing (*role play*).

Through this approach, the concept of moderation is not a concept that has become mainstream, so that the values held by students are completely eliminated. The contributive approach actually makes the value of moderation a complement that contributes to creating student behavior and actions that are in accordance with the concept of Al-Qur'an values. The main characteristics of students do not change, but only certain sets of values are inserted that complement the previous values.

This approach has three main characteristics, contributive, additive, and transformative. The cultivation of values that are contributive requires additions without making changes to the initial value. What is emphasized in adding these values is the contribution made by the added values, so that the combination of the basic values that students already possess with moderate values can produce moderate actions and behavior. This is different from additive additions. Additives are more demanding in providing new values for students and removing values that do not match the desired new values. Meanwhile, additional transformative value makes changes to the fundamental goals, structure and perspectives of students. Transformative change requires a paradigm shift, so its application will be a little more difficult than others.[5]

Results And Discussion

The process of teaching and learning activities for students at SMAN Jumapolo in the Islamic Religious Education lesson in studying Islamic history contains the material of Walisongo da'wah. Students are able to absorb, understand and implement the learning outcomes so that students' understanding of religious moderation increases as an embodiment of Islam. *rahmatan lil' alamin*. In this way, the results of learning can be obtained, students can emulate Walisongo's way of preaching which is related to the realization of an Islamic generation. *Rahmatan lil' alamin* so that the role of madrasas in building religious moderation from an early age towards a healthy state *life baldness, thoyibatun forgiveness* can be achieved. The exemplary value is taken from the characteristics of Walisongo's way of preaching, including the following:

1. To become a generation of leaders of the nation and religion who are tenacious and persistent in learning and continuing the struggle of Islam *rahmatan lil' alamin* to build religious moderation from an early age.
2. Prioritizing friendship and tolerance so that we can blend into society without distinguishing between religions.
3. Courage to teach what is right and what is wrong according to Islamic teachings without looking down on other religions.
4. Become a generation that cares about others, ready to help everyone, regardless of religion and in any condition.
5. Continuing Walisongo's struggle to spread Islam smoothly without infidelizing or blaming the customs and customs of existing society.
6. Prioritizing an honest attitude in everyday life as exemplified by Walisongo.

7. Become a generation of Muslims who spread religion in a polite way, preach wisely, wisely without forcing like sunan degree.

The PAI lesson material in the second semester is the struggle for Walisongo da'wah in the archipelago. The process of internalizing religion in the archipelago is a unique phenomenon that occurs in several countries in the world. The role of religious leaders has an important impact in building history (*building history*) between religious believers. The background and beginning of the diffusion (flow) of the world's major religions can be a reference for social harmony in fostering good relations between religious communities. Such historical facts can be an important example for future generations.

In Indonesia we have walisongo or nine guardians who are part of the da component⁶ who spread Islam to this country. The da'wah network consisting of nine religious figures has made a golden history in the spread of Islam to the archipelago. The da'wah bil hikmah approach modified within a cultural framework has brought a significant transformation to the beliefs of the local population. Walisongo was able to Islamize the Javanese population without destroying their culture. Below we will discuss da'wah and examples that can be taken from the story of Walisongo's struggle to Islamize the archipelago.

The first teaching and learning material is discussing the struggle of Maulana Malik Ibrahim. Maulana Malik Ibrahim or Makdum Ibrahim As-Samarkandy is thought to have been born in Samarkand, Central Asia, in the early half of the 14th century around 720H/1,350AD. There is also a version that explains that Maulana Malik Ibrahim is called a Maghreb Sheikh who came from Morocco, North Afikra. Some people even call him the grandfather of pillows. He is related to Maulana Ishak, a famous cleric in Samudra Pasai, and the father of Sunan Giri (Raden Paku). Ibrahim and Ishak were the sons of a Persian cleric, named Maulana Jumadil Kubro, who lived in Samarkand. Maulana Jumadil Kubro is believed to be the 10th descendant of Syayidina Husein, the grandson of the Prophet Muhammad SAW.[6] Positive values that students can emulate from Sunan Maulana Malik Ibrahim's preaching include:

1. Tenacious and persistent in preaching, this is reflected in his efforts to spread Islam from his homeland in Persia to Java.
2. Prioritizing friendship and tolerance, Sunan Maulana Malik Ibrahim did not necessarily preach, but mingled with the surrounding community by trading and respecting people even though they were of different religions.
3. Courageous, without any worry or fear, Sunan Maulana Malik Ibrahim went straight to the local ruler, namely the King of Majapahit Brawijaya for the sake of continuing the spread of religion.

The next learning activity discusses Sunan Ampel's struggle. He is the eldest son of Maulana Malik Ibrahim, when he was little he was known as Raden Rahmat. He was born in Campa in 1401 AD, the name Ampel itself is identified with the name of the place where he lived for a long time. In the Ampel or Ampel Denta area.

In the swampy Ampel Denta, an area gifted by the King of Majapahit, he built an Islamic boarding school. At first he embraced the surrounding community. In the mid-15th century, this Islamic boarding school became a very influential educational center in the archipelago and even abroad. He was the one who introduced the term "*Moh Limo*" (*moh main, moh ngombe, moh thief, moh madat, moh madon*). Namely a call to "not gamble, not drink alcohol, not steal, not use narcotics, and not commit adultery". Positive values that students can emulate from Sunan Ampel's preaching include:

1. Always ready to help anyone, this was reflected when Sunan Ampel immediately agreed to the King of Brawijaya's request to improve the morals of the people of Majapahit.
2. Prioritizing building the value of worship, it was proven that he immediately built a mosque in Kembang Kuning Village.
3. Full of calculations, as was the case when facing the young guardians' pressure to attack Majapahit, but he refused.
4. Spread the teachings of Islam in a subtle way without infidelizing or blaming the customs and customs of existing society.

The next learning activity discusses the struggle of Sunan Giri. He has the small name Raden Paku, alias Muhammad Ainul Yakin. Sunan Giri was born in Blambangan (now Banyuwangi) in 1442 AD. Some also call him Jaka Samudra. A name associated with his childhood when his mother's family threw a daughter of the king of Blambangan named Dewi Sekardadu into the sea. Raden Paku was then picked up by Nyai Ageng Pinatih. He opened a boarding school in the hilly area of Sidomukti village, South Gresik. In Javanese, hill is "giri", so it is nicknamed Sunan Giri.

In religion, he is known for his extensive knowledge in jurisprudence. People also called him Sultan Abdul Fasih. He is also a creator of extraordinary works of art. Children's games such as *jelungan*, *jamuran*, *lir-ilir* and *cublak suweng* are said to be Sunan Giri's creations. Likewise, *gending asmaradana* and *pucung* again have Javanese nuances but are subject to Islamic teachings.[7] The positive values that students can emulate from Sunan Giri's preaching include:

1. Raden Paku is always honest and brave, when asked about the ties in his sarong by Sunan Ampel, he answered without hesitation without fear. When trading, he always reports his trading results to Nyai Ageng Pinatih honestly.
2. Likes to help others even if they have to sacrifice a lot of material.
3. Obeying his father's orders to open an Islamic boarding school according to the land given to him, and obeying the orders of his teacher, Sunan Ampel.
4. In deciding something, it starts with meditating and then asking for permission from the parents.

The learning activity in the next material discusses the struggle of Sunan Bonang. He is the son of Sunan Ampel, which means also the grandson of Maulana Malik Ibrahim. His first name is Raden Makdum Ibrahim. Born estimated in 1465 AD from a woman named Nyi Ageng Manila, daughter of a duke in Tuban. Sunan Bonang is the fourth son of Sunan Ampel from his marriage to Nyai Ageng Manila. In preaching, Raden Makdum Ibrahim often uses folk art to attract their sympathy, which is in the form of a set of gamelans called bonang. Bonang is a type of brass that is highlighted in the middle. When the lump is hit with a soft stick, a melodious sound arises in the ears of the local residents. Especially when Raden Makdum Ibrahim himself played the instrument, he was a saint with a high artistic taste, so that when he played it had a great influence on his listeners. Every time Raden Makdum Ibrahim sounds the bonang, many people come to hear it. And not a few of those who want to learn to play the bonang at the same time sing the songs created by Raden Makdum Ibrahim. That's how Raden Makdum Ibrahim's investigation was carried out patiently.[8]

Once the people's sympathy has been won, all that remains is to fill them with the teachings of Islam. The songs taught by Raden Makdum Ibrahim are songs that contain Islamic teachings. So that without realizing it the people have learned Islam with pleasure, not by force.. The positive values that students can emulate from Sunan Bonang's preaching include:

1. Sunan Bonang is a person who is diligent in gaining knowledge.
2. In preaching, he first gained sympathy from the community through works of art and literature, so that the delivery of Islamic teachings could be well received by the community.

The next learning activity discusses Sunan Kalijaga's struggle. He is the guardian whose name is most often mentioned by the Javanese people. He was born around 1450 AD, his father was Arya Wilatikta, a Duke of Tuban who was a descendant of the Majapahit rebel figure Ronggolawe. In preaching, he had the same pattern as his mentor and close friend, Sunan Bonang. His religious understanding tends to be "salaf-based Sufism" rather than pantheistic Sufism (pure worship). He also chose art and culture as a means of preaching. He believes that people will stay away if their stance is attacked. So they must be approached gradually: following while influencing. Sunan Kalijaga believes that once Islam is understood, old habits will automatically disappear.[9]

Sunan Kalijaga's teachings seem syncretic in introducing Islam. He used carvings, wayang, gamelan, and suluk sound art as a means of preaching. He is the creator of the piety clothes, the sekatenan celebration, the grebeg maulud, the carangan kalimasada play, the wayang play Petruk Jadi Raja. The landscape of the city center in the form of a palace, a square with two banyan trees and a mosque is believed to be the work of Sunan Kalijaga. That Da'wa Methode is very effective. Most of the dukes in Java converted to Islam through Sunan Kalijaga. Positive values that students can emulate from Sunan Kalijaga's preaching include:

1. Thinking about the fate of the poor and trying to help them.
2. Willing to accept advice from anyone, even if they don't know them, as long as it contains goodness.
3. Understanding the people's pleasures and then packaging these pleasures, for example wayang, by being infused with Islamic values.

Teaching and learning activities are discussing the struggle of Sunan Drajat. His first name is Raden Qosim, he is the son of Sunan Ampel. Thus he is related to Sunan Bonang. It is estimated that Sunan Drajat, whose title is Raden Syaifuddin, was born in 1470 AD. Sunan Drajat received the first assignment from his father to preach to the coast of Gresik by sea. He was then stranded in the Jelog hamlet on the coast of Banjarwati or Lamongan now. But the following year Sunan Drajat moved one kilometer to the south and founded the Dalem Duwur Islamic boarding school, which is now called Drajat village, Paciran Lamongan. In teaching monotheism and faith, Sunan Drajat took his father's way: directly and not approaching local culture much. However, the method of delivery adapts Sunan Muria's art method, especially suluk art.[10] Positive values that students can emulate from Sunan Drajat's preaching include:

1. Have a high social spirit on the surrounding community.
2. Very concerned about the fate of the poor.
3. Cultivating motivation to have a high work ethic
4. Spreading Islam in a polite way, da'wah bil-hikmah

Next, at the seventh meeting, material about Sunan Muria's struggle was discussed. He is the son of Dewi Saroh who is Sunan Giri's younger brother and the son of Sheikh Maulana Ishak, with Sunan Kalijaga. His nickname is Raden Prawoto, the name Muria is taken from his last residence on the slopes of Mount Muria about 18 kilometers north of Kudus city. His preaching style takes a lot from his father, Sunan Kalijaga. However, unlike his father, Sunan Muria preferred to live in a very remote area and far from the city center to spread Islam. Positive values that students can emulate from Sunan Muria's preaching include:

1. As a servant of God, Sunan Muria continues to combine maintaining a healthy heart by practicing dhikr, a healthy mind by gaining knowledge, and physical health by doing physical activities such as walking.
2. As a preacher, Sunan Muria really blended in with the people around him, improving their morals while straightening them in line with Islamic teachings.
3. Maintaining natural ecosystems and prioritizing conservation of nature and the environment, this is in line with the duties of humans who are khalifatullah fil-ardl (caliph/representative of Allah on earth).

Then at the eighth meeting, material about the struggle of Sunan Kudus was discussed. His nickname is Ja'Far Sadiq, he is the son of Sunan Ngudung and Syarifah (Sunan Bonang's sister), the son of Nyi Ageng Maloka. Sunan Kudus studied a lot with Sunan Kalijaga. Then he traveled to various barren areas in Central Java such as Sragen, Simo and Gunung Kidul. His way of preaching also imitates Sunan Kalijaga's approach, being very tolerant of local culture. The way he conveyed it was even more subtle, that's why the saints who had difficulty finding preachers to Kudus, where the majority of people were firm adherents, appointed him. [11] The positive values that students can emulate from Sunan Kudus's preaching include, 1) Sunan Kudus is a scholar who is also a war soldier. , he is willing to defend religion verbally, in thought, as well as physically, 2) a high attitude of tolerance towards adherents of other religions.

The last meeting was to discuss material about the struggle of Sunan Gunung Jati. Many absurd stories are associated with Sunan Gunung Jati. Among them is that he had experienced a spiritual journey like Isra' Me'raj, then met Rasulullah SAW, met Prophet Khidir, and received Prophet Sulaeman's will. (Cirebon Chronicle Klayan Manuscript). All of this only indicates the admiration of the people of that time for Sunan Gunung Jati. Sunan Gunung Jati or Syarif Hidayatullah is thought to have been born around 1448 AD. His mother was Nyai Rara Santang, daughter of the king of Pajajaran Raden Manah Rarasa. Meanwhile, his father was Sultan Syarif Abdullah Maulana Huda, an Egyptian dignitary descended from the Bani Hashim from Palestine. Following the founding of the Demak Bintoro Sultanate, and with the blessing of other scholars, he founded the Cirebon Sultanate, also known as the Pakungwati Sultanate. Thus, Sunan Gunung Jati was the only walisongo who led the government.[12] Positive values that students can emulate from Sunan Gunung Jati's da'wah include: 1) Sunan Gunung Jati not only masters religious knowledge in preaching, but also masters political or state science, even medical science, all of which are used to promote Islamic da'wah. 2) When experiencing problems beyond the limits of human knowledge, when Sunan Gunung Jati was asked which of the emperor's daughters was pregnant, the step he took was to pray to Allah to get an answer. 3) Respect adherents of other religions and other nations, such as Hindus and Buddhists or the Chinese.

As a teacher, you are not only tasked with imparting knowledge to students, but you can also shape your character into individuals who are superior, independent and able to put their knowledge into practice. *If flash back* in the history of Islamic civilization, as described by Mujamil Qomar (2012) that Islam does not only teach science to achieve brilliant academic achievements (*science for science*), but to create peace and reconciliation of mankind (*science for peace of society*). In other words, the existence of science is for the welfare of mankind (*science for human welfare*) so that the direction of progress in science and technology (civilization) can be controlled while remaining on a straight path *al-sirath al-mustaqim*. [13]

A prosperous human civilization, living peacefully in diversity with the concept of lifelong learning, namely *learning to know* (learn to know), *learning to do* (learn to do or implement in life), *learning to live together* (learn to live side by side with other people of the same religion, country and country), *dan unity in diversity* (unite in differences in culture, belief and religion) or by borrowing the language of Mukti Ali (*agree in disagreement*) agree in disagreement because the Indonesian people are truly a united nation.

Therefore, as an educator, teachers must be able to parse differences in race, language and skin color in implementing religious moderation in schools. So that students can take examples of the actions carried out by the teacher himself in their implementation in real life.

Closing

Moderate education sourced from the Koran contains the values of justice, equality, mutual respect and maintaining balance, not only in religious life but also in social life. This kind of educational model is useful for generating tolerant behavior and actions. Ways that can be implemented in instilling a moderate education model can be done by using various effective approaches in instilling moderate values in the younger generation in Indonesia, so that problems of intolerance, extreme understanding and radicalism can be removed from Indonesian society from an early age.

The results of research and analysis of PAI material about the wali songo concluded that through learning the history of the wali songo can increase students' understanding of the concept of religious moderation as an embodiment of Islam. *Rahmatan Lil' alamin* by imitating Walisongo's preaching method. Cultivating character regarding the concept of religious moderation can give rise to an attitude of the nation's children who are firm and confident in the religion they adhere to, namely Islam, but still prioritize religious tolerance so that in the future there will be a generation that is polite, religious, loves the country, so that the Indonesian state can be realized, which is *baldatun thayobatun warabun ghafurun*, which is based on the trilogy. *ukhuwah logic: Islamic brotherhood, ukhuwah wathaniyah, ukhuwah basyariah*.

The role of religious teachers in instilling religious moderation in educational institutions is very important because teachers have an important role in providing a broad understanding and understanding of Islam. *rohmatan night alamin* who can appreciate differences. Religious moderation is part of a joint effort so that the Indonesian nation avoids division because division is the beginning of the destruction of a nation.

Bibliography

- Saiful B Djamharah, 2005. *Tarbiyah Faculty Teaching and Learning Strategy*, Bandung: Faithful Library.
- Gunawan, 2013. *Qualitative Research Methods Theory and Practice*, Jakarta: Earth of Letters
- Hanan, Application of the Moderation Values of the Qur'an in Islamic Education. *Star: Journal of Education and Science*. Volume 2, Number 1, April 2020; 58-67. <https://ejournal.stitpn.ac.id/index.php/star>

- Director General of Education, 2016. *Islamic Cultural History Scientific Approach Curriculum 2013*, Jakarta: Indonesian Ministry of Religion
- Fauzi, Ahmad. 2018. "Islamic Moderation, for Civilization and Humanity." *Indonesian Islamic*
- Hanafi, Muchlis M. 2015. *Introduction to Islamic Studies*, Surabaya: Cooperative IV Press
<http://www.ttps://republika.co.id/berita/dunia-islam/hikmah>