



IMPLEMENTATION OF THE CTL LEARNING MODEL THROUGH ISLAMIC MODERATE VALUES IN IMPROVING THE ATTITUDE OF STUDENTS' TOLERANCE IN SCHOOL

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Abstract

This study aims to describe the application of the Contextual Teaching and Learning (CTL) model through the values of Islamic moderation in increasing the tolerance attitude of students in Indonesia. The type of research used in this study is a literature study or literature review. The data used in this study are from the results of research that has been carried out and published in national and international online journals. The application of the CTL model through Islamic moderation values will provide students with the independence to identify Islamic moderation values that are rooted in the values of life in the family or the community. In addition, the Contextual Teaching and Learning (CTL) approach instills Islamic moderation values directly through habituation by participating in community activities that can foster an attitude of tolerance and cooperation.

Keywords: Model; Religious Moderation; Tolerance.

Abstrak

Penelitian ini bertujuan mendeskripsikan penerapan model Contextual Teaching and Learning CTL melalui nilai-nilai moderasi Islam dalam meningkatkan sikap toleransi peserta didik. Jenis penelitian yang digunakan dalam penelitian ini adalah studi kepustakaan atau literatur review. Adapun data yang digunakan dalam penelitian ini dari hasil-hasil penelitian yang sudah dilakukan dan diterbitkan dalam jurnal online nasional maupun internasional. Penerapan model CTL melalui nilai-nilai moderasi Islam akan memberikan kemandirian peserta didik untuk mengidentifikasi nilai-nilai moderasi Islam yang bersumber pada nilai-nilai hidup di keluarga atau di lingkungan masyarakat. Selain itu, pendekatan (CTL) menanamkan nilai-nilai moderasi Islam secara langsung melalui pembiasaan dengan ikut serta dalam kegiatan masyarakat yang mampu menumbuhkan sikap toleransi dan kerjasama.

Kata Kunci: Model; Moderasi Beragama; Toleransi

INTRODUCTION

Indonesia has the largest Muslim population in the world. Indonesia is considered to be the most plural country in various dimensions. The diversity of tribes, religions, and customs is a gift given by God. However, religious life in Indonesia has recently received attention from various parties, both from within the country itself and from outside the country. This is inseparable from the continued emergence of social conflicts with religious backgrounds in society. Starting from cases of blasphemy, destruction of houses of worship, hate speech on social media, and discrediting each others between one community and another. The proliferation of this phenomenon inevitably sharpens religious sentiment in Indonesia. As a result, harmony and a sense of kinship as a nation become tenuous and fragmented based on their respective religions and beliefs. Ironically, most of the perpetrators of the conflict are Muslims. This fact cannot be ignored, because it concerns the future of nationalism and the integrity of the country. In irony, amid increasingly fierce global competition, Indonesia has recently been preoccupied with "household" affairs. The issue that does not need to be debated is precisely a puller of attention and blindfolded to the big problems facing Indonesia in the future.¹

The situation above can raise a big question about how the values of Islamic moderation which are the mainstream of Islamic understanding in Indonesia can start to get big challenges from radical Islamic understanding. Then how do educational institutions take on the role and facilitate the spread and inculcation of Islamic moderation values? Willian E. Shepard divides Islam into five typologies of Islamic movements, namely: secularism, Islamic modernism, radical Islam, traditionalism, and neo-traditionalism. Another view on the typology of the Islamic movement can be classified into Islamic modernism, Islamic traditionalism, Islamic fundamentalism, Islamic neo-modernism, and Islamic neo-fundamentalism which has recently been widely discussed in the country, namely post-Islamic traditionalism.²

This is of course a problem that must be addressed immediately because it can damage the social construction of Indonesian society which is very multicultural. The problem will be more complicated and worrying when radical understanding and religious intolerance have also infected students in schools because they are the ones who will later determine the future of the nation and state.³ If it is not managed properly, it will become a ticking time bomb that can explode and destroy the established structure of Indonesian society.⁴

Tolerance is one way that must be taken by all religious people in their efforts to realize religious harmony. To be tolerant in religion is to let or allow other people to be themselves, respecting others by respecting their origins and backgrounds of beliefs. This is supported by Khotimah which states that religions have the same view of a harmonious world that will be realized with an attitude of tolerance. Hjelm in Sabil also said that the essence of

¹ Arhanuddin Salim, "Eksistensi Moderasi Islam Dalam Kurikulum Pembelajaran PAI Di SMA," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2018): 181–94.

² Nurul Faiqah and Toni Pransiska, "Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33–60.

³ Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah," *Insania* 25, no. 1 (2020): 31–43.

⁴ Samsul, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama," *Jurnal Al-Irfan* 3, no. 1 (2020): 37–51.

tolerance is essentially a good effort, especially in religious pluralism which has a noble goal, namely the achievement of internal and inter-religious harmony. Religious differences are not only found in the community but also in educational institutions, especially informal educational institutions, namely schools.⁵

Schools as educational institutions are strategic public spaces for the formation of students' morals and character. Therefore, the curriculum and learning models need to be studied comprehensively by paying attention to the integration of values that emphasize the balance between intellectual and spiritual aspects. Here, the religious learning approach has a very significant influence on the process of formation in question. Learning systems also need to be designed by involving the roles of various stakeholders in formulating models that are appropriate to the local context of each region. This is considered important to realize the goals of national education and educate and improve the noble character of every student.⁶

Fanani said that the cause of intolerance in young people is that schools do not control the religious beliefs that develop among students. School is an open space for the dissemination of any understanding. Because the school is too open, religious radicalism groups take advantage of this open space to actively participate in campaigning for their understanding and expand their network. Religious groups that enter range from extreme to blasphemy against the state and invitations to establish an Islamic state, to Islamist groups who want to fight for the enforcement of Islamic law.⁷

Therefore, the role of religious teachers is needed in instilling Islamic moderation values in the life of this multicultural nation and state. Moderation of Islam as described by Fahrudin in Akhmadi, has the meaning of being balanced, in the middle, not excessive, not truth clime, not using extreme theological legitimacy, claiming that his group is the most correct, neutral, and not affiliated with any particular political party.⁸

Tolerance and freedom of religion are interesting topics to study, but when faced with the situation and conditions today, where Islam is faced with a lot of criticism, published by people who are not happy with Islam, such as saying Islam is an intolerant, discriminatory religion. and extreme. Islam is seen as a religion that does not want to give freedom of religion, or freedom of opinion. On the other hand, Islam is full of violence in the name of religion so it is far from peace, love, and unity.

The Wahid Foundation in its report mentions the potential for intolerance in Indonesia. There are several indicators used. First, the disliked groups include LGBT 26%, Communists 16.7%, Jews 10.6%, Christians 2.2%, Shiites 1.3, Wahhabis 0.5, Buddhists 0.4, and Chinese 0, 4, while those who did not have problems with other groups were 38.7. The data shows that as many as 61.3% have problems with other groups. Second, the intolerance

⁵ Fatmariza Revinna Ornela Kartini, Junaidi Indrawadi, Isnarmi, "Toleransi Dalam Keberagaman Di Sekolah Mayoritas Budha (Studi Di SD Manjushri Padang)," *Jurnal JCE* 2, no. 1 (2019): 23–29.

⁶ Adam Latuconsina, "Model Pembelajaran Agama Dalam Membangun Toleransi Di Ruang Publik Sekolah," *Jurnal Al - Illizam* 1, no. 1 (2016): 1–12.

⁷ Elma Haryani, "Pendidikan Moderasi Beragama Untuk Generasi Milenial: Studi Kasus Lone Wolf Pada Anak Di Medan," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 2 (2020): 145–58.

⁸ Samsul, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama."

score includes neutral which tends to be tolerant at 43.4%, neutral tends to be intolerant at 7.0%, tolerant at 0.6%, while intolerant as much as 49%.⁹

Of course, the most urgent thing at this time is how the efforts must be made by teachers to develop learning strategies that can broaden students' understanding of religious teachings, encourage them to practice them and at the same time shape their character and personality. One approach that can be applied in inculcating Islamic moderation values is a contextual approach or Contextual Teaching and Learning (CTL).

Contextual Teaching and Learning (CTL) is one of the learning models associated with a competency-based curriculum and is quite relevant to be applied in schools. CTL is also a learning concept in which the teacher presents real-world situations in the classroom and encourages students to make connections between the knowledge possessed and its application in life, while students gain knowledge little by little, and from the process of constructing themselves, as a provision to solve problems in their lives. In other words, CTL as a learning model can be used to make the implementation of the curriculum effective and successful, where this learning emphasizes the link between learning materials and the real world of students' lives so that students can connect and apply the competencies of learning outcomes in everyday life days.¹⁰

Research stated that the student-centered CTL approach was able to instill the habit of problem-solving, critical thinking, creativity, and independence. Exploring the potential of students based on the experience they have had associated with the knowledge to be learned. This is following the opinion of Amir (2015) that in contextual learning students will experience a thinking process that involves experiences that are close to their lives, it is hoped that this thinking process can improve students' problem-solving abilities.¹¹

In such a situation, the inculcation of moderation values in Islamic religious education learning in schools is expected to be able to reduce the understanding and behavior of students lead to radical understanding, and provide solutions to the deradicalization movement in schools. Islamic moderation is an attitude of maintaining a balance between conservative understandings that tend to be rigid and liberals that tend to be free ("Ministry of Religion Talks about Islamic Moderation at the Minister of Religion Forum in Saudi Arabia—Bimas Islam Website. The position does not mean that the neutral position is gray as is often addressed to the term. This also does not show that moderation in Islam is identical to the paradigm used by the "Western" which tends to be liberal. The value of moderation in Islam is equated with universal values of justice, equality, mercy, and balance. Kuntowijoyo argues that universal values are contained in the nature and personality of the prophet Muhammad SAW which are then referred to as prophetic values.¹²

⁹ Prosmala dan Baiq Rofiqoh, "Tolerance Education in Indonesia: A Literature Review," *Jurnal Dialog* 43, no. 1 (2020): 75–88.

¹⁰ Siti Zulaiha, "Pendekatan Contextual Teaching And Learning (CTL) Dan Implementasinya Dalam Rencana Pembelajaran PAI MI," *Belajea: Jurnal Pendidikan Islam* 1, no. 01 (2016): 41–60.

¹¹ Wahyu Susiloningsih, "Model Pembelajaran CTL (Contextual Teaching and Learning) Dalam Meningkatkan Hasil Belajar Mahasiswa PGSD Pada Mata Kuliah Konsep IPS Dasar," *JURNAL PEDAGOGIA* 5, no. 1 (2016): 57–66.

¹² Zaenal Arifin, "Nilai Moderasi Islam Dalam Proses Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam Al-Azhar Kota Kediri," *Annual Conference for Islamic Scholars*, 2019, 559–68.

In this case, the understanding of moderation becomes very necessary to form a moderate attitude. Moderate is not only in the political, social, and inter-religious elements but in religion itself. According to Yusuf Qardhawi, Islam is a moderate religion in terms of *Syariah* and *ubudiyah*. As has been explained, the practice of Islamic law in Indonesia where there are differences is often a reason to be intolerant toward fellow Muslims themselves.¹³

Based on the problems above, this paper aims to describe several things that schools can do in inculcating Islamic moderation values and provide a strengthening perspective that can be used as an alternative in instilling moderate Islamic teachings.

METHOD

The type of research used in this study is a literature study or literature review. The reason is that the literature review is a comprehensive overview of the research that has been done on a specific topic to show the reader what is already known about the topic and what is not known to rationalize the research that has been done or for further research ideas.¹⁴ Literature studies can be obtained from various sources, both journals, books, documentation, the internet, and libraries. The data used in this study are from the results of research that has been carried out and published in national and international online journals. Research journals that match the inclusion criteria are then collected and a journal summary is made including the name of the researcher, year of publication, study design, research objectives, samples, instruments, and a summary of the results or findings.

RESULTS AND DISCUSSION

Islamic Moderation

Cultivation is the process, action, and method of instilling, while the meaning of value is a set of beliefs or feelings that are believed to be identities that give special characteristics to thoughts, feelings, criteria, and behavior. Instilling value is an action, behavior, or process of instilling a type of belief that is within the scope of a belief system where a person acts or avoids an action, or about something appropriate or inappropriate to do.¹⁵

Moderation Islam comes from two words, namely Moderation and Islam. The word moderation itself in the KBBI of the Ministry of Education and Culture has the meaning of reducing violence. Moderation Islam comes from two words, namely Moderation and Islam. Then the word Islam itself comes from the Arabic *aslama-yuslimu-islaman*, which semantically means submission and obedience. While the moderation of Islam in Arabic is called al-Wasathiyah al-Islamiyyah. Al-Qaradawi mentions several words that are similar in meaning to him, including *Tawazun*, *I'tidal*, *Ta'adul*, and *Istiqamah*. While in English as Islamic Moderation. Islamic moderation is a view or attitude that always tries to take a middle position between

¹³ Ashif Az Zafi Hani Hiqmatunnisa, "Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih Di PTKIN Menggunakan Konsep Problem-Based Learning," *JIPIS* 29, no. 1 (2020): 27–35.

¹⁴ Tewksburry Denney, "How to Write a Literatur Reviewe," *Journal of Criminal Justice Education* 24, no. 2 (2013): 218–34.

¹⁵ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa Di Sekolah Umum," *AnCoMS:Proceedings Annual Conference for Muslim Scholars*, no. April (2018): 75–76.

two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes.¹⁶

Wasathiyyah what Islam means is wasathiyyah which has a very broad scope, it includes culture and character (*al wasathiyyah, tsaqâfah wa sulûk*), something that can develop but still maintain its originality (*al washatiah, tathawwur wa tsabât*), which functions as a tool to improve the people (*âliyat ishlâh al ummah*), as steps towards the glory of the ummah (*kbuthuwât al ummah li al qimmah*), a way out for the universe from the confines of darkness (*mukbrij al 'âlam min al hishâr*), as a starting point for the spread of Muslims to all corners of the earth (*munthalaq al ummah nahwa al 'âlamîyyah*), as a vaccine from prolonged hostility (*dawâ' al muwâjabah*), as a balm for contemporary challenges (*balsm at tabaddiyat al mu'âshirâh*), and wasathiyyah as a burden of the Shari'a as well as honor for those who consistently carry the burden (*al wasathiyyah taklîf wa tasyrîf*).¹⁷

There are two important points in Islamic moderation. First, always be fair, that is, position yourself in the middle, not leaning to one side. In the context of religion, one must be fair to see different points of view as long as it is within the corridor of moderation. If it leads to an extreme point of view, then it cannot be tolerated. Second, balance. Many people try to interpret religious teachings so that they can be a guide for human life. However, human limitations cause the interpretation effort to be imperfect so that different perspectives emerge in interpreting religion.¹⁸

One of the important arguments for the presence of religious moderation, especially in Indonesia, is the fact that Indonesian society is very plural and multicultural. Our nation consists of various tribes, ethnicities, religions, languages, and cultures. The law of nature, diversity necessitates differences, and every potential difference creates friction or conflict, which can lead to imbalance. Religious moderation exists to create a balance in religious life. A balance is needed because naturally, God created everything in this world in pairs.

Luc Reyhler put forward the theory of Peace Architecture which states, that in the management of religious differences several conditions are needed, namely; First, the existence of effective and harmonious communication channels to enable a process of discussion, clarification, and correction of the dissemination of information or rumors that have the potential to cause tension between social groups; Second, the work of problem-solving institutions, whether formal such as courts or informal ones such as traditional and religious institutions; Third, the existence of pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures; Fourth, the socio-political structure that supports the realization of justice in society; and Fifth, a just socio-political structure for the survival of social integration.¹⁹

¹⁶ Ridwan Yulianto, "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama," *Jurnal Pendidikan Dan Pembelajaran Edukasia* 1, no. 1 (2020): 111–23.

¹⁷ Nurul Ardiyanti An Ras Try Astuti, Hardiyani Herman, Rabiatul Hadawiah, "Tantangan Parenting Dalam Mewujudkan Moderasi Islam Anak," *Jurnal Jurnal Al-Maiyyah* 11, no. 2 (2018): 301–20.

¹⁸ Edy Rosadi, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama," *Journal Ability: Journal of Education and Social Analysis* 2, no. 2 (2021): 33–51.

¹⁹ Muhammad Faisal, "Manajemen Pendidikan Moderasi Beragama Di Era Digital," *ICRHD: Journal of International Conference On Religion, Humanity and Development*, no. Maret (2020): 195–202.

In the book on Religious Moderation written by the RI Ministry of Religion Research and Development Team, it is explained that moderation is not only taught by Islam but also in other religions. In principle, a fair and balanced attitude attached to the principle of religious moderation can shape a person to have three main characteristics, namely wisdom, sincerity (purity), and courage (courage). In other words, a moderate attitude in religion, always choosing the middle way, will be easier to realize if someone has an adequate breadth of religious knowledge so that he can be wise, resist the temptation he can be sincere without being burdened and is not selfish with his interpretation of the truth so that he dares to admit it. interpretation of the truth of others.²⁰

Taking into account the various meanings above, it can be concluded that the cultivation of Islamic moderation values, in general, is a process in the form of activities or efforts that are carried out consciously, planned, and can be accounted for to maintain, train, guide, direct, and improve religious knowledge, skills social, and religious practices and attitudes of children (belief/tawhid, worship, and morals) that have the characteristics of *tawassuth*, *tawazun*, and *ta'adul* or can be combined into *wasathiyah* (balance between two different things), then to be practiced in life daily.

Tolerance for diversity implies that everyone must be able to see differences in other people or other communities as something that does not need to be disputed. Something different from other people should be seen as a part that can contribute to cultural wealth so that these differences have useful values if they are explored and understood more wisely.

Harold Howard as quoted by Suryana, states that there are three general principles when responding to religious diversity: First, common logic, the One in many forms. Second, religion is a medium, therefore revelation and doctrine from religions are the way or in the Islamic tradition called the Shari'a to get to the One. Third, is the imposition of criteria that legitimize, meaning to interpret other religions themselves.²¹

Contextual Teaching and Learning Model

The definition of "contextual" comes from the word "context" which means "relationship, context, atmosphere, or circumstances". Thus, contextual means "related to the atmosphere (context)". Thus, contextual teaching and learning (CTL) can be interpreted as learning related to a certain atmosphere.²²

Furthermore, Blanchard, Bern, and Erickson in Komalasari suggest that: Contextual teaching and learning is a conception of teaching and learning that helps teachers relate subject matter content to real-world situations, and motivates students to make connections between knowledge and its applications to their lives as family members, citizens, and workers, and engage in the hard work that learning requires.²³

²⁰ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital : Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri Religious Moderation in The Digital Space : Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institut," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22.

²¹ Wahyu Widhayat, "Sikap Toleransi Antar Umat Beragama Pada Siswa SMA Muhammadiyah 4 Porong," *Kajian Moral Dan Kewarganegaraan* 06, no. 2 (2018): 596–610.

²² Zulaiha, "Pendekatan Contextual Teaching And Learning (CTL) Dan Implementasinya Dalam Rencana Pembelajaran PAI MI."

²³ Ajat Rukajat, "Pembelajaran Contextual Teaching And Learning Untuk Meningkatkan Mutu Hasil Pembelajaran," n.d., 85–111.

From the above understanding, it can be concluded that the Contextual Teaching and Learning approach is an approach that links learning materials with real-life so as to make learning more meaningful and encourage students to apply their knowledge in everyday life.

The contextual approach is a learning concept that helps teachers relate the material being taught to students' real-world situations and encourages students to make connections between their knowledge and its application in their lives as family and community members. With this concept, learning outcomes are expected to be more meaningful for students. The learning process takes place naturally in the form of student activities working and experiencing, not transferring knowledge from teacher to student. A learning strategy is far more important than a result.

In a contextual classroom, the teacher's job is to help students achieve their goals. That is, the teacher deals more with strategy than providing information. The teacher's job is to manage the class as a team that works together to find something new for class members (students). Something new (knowledge and skills) comes from “finding yourself”, not from “what the teacher says”. That is the role of the teacher in a classroom that is managed with a contextual approach.²⁴

Syaefudin (2009) states that there are five important characteristics in the learning process using the CTL approach, including a) Learning with the CTL model is a process of activating existing knowledge. This means that what will be learned cannot be separated from the knowledge that has been studied, thus the knowledge that will be obtained by students is complete knowledge that is related to one another. b) Contextual learning is learning to acquire and add new knowledge, which is obtained by deductive means, meaning that learning begins by studying as a whole and then paying attention to the details. c) Understanding knowledge means that the knowledge obtained is not to be memorized but to be understood and believed. For example, by asking for responses from others about the knowledge they have acquired and based on these responses, new knowledge is developed. d) Putting this knowledge and experience into practice, means that the knowledge and experience gained must be applied in students' lives so that changes in student behavior can be seen.²⁵

The contextual learning approach refers to several basic principles of learning. According to the Directorate General of Primary and Secondary Education, Ministry of National Education in 2002, in Gafur it is stated that the curriculum and contextual learning need to be based on the following principles: 1) Relation, relevance (relation). The learning process should be related to the provision of knowledge (prerequisite knowledge) that already exists in students. 2) Direct experience (experiencing). Direct experience can be obtained through exploration, discovery, inventory, investigation, research, and so on. Experiencing is seen as the heart of contextual learning. The learning process will take place quickly if students are allowed to manipulate equipment, utilize learning resources, and actively carry out other forms of research activities. 3) Application (applying). Applying facts, concepts, principles, and procedures learned in class with the teacher, between students and resource

²⁴ Teguh Sihono, “Contextual Teaching and Learning (CTL) Sebagai Model Pembelajaran Ekonomi Dalam KBK,” *Jurnal Ekonomi & Pendidikan* 1, no. 1 (2004): 63–83.

²⁵ Tati Sumiati Neng Mumun Kurniawan, “Pendekatan Contextual Teaching and Learning (CTL) Dan Aplikasinya Dalam Pembelajaran IPA Sekolah Dasar,” *Metodik Didaktik* 10, no. 1 (2015): 16–22.

persons, solving problems, and doing assignments together are the main learning strategies in contextual learning. 4) Transfer of knowledge (transferring). Contextual learning emphasizes the ability of students to transfer situations and contexts to other high-level learning, more than just memorizing. 5) Cooperation (cooperating). Cooperation in the context of exchanging ideas, asking and answering questions, and interactive communication between fellow students, and between students. 6) Knowledge, skills, values, and attitudes that have been possessed in other situations.²⁶

The explanation above shows that contextual learning (Contextual Teaching and Learning) is a learning concept that helps teachers relate the material they teach to students' real-world situations and encourages students to make connections between their knowledge and its application in their daily lives, by involving seven the main components of effective learning, namely: constructivism (constructivism), asking (questioning), finding (inquiry), learning community (learning community), modeling (modeling), and actual assessment (authentic assessment).²⁷

Meanwhile, Mardapi stated that the activities and strategies displayed in the CTL are as follows: a) authentic learning, namely learning that is carried out related to everyday life. b) Inquiry-based learning, namely the learning process based on search and discovery through a systematic thinking process. c) Problem-based learning, which is a learning approach using real-world problems as a context for students to learn to think critically and be able to solve problems. d) Service learning, namely service-based learning by combining community services with school-based structures to reflect these services. e) Work-based learning, which is an approach using a workplace context that discusses the application of subject concepts in the field.²⁸

Thus, the CTL approach is the right means of providing value education, especially Islamic moderation values in society. Through this approach, students will explore independently and find various knowledge independently and find various knowledge about Islamic moderation values in schools. Students are required to look for these values that will be applied in their daily lives.

Tolerance

Tolerance comes from the Latin "tolerantia" which means leniency, gentleness, lightness, and patience. This tolerance began to be widely known on the plains of Europe, especially during the French Revolution because of its association with the slogans of freedom, equality and brotherhood (Muhamad Ridho Dinata. The General Indonesian Dictionary defines tolerance as openness, in the sense of liking anyone, letting people have opinions, or having other opinions, not wanting to interfere with the freedom of thought and belief of others.²⁹

²⁶ Idrus Hasibuan, "Model Pembelajaran CTL," *Jurnal Logaritma* II, no. 01 (2014): 1–12.

²⁷ Siti Hasanatul Mardiah, "Implementasi Metode Role-Playing Dalam Meningkatkan Minat Belajar PAI Siswa" (UIN Syarif Hidayatullah Jakarta, 2015).

²⁸ Hasnawati, "Pendekatan Contextual Teaching Learning," *Jurnal Ekonomi & Pendidikan* 3, no. 1 (2006): 53–62.

²⁹ U Abdullah Mumin, "Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah)," *Al-Afkar, Journal for Islamic Studies* DOI 10.5281/Zenodo.3554805 [Http://Al-Afkar.Com](http://Al-Afkar.Com) U. 1, no. 2 (2018): 15–26, <https://doi.org/10.5281/zenodo.3554805>.

Ngainun Naim holds the view that tolerance is "the attitude of allowing or allowing disagreements and not rejecting opinions, attitudes, or lifestyles that are different from their own opinions, attitudes and lifestyles". Tolerance in its implementation is not only applied to matters relating to different spiritual aspects, but also to broad aspects, including different ideological and political aspects. Tolerance is actually based on respect for human dignity, conscience and beliefs and the sincerity of others regardless of religion, ethnicity, ideological group. A tolerant person dares to dialogue with an open attitude to seek understanding and truth in the truth of others, to enrich his own experience without sacrificing the principles he believes in.³⁰

Tolerance is an attitude or human behavior that does not deviate from the rules, where someone respects or respects every action that other people take. The attitude of tolerance really needs to be developed because humans are social creatures and will create a harmonious life. As for how to maintain tolerance, among others: 1) Create comfort; 2) Recognize intolerance when the child is open to it; 3) Reject the child's intolerance; 4) Support children when they are victims of intolerance; 5) Promote the development of a healthy experience and group identity; 6) Display display items that contain elements of cultural differences at home; 7) Give children the opportunity to interact with people who are different from them; 8) Encourage children to visit sources in the surrounding environment; 9) Be honest about differences; and 10) Set an example for others.³¹

The attitude of tolerance in schools aims to create school conditions where school residents do not hesitate to help each other, help, and cooperate in various daily activities in order to create a peaceful and harmonious school environment. As well as creating a school environment where interactions between fellow students and student interactions with teachers or teachers with teachers take place well even though there are religious differences.³² Hasyim is of the opinion that the characteristics of tolerance are as follows: 1) Knowing everyone's rights, 2) Respecting the beliefs of others, 3) Agreeing in disagreement (agreeing on differences) beliefs, 4) understanding each other, and 5) awareness and honesty.³³

Based on the explanation above, the researcher can conclude that tolerance is not only respecting others but also being able to accept and understand others. Understanding a person's attitude and personality is important because it will affect how we interact and communicate with someone, because everyone has a different personality. The ability to understand a person's attitude and personality must be owned by people who want to be good at getting along and communicating with many people.

³⁰ Anita Ida Karolina, "Peran Sekolah Dalam Membangun Sikap Toleransi Beragama," *Program Magister Pendidikan Sosiologi FKIP Untan, Pontianak*, 2016, 1–9.

³¹ Muawanah, "Pentingnya Pendidikan Untuk Tanamkan Sikap Toleransi Di Masyarakat," *Jurnal Vijjacariya* 5, no. 1 (2018): 57–70.

³² Revinna Ornela Kartini, Junaidi Indrawadi, Isnarmi, "Toleransi Dalam Keberagaman Di Sekolah Mayoritas Budha (Studi Di SD Manjushri Padang)."

³³ Anis Mustiya Sari, "Pelaksanaan Pendidikan Nilai Toleransi Di Sekolah Menengah Pertama (Studi Kasus Pada SMA Negeri 3 Salatiga Tahun 2018)" (PROGRAM STUDI PENDIDIKAN AGAMA ISLAM FAKULTAS TARBIYAH DAN ILMU KEGURUAN INSTITUT AGAMA ISLAM NEGERI SALATIGA, 2018).

Instilling Islamic Moderation Values Through the CTL Model in Increasing Students' Tolerance Attitudes

Based on the perspective of Islamic thought in Indonesia, the concept of Islamic moderation has at least five characters as follows: First, the ideology of non-violence in spreading Islam. Second, adopting the pattern of modern life and all of its derivations, such as science and technology, democracy, human rights and the like. Third, is the use of rational thinking in approaching and understanding Islamic teachings. Fourth, using a contextual approach to understanding the sources of Islamic teachings. Fifth, the use of *ijtihad* in establishing Islamic law (*istinbat*). However, these five characteristics can be expanded into several more characteristics such as tolerance, harmony and cooperation between different religious groups.³⁴

For example, Muhammad Ahnaf stated that the challenge of Islamic educational institutions in promoting the value of tolerance and respect for religious diversity lies not only in curriculum issues but in the ability of school authorities to manage school environments and public spaces that encourage freedom and tradition of thinking. critically. School authorities need to understand the material and patterns of spreading radicalism among young people, especially in the school environment, so that the potential influence of radicalism can be anticipated effectively.³⁵ Education should touch the realm of transfer of value. Value education must be positioned as the target of all educational endeavors because in essence the purpose of education is to inculcate the values of a good life in students. If education only emphasizes the transfer of knowledge, then education is considered less meaningful for positive effects on students. Education does not touch the side of humanism which in turn develops an attitude of pluralism as the foundation of multiculturalism.³⁶

Gillin argues that the function of school education is the adjustment of children and the stability of society. Schools have the power of function in the formation of student characteristics in behavior. One of them is a function in cultural transmission, behavior in social/social integration, personal development and formation and others. School is one of the social institutions that influence the socialization process and functions to formulate community culture for children. School is a social system that has a unique organization and a unique pattern of social relations among its members.³⁷

The cultivation of Islamic moderation values through the CTL model in increasing the tolerance attitude of students can be carried out with the following steps: Constructivism is an investment that is carried out through experience which is then reconstructed into knowledge. Students are asked to go directly to the field by participating in activities that have Islamic moderation values in the community with the aim that students will gain experience

³⁴ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Jurnal Intizar* 25, no. 2 (2019): 95–100.

³⁵ Haryani, "Pendidikan Moderasi Beragama Untuk Generasi Milenial: Studi Kasus Lone Wolf Pada Anak Di Medan."

³⁶ Gita Dianita, Endis Firdaus, and Saepul Anwar, "Implementasi Pendidikan Toleransi Di Sekolah : Sebuah Kearifan Lokal Di Sekolah Nahdlatul Ulama," *TARBAWY: Indonesian Journal of Islamic Education* 5, no. 2 (2018): 162–73.

³⁷ Safrilsyah, "Sikap Toleransi Beragama Di Kalangan Siswa SMA Di Banda Aceh," *Jurnal Substantia* 17, no. April (2015): 103–20.

which is then linked to learning materials at school. Inquiry is an inquiry where students find concepts that are in accordance with the learning by Students will identify Islamic moderation values through direct observations by looking at behavior in community activities. The form of behavior is then identified whether the behavior is good or bad which is then stated in an observation sheet that will be collected at the end of the learning process. Ask is the learning process asking questions means that students confirm the values identified in accordance with the concepts tabye goal is that students can connect the concepts learned with those that are applied. Students can ask citizens about the form of implementation of Islamic moderation values in increasing this tolerance to be applied in everyday life. Discussion is a small heterogeneous group where students discuss the concepts to be discussed. Students with their friends will discuss the values identified from the community. Through these activities, students can distinguish between positive and negative behavior and their impact on everyday life. The results of the discussion will be written in the form of a report which will be presented in front of the class. Modeling, in order to be easily understood by students, an example or model is needed as a guide. Community life is a natural model that can be witnessed by students directly. The cultivation of Islamic moderation in increasing tolerance requires an example of behavior that can be seen directly by students. By looking at the field, students will directly see the application of tolerance in society. Reflection is an activity to confirm that the process of inculcating Islamic moderation values is in accordance with the concept. The teacher invites students to provide feedback on the entire activity process and asks students to conclude the benefits of the observation process in the field. Authentic Assessment, this means that the teacher carries out a thorough assessment of the process and results of the activities recorded through the observation sheet. The cultivation of Islamic moderation values in increasing tolerance through the CTL approach requires students to experience it for themselves by directly applying the behavioral concepts they have learned in school which will directly make students feel aware that if students behave well, they will get a positive view from the community. So that the cultivation of Islamic moderation values in increasing tolerance in students needs to get good attention. One form of concern is the application of effective religious tolerance education that can reduce and even eliminate radicalism caused by the lack of tolerance of religious people.

CONCLUSION

Based on the discussion above, it can be understood that the cultivation of Islamic moderation values is one way that can be taken to increase the tolerance of students in schools. The process of inculcating Islamic moderation values cannot be done instantly but requires a long process. For this reason, it is necessary to apply a CTL approach to help students understand the attitude of tolerance in society. Through this approach, students are expected to be able to distinguish attitudes that have positive and negative impacts on their daily lives in their community. This approach does have a weakness, namely it takes a long time and the role of the teacher is very much needed as a supervisor so that the inculcation of Islamic moderation values can run effectively and optimally.

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