

**BRINGING RELIGIOUS MODERATION VALUES
INTO THE EFL LEARNING CONTEXT: A STUDY IN
AN ISLAMIC JUNIOR HIGH SCHOOL**

A THESIS

**Submitted in Partial Fulfillment of the Requirements for
Bachelor's Degree in English Education**



by :

HILDA RIZOI ELZAHRA

SN. 2517029

**ENGLISH EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
UNIVERSITAS ISLAM NEGERI
K.H. ABDURRAHMAN WAHID PEKALONGAN
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Demikian pernyataan ini saya buat dengan sebenar-benarnya.

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Dengan ini mohon agar skripsi tersebut segera dimunaqosahkan.

Demikian nota pembimbing ini dibuat untuk digunakan sebagaimana mestinya. Atas perhatian bapak/Ibu, saya sampaikan terima kasih.

Wassalamu'alaikum Wr.Wb.

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MOTTO AND DEDICATION

MOTTO:

” EDUCATING THE MIND, WITHOUT EDUCATING THE HEART
IS NO EDUCATION AT ALL ”

-ARISTOTELES-

DEDICATION:

I would like to dedicate my final paper to:

My beloved parents (mama and bapak), also my brother and sister (Fiqi and Dewa), Thank you for any support, all the trust and permission, endless prayer, and many other things you have done for me.

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ABSTRAK

Penelitian ini bermaksud untuk mengintegrasikan nilai-nilai moderasi beragama ke dalam proses pembelajaran Bahasa Inggris di MTs beserta manfaatnya. Penelitian ini menggunakan deskriptif kualitatif. Data dalam penelitian ini dikumpulkan melalui wawancara dan observasi. Subjek dalam penelitian ini adalah seorang guru bahasa Inggris dan dua orang siswa kelas VII C MTs Asy-Syafiiyyah. Kajian ini prihatin Kajian ini menggarisbawahi pentingnya menerapkan nilai-nilai moderasi Islam ke dalam lingkungan kelas Bahasa Inggris sebagai Bahasa Asing (EFL). Dengan mengidentifikasi nilai-nilai moderasi beragama dalam kegiatan pembelajaran, penerapan diskusi dan pembelajaran kooperatif terbukti sangat efektif dalam menerapkan nilai-nilai moderasi beragama. Berdasarkan hasil observasi peneliti menemukan 6 nilai moderasi beragama yang muncul dalam konteks pembelajaran EFL yaitu tasamuh, tawazun, musawah, i'tidal, syura dan tathawur wa ibtikar.

Kata Kunci: Moderasi Beragama, Bahasa Asing Inggris, MTs

ABSTRACT

This research intends to integrate the values of religious moderation into the process of English foreign Language learning at Islamic Junior High School along with the benefits. This research uses descriptive qualitative. The data in this research was collected through interviews and observation. The subjects in this study are an English teacher and two students in class VII C MTs Asy-Syafiiyyah. This study concerned This study underscores the importance of implementing Islamic moderation values into the English as a Foreign Language (EFL) classroom setting. By identifying religious moderation values in lerning activity, addopting discussion and cooperative learning proves to be particularly effective in iplementing religious moderation values. Based on the result of observations, the researcher found 6 values of religious moderation that appear in the EFL learning context, there are tasamuh, tawazun, musawah, i'tidal, syura and tathawur wa ibtikar.

Keywords: *Religious Moderation, English Foreign Language, Islamic Junior High School*

PREFACE

In the name of Allah, the Most Gracious, the Most Merciful. Praise be for Allah for His continous blessings which enable the researcher to have an opportunity to writing process of my research thesis entitled **Bringing Religious Moderation Values into The EFL Learning Context: A Study in An Islamic Junior High School** can be completed. It is submitted to English Education Department Universitas Islam Negeri KH. Abdurrahman Wahid Pekalongan to fulfil one of the requirements for the degree of Sarjana Pendidikan. This study can be accomplished because of many support from several people.. This research will be nothing without their helps.

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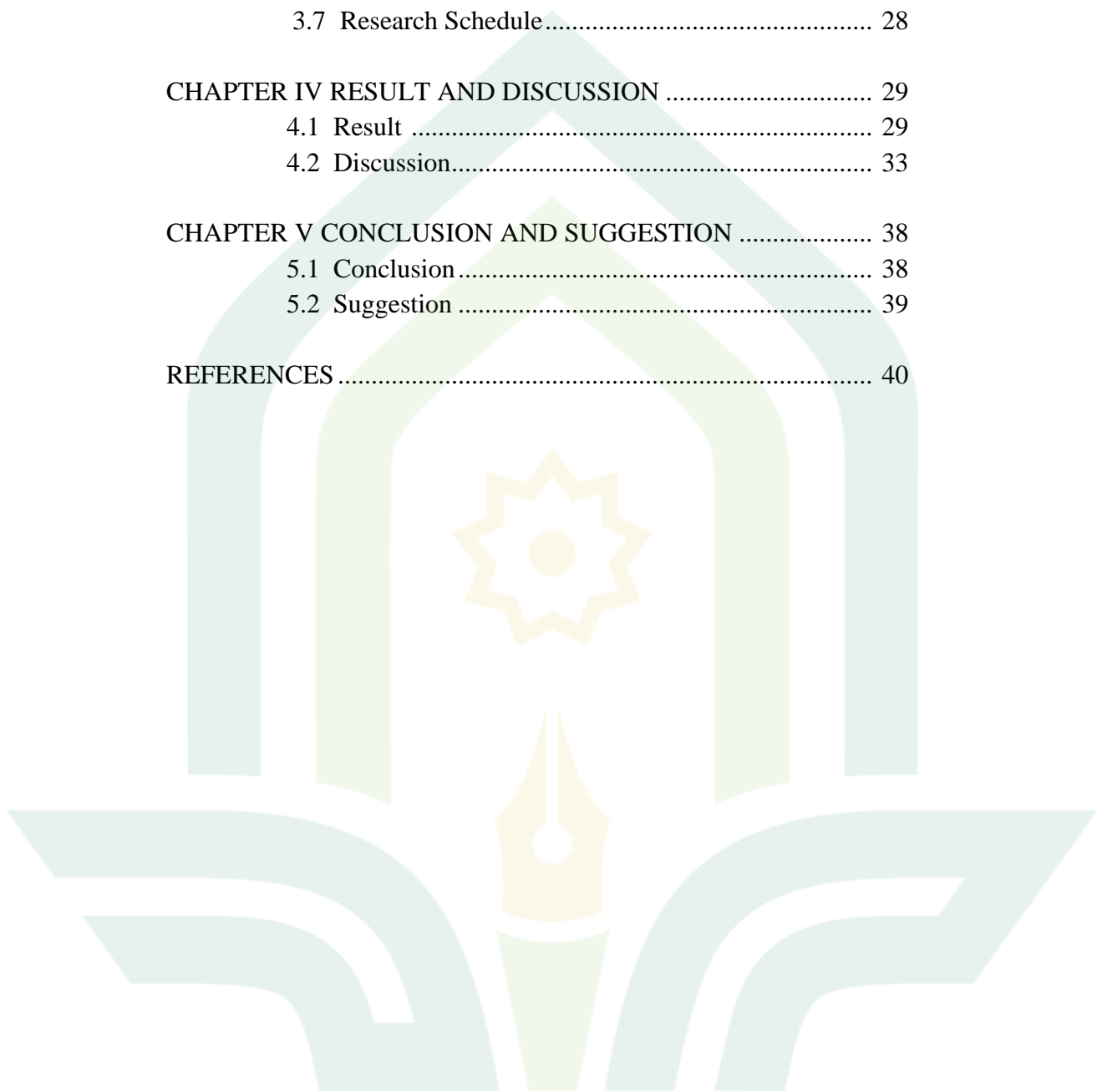
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CHAPTER I

INTRODUCTION

1.1 Background

Indonesia is a pluralistic nation. Diversity in Indonesia includes ethnicity, culture, language, and religion As (2016). In religious life, Indonesian people need peace and harmony to support national development. However, The emergence of radicalism is a threat to the diversity of the Indonesian nation (Supriadi, 2019). Radicalism is a serious issue that poses a threat to the diversity of Indonesia, especially in the educational sector (Kusainun, 2020). Intolerance and radicalism in educational institutions have increased. The number of active intolerant students in secondary schools and equivalent in five Indonesian cities has increased. More than 56% agree with the implementation of Islamic law. Another surprising finding was that 83.3 % considered Pancasila not a permanent state ideology, and could be replaced. Around 33 % of students agree to defend religion, including having to die in defense of religion. Religious intolerance in 171 high schools in Jakarta and Bandung. Specifically, around 4.6% of students backed a group that routinely prevented the construction of houses of worship. One percent even backed ISIS. (SETARA Institute, 2018).

Other studies reveals there is a presence of radicalism among young people and internet users. The data indicates that potential radicalism stands at 12.7% for Generation Z, 12.4% for Millennials, and 11.7% for Generation X. (Purwanto, 2019). Besides that, data from BNPT states that 85% of young generation today could be caught up in acts of radicalism that are currently rife on various social media. Radicalism is becoming easier to spread with social media. Not only ordinary young people but intellectuals can also be exposed (Sofi & Hikmah, 2022). To be tolerant is to demonstrate compassion and understanding toward those whose views and behaviors differ from one's own. Tolerance plays such a significant part that it may be used as a measure of

fairness when considering how to respond to various perspectives, emotions, and behaviors. Nonetheless, growing religious rigidity may lead to intolerance. The dilemma is exacerbated by the greater availability of knowledge and the remarkable developments in technology in recent decades. According to Dewi (2021), there was a dramatic increase in the volume of hate speech posted on Facebook in 2019. In addition, according to MASTEL 2017 data, sex, religion, race, and ethnicity-related hoaxes were the second most often disseminated in 2017. It demonstrates that bigotry and transgressions of religious norms have a greater chance of spreading in the online environment, primarily through social media. Disturbing content, including threats, hoaxes, hate speech, etc., may be created by some users. The number of persons whose emotions and triggers are aroused by exposure to such material will also increase. If that happens, disputes are practically guaranteed. This might explain why examples of religious intolerance are cropping up in Indonesia today. This can endanger the nation's generation, especially during the transition from adolescence to adulthood, such as students in high school concerning ideology, anti-nationalism, poses a threat to Indonesia's diverse fabric and encourages exclusive religious beliefs. Such a view jeopardizes the peace among various religious communities. To address this issue, instilling the values of religious moderation is needed in the school environment. Many schools focus on propagating Islamic principles without delving into the core values of Islam, such as rahmatan lil alamin. Without immediate action against this radicalism, it can hinder a comprehensive understanding of religion, conflicting with the very purpose of religious education (Arifin & Rizal, 2018). To overcome this problem, the government must take firm action steps to overcome radicalism in various educational institutions, including Islamic institutions, madrasas, Islamic boarding schools, and higher education (Kementrian Agama Republik Indonesia, 2019). The Ministry of Religion recommends the implementation of religious moderation values at several levels according to educational level.

Therefore, education stakeholders, especially teachers in madrasas, must pay full attention to this to minimize the spread of radicalism. This opinion was strengthened by Ihsan & Samsudin (2019) they state that education stands as a crucial foundation for imparting moderation, tolerance, respect, empathy, and nurturing non-aggressive mindsets among students. As religious educational institutions, it was hoped that madrasas can realize the vision of moderation in various aspects from academic aspects (education and teaching) to becoming part of society. Academics hold the utmost significance and wield the greatest capacity to shape students perspectives on religious moderation (Purwanto, 2019).

Classroom settings that actively incorporate these values into learning activities, thereby making the students applicable and beneficial in their daily lives (Baidhawiy, 2005). This is in line with what Haryati (2017) said that character education values can be integrated into the teaching and learning process in the classroom in every subject. According to Baidawi (2020) Embedding the principles of religious moderation should not be limited to religious courses it should extend to broader subjects like English, Biology, Mathematics, Social Sciences, and others. As the future generations of the nation, students have the responsibility for its continuity, necessitating their comprehensive grounding in religious values of moderation right from an early stage. From this statement it can be interpreted that as one of the compulsory subjects, English can be used as a forum for implementing the values of religious moderation in the classroom for EFL learners. Through the internalization of religious moderation and learning English, students can also understand that English is not only a tool for communicating internationally but can also be used as a means of cultural understanding and universal humanity (Ismail, 2018).

The researcher will investigate how religious moderation values are integrated into the English learning process at MTs Asy-Syafi'iyah. The focus of this implementation will revolve around the specific learning context to ensure effective incorporation. MTs Asy-Syafi'iyah is one of the Islamic Junior High Schools in

Brebes Regency which implements religious moderation values in various aspects. One aspect is learning activities in class. Not only in religious subjects, but in general subjects such as biology, social sciences, Indonesian, especially English..

1.2 Formulaion of Problem

Based on the background above, the researcher formulates the following research questions:

1. How are religious moderation values implemented in the EFL learning context
2. What are the perceived benefits of implementing religious moderation values in EFL learning?

Formulating these questions can guide research efforts towards bringing religious modertion values into the EFL learning context.

1.3 Operational Definitions

To avoid misunderstanding about the terms in this research, the researcher provides some operational definitions related to the study:

1. Religious Moderation
Religious moderation is characterized by a balanced viewpoint, demeanor, and conduct, avoiding extremes and staying centered within the realm of faith.
2. English Foreign Language
English Foreign Language (EFL) refers to the study or use of Eglish language by speakers of other languages in a context where English is not the primary language of communication. Linguist often define EFL in the context of language acquisition and education.
3. Islamic Junior High School
Islamic Junior High School or Madrasah Tsanawiyah is educational institution that provides education to students typically in the age range of 12 to 15 years.

1.4 Research Objective

In relation to the research questions mentioned above, the general objective of this research is to integrate the values of religious moderation into the process of English foreign Language learning at Islamic Junior High School along with the perceived benefits.

1.5 Significance of the Study

1. For The Researcher

The researcher hopes that this research provides a valuable resource for researchers interested in exploring the integration of religious moderation values in English as A Foreign Language (EFL) learning context, particularly within an Islamic School setting in Indonesia.

2. For The Teacher

The researcher hopes that this research can inform pedagogical practices for EFL teachers, especially in Islamic educational institutions and provide practical insight into incorporating religious moderation values effectively into the learning activity

3. For The Students

From this research students stand to benefit from an educational approach that not only focuses on language proficiency but also emphasizes character development through the integration of religious moderation values.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

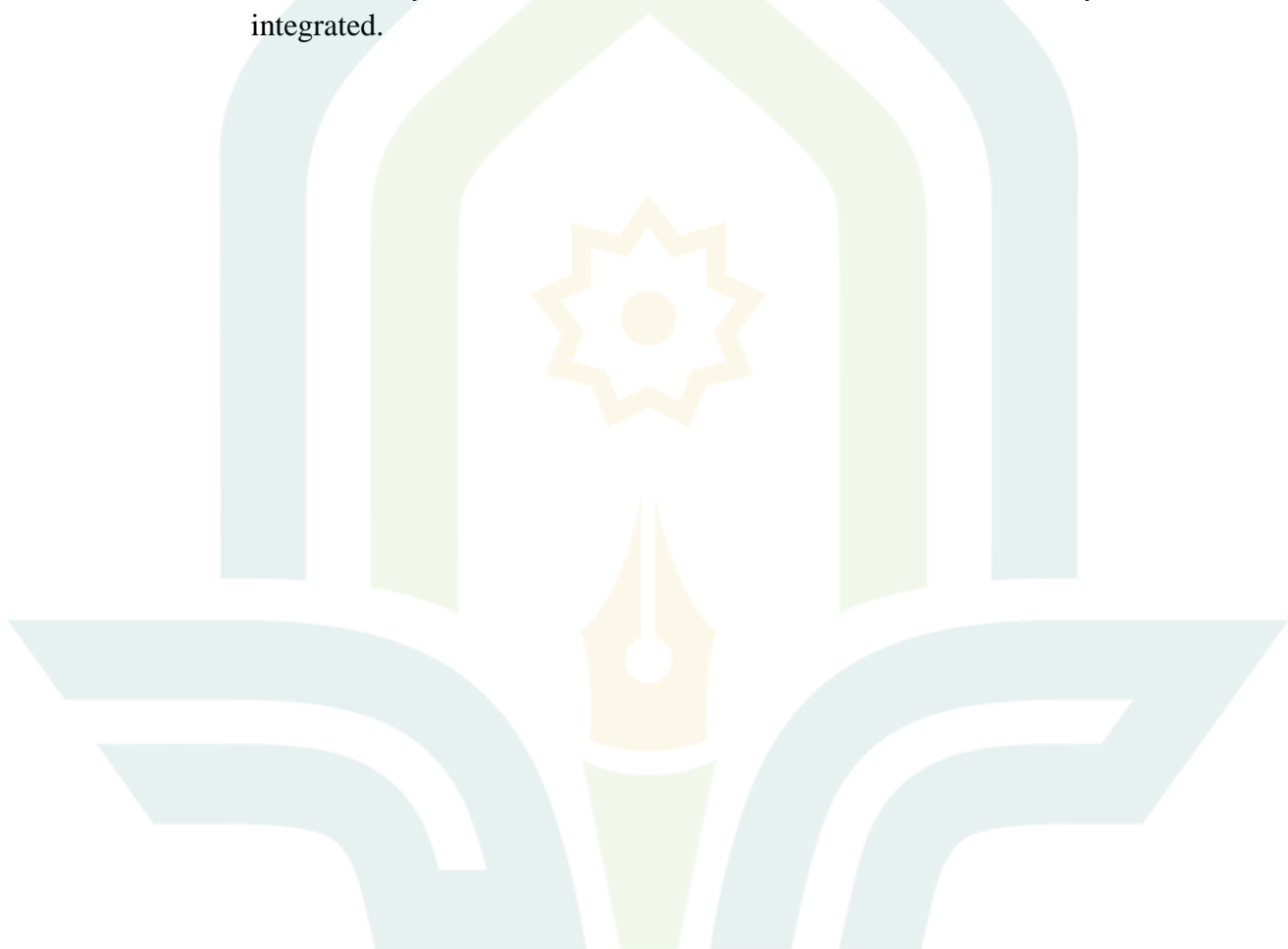
The radicalism in contemporary society, it is imperative to instill and foster religious moderation values. Key values such as tolerance, innovation, equality, moderation itself represent essential facets of religious moderation that every adherent should embrace. While many Islamic educational institutions in Indonesia infuse religious moderation values into their curriculum, the implementation of religious moderation values especially in English as A Foreign Language learning process, remains limited. One notable exception in MTs Asy-Syafiiyyah, an Islamic Junior High School that has successfully integrated religious moderation values into its language teaching.

This study underscores the importance of implementing Islamic moderation values into the English as a Foreign Language (EFL) classroom setting. By identifying religious moderation values in learning activity, adopting discussion and cooperative learning proves to be particularly effective in implementing religious moderation values. Based on the result of observations, the researcher found 6 values of religious moderation that appear in the EFL learning context, there are *tasamuh*, *tawazun*, *musawah*, *i'tidal*, *syura* and *tathawur wa ibtikar*. Within the realm of EFL learning process, the various religious moderation values such as *tasamuh*, *musawah*, *tawazun*, *syura*, and *tathawur wa ibtikar* can be seamlessly integrated. In conclusion, the study underscores the importance of integrating religious moderation values into EFL learning environments to enhance students' communication skills, foster conflict resolution abilities, and create inclusive and supportive classrooms.

5.2 Suggestion

Based on the findings of this study, several recommendations are proposed for English teachers in Islamic schools, textbooks author and policymaker are encouraged to implementing religious

moderation values into their curriculum. For the Minister of education and The Minister of Religious Affairs are urged to implement policies emphasizing the integration of religious moderation values into the EFL classes, as well across other academic subjects. Furthermore, textbooks writers are encouraged to develop English learning materials that integrated and promote religious moderation values, thereby enriching students' educational experiences with the essential principles. learning process, the various religious moderation values such as tasamuh, musawah, syura', and tathawur wa ibtikar can be seamlessly integrated.



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