

Understanding of Moderation Verses in Books Published in 2014 and 2017 Perspective of Jurgen Habermas' Ideology Criticism

Abdul Ghofur¹, Abdul Najib², Ahmad Mushonnif Alfi³

¹ STAI Al-Anwar Sarang, Rembang, Indonesia; abdulghofur@staialanwar.ac.id

² STAI Al-Anwar Sarang, Rembang, Indonesia; abdulnajub@staialanwar.ac.id

³ STAI Al-Anwar Sarang, Rembang, Indonesia; musonnifalfi@staialanwar.ac.id

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ABSTRACT

Pendidikan Agama Islam dan Budi Pekerti (PAIBP), published by Kementerian Pendidikan dan Kebudayaan in 2014 and 2017 book was the main source for high schools in Indonesia. However, a previous study found that this book contained some radicalism values; meanwhile, the government tried so hard to eradicate it through a moderation campaign. However, this book still contains some themes of moderation in the discussions, such as unity (*ukhuwah*), tolerance and democracy, which would be the focus of this study. This research then aims to review some article of the Qur'an that contains moderation value to gain explanation, discussion and easy implementation. The framework of this study was ideology critics by Jurgen Habermas, which consisted of two steps of research to find technical understanding and reflected understanding. The technical understanding was found by several field investigations using observation in all nine public senior high schools in Rembang regency and interviews with the PAI teacher and also the students from all levels with snowballing sampling. This study found that the technical understanding of this book stopped at normative-definitive comprehension, while the implementations could not be done because this book's explanations were too short. It was also influenced by the understanding of the teachers and the teaching style of the teachers that was very subjective. The only implantation found was reading the qur'an verses by *ilm tajwid*. The reflective understanding was found through series explorations of Qur'anic exegesis books and several Islamic classical literature. The results of this study show that this book could be upgraded by (1) extending meaning of *ukhuwah* (2) limitations of the practice of tolerance, and (3) additions to the discourse of democracy in the field of sharia and contextualization of democracy in the context of Indonesia.

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Corresponding Author:

Abdul Najib

STAI Al-Anwar Sarang, Rembang, Indonesia; abdulnajub@staialanwar.ac.id

1. INTRODUCTION

The Pendidikan Agama Islam dan Budi Pekerti (PAIBP) textbook published by the Ministry of Education and Culture is a very central aspect in education because it becomes a reference in learning in schools. Ironically, several research findings state that this book reveals a potentially radical face in the form of Islamic figures (Faozan, 2022; Wahyudi, 2017). This finding showed that this book contradicts one of the big agenda of the Indonesian government in mainstreaming religious moderation (Irama & Zamzami, 2021). This agenda is concerned by the Indonesian government because intolerance and radicalism have become public consumption and even populist activity, especially in the midst of urban society (Hadiz, 2016).

However, many teaching contents in the PAIBP book contain moderate values (Huriyah et al., 2020), such as *ukhuwah* (unity), tolerance, democracy, and Islam as a blessing. But on the other hand, there are still shortcomings in this book in the aspect of an explanation that is too simple and less discursive (Rohmatin, 2016) as can be seen in the class XI tolerance material on tolerance. It includes QS. Al-Maidah verse 32 explains the value of humanity. Following an elucidation of the verse and its corresponding translation, the discourse further expounded upon the contextual backdrop of the verse, specifically pertaining to the narrative of Qabil and Abel, while highlighting the Qur'an's assurance of protection against acts of violence. Furthermore, it was elucidated that inside the nation of Indonesia, the aforementioned violent actions were deemed contrary to the provisions set forth in Law no. 23 of 2002 and Law No. 23 of 2004. (Mustahdi & Mustakim, 2014).

One thing that is absent in the explanation of the verse is that the verse explicitly includes the legalization of *qisas*. However, in its explanation, the book neglects to present meaningful explanations, for example, on how to rationalize *qisas* law, legal authority, criteria for *qisas* punishment, and how the discourse regarding the implementation of the death penalty in the international world or in Indonesia (Rohman, 2020). Such a design is indeed made in such a way that it creates a reflective understanding for students, as proclaimed in the 2013 curriculum. However, the writer sees this as a shortcoming (Rohmatin, 2016) because, in terms of generating reflective thinking, an example of a discursive explanation is needed to show the debate from various perspectives (Hasan et al., 2018).

This research then uses Habermas's theory of ideology criticism to rationally reconstruct the text of the interpretation of the moderate verses in the PAIBP books for the High School level published in 2014 and 2017, then build critically by considering the reconstruction that has been built (Hardiman, 2009). Habermas formulated two meanings of Criticism, which he later called self-reflection. First, is the criticism that he calls rational reconstruction which means "a reflection on the possible conditions of our knowledge, words, and actions as subjects who know, speak, and act" (Finlayson, 2003). This explains how Habermas works in reflecting on existing theories of science. A critical thinker conducts criticism by reconstructing the rules for an activity (thinking, speaking, and acting), which he is involved in describing and obeying the reconstructed rules. Activities of thinking, speaking, and acting are interrelated with each other. Second, criticism is called self-reflection which means "a reflection on the obstacles that are generated unconsciously which causes the subject (personal or certain social groups) to submit to him in the process of self-formation". In this second sense of criticism, Habermas reveals that criticism is a false consciousness or ideology (Hardiman, 2009).

In the first Criticism (rational reconstruction), Habermas reflects on his attempt to find the possible conditions of knowledge, speech, and action in which the three are interrelated in the research process of the empirical-analytic and historical-hermeneutical sciences. Meanwhile, in the second critique (self-reflection) Habermas continues to explore the concept of the importance of the ratio itself which has been mapped out in the critique of rational reconstruction. This concept is clarified in the light of transcendentalism which Habermas find as "pure interests" and idealism as empirical rational interests (Habermas, 1979).

From this background, this article focuses on the analysis of the verses of moderation in the PAIBP book at the high school level published by the Ministry of Education and Culture in 2014 and 2017. The data found will be viewed from the theoretical perspective of Jurgen Habermas's ideological criticism

to provide a “critical overview of the science” taught in high school. In addition, it will also be seen how the two books are used and understood. In this case, this research will also explore field data in high school schools throughout Rembang Regency. This research would contribute to propose recommendations to gain discursive explanation of the PAIBP book which become a negative aspect of this book as found by several previous study (Hasan et al., 2018; Rohmatin, 2016). This article also hoped will contribute to reconstructing anti-radical teaching materials to help mainstream religious moderation in Islamic education in Indonesia.

2. METHODS

This study used a qualitative research method, meaning that the findings are not obtained through statistical procedures or other forms of calculation (Moleong, 2007). The object of this study is verses of moderation and their explanations in the book PAIBP, published in 2014 and 2017 and also how these verses are taught in public schools in Rembang. So that, this book and the teaching are the primary data in this research while the secondary data is others study that discusses the values of Religious Moderation or other information related to the discussion for example, a book entitled Religious Moderation published by the Ministry of Religion of the Republic of Indonesia in 2019. This research combined field and literature study to collect the data needed. The data collection procedure in field study combined observation in 9 public senior high schools (SMAN) in the Rembang regency and interview to the students and teachers with snowballing sampling until we find the saturated data (Dawson, 2002). This field study aims to find what Habermas call “technical and practical understanding” that constitute human knowledge. While the literature study was done by listing the moderation verses in PAIBP book and find the interpretation of those verses in the canonical literature to get a deeper look to gain “reflective understanding”. This understanding will then be referenced to propose recommendations in gaining a discursive explanation of PAIBP book.

3. FINDINGS AND DISCUSSION

3.1 *The Use of PAIBP Book Published in 2014 and 2017 in Public Senior High Schools in Rembang Regency*

The Ministry of Education and Culture put out the PAIBP book as a way to help the 2013 programme be used. This book has two different versions: one for students and one for teachers (Zen & Khairiyah, 2017). The student and teacher books look exactly the same, except that the teacher's book says "Buku Guru" before the title. Then, this study will only look at student books and talk about what the moderation lines in the PAIBP book say. In this teaching material, the teacher's handbook is more of a guide or set of directions for how to use the 2013 curriculum. The first edition of the PAIBP book came out in 2014 for grades X and XI. The second edition, for grades XII, came out in 2015. Even though the new PAIBP book came out in 2017 for grades X and XI and in 2018 for grades XII. In this study, the first version of the PAIBP book will be called the 2014 issue and the revised edition will be called the 2017 issue. This is based on the title of the study. Changes are made to the book's text or materials for each edition. While the picture on the top is still the same.

The PAIBP book was compiled by two people for classes X, XI, and XII. The author of the PAIBP book for each level is the same author for the revised edition of the book. The only difference is the arrangement of the mention of the author's name that has changed from the 2014 and 2017 editions. If the first author is A and the second author is B, then in the 2014 edition, it is “A and B” while in the 2017 edition, it is written “B and A”. The PAIBP class X book was written by Endi Suhendi Zen and Nelly Khairiyah. The PAIBP class XI book was written by Mustakim and Mustahdi. Meanwhile, the XII class PAIBP book was written by Feisal Ghozali and HA. Sholeh Dimyathi.

Rembang Regency as the locus of this research has 14 high schools consisting of 9 public high schools and 5 private high schools. In addition, at the senior high school level, there are 6 public SMKs, 6 private SMKs, 2 state Madrasah Aliyah and 19 private ones. There are also several madrasah diniyah

takmiliah (MDT) institutions that are part of Islamic boarding schools which are recognized as equivalent to high school. As an affirmation, this study will only collect data from public high schools in the Rembang district, namely SMAN 1 Rembang, SMAN 2 Rembang, SMAN 3 Rembang, SMAN 1 Sumber, SMAN 1 Sulang, SMAN 1 Lasem, SMAN 1 Pamotan, SMAN 1 Kragan and SMAN 1 Sale. This choice is due to the consideration that the probability of using PAIBP books in public schools is higher than that of private schools which are very vulnerable to the infiltration of materials and ideologies promoted by the foundation where the school belongs (Van Bruinessen, n.d.).

The use of PAIBP books as a primary reference for learning PAI subjects is strengthened by a regulation that states that PAI teachers in public high schools are not allowed to make and sell Student Worksheets (LKS) (Amiruddin, 2021). However, teachers are still allowed to create learning modules as a complement to the PAIBP book in the learning process (Fais, 2021). However, in the collecting the data process, we did not find any teachers who did modules as demanded by the government. The creative process carried out by PAI teachers is making presentation sheets containing the materials to teach (Sholihin, 2021). In this process, most teachers took references from PAI books published by the Ministry of Religion, private PAI books, PAI books with the KTSP curriculum edition, hadith, Islamic religious books, and texts and sources from the internet (Syaikhu, 2021).

Another learning model used in PAI lessons at SMA Rembang Regency is using lecture and discussion methods. The discussion method is done by dividing students into several groups to be given the task of making papers that must present and discuss in class (Muallim, 2021). This method then requires additional references to be quoted by the students on duty because the PAIBP book is considered not to provide sufficient in-depth material. References that are widely used by students are sourced from the internet because it is faster and more efficient. Also, the learning process from home during the pandemic restricts them from accessing printed books in the library (Fatiya, 2021). At the end of the discussion process, the teachers usually provide a closing statement as well as provide input, additions, and directions for the material that has been sought, delivered, and discussed by students independently.

Educators who employ the lecture approach within the PAI instructional framework at SMA in Rembang Regency commonly engage in discourse pertaining to the subject content derived from the PAIBP textbook. Nevertheless, the brevity of the material's explanation in this book has prompted the inclusion of the subject teacher's own comprehension, as stated by Munifah (2021). The remaining duration of the lesson is allocated for the purpose of engaging in reading and committing to memory the verses of the Qur'an that are encompassed inside the PAIBP book. It can be argued that the emphasis on studying and memorising the Qur'an outweighs the emphasis on the provision of the topic matter.

Based on these data, PAI teachers in SMA admitted to having difficulties in the learning process if they only referred to the PAIBP book. So even though all teachers use PAIBP books in the learning process, all teachers also use books and other sources as additional references. This is because the discussions contained in the PAIBP book tend to be too concise and cannot be implemented in the 2013 curriculum learning model. Even in several research locations, it was found that some teachers used Student Worksheets (LKS) to facilitate the implementation of the 2013 curriculum even though there were regulations regarding the prohibition of using LKS. The use of this worksheet is recognized as a good solution because it contains various learning instruments that have been adapted to the 2013 curriculum (Nihayah, 2021).

3.2 Technical and Practical Understanding of Moderation Verses in the PAIBP Books Published in 2014 and 2017

Before describing the technical and practical understanding of the verses of moderation in the 2014 and 2017 PAIBP books, we will first describe the systematic writing of the material contained in this book. This description is expected to be an introduction in assembling the understanding of teachers and students on the verses of moderation because it is found that all public schools in the Rembang district use the PAIBP book as a handbook for the learning process. The systematic discussion of teaching materials in the PAIBP book is structured as follows: Peta Konsep (Concept Maps), Visualisasi

Konsep (Visualization of Concept), Membuka Relung Kalbu (Open The Recesses of The Heart), Mengkritisi Sekitar Kita (Criticize Our Surrounding), Memperkaya Khazanah (Enrich Knowledge), Pembahasan Ayat-Ayat al-Qur'an dan Hadis (Discussion of the verses of the Qur'an and Hadis), Menerapkan Perilaku Mulia (Implementing Noble Behavior), Evaluasi (Evaluation).

The preceding systematics suggest that the book's learning design is both detailed and intricate. Many educators recognise, however, that one hour of class time isn't enough to cover everything in this book. As a result, some educators place an emphasis on a select few topics, based on the instructor's own values and the requirements of their class (Randel et al., 2016). Reading the Qur'an is a major component of the curriculum at secondary schools in Rembang Regency. According to a recent study by Randel et al. (2016), PAI educators rank teaching students how to read the Qur'an correctly as more important than teaching the content itself. The teacher's appraisal of the student's Qur'an reading skills is a major factor in this decision, and that assessment is typically below average. Therefore, the learning process includes more time devoted to reading the Qur'an. Reading and memorization of the Qur'an are intertwined with every aspect of life, including homework. The remainder of class time is devoted to a traditional lecture format (Munifah, 2021).

In some schools, it was also found a teacher placed the process of reading the Qur'an outside of class hours so that the provision of material in the learning process could be optimized for a long time, either through lecture or discussion methods. This model is found in a teacher who emphasizes aspects of students' understanding. They are willing to sacrifice time outside of class hours to improve students' reading skills of the Qur'an without having to reduce lesson time (Fais, 2021). The learning method chosen by the teacher with a learning style with an emphasis on cognitive aspects makes a different pattern. Teachers who choose the lecture method will usually prepare a presentation sheet in advance. The discussion themes and verses used in this process, of course, refer to the PAIBP book as the source handbook. However, PAI teachers need to enrich the references by referring to other sources for explanations (Syaikhu, 2021).

Learning patterns that emphasize cognitive aspects are also carried out using the discussion method. Teachers with discussion learning styles emphasize more on aspects of understanding the material to be taught (cognitive). Aspects of attitude (affective) and praxis (psychomotor) are measured from the course of discussion in class. The teacher directs the discussion to contextualize the understanding of the material on the experiences experienced by students in everyday life to see what attitudes they choose and what actions they take. The discussion process usually begins with dividing students into groups, giving assignments to groups, presenting assignments by groups and discussing. The teacher here acts as a facilitator and will provide directions, comments, additions and corrections at the end of the session (Fais, 2021).

The weakness of this model is the difficulty of bringing the discussion into the context of student life. This is because the world that students face is different from the materials in the curriculum structure. So what happened was that the discussion became wider because the questions asked by students were very diverse according to their respective concerns. So, the teacher who should give direction in the final session will answer more questions from students because most of the questions cannot be answered by the group of presenters who only learn about the assigned material (Qiu & McDougall, 2013).

The most prevalent method of instruction elsewhere adheres strictly to a predetermined curriculum. The aforementioned systematics are broken down into portions of 8 points apiece, with the teacher allocating class time accordingly. This learning model makes the provision of material modest and emphasizes the target of achieving competence (cognitive, psychomotor, and affective) which is usually measured using the assignment system contained in the Student Worksheet (LKS). The tasks in the worksheets become the central point of the learning process (Nihayah, 2021). Unfortunately, this teaching style reduces aspects of student needs in learning which is no less important (Fitriana & Lestari, 2019).

The importance of the PAIBP book as a resource needs to be underlined among the several PAI learning praxis models used in public high schools in the Rembang area. None of the four distinct pedagogical approaches prioritised the PAIBP textbook. The PAIBP book is not used in the first form, which places more emphasis on actual Qur'anic reading. The Qur'an and works on tajwid (the science of recitation) will serve as textbooks for this method. Many more references are needed to convey the topic in the second variant, which emphasises the cognitive part through the lecture style. The Ministry of Religion's PAI books, PAI books published by private companies, PAI books with KTSP curriculum editions, hadith, tafsir, fiqh, and other books that match the topic, and sources from the internet are the most frequently cited books. This is essential because the information presented in the PAIBP is not sufficiently explained to warrant a full comprehension on its own.

The third variant which emphasizes the cognitive aspect through the discussion method places the PAIBP book as a guide for the discussion theme. The students take the content of the material presented from the internet. This linked to the facts previously found regarding the difficulty of using PAIBP books in the online learning process and the limitations of PAIBP book copies. In addition, students consider sources from the internet easier to obtain and more practical in doing assignments. Even during the discussion, the PAIBP book also failed to find a way to contextualize it with students' daily lives (Fais, 2021). The students prefer to discuss things familiar to their daily lives such as the practice of worship and the problems that young people usually face such as dating, lifestyle, friendship, and so on (Susilawati et al., 2020).

The fourth variant which uses a style that tends to be rigid and formal to achieve all competencies, does not use the PAIBP book as a learning centre. They put the Student Worksheet (LKS) in the primary handbook because it is considered more practice to measure each competency they want to achieve. The teachers do not find practicality in the PAIBP book. They prefer to use LKS and turn a blind eye to the regulations prohibiting the use of LKS in learning rather than having to bother making their modules. Each LKS is designed in such a way as to make it easier for teachers to manage the learning process.

Such learning practices show that the understanding that is being tried to be taught through the PAIBP book is still not comprehensive. Borrowing Habermas's term, the technical and practical understanding obtained by students is only in the aspect of reading the Qur'an. Meanwhile, in other aspects, we have not found clear patterns regarding how brotherhood, tolerance, and democracy are. The understanding obtained regarding these three themes stops only on the normative aspect. Discussions in class never conclude, for example, regarding the corridors of brotherhood, tolerance, and democracy which can be very useful in the praxis of social life. Thus, the three concepts of moderation introduced in this PAIBP book can be reflected by teachers and students so that in turn this value can be truly technical, practical, and reflective.

3.3 Reflective Understanding of Moderation Verses in the PAIBP Books Published in 2014 and 2017

The PAIBP books published by the Ministry of Education and Culture in 2014 and 2017 as found in the previous discussion are less able to be implemented and reflected. So this section of the article will try to formulate the author's reflective understanding of the verses of the Qur'an on the theme of moderation. This understanding presents a framework that can be implemented in aspects of attitudes and skills in everyday life. The theme of moderation is taken from each book series, namely unity, tolerance, and democracy.

3.3.1 Unity (*Ukhuwwah*)

The PAIBP book deserves to extend the definition of brotherhood. However, as reviewed in the previous chapter, the Qur'an provides four variants of this concept of brotherhood. These four variants should be considered in the PAI SMA curriculum material because pluralism is a fact in society and must be bound in the frame of brotherhood instead of conflict. If the term "brotherhood" only accommodates the meaning of biological and theological brothers, it is feared that friction will occur when it comes to wider interactions. Whereas the reality of the world now has entered the era of

globalization where every individual can freely access and interact with anyone with any religious, ideological, national, or cultural background.

The four variants of brotherhood in the Qur'an include *Ukhuwwah Nasabiyyah*, *Ukhuwwah Wathaniyyah*, *Ukhuwwah Islamiyyah*, and *Ukhuwwah Basyariyyah*. *Ukhuwwah nasabiyyah* is a brotherhood that binds individuals who come from the same line of descent (*nasab*) (Nur et al., 2020). In the Qur'an this term is contained in surah/an-Nisa, 4:1 and surah al-Ahzab/33:6. Among several interactions exemplified in the Qur'an in the context of blood relations are multiplying offspring, using the same assets, helping each other, friendship and inheritance. Some of the indicators proposed by the Qur'an can be used as a reference in determining examples of the application of *ukhuwwah* in everyday life.

Second, the concept of *ukhuwwah Islamiyyah* establishes brotherhood among individuals who are followers of Islam. The Qur'an mentions this concept for example in surah al-Hujurat/49:10. As has been stated in the PAIBP book, that *ukhuwwah Islamiyyah* can be implemented in working together and maintaining peace or harmony (*islah*) (Agama, 2019).

Third, *ukhuwwah wathaniyyah*, namely brotherhood framed in nationality and statehood. Al-Qur'an accommodates this concept in Surah Qaf/ 50:3, Surah Ash-Syu'ara/ 26:161, and Sad/ 38:23. This concept is important to be stated and taught to students because as we know that the social reality of students is very diverse. Brotherhood in the context of the state fuses various religious and hereditary identities so that they become a single entity in pluralism (Ibn'Asyūr, 1984). This coincides with the concept of *Bhinneka Tunggal Ika* as the motto of the Indonesian state. So in the discussion of *ukhuwwah wathaniyyah*, another term that must be raised is nationalism.

This concept is very easy to find its implications in life because high school students in Rembang Regency are very heterogeneous in terms of economic, social and religious aspects. The world faced by these students can be a direct example of how to collaborate with non-Muslims, for example in education, sports, competitions, and so on.

3.3.2 Tolerance

The theme of tolerance in the PAIBP book presents the definition of an attitude of respect, understanding, and learning from others. This becomes a well understanding to create a civil life. However, the concept of tolerance itself is not without limitations. He still has to walk in a certain corridor that needs to be detailed so that high school students can practice it properly.

The Qur'an stated clearly that tolerance must take a distance from the aspect of belief. In a sense, a Muslim can live side by side with non-Muslims on the condition that there is no coercion in religion (Agama, 2019). A Muslim cannot impose his religion on non-Muslims or vice versa. Thus, this understanding makes adherents of any religion must remain firm in their beliefs. They should not relax anything even under the context of tolerance (al-Asqalani, 1990). As also emphasized in the Qur'an Surah al-Kafirun verse 6, "for me my religion and you, your religion".

Second, tolerance in the Qur'an has the intention of creating life in peace and goodness. The Qur'an cannot tolerate things that clearly damage the basic human right to life, such as in belief as in Surah Al-Hajj/22:40. So, more operationally, the concept of "tolerance" cannot be applied to people or groups who act intolerantly. All forms of violence and oppression even if it is in the name of Allah must be removed from the earth (Al-Qur'an & Beragama, 2014). On the other hand, for someone who is non-Muslim, if they do not do damage and invite war then a Muslim must be tolerant.

The application of the concept of tolerance in everyday life, especially for the younger generation, is easy to find. For example, students must state their identity as Muslims firmly. They must continue to pray even though they are interacting with non-Muslims. In terms of violence in the name of religion, it must be clearly stated that the Islamic religion's alignment with the principle of justice must be clearly stated even though the perpetrator is a Muslim and the victim is a non-Muslim.

3.3.3 Democracy

The discussion on the theme of democracy in the PAIBP book is very appropriate. This book explains that democracy is a political system that mandates power to the people. It was explained that

although democracy is a concept brought from the west, many democratic values are found in the Qur'an. Democratic practices have been written down and advocated in the Qur'an and the life history of Muhammad. One of the teachings of Islam that has the most visible similarities to the concept of democracy is deliberation or shura.

The added value in the PAIBP book related to deliberation is the three principles of musyawarah in the Qur'an. The three principles are being gentle, forgiving, and asking for forgiveness from Allah. It also needs to be clarified that it is necessary to convey the words of the Prophet that deliberation should discuss worldly matters. Musyawarah cannot negotiate some things that are clear (*qath'i*) talking about the hereafter (*ukhrawi*). Consensus on evil is also not included in one of the virtues of musyawarah (Shihab, 2002). For example, in everyday life, young people are familiar with the idiom "Indonesia uses a rubber clock". This means that most Indonesians have difficulty with punctuality. So it must be conveyed to students, just because everyone is late, we follow late. Even if it is done individually or collectively, it will still be considered a delay.

The PAIBP book has discussed the democracy-shura comparison. One thing that still stumbles in this book is that democracy is a system of government while shuro is the principle of society. These two different concepts are logically chaotic when compared. So it is necessary to convey the discourse in Islam about democracy, especially in the Indonesian context (Suharto, 2017).

In this case, an explanation can be given regarding the history of the acceptance of ulama to the Unitary State of the Republic of Indonesia. Since independence, the ulama have declared the legitimacy of the new government with the title *waliyyul amri ad-dharuri bisy-syaukah*. This title at that time became the legitimacy of Islam during the post-colonial ideological competition situation (Wahid, 2010). In addition, Indonesian clerics continuously make various efforts to perpetuate the Indonesian government that uses a democratic system, including the resolution of Jihad, the acceptance of Pancasila as the sole principle, and the Unitary State of the Republic of Indonesia (NKRI) is final (Sitompul & Th, 2011).

Democracy in fiqh discourse is also important to be discussed in PAIBP. Justification for democracy can be found in the concept of leadership. Leadership must contain two aspects, namely *siyasat ad-dunya wa khirah al-akhirah* (Ghofur, 2019). This concept requires the attention of the government to simultaneously maintain, manage and guarantee the community's needs for worldly elements such as economic, legal, social, educational as well as ukhrawi elements in religious activities such as worship rituals, weddings, zakat, hajj, religious events and so on. With these two elements in the Indonesian government, the state requirements according to Islamic law (*fiqh*) have been fulfilled (Asif et al., 2021). The Indonesian government has taken care of the worldly aspects to guarantee the individual and social rights of all citizens. The Indonesian government accommodates the community's needs for Islamic values in the public sphere. This can be seen in the various dimensions of people's lives that manifest in the form of sharia economics, Islamic education (madrasas), Islamic politics (Islamic political parties), government bureaucracy (ministry of religion), and so on.

4. CONCLUSION

Based on this justification, we can identify four distinct approaches to using PAIBP textbooks in the district's public high schools. First, the requirement to really read the Qur'an. Second, the lecture format places premium on mental components. Finally, the cognitive focus of the dialogue approach is highlighted. Fourth, the value placed on stiff and formal styles as a means to a goal of establishing authority. None of the four variations make extensive use of the PAIBP textbook. Students' technical and practical grasp of the moderated verses in the PAIBP book was more dominating than their overall understanding of the reading of the Qur'an according to tajwid, tahfidz, and lexical meanings, according to this learning process. The following sums up what we've learned through contemplating the aforementioned three themes: Ukhuwwah Nasabiyyah, Ukhuwwah Wathaniyyah, Ukhuwwah Islamiyyah, and Ukhuwwah Basyariyyah are all added to the definition of brotherhood in the PAIBP book. Second, there must be bounds to the idea of tolerance when it comes to matters of faith. Third,

Islamic discourse on democracy in Indonesia, including an examination of the similarities and differences between the notions of democracy and shura.

This study focused on a narrow topic: the PAIBP verses on moderation and their pedagogical use in Rembang regency. This study's shortcomings prevent it from providing a comprehensive picture of the progress towards religious moderation in Indonesia's Islamic schools. Due to the qualitative nature of the research presented in this article, the authors were unable to calculate a religious moderation index for the scholastic context. Using this index in conjunction with quantitative research and a questionnaire or test instrument would provide exceptional insight into the success of campaigns encouraging religious moderation.

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