

DEVELOPING AQIDAH AKHAK AS ISLAMIC ELEMENTARY SCHOOL TEACHING MATERIAL SUPPLEMENT BASED ON RELIGIOUS MODERATION VALUES

Siful Arifin^{1*}

¹, Institut Kariman Wirayudha Sumenep, Indonesia

e-mail: 1saefuleman@gmail.com

Article Information

Received: December 22, 2023

Revised: February 23, 2024

Accepted: February 27, 2024

Online: February 28, 2024

Keywords

Teaching material development,
Religious moderation, Aqidah akhlak

ABSTRACT

Efforts must be made to instill in young people the values of religious moderation in order to prevent the spread of increasingly radical ideas that affect all segments of society, including children. Consequently, it is critical that educational institutions at every level incorporate the values of religious moderation into at least one course of study as a preventative measure. One potential approach is to incorporate or supplement teaching materials with values associated with religious moderation as the case with the investigation and creation of this particular instructional resource. This research aims: 1) to develop Aqidah Akhlak as Islamic Elementary School teaching material based on religious moderation; 2) to determine the suitability of teaching materials that have been developed according to expert judgment and students at MIN 1 Sumenep. This research used the Borg and Gall model research and development method. The research subjects consisted of 20 students of class VI MIN 1 Sumenep. The data collection techniques used were questionnaires (quantitative), interviews, documentation, and note sheets of comments/recommendations from validators/experts (qualitative). Data analysis used quantitative and qualitative. Based on expert validation and field trials, the Aqidah Akhlak as Islamic Elementary School teaching material based on religious moderation development product based on the values of religious moderation is suitable to be used as a supplement to the moral aqidah textbook in class VI of MIN Sumenep and to be disseminated widely.

INTRODUCTION

Movements of radicalism and extremism that result in terrorist acts continue to transpire in numerous regions of Indonesia. In the immediate future of 2021, terrorist incidents have transpired in both Jakarta and Makasar. A suicide bomb attack transpired at the Makasar Cathedral Church on Sunday, March 28th, 2021. A married couple (Kompas, 28/3/2021) injured multiple individuals in this assault. On March 31, 2021, a teen girl infiltrated the vicinity of the Jakarta Police Headquarters and opened fire on officers, but the officers quickly quelled the disturbance (Kompas, 28/3/2021).

If fundamental and radical religious extremism thrives, acts of terrorism like those described above will persist and may pose a threat to a nation's very existence. As stated by Hendripiyono

(2009), radicalism and fundamentalism are precursor movements to the emergence of terrorism. Therefore, early preventative measures are required to thwart the development of radical ideas.

Multiple instances of terrorism and intolerance that transpired in Indonesia indicate that men, women, adults, adolescents, and children comprised the perpetrators of such acts. Children and adolescents are the most receptive to new concepts and values, such as terrorism and radicalism.

Terrorist activities involving children and adolescents have transpired within the past few decades. Arijani Lasmawati and Joko Susilo observed that juvenile and adolescent participation in acts of terrorism has been documented since the suicide bombing at the JW Mariot Hotel in Jakarta in 2009. Indeed, subsequent acts of terrorism, specifically those that targeted Catholic church buildings in Medan (2016), Malang (2017), Mobile Brigade Command Headquarters (2018), Cianjur (2018), Surabaya (2018), and Sidoarjo (2018), persisted in the pattern of child and adolescent involvement in terrorism. According to Arijani Lasmawati and Joko Susilo (2020), this information indicates that preventative measures are necessary to shield children and adolescents from radical organizations and ideas. Young people are, according to expert research, the demographic most susceptible to radicalism and terrorism. According to information released by the National Counterterrorism Agency, young people are the demographic most susceptible to radicalization.

Thus, strengthening children's understanding of religious moderation is a necessity or obligation. Instilling and strengthening knowledge and attitudes of religious moderation, Islam says that Rahmatan Lil 'Alamin must be done from an early age, especially in elementary school or MI in class VI, which incidentally will enter a higher level, namely junior high school, so that they are not easily exposed to radicalism when they have grown up.

Based on the description above, this research aims to develop Aqidah Akhlak teaching material products based on religious moderation values in Class VI of Madrasah Ibtidaiyah Negeri 1 Sumenep. Apart from that, this research also aims to describe the feasibility of teaching materials for MI's religious moderation-based Aqidah Akhlak morals, which were developed at Madrasah Ibtidaiyah Negeri 1 Sumenep. With the development of moral aqidah teaching materials based on religious moderation, it is hoped that they will be useful for teachers at the basic education level as additional teaching materials in instilling the values of religious moderation from an early age to elementary school/Ibtidaiyah Madrasah students through Aqidah and moral learning activities. The results of this product are also expected to be useful as a learning medium for students in developing knowledge and attitudes toward religious moderation through effective and efficient learning of Aqidah Akhlak. Apart from that, the results of this development product are also expected to contribute to the treasures of knowledge, especially in the research and development of teaching materials at the basic education level.

The final result of this research is the birth of an educational product in the form of MI Aqidah Akhlak teaching materials based on the values of religious moderation that can be used effectively in learning Aqidah Akhlak in the classroom. The development of this teaching material was carried out based on the researcher's initial study of the Aqidah Akhkal teaching material that already existed at MIN 1 Sumenep. The results of this study show that the internalization of religious moderation values in teaching materials at Madrasah Ibtidaiyah is very minimal, and there is no inclusion of religious moderation values in textbooks. This is what made researchers take the initiative to develop Aqidah Akhlak teaching materials based on the values of religious moderation so that students have moderate knowledge and attitudes from an early age.

METHODS

A suitable concept or development model was required for the creation of teaching materials in order to ensure that the final product was valid and effective. According to Sugiono (2011), research and development (R&D) is an appropriate approach for the creation of instructional materials because this method of study seeks to generate a tangible product and evaluate its efficacy and appeal.

This study utilized the Borg and Gall research and development model. This model consists of ten steps or ten steps, but in this study only seven steps were used, namely: (1) needs analysis; (2) initial product development; (3) expert validation; and (4) product revision I; (5) product trial; (6) product revision II; and (7) final product revision. These seven steps were considered sufficient to test the effectiveness of the teaching material products resulting from the research and development process.

In collecting data, there were several data collection techniques used, one of which was a questionnaire (quantitative), interviews, documentation, and note sheets for comments and recommendations from validators and experts (qualitative). We analyzed the data obtained from the questionnaire results quantitatively and the data from interviews and documentation qualitatively.

Teaching Material Development Concept

In Punaji, Seels and Richey define development as a process of translating or elaborating a design into physical form in the form of an educational product (Punaji Setyosari, 2010). Development is the process of developing and validating educational products (Punaji Setyosari, 2010). Seels, Richey, and Punaji's definition suggests that development involves a scientific process to validate educational products.

Teaching materials are media or learning tools that consist of learning materials, methods, and boundaries that are designed systematically with the aim of achieving learning objectives (Chomsin

S. Widodo & Jasmadi, 2008). According to Pannen, teaching materials are an educational product in which learning materials are systematically arranged and used in the learning process (Tian Belwati et al., 2023). Teaching materials play a critical role in improving the effectiveness and quality of learning. Therefore, it is very important to develop or innovate research-based teaching materials so that the quality of education and learning output becomes increasingly high, especially in the development of teaching materials by including certain values in the materials as a supplement for learners, as planned by researchers by including the values of religious moderation in product development. According to Masnur, making simple teaching materials has the following steps: conducting needs analysis, understanding the criteria for teaching materials, and understanding the structure of teaching materials (Masnur Muslich, 2010).

The Nature and Values of Religious Moderation

In terms of language, the word moderation can be traced to several languages. In English, the origin of the word moderation is moderation; the word moderation comes from the Latin moderateio. In Latin, the word moderation means moderation (no excess and no deficiency). Meanwhile, in English, the word moderation means a moderate attitude—an attitude of not being excessive. Meanwhile, in Arabic, the word moderation is combined with the word washatiyah. This word has several meanings include khiyar (best choice), 'is (justice), and middle (Mushaddad Hasbullah & Asri Abdullah, 2013). According to Yusuf Al-Qaradawi, the word washatiyah has a similar meaning to the words tawazun, i'tidal, ta'adul, and istiqamah (Yusuf Al-Qardhawi, 1983). In the online Big Indonesian Dictionary, the term moderation has several meanings, including reducing violence and avoiding extremes (<https://kbbi.kemdikbud.go.id/entri/moderasi>). Thus, the word moderation is reviewed. From a linguistic perspective, it has the meanings of balance and middle. Meanwhile, the word religion in the KBBI has several meanings, namely to adhere to (embrace) religion or religion means to worship; obedient to religion; good life (according to religion) (<https://kbbi.kemdikbud.go.id/entri/moderasi>). These two meanings are equally suitable when associated with the term religious moderation.

In terms of terms, the word religious moderation has many definitions. According to Lukman Hakim Saifuddin, former Minister of Religion of the Republic of Indonesia, religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner in order to avoid extreme or excessive behavior in implementing them (Lukman Hakim Saifuddin, 2019). Meanwhile, Nasaruddin Umar defines religious moderation as a form of attitude that leads to a pattern of coexistence in religious and state diversity (Nasaruddin Umar, 2019). Meanwhile, according to the Ministry of Religion, religious moderation is a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion.

(Lukman Hakim Saifuddin, 2019). From these several explanations, it can be understood that religious moderation is a religious attitude that always takes the middle path in attitude, behavior, and even thinking.

Practically, attitudes and behaviors of religious moderation can be seen in the application and practice of religious attitudes that lead to the nature of tasamuh (tolerant), tawazun (balanced), I'tidal (straight and firm), musawah (egalitarian), and other attitudes that support the upholding of religious attitudes. religious moderation. This is as confirmed by the Indonesian Ulema Council (MUI): Washatiyah Islam is an Islamic nature that chooses the attitude of tawassuth (middle way), tawazun (balanced), I'tidal (straight and firm), tasamuh (tolerant), musawah (egalitarian), shura (prioritizing deliberation), Islah (reform-minded), aulawiyat (putting priorities first), tatawur wa ibtikar (dynamic and innovative), and tahadhr (civilized) (MUI Da'wah and Community Development Commission Team, Islam Wasathiyah, 2020).

Religious attitudes that are based on the values above can form good religious attitudes and uphold differences in race, ethnicity, religion, and nation. In this way, an atmosphere of harmony, mutual respect, and respect for each other will be created.

RESULTS AND DISCUSSION

The research and development of this teaching material have produced the final product in the form of MI moral aqidah teaching material based on religious moderation. These teaching materials are teaching materials that will be a supplement and also a companion book for class VI MIN I Sumenep students. This teaching material has gone through several processes and steps in accordance with the research and development procedures of the Borg and Gall Model. The procedures and steps for product development in this research can be seen in detail. There is a description of the steps of product development as follows:

- 1. Needs analysis:** The first step carried out in developing this teaching material was conducting a needs analysis, namely by conducting observations, interviews, and also literature studies. Needs analysis plays a crucial role in determining the material and learning design to be developed or added, making it a vital starting point. This needs to be done so that the process of developing Ajat materials can run smoothly and be on target. The results of the needs analysis show that schools have not specifically taught the values of religious moderation. As a result, many students still do not know the values of religious moderation. Therefore, educators should include the values of religious moderation in learning material as a supplement or as core content.
- 2. Material development:** The second step is the process of initial development of teaching material products by reviewing curriculum theory and the internalization of Bergama's

moderation values in teaching materials. After conducting a needs analysis, the second step is designing the material to be developed. The development of this material was carried out based on assumptions and results from the needs analysis that had been carried out. To strengthen the material design, both in terms of depth and breadth, researchers held discussions with several experts or specialists. After designing the material, the next step is mapping the material to be developed. Then, the results of the material mapping become a reference for starting to write teaching materials according to the materials that have been mapped.

3. Expert validation: The third step is the product validation process by experts to determine the quality, suitability, effectiveness and efficiency of the teaching material products being developed. Experts validate products from the aspects of objectives and approaches, content, types of activities and systematic presentation of teaching materials. The experts who will be used as validators are educational practitioners who are experts in developing teaching materials (research and development). After the writing of the teaching material manuscript is ready and completed, the third step is to carry out validation by asking and submitting an application to experts to be willing to validate the teaching material manuscript that has been prepared. Expert validation is a very important process and step in research and development of teaching materials, because at this step the results of the development product will be known and can be declared suitable or not suitable for testing. In this validation step, there are two experts who are asked to validate the manuscript, namely material experts and learning design experts. Material experts are tasked with assessing the content of the material, the suitability of the content of the material with the values of religious moderation, the suitability of the material with the subject and targets of the teaching materials, and so on. Meanwhile, learning design experts are asked to assess the format and presentation of the material, which includes layout, suitability of images to the material, and so on. In fact, in the validation step for the suitability of the manuscript, there can be more than two validators; this can be adjusted to the assessment needs of the textbook manuscript that you want to validate. The more validators involved in validation, the better the resulting development product output will be.

In carrying out quantitative product validation assessments, the two experts will refer to the scoring criteria in the following table when performing quantitative product validation assessments.

Tabel 1: scoring criteria for material expert and learning design expert questionnaires

No	Information	Score
1.	Very Good	4
2.	Good	3
3.	Not Good	2
4.	Very Not Good	1

Meanwhile, in carrying out qualitative-descriptive assessments, the method and style of providing input and suggestions regarding the results of the teaching material products can be adapted to the language and input of each expert.

Material/content expert validation results

The following is data from the validation results of material/content experts on the product development of teaching materials for moral beliefs based on religious moderation values for class VI in MIN Sumenep.

Table 2: Quantitative data from material/content expert validation

No	Assessment Aspect	Scoring
1	Goal Suitability	3
2	Material Completeness	4
3	Suitability of chapter titles with the content of the material	4
4	Accuracy and appropriateness of language use	3
5	Suitability of material content with learning objectives	3
6	Validate scientific suitability of content	4
7	The breadth and depth of the subject matter content	3
8	Clarity and consistency of material	4
9	Completeness of evaluations and tests	3
10	Accuracy in including the values of religious moderation	4
11	Systematics and placement of material per chapter	3
Total		38

Based on the assessment results in the table above, a percentage of the appropriateness level of MI moral teaching materials based on religious moderation values can be determined using the following formula:.

$$\frac{\text{Percentage} = \text{sum of answer scores} \times 100}{\text{Total ideal score}}$$

The number of questionnaires prepared amounted to 11 assessment aspects with the highest score being 4, so the 11 assessment aspects are multiplied by 4 so the ideal score is 44. Based on the percentage above, the level of feasibility of the development product material is as follows:

$$\frac{\text{Percentage} = 38 \times 100 = 86.36\%}{44}$$

From the results of the material expert assessment above, this development product has a very good percentage and can be tested. However, apart from the quantitative data above, validation results are also collected through qualitative data, namely comments, suggestions, and input from validation results from material and content experts.

Validation Results from learning design experts

Data from quantitative validation results from instructional design experts is presented below.

Table 3: Quantitative data from validation results from learning design experts

No	Assessment Aspect	Scoring
1	Packaging cover design	3
2	Clarity of textbook identity	4
3	Readability of text and writing	3
4	Accuracy of color selection and composition	3
5	Arrangement and preparation of layout	3
6	Suitability of illustration images to the material presented	4
7	Consistent use of spaces, titles and typing of material	4
8	Consistent use of the numbering system	4
9	Organizing textbooks	4
10	Paragraph arrangement in material descriptions	4
11	Ease of understanding concepts	4
12	Consistent use of variations in size and shape of letters for titles, subtitles and material.	3

13	Consistency in placement of chapter titles	4
14	Clarity of student assignments	4
15	Completeness of the components of the teaching material book	4
Total		55

Based on the results of the assessment in the table above, the percentage level of appropriateness of MI's moral teaching materials based on religious moderation values in terms of learning design can be determined using the following formula:

$$\frac{\text{Percentage} = \text{sum of answer scores} \times 100}{\text{Total ideal score}}$$

The number of questionnaires prepared totaled 15 assessment aspects, with the highest score being 4, and then the 15 assessment aspects are multiplied by 4, so the ideal score is 60. Based on the percentage above, the development product's feasibility level is as follows:

$$\frac{\text{Percentage} = 55 \times 100}{60} = 91.6\%$$

From the results of the learning design expert's assessment above, this development product has a very good percentage and can be tested.

Apart from quantitative data, the validation results of learning design experts are also presented in the form of qualitative data, which contains comments, suggestions, and input from learning design experts regarding the aspects assessed. The following is qualitative data from validation by learning design experts.

Table 4: Qualitative data from validation by learning design experts

No	Assessment Aspects	Comment and suggestion
1	Packaging cover design	It's good but needs to be improved
2	Clarity of textbook identity	It's good enough
3	Readability of text and writing	It's good that the spaces are bigger
4	Accuracy of color selection and composition	Clarity of textbook identity is good but needs to be improved
5	Arrangement and preparation of layouts	It's not good, needs to be tidied up again
6	Suitability of illustration images to the material presented	It's not good and needs to be adjusted
7	Consistent use of spaces, titles and typing of material	It's quite good but there are some that are less consistent

8	Consistent use of the numbering system	It's good, the numbering font is adjusted to the letter font
9	Organizing textbooks	It's sufficient and systematic
10	Paragraph arrangement in material descriptions	It's not well organized and needs improvement
11	Ease of understanding concepts	It's very good
12	Consistent use of variations in size and shape of letters for titles, subtitles and material.	Needs to be improved in a few pages
13	Consistency in placement of chapter titles	It's good, the layout has been rearranged
14	Clarity of student assignments	It's very good but needs to be deepened further
15	Completeness of the components of the teaching material book	It's good and in accordance with development objectives
Conclusion		It's good enough and worth trying

From the assessment of the experts above, it can be seen that the development of religious moderation-based moral teaching material products can already be tested but needs several improvements and revisions to make it more perfect.

4. Revision 1: The fourth step is the first revision after expert validation. Researchers revise teaching materials based on notes, recommendations, or feedback from validators in various aspects. After the validators have finished validating the manuscript, the fourth step is to revise this step by collecting and accumulating data from the assessment results from the validators. The validation data is presented in the form of quantitative and qualitative data. Quantitative data comes from the results of an assessment questionnaire, while qualitative data comes from additional assessments in the form of comments, suggestions, and input from validators. The material expert validator's assessment indicates a validity and feasibility level of 86% in the following assessment models. Meanwhile, learning media expert validators gave an assessment with a level of validity and appropriateness of the script reaching 91%. Thus, we can conclude that testing the MI teaching material script based on the values of religious moderation is worthwhile.

Even though the teaching material manuscripts have been deemed suitable for testing, there are still some that have been given notes by the validators, either by material expert validators or learning design expert validators, so these notes need to be immediately followed up to be revised and improved so that the teaching material manuscripts have been validated better and are more ready to be tested on target subjects or students. Among the things that were requested to be revised were the identity of teaching material texts, covers of teaching materials, additional

assignments for students, regularity of writing, regularity of instructions, and also the completeness of material, for example regarding Al-Quran verses that were asked to be completed with Arabic writing and their meanings. Validators corrected and revised several notes based on their suggestions. In this revision step, the researcher has also carried out several revisions, improvements, and additions independently. Refining teaching material manuscripts ensures effective and efficient manuscript testing.

5. **Try-out:** The fifth step is product testing to determine the effectiveness of the product that has been developed, validated, and revised. The trial will be carried out in class VI of Madrasah Ibtidaiyah Negeri (MIN) Sumenep Regency. After the teaching material manuscript has been validated and revised and has received a recommendation from the validator to be tested, the fifth step is to test the manuscript product. There are two steps of testing carried out on this supplementary manuscript of moral teaching materials based on religious moderation values, namely small-scale trials and also large-scale field trials.
6. **Small group evaluation:** Carrying out product trials in small group evaluations, six representatives of class VI MIN Sumenep students with different levels of ability will be selected, namely two students with good or high abilities, two children with medium abilities, and two children with low abilities. At this small group trial stage, respondents answered several questions regarding the conducted product trials. The following are the results of the trial in this small group.

Table 6: Results of small group evaluation

No	Statement	Assessment score						Total
		X1	X2	X3	X4	X5	X5	
1	This book can broaden my insight.	3	4	4	4	4	4	23
2	I learn the values of religious moderation from this book easily.	4	4	4	3	4	4	23
3	I can more easily understand the values of religious moderation from this book.	4	4	4	4	4	4	24
4	This book is in accordance with the material on moral beliefs that I have studied.	4	3	3	4	4	4	22
5	The language used in the book is easy to understand.	3	4	4	4	3	3	21
7	I can study and understand the contents of this book independently.	4	3	4	3	3	4	21
8	The media in this book is appropriate to the material.	4	4	4	3	4	3	22

9	I really like the design and pictures in this book.	3	4	4	4	4	4	23
10	The questions in this book are appropriate to the material.	4	4	4	4	4	4	24
Total								203

In the small-scale trial, there were six (6) students as representatives from class VI MIN I Sumenep. These six students were selected with different levels of ability, namely 2 students with high ability, 2 students with medium ability, and 2 students with low ability. At this small group trial stage, respondents were asked a number of questions related to product trials that had been carried out. The number of questionnaire items is 10, and the highest score is 4, so if the number of questions in the questionnaire is multiplied by 4, with the number of respondents being 6, then the ideal score obtained is 240. The formula used in assessing feasibility and validity is as follows:

$$\frac{\text{Percentage} = \text{total answer score} \times 100}{\text{Total ideal score}}$$

By using the formula above, the results of a small-scale trial of teaching materials for moral beliefs based on the values of religious moderation are as follows:

$$\frac{\text{Percentage} = 203 \times 100 = 85\%}{240}$$

The percentage results above show that the level of student assessment of moral teaching materials based on religious moderation values that are being trialed has reached a feasibility level of 85%. Thus, based on this small-scale trial, it can be stated that this teaching material product is feasible, effective, and suitable to be used as a supplement to teaching moral beliefs.

Large-scale field trials

Apart from conducting trials on a small scale, trials were also carried out on a large scale, involving grade 6 students at MIN Sumenep. The number of students included in this trial was 20. The formula used in calculating student assessments in this large-scale trial is the same as the formula used in the small-scale trial. The number of questionnaire items is 10, and the highest score is 4, so if the number of questions in the questionnaire is multiplied by 4, with the number of respondents being 20, then the ideal score obtained is 800.

This large-scale field trial was attended by students from class VI-A MIN I Sumenep with a total of 20 students. At this large-scale field trial stage, respondents were asked a number of questions related to product trials that had been carried out. The following are the results of this large-scale field trial.

From the data from the results of the large group field trials above, the percentage level of appropriateness of moral teaching materials based on the values of religious moderation is as follows.

$$\frac{\text{Percentage} = \text{sum of answer scores} \times 100}{\text{Total ideal score}}$$

The number of questionnaire items is 10 and the highest score is 4, so the number of questions in the questionnaire is multiplied by 4 with the number of respondents being 20, so the ideal score obtained is 800. Based on the formula above, the percentage for the level of achievement of the moral aqidah textbook is as follows:

$$\frac{\text{Percentage} = 685 \times 100 = 85.6\%}{800}$$

The results obtained in the percentage above, if compared with the feasibility table, have very good qualifications so that the development product can be used. Thus, based on the results of the large-scale field trials above, it can be seen that the level of validity and suitability of teaching materials for moral beliefs based on religious moderation values reaches more than 85%, or if averaged, it will reach a percentage of 90%. From this percentage, it can be stated that this moral aqidah teaching material based on the values of religious moderation can be used as a supplement to moral aqidah teaching material in class VI MIN Sumenep.

7. Revision 2: The sixth step is the second revision after testing the teaching material product in the field. This revision is the final revision of teaching materials based on trials that have been carried out. After carrying out a series of product trials, the sixth step is to revise the final product. Although after a series of trials there is not much that needs to be revised, to perfect the product, final improvements and revisions need to be made, both in terms of material content and learning design.

8. Final product: After testing the product and revising it a second time, the teaching material is deemed sufficient and officially becomes the final product of development, which is ready to be published and disseminated. The following is a general description of the final product of developing religious moderation-based moral teaching materials for class VI in MIN I Sumenep.

This teaching material consists of seven, namely: Chapter 1: Morals towards Allah Chapter 2: Morals towards fellow humans Chapter 3: Morals towards Nature Chapter 4. Understanding the concept of Tawasuth Chapter 5. Understanding the concept of I'tidal Chapter 6: Understanding the Concept of Tasamuh Chapter 7: Understanding the Concept of Tawazun. To increase the effectiveness of learning, each chapter is arranged systematically, which includes mapping learning materials (concept map), student observation activities presented in the form of pictures for

comments and questions (let's observe), adding students' insight or knowledge (let's study), developing student material and insight through discussion activities (let's discuss), and activities to test students' competency on the material they have studied (let's practice).

CONCLUSION

The development of MI's moral aqidah teaching material supplement based on religious moderation values has been carried out in accordance with the research and development stages of the Borg and Gall model, as explained in the research results and discussion in the previous section. From the process and stages of research and development of teaching materials, it can be concluded that the research and development of these teaching materials have produced teaching material products that are suitable to be used as supplements for moral teachings in class VI MIN Sumenep. The feasibility and validity of the teaching materials are in accordance with the validation results from the validators, both material expert validators and learning design expert validators. The average rating from the two validators is 90%. Meanwhile, the results of field trials, both small-scale and large-scale, also show that the validity of the teaching materials is at an average percentage of 90%. Thus, the product of developing teaching materials for MI moral beliefs based on the values of religious moderation has been deemed valid without any revision and is suitable to be used as a supplement to teaching materials for moral beliefs in class VI, MIN I Sumenep.

REFERENCES

Arif, Khairan Muhammad, 2020. *Islam Moderasi: Tela"ah Komprehensif Pemikiran Wasathiyah Islam, pespektif Al-Quran dan As Sunnah*, Menuju Islam Rahmatan Li Al-Alamin, Jakarta: Pustaka Ikadi.

Anwar, Nurul Rosyida, Muhayati, Siti. (2021) *Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum*. Al-Tadzkiyyah: Jurnal Pendidikan Islam. Volume 12. No. 1

Al-Qardhawi, Yusuf, 1983. *Al-Khasais Al- 'Ammah Li Al-Islam*, Beirut: Muassah Ar-Risalah.

Al-Qardhawi, Yusuf, 1406 H. *al-Shahwah al-Islamiyah bayn al-Juhud wa al-Tatarruf*, Cairo: Bank al-Taqwa.

Az Zafi, Ashif. 2020. *Penerapan Nilai-Nilai Moderasi Al-Qur'an Dalam Pendidikan Islam*. Jurnal Study Ilmu-ilmu Al-Qur'an dan Hadist Vol. 21 No. 01.

Arifin, S., & Syaiful, A. (2019). *Urgensi Mata Kuliah Aswaja di Perguruan Tinggi Islam*. Kariman: Jurnal Pendidikan Keislaman, 7(2), 239-254.

Belwati, Tian, dkk. 2010. *Pengembangan Bahan Ajar*, Jakarta: Universitas Terbuka

Creswell, John W. 2012. *Educational Research: Planing, Conducting and Evaluating Quantitative and Qualitative Research*. USA: Pearson Education Inc.

Islam, Tazul, Khatun, Amina (2015.) "Islamic Moderation" in Perspectives: A Comparison Between Oriental and Occidental Scholarships. International Journal of Nusantara Islam. Vol 3 No 2,

Hasbullah, Mushaddad dan Abdullah, Asri, (2013.) *Washatiyah Pemacu Peradaban Negara* (Negeri Sembilan: Institute Washatiyah Malaysia.

Qowim, Abdul, dkk. (2020) *Upaya Guru Dalam Menanamkan Nilai-Nilai Moderasi Beragama di TPQ Ngerang Tambakromo-Pati*. Jurnal Pendidikan Dasar : Jurnal Tunas Nusantara, Volume 2 Nomor 2 Tahun.

Rusman. 2012. *Model-Model Pembelajaran (Mengembangkan Profesionalisme Guru)*. Jakarta: Rajawali Press

Saifuddin, Lukman Hakim, 2019. *Moderasi Beragama*,(Jakarta: Badan Litbang dan Diklat Kementrian RI, cet. 1,

Salenda, Kasjim, 2009. *Terorisme dan Jihad dalam Perspektif Hukum Islam* (Jakarta : Badan Litbang dan Diklat Kementerian Agama RI.

Setyosari, Punaji, 2010. *Metode Penelitian Pendidikan dan Pengembangan*, Jakarta: Prenada Media Group.

Suharto, Babun, et. all, 2019. *Moderasi Beragama: Dari Indonesia Untuk Dunia*, Yogyakarta: LKIS.

S. Widodo, Chomsin dan Jasmadi, 2008. *Panduan Menyusun Bahan Ajar Berbasis Kompetensi*, Jakarta: Elex Media Komputindo

Umar, Nasaruddin, 2019. *Islam Nusantara Jalan Panjang Moderasi Beragama Di Indonesia*, (Jakarta: PT Elex Media Komputindo.

Yuberti, 2013. *Teori Pembelajaran dan Pengembangan Bahan Ajar*. Bandar Lampung: Anugrah Utama Raharja (AURA).