



DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION TEACHING MATERIALS AQIDAH AKHLAK ELEMENT BASED ON RELIGIOUS MODERATION AT SMA NEGERI 1 PANYABUNGAN SELATAN

PENGEMBANGAN BAHAN AJAR PENDIDIKAN AGAMA ISLAM ELEMEN AKIDAH AKHLAK BERBASIS MODERASI BERAGAMA PADA SMA NEGERI 1 PANYABUNGAN SELATAN

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Abstract

This study aims to develop Islamic Religious Education (IRE) teaching materials in the element of Aqidah and Akhlak based on religious moderation for eleventh-grade high school students. The background of this research lies in the limited availability of teaching materials that systematically integrate religious moderation values, whereas such values are crucial in shaping students' character to become faithful, virtuous, and tolerant individuals in a pluralistic society. The research method employed is Research and Development (R&D), adopting the ADDIE development model (Analysis, Design, Development, Implementation, and Evaluation). The subjects of the trial involved material experts, media experts, Islamic Education teachers, and grade XI students. The research instruments included validation questionnaires, practicality questionnaires, and learning achievement tests. The collected data were analyzed using both quantitative descriptive and qualitative methods. The results indicate that the developed IRE teaching materials based on religious moderation are highly valid, with an average validity percentage of 89.58%. In terms of practicality, both teachers and students responded positively, categorizing the product as very practical and easy to use in the learning process. Regarding effectiveness, the use of these teaching materials successfully improved students' learning outcomes, shown by the N-Gain score categorized as moderate, with 100% learning mastery achieved during the field trial. Therefore, this development contributes significantly to providing relevant, innovative, and contextual teaching media. The teaching materials not only facilitate cognitive competency achievement but also instill the values of religious moderation oriented toward strengthening faith, cultivating morality, and fostering tolerance, justice, and balance. This study is expected to serve as an alternative solution for curriculum development in Islamic Religious Education at the secondary level and as a reference for teachers in creating more meaningful learning.



Keywords : Development, Teaching Materials, Islamic Religious Education, Aqidah Akhlak, Religious Moderation.

Abstrak

Penelitian ini bertujuan untuk mengembangkan bahan ajar Pendidikan Agama Islam (PAI) pada elemen Akidah Akhlak yang berbasis moderasi beragama untuk peserta didik kelas XI SMA. Latar belakang penelitian ini adalah masih terbatasnya bahan ajar yang secara sistematis mengintegrasikan nilai-nilai moderasi beragama, padahal nilai tersebut sangat penting untuk membentuk karakter peserta didik yang beriman, berakhlak mulia, serta mampu bersikap toleran dalam kehidupan bermasyarakat yang majemuk. Metode penelitian yang digunakan adalah Research and Development (R&D) dengan mengadaptasi model pengembangan ADDIE (Analysis, Design, Development, Implementation, Evaluation). Subjek uji coba meliputi ahli materi, ahli media, guru PAI, serta peserta didik kelas XI. Instrumen penelitian berupa angket validasi, angket kepraktisan, serta tes hasil belajar. Data yang diperoleh dianalisis secara deskriptif kuantitatif dan kualitatif. Hasil penelitian menunjukkan bahwa bahan ajar PAI berbasis moderasi beragama dinilai sangat layak dari aspek kevalidan dengan persentase rata-rata 89,58%. Dari sisi kepraktisan, guru dan peserta didik memberikan respons positif dengan kategori sangat praktis sehingga mudah digunakan dalam proses pembelajaran. Dari aspek keefektifan, penggunaan bahan ajar ini terbukti dapat meningkatkan hasil belajar siswa, ditunjukkan dengan nilai N-Gain dalam kategori sedang, serta tingkat ketuntasan belajar yang mencapai 100% pada tahap uji coba lapangan. Dengan demikian, pengembangan bahan ajar ini memberikan kontribusi penting dalam menyediakan media pembelajaran yang relevan, inovatif, dan kontekstual. Bahan ajar tidak hanya membantu pencapaian kompetensi kognitif, tetapi juga menanamkan nilai-nilai moderasi beragama yang berorientasi pada penguatan akidah, pembinaan akhlak, serta pembentukan sikap toleransi, keadilan, dan keseimbangan. Hasil penelitian ini diharapkan dapat menjadi alternatif solusi dalam pengembangan kurikulum PAI di sekolah menengah dan menjadi rujukan bagi guru dalam menciptakan pembelajaran yang lebih bermakna.

Kata Kunci : Pengembangan, Bahan Ajar, Pendidikan Agama Islam, Akidah Akhlak, Moderasi Beragama.

1. INTRODUCTION

Religious moderation is an idea aimed at understanding and accepting cultural and religious diversity within society and transforming it into a positive force for collective life. Diversity is an undeniable reality in social, national, and civic life, including the diversity of religious interpretations that emerge within communities. Islamic Religious Education plays a crucial role in addressing the various problems that arise in social life. Beyond serving as a center for Islamic studies, Islamic Religious Education bears the responsibility of bridging social and religious issues that occur in society, particularly those related to differing religious perspectives.

Within a multicultural social context, Islamic Religious Education faces the emergence of religious sentiments triggered by differences in interpreting religion. At certain times, extreme religious views may lead to widespread horizontal conflicts when educational institutions are unable to mediate the various religious understandings that develop, especially among groups with limited awareness of diversity and narrow religious insight.



In general, it is important to link Islamic Religious Education with religious moderation in order to strengthen understanding of moderation within religious perspectives. Strengthening religious understanding is inseparable from efforts to counter conservative religious thinking that is reluctant to accept the reality of diversity and differences in society. Such religious understanding often tends to create new forms of religious expression that conflict with local cultural wisdom and may even lead to resistance toward the foundation of the state. Consequently, this oppositional attitude can develop into radical, extreme, and intolerant movements. Meanwhile, Islam is a religion of rahmatan lil 'alamin (a mercy to all creation), promoting peace, harmony, and tranquility amid diversity.

The Aqidah Akhlak element represents a learning component involving students, teachers, and learning resources that teaches firm and deeply rooted belief in God as well as good deeds or noble character to be implemented in daily life through guidance, instruction, training, and habituation. The term aqidah derives from al-'aqd, meaning bond, affirmation, strengthening, firm attachment, and conviction. Akhlak refers to the study of moral values concerning right and wrong, regulating relationships between humans and among humans and their Creator. It may also be defined as an ingrained attitude within a person that is manifested spontaneously in behavior or actions.

The development of Islamic Religious Education teaching materials aimed at shaping students' moral character and attitudes of religious moderation amid diversity serves as a solution to mediate the emergence of religious discourses that promote radical, extreme, and intolerant ideologies. In this context, the purpose of Islamic Religious Education is reaffirmed as an effort to form students into individuals who are faithful, pious, and possess noble character in real-life practice. This objective is closely related to understanding the context of Islamic education based on religious moderation. It also aims to ensure that students possess a sound understanding of religion and are able to practice its teachings in daily life in accordance with Islamic law.

SMA Negeri 1 Panyabungan Selatan is one of the senior high schools in Mandailing Natal Regency characterized by multicultural conditions and religious diversity among its students. Based on school data from the 2023/2024 academic year, the total number of students is 134, consisting of 65 Muslim students and the remainder non-Muslim students.

Considering this religious diversity, professional educators are essential in teaching Islamic Religious Education and preparing appropriate teaching materials to foster students' moderate religious attitudes both within the school environment and in society. Although multicultural values have been introduced, their implementation remains general in nature. Field findings indicate that Islamic Religious Education teaching materials specifically tailored to the school's context have not been optimally implemented by teachers. The materials currently used do not specifically address religious moderation and are outdated, having never undergone innovation.



2. RESEARCH METHOD

This study was conducted at SMA Negeri 1 Panyabungan Selatan, Mandailing Natal Regency, North Sumatra Province. The research employed a Research and Development (R&D) approach. According to Borg and Gall, Research and Development is defined as “educational research and development is a process used to develop and validate educational products.” (Amelia et al., 2023)

In this study, the researcher applied a mixed-methods approach, combining qualitative and quantitative methods, by adopting the ADDIE development model as proposed by Januszewski and Molenda. This model consists of five sequential stages: (1) analysis, (2) design, (3) development, (4) implementation, and (5) evaluation.

In accordance with the selected development model, the development procedure in this study comprised five steps: (1) analysis, (2) designing the teaching materials, (3) developing the teaching materials, (4) trial or implementation, and (5) revision or evaluation, resulting in a final teaching material product.

Qualitative data were collected through observations and interviews, while quantitative data were obtained using questionnaires. The questionnaires were divided into two types: teaching material validation questionnaires and practicality questionnaires. The validation questionnaires were used to assess the validity level of the developed teaching materials, whereas the practicality questionnaires were used to measure their level of practicality.

Expert validation questionnaires were employed to evaluate the validity of the developed teaching materials. Furthermore, student and teacher response questionnaires were used to assess the practicality of the materials, and learning achievement tests were administered to determine their effectiveness.

Both qualitative and quantitative data analyses were applied in this study. Qualitative analysis was used to process data from material experts’ and design experts’ reviews, as well as suggestions and comments from the practicality test questionnaires regarding improvements to the teaching materials. Quantitative descriptive analysis was conducted by systematically organizing data in the form of numerical values and percentages related to the research object, in order to draw general conclusions.

3. RESULT AND DISCUSSION

The development of teaching materials is a practical effort to examine the principles, design, implementation, and evaluation of instructional materials. This process involves the production, evaluation, and adaptation of teaching materials by teachers for their own classrooms and by material developers for wider distribution (Yanuarti Eka, 2021). The development of Islamic Religious Education teaching materials based on multicultural education to foster students’ attitudes of religious moderation was aligned with the Core Competencies and Basic Competencies stipulated in the curriculum implemented by the school, namely the 2013 Curriculum (Regulation of the Minister of Education and Culture No. 21 of 2016).



According to this curriculum, Islamic Religious Education for Grade XI at the senior high school level consists of 11 Basic Competencies (KDs). Of these 11 competencies, the researcher developed five by integrating the values of religious moderation into each selected competency. The developed competencies include: KD 1.1 Obedience to Rules, Competing in Goodness, and Work Ethic; KD 1.2 Strengthening Harmony through Tolerance and Preserving Human Life; KD 1.3 Faith in the Books of Allah; KD 1.4 Faith in the Messengers of Allah; and KD 1.10 The Golden Age of Islam. The integration of religious moderation values into these competencies is considered appropriate to achieve the objective of fostering students' attitudes of religious moderation.

The development procedure adopted the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation). According to Januszewski and Molenda, the ADDIE model applies a systems approach by dividing the instructional planning process into sequential steps, organizing them logically, and using the output of each stage as the input for the next stage (Cahyadi, 2019).

The development process followed the ADDIE stages: (1) needs analysis to identify the necessity for developing teaching materials aligned with learning objectives; (2) design, which involved planning the development and determining competency targets; (3) development, involving the production or revision of teaching materials to achieve the established learning objectives; (4) implementation, applying the developed materials in real classroom settings; and (5) evaluation, aimed at providing feedback for improvement (Cahyadi, 2019).

Product validation was conducted through assessments by three categories of experts: material experts, design experts, and language experts. The validation results indicated that the material expert assigned an average score of 3.75 (93.75%), categorized as Very Feasible. The strengths lay in the alignment of the content with the Basic Competencies, the completeness of supporting arguments, and the relevance to the concept of religious moderation. The design expert provided an average score of 3.50 (87.50%), also categorized as Very Feasible. The strengths of the design included appropriate color selection and effective integration of text and images, with suggestions to enlarge subtitle fonts and add illustrations in certain sections. The language expert likewise assigned an average score of 3.50 (87.50%), categorized as Very Feasible, noting good readability and consistent terminology, though some lengthy sentences and punctuation required minor revision.

The overall average validation score was 3.58 (89.58%), categorized as Very Feasible. These results indicate that the teaching material met quality standards in terms of content, language, and design prior to implementation and was therefore suitable for trial use.

The practicality test was conducted in two stages: a small-group trial and a field trial (large group). The small-group trial involving 10 students yielded an average score of 3.68 (Very Practical). The materials were considered easy to read, clearly written, visually attractive, and suitable for independent learning. The large-group trial (28 students and 1 teacher) demonstrated consistent results. The teacher provided an average score of 3.78 (Very Practical), indicating that the materials were aligned with the lesson plan, facilitated



instructional implementation, were relevant to learning objectives, and simplified the evaluation process.

These findings demonstrate that the teaching materials were not only user-friendly for students but also supportive for teachers in conducting instruction. The high level of practicality in both trial phases indicates that the product can be readily adopted in classroom activities with minimal adjustment.

The effectiveness of the teaching materials was measured by comparing students' learning outcomes before (pretest) and after (posttest) using the materials, along with N-Gain analysis and statistical testing. The N-Gain score showed an average of 0.5251 (52.51%), categorized as moderate. This indicates that the use of the teaching materials resulted in a significant improvement in learning outcomes, although not yet in the high category. Classical learning mastery increased from 75% in the pretest to 100% in the posttest, indicating that all students achieved the Minimum Mastery Criteria (KKM) after using the materials. The Paired Sample T-Test produced a significance value (2-tailed) of $0.000 < 0.05$, confirming a statistically significant difference between pretest and posttest results. The average score increased from 69.29 to 84.54, with a difference of 15.25 points.

Overall, these findings confirm that the developed teaching materials are effective in improving students' learning outcomes, both individually and collectively, and have a positive impact on conceptual understanding as well as the application of religious moderation attitudes. Religious moderation refers to practicing religion by taking a middle path, avoiding both right-wing and left-wing extremes, and refraining from excessive interpretations of religious teachings (Al-Mu'tasim, 2019). It also implies understanding and practicing religion in a balanced manner. Extremism, radicalism, hate speech, and fractured interreligious relations are among the challenges currently faced by Indonesia.

4. CONCLUSION

The development of Islamic Religious Education teaching materials for the Aqidah Akhlak element based on religious moderation for Grade XI students at SMA Negeri 1 Panyabungan Selatan has demonstrated high levels of validity, practicality, and effectiveness. The product achieved an overall validity score of 89.58%, categorized as Very Feasible, indicating that the content, language, and design meet established academic standards and are appropriate for classroom implementation.

In terms of practicality, both students and teachers responded positively to the developed materials. The results of small-group and large-group trials categorized the product as Very Practical, showing that it is easy to understand, visually engaging, aligned with instructional objectives, and supportive of effective classroom management and evaluation processes. These findings suggest that the materials can be readily implemented without requiring substantial revision.

Regarding effectiveness, the teaching materials significantly improved students' learning outcomes. The moderate N-Gain score (0.5251) indicates a meaningful increase in



students' understanding, while the improvement in classical learning mastery from 75% to 100% demonstrates that all students successfully met the Minimum Mastery Criteria after the implementation of the materials. Statistical testing further confirmed a significant difference between pretest and posttest scores.

Overall, this study concludes that the integration of religious moderation values into Islamic Religious Education teaching materials is an effective strategy for strengthening students' faith, moral character, and attitudes of tolerance, balance, and justice within a multicultural educational context. The developed product not only enhances cognitive achievement but also contributes to character formation in accordance with the principles of religious moderation. Therefore, it may serve as an alternative reference for curriculum development and instructional innovation in Islamic Religious Education at the secondary school level.

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