



## An Analysis of *Qira'ah* Textbooks for Islamic Senior Highschool: A Religious Moderation Perspective

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### Abstract

Learning at Islamic schools functions to strengthen the values of religious moderation for students, so the selection of materials for all learning topics must support the transformation of religious moderation values, including in learning Arabic. This study aims to analyze the Arabic *Maharah al-Qira'ah* textbooks at Madrasa Aliyah (MA), which contain values of religious moderation. This study follows a qualitative-descriptive method. Data was collected using the content analysis method. The content analysis method is used to look at the constancy of the text content and the meaning of the contents of the Arabic *Maharah al-Qira'ah* textbooks at MA. The findings of this study indicate that the Arabic *Qira'ah* textbooks at MA contain religious moderation values including; national commitment, tolerance, anti-violence, and accommodation of local culture. The implications of this study are first, as an auto-corrective for Arabic textbook writers, and second, so that Arabic teachers can reinforce the values of religious moderation to students, both in the form of illustrations and by giving concrete examples in daily behavior.

**Keywords:** *Arabic Learning, Maharah al-Qira'ah, Textbooks, Religious Moderation*

### Introduction

Several causes, including the incidence of violent incidents with a religiously extreme context, have contributed to the strengthening of religious moderation in Indonesia over the past ten years, making it a national concern (Bahari (ed.), 2010, Yusuf, 2013). "Religion is one aspect that is integrated with the life of Indonesian society" (Utami et al., 2022). The Ministry of Religion, a state agency that oversees the implementation of religious education, has made considerable advancements in the

area of religious tolerance. For instance, strengthening religious moderation is one of the primary projects of the Ministry of Religion's Strategic Plan for 2020–2024, which was released as Regulation of the Minister of Religion No. 18 of 2020. Second, the dissemination in 2020 of the Roadmap for Strengthening Religious Moderation 2020–2024. Third, the Minister of Religion of the Republic of Indonesia issued Decree Number 93 of 2022 with Instructions for Strengthening Religious Moderation for Ministry of Religion Civil Servants. Fourth, the Republic of Indonesia's Ministry of Religion has declared 2022 to be the Year of Tolerance by issuing Decree of the Minister of Religion Number 494 of 2022.

There are four signs of religious moderation: adherence to national values, tolerance, non-violence, and respect for local customs (Aziz, 2019). The planned national commitment is that religious activities should not be in conflict with the Pancasila ideals, the 1945 Constitution, and its derivatives, but rather should be in harmony with them. The ability to accept others who practice a different view of religion and do not interfere with one another's beliefs, expressions, or communication of opinions is referred to as tolerance. The ability of a religious individual to peacefully and non-radicalize his or her views and beliefs—verbally, physically, and mentally—is defined as non-violence. The degree to which a religious person is hospitable in accepting local customs and culture, so long as they do not contradict with the core principles of their faith, is referred to as accommodating to local culture (Kemenag RI, 2019; Junaedi, 2019; Tim Pokja Moderasi Beragama Kementerian Agama, 2020).

The government of Indonesia employs 5 (five) key tactics to develop religious moderation in the country (Tim Pokja Moderasi Beragama Kementerian Agama, 2020). One of them is strengthening the viewpoint, attitude, and practice of religion's middle path. This method is carried out through 5 (five) agendas, one of which is improving the educational system from the standpoint of religious moderation, including curriculum development, instructional materials and procedures, teacher and educational staff training, and teacher recruiting.

Education is unquestionably the best way to help people internalize civilization's principles, including moderate religious principles (Muharom, 2023; Jamaludin, 2022). According to the Law on National Education, education is a deliberate and planned endeavor to establish a learning environment and learning process that enables students to actively develop their potential to have religious mental strength, self-control, character, intelligence, noble character, competence, society, nation, and state. According to Nurjannah (2023), to produce a quality generation that will grow and develop in the future, it is very important to internalize the principles of religious moderation education.

To accomplish an educational purpose, education is a crucial lesson in human existence. Because education is a learning process that shapes a person to have significance in his life, there is a conscious attempt to inculcate in students that

someone is religious, has character, is intelligent, has excellent character, and is competent for society and the nation (Rama, 2022). Understanding the values of moderation is the basis for forming students' character (Zakariyah et al., 2022).

As a result, all educational materials, including those for Arabic, must demonstrate religious moderation. The Ministry of Religion of the Republic of Indonesia has created a curriculum and published Arabic language textbooks for Madrasas Ibtidaiyah, Tsanawiyah, and Aliyah in addition to the publication of KMA Number 183 of 2019 concerning PAI (**Educating Islamic Religion**) Curriculum and Arabic Language in Madrasas. Azlan in Hasnam & Rahimi (2010), textbook is the main tool in second language teaching. "Textbooks help teachers and learners to understand the concepts and apply them in the work-related profession" (Kaba & Abdullah, 2020).

"The development of subject textbooks in madrasas is directed not only to provide a comprehensive and moderate understanding of religion but also to guide the process of internalizing religious values in students," wrote Kamaruddin Amin in Ilyas (2020). Arabic language textbooks are anticipated to be able to serve as a resource for everyday methods of thinking, acting, and behaving that can then be applied to social and communal life in the framework of the country and state.(Khalid et al., 2023).

The reading texts contained in textbooks equip students to master *Maharah al-Qira'ah*. Hierarchically, *Maharah al-Qira'ah* is the third *Maharah* of the four *Maharah* of Arabic (*Maharah al-Istima'*, *al-Kalam*, *al-Qira'ah* and *al-Kitabah*). Reading skills are one of the four basic language competencies that are important in mastering any language (Ghani et al., 2012), including Arabic.

Additionally, it is crucial to describe how the values of religious moderation are reflected in the Arabic textbooks used at Madrasa Aliyah in order to prevent Arabic Textbooks from being used in madrasas that do not adhere to the contents of religious moderation from having the potential to produce radical generations.

Some studies were found related to content analysis of religious moderation values in textbooks, in both schools/madrasas, including: Pamessangi (2022), Ainina, (2021), Munir & Hidayah (2022), MaFuda & Marno (2022), Muharom (2023), Khambali et al. (2023), Khalid et al. (2023), and Qosim (2022). Unlike the studies previously mentioned, the current study aims to examine the values of religious moderation in the Arabic *Maharah al-Qira'ah* textbooks for Madrasa Aliyah issued by the Ministry of Religion of the Republic of Indonesia in 2020. Arabic Language Textbooks are limited to Madrasa Aliyah grades X, XI, and XII: Arabic Grade X by Moh Ilyas, Arabic for XI grade written by Sari & Amrullah, 2023, Arabic for grade XII by Alfatus & Barry, 2020. This study aims to evaluate the content of *Qira'ah* learning materials in the Arabic language books of Madrasa Aliyah grades X, XI, and XII which contain the values of religious moderation.

This study has the potential to help Arabic teachers be more effective at teaching religious moderation. On the other hand, if a textbook in the Arabic language is shown to be lacking in moderation values, it must be fixed or altered going forward.

## Method

This study adopts a qualitative method and conducts a content analysis of the literature. The Ministry of Religion of the Republic of Indonesia's Arabic language textbooks for Madrasa Aliyah grades X, XI, and XII were used as the source of the data for the literature study. In several references, both in the form of soft copy and hardcopy, notions of religious moderation ideals are also found through literature research. The *Maharah al-Qira'ah* learning texts found in the Arabic language books at Madrasa Aliyah grades X, XI, and XII were analyzed using the content analysis approach in order to ascertain the kind of moderation values they included. The Republic of Indonesia's Ministry of Religion's 2019 releases of Arabic-language textbooks for Madrasa Aliyah grades X, XI, and XII serve as the study's main/primary data source. International and national magazines and a few books on religious moderation produced by the Indonesian Ministry of Religion serve as secondary data sources. Documenting all primary and secondary sources served as the means of gathering data, which was then subjected to content analysis.

## Result and Discussion

### Result

Arabic *Maharah al-Qira'ah* textbooks for Madrasa Aliyah grade X, XI, and XII are described in each *Dars* (lessons). In grade X and XI, there are 6 *dars* and 5 *dars* respectively in grade XII, as shown in Table 1:

Table 1

The Arabic *Maharah al-Qira'ah* materials in each *Dars* for Madrasa Aliyah

Title	Lesson/Topic -	Grade
البيانات الشخصية	الأول	X
في البيت	الثاني	
في السكن	الثالث	
إلى السوق المركزية	الرابع	
الهواية	الخامس	
الغذاء الصحي	السادس	
المجمع التجاري	الأول	XI
في المستشفى	الثاني	
السفر	الثالث	

العمرة مع أسرتي	الرابع	
أضرار الألعاب الإلكترونية المفتوحة	الخامس	
الأديان في إندونيسيا	السادس	
الرياضة	الأول	XII
الشباب المتفائل	الثاني	
الشعر العربي	الثالث	
تاريخ الحضارة الإسلامية	الرابع	
الدراسة في الجامعة	الخامس	

Generally, the *Maharah al-Qira'ah* learning topics above show universality and Indonesian custom. There is no explicit topic or title that reflects exclusivism and radicalism. There is even one topic in grade XI lesson VI entitled إندونيسيا في الأديان (Religions in Indonesia). Because it informs pupils about various religions in Indonesia, the title selection reflects religious tolerance. The title undoubtedly intends to instill in madrasa pupils the idea that different religions in this country must coexist to establish the nation and state. This relates to Amin's assertion in Ilyas (2020), that the creation of subject textbooks at madrasas was intended not only to give students a thorough and balanced understanding of religion but also to direct the process of helping them internalize religious principles.

Additionally, the author conducts a content analysis of each of the texts in the aforementioned titles to identify any passages that exemplify the virtues of religious moderation, as shown in Table 2:

Table 2:

Texts of Religious Moderation in Arabic textbooks for Madrasa Aliyah

Religious Moderation Value	Page	Title	Dars	Grade
وفي الخلال وقت الاستراحة يتعارف محمد مع بعض أصدقائه الذين قد سبقوه بالدراسة في هذه المدرسة، ثم يقدم كل واحد منهم البيانات الشخصية، فيعرف اسمه وعنوانه وهوايته والمدرسة التي تخرج فيها	٥	البيانات الشخصية	الأول	X
انظر، هذا أبي يجلس في غرفة الجلوس وهو يقرأ الجريدة، هذه أمي هي تطبخ الطعام في المطبخ وهذه أختي هي تساعد أمي على إعداد الطعام في غرفة الأكل، وأنا أقرأ كتاب اللغة العربية في غرفة المذاكرة.	٢١	في البيت	الثاني	
والطلاب يعيشون في السكن بنظام، يصلون في مسجد السكن بجماعة ويدرسون، ويذاكرون دروسهم وكذلك يأكلون ويلعبون ويستريحون وفقا للنظام المعمول به في	٣٦	في السكن	الثالث	

السكن، وكل مجموعة من الطلاب يشرف عليها مشرف، والمشرفون يسكنون في بيوت بجوار السكن.

وبعد أن جريها في غرفة القياس وجدها تناسبه، ثم ذهب الصديقان إلى المحاسب ودفعها الثمن عنده، وبعد ذلك خرجا من السوق المركزية ورجعا إلى بيتهما مسرورين.

والسليمان له أصدقاء كثيرون وهو يكتب الرسائل ويرسلها إليهم، وفي أيام العطلة القادمة سيزور سليمان أصدقاءه في خارج المدينة.

ولكي يكون غذاء الإنسان صحيا يجب أن تحتوي وجباته اليومية على جميع العناصر الغذائية السابقة ولكن لا تنسى أن لا نسرف في المأكولات والمشروبات كما قال الله عز وجل: وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين

استأذنت من العمل، لأني أشعر بارتفاع في درجة الحرارة وبالصداع، شفاك الله عاجلا، دعني أقيس حرارتك بمقياس الحرارة، لاحول ولا قوة إلا بالله، درجة حرارتك أربعون درجة مئوية، ولا بد أن تذهب إلى المستشفى وسأرافقك إليه الآن، والطبيب سيفحصك لنعرف ما المرض الذي أصابك. حسنا، هيا نذهب إلى المستشفى عاجلا.

في اليوم التالي زار فاتح وعائلته شاطئ كوتا، وهو أجمل شواطئ جزيرة بالي، وبسطوا الفراش على الرمال، وجلسوا أمام البحر، وشاهدوا المناظر الجميلة، والبحر بلونه الأزرق، والسياح الذين يلعبون على الرمال وفي المياه، شعر فاتح بالسرور والسعادة في رحلته إلى إندونيسيا.

توجد في إندونيسيا ستة أديان، وهي الإسلام والبروتستانتية، والكاثوليكية، والهندوسية، والبوذية، والكنفشيوسية أو العرقية الصينية، ولكل دين منها معابده الخاصة التي يتعبد فيها معتنقوه. يصلى المسلمون في المساجد، وأشهر المساجد في إندونيسيا هو مسجد الاستقلال في جاكرتا. ويتعبد

المسيحيون البروتستانت والكاثوليك في الكنيسة، والكنيسة المشهورة في إندونيسيا هي كنيسة كاتدرال، ويتبع الهندوسيون والبوذيون والكونفوشيوسيون في المعبد، فالمعبد للهندوسية يسمى ب فوراً، وأشهرها فوراً بساكيح في جزيرة بالي، والمعبد للبوذية يسمى ب فيهارا مثل فيهار هونج تيك حيان في سبوربايا، وأما المعبد للكونفوشيوسية فيسمى بالمعبد الكونفوشي وأشهره في إندونيسيا هو معبد سام بو كونج في سمارنج.

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XII	الأول	الرياضة	٦	وأما الرياضة الجماعية فهي الرياضة التي يشترك في القيام بها شخصان أو أكثر، مثل: كرة القدم وكرة الطائرة، وكرة الريشة وكرة الطاولة وكرة السلة وغير ذلك. وعلى الرغم من ذلك، لا يجوز للناس الإفراط في ممارستها، لأن ذلك قد يؤدي إلى الأرق أو الاكتئاب والأمراض. لذلك، فعلينا الاعتدال في ممارسة الرياضة بلا إفراط ولا تفريط.
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الثاني	الشباب المتفائل	٢١	كن متفائلاً دائماً: لأن التفاؤل يؤدي إلى التفكير الإيجابي وحسن الآمال. كن واثقاً من نفسك: لأن من يثق في نفسه فهو قادر على مواجهة التحديات في حياته. كن صابراً: لأن الصبر مفيد لحل المشكلات في حياة المجتمع.
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الخامس	الدراسة في الجامعة	٦٦	يثير التعليم الجامعي الخبرات العملية، حيث يداوم الطالب على قراءة الكتب، ورسائل البحث والمجلات العلمية دخال المكتبة وخارجها، ويدرب نفسه على طرح الآراء والأفكار المبتكرة.
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## Discussion

Based on the text analysis above, according to the perspective of religious moderation values, they can be grouped into 4 (four): tolerance, national commitment, non-violence, and accommodating to local custom and culture.

### 1. Tolerance

Learning tolerance was found from some of the texts above, including the text in grade X *dars* 1 page 5 which means the following: "During recess, Muhammad and some of his older classmates got to know each other and showed each other Student Cards and introduced their name, address, and hobbies". This work imparts the

virtues of religious moderation, such as tolerance or respect for others despite their race, nationality, religion, and language differences.

The text in grade X *dars* 2 page 21 means, "Look, this is my father sitting in the living room and reading the newspaper. Here is my mother cooking in the kitchen, here is my sister helping mother prepare food in the dining room, while I am reading an Arabic book in the study room. Additionally, this literature emphasizes the virtues of religious moderation by having readers carry out each activity and function in accordance with their rank within each organization. One of the principles of religious moderation is the emergence of an *i'tidal* (straight and firm) attitude, namely placing things in their place, exercising rights, and fulfilling obligations proportionally (Aziz, 2019).

The text in grade XI *dars* 2 page 21 means the following: "(S) I'm sorry I can't work because I feel a fever and my headache is increasing. (J). May Allah heal you, let me check your fever with a thermometer. *La haula wala quwwata illa billah*, your body temperature reaches 40°C. You need to go to the hospital and I am taking you now. The doctor will examine you to find out what disease is befalling you. (S) Fine, let's go to the hospital immediately". This text teaches the values of religious moderation, namely the nature of tolerance by helping anyone who needs help without considering origin, ethnicity, religion, etc. Before asking for help, his friend even invited him to take him to the hospital for treatment. This shows selfless behavior to help others. According to Subch, consideration of the human aspect is the most important thing to establish cooperation or cooperation (Subchi et al., 2022).

The text in grade XI *dars* 3 page 38 means the following: "The next day, Fatih and his family visited Kuta beach, the most beautiful beach on the island of Bali. They spread mats on the beach and sat on the beach looking at the beautiful scenery, the blue sea, and the tourists playing in the sand and the water. Fatih feels happy and happy during his trip to Indonesia." The important point in this text is tolerance because Fatih and his family do not feel disturbed and disturb other tourists who are traveling together. It is certain that the swimsuits of most tourists who are bathing certainly do not cover their genitals, but because of their tolerant attitude, Fatih and his family do not necessarily prohibit other people from bathing in these public places. According to Atho and Hanif, every religious community can treat each other well, respectfully, accepting opinions, and living in peace (Atho & Hanif, 2019).

## 2. National Commitment

The text in grade X *dars* 2 page 31 means the following: "Students live in the hostel in an orderly manner, they pray in congregation, study and repeat lessons, eat, play and rest according to the rules of the hostel. Each group is guided by a mentor. The advisers live in a house beside the dormitory." This text also teaches the values of



religious moderation, namely the nature of national commitment in the form of freedom to form groups and obey applicable regulations. The freedom to form groups is behavior that is protected by law, as stated in Article 28 of the 1945 Constitution, namely: "Freedom to associate and assemble, express thoughts orally and in writing and so on is stipulated by law."

The text in grade X *dars* 4 page 54 means the following: "After both of them have finished trying and choosing what suits their choice, then they go to the cashier and pay according to the price, after that, both of them leave the supermarket and return home happily." The country is not a jungle, everyone does as they please, but is a country of laws, rules, and laws that apply to everyone without exception. Article 27 of the 1945 Constitution states: "All citizens have the same position in law and government and are obliged to uphold this law and government without exception."

The text in grade XI *dars* 6 page 91 means the following: In Indonesia, there are six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Each religion has a place of worship for adherents of their respective religions. Muslims pray at the mosque; the most famous mosque in Indonesia is the Istiqlal mosque in Jakarta. Protestants and Catholics worship at the Church, and the most famous Church in Indonesia is the Cathedral. Hindus worship in temples; the most famous temple is Besakih Temple on the island of Bali. Places of worship for Buddhists are called Viharas like the Dhamma Jaya Vihara in Surabaya. Confucian worship at Fuk Ling Miao or Gondomanan Temple and the most famous temple is Sam Poo Kong in Semarang. This text teaches the emergence of religious tolerance for students. Indonesia is a very heterogeneous country in ethnicity, language, and religion. Religious differences do not have to be mutually hostile; they still have to respect one another. Because differences in embracing each religion and belief are the rights of all citizens and become a national commitment that is protected by the state. As stated in the 45th Constitution Article 29 paragraph 2: "The state guarantees the freedom of each citizen to embrace their religion and to worship according to their religion and beliefs."

The text in grade XII *dars* 5 page 66 means the following: "Learning in Higher Education can affect academic experience, where students always read books, write research and scientific journals, both inside and outside the library, train themselves to express opinions and innovative thoughts." This text instills the character of studious and innovative. Every citizen is obliged to get proper education, from elementary to tertiary level. This becomes a national commitment as regulated in the 1945 Constitution in article 31 paragraphs 1 and 2 as follows: (1). Every citizen has the right to education. (2) The government seeks and organizes a national teaching system

regulated by law. People who always think critically will not be easily influenced or deceived by anything misleading.

### 3. Anti-violence

The text in grade X *dars* 6 page 78 means the following: "For food to be healthy, it should contain all the elements of healthy food, don't forget to overdo it in food and drink, as Allah says, Eat and drink, but don't overdo it, actually Allah does not like excessive people". This text teaches non-violence. Being excessive in everything can have a negative impact, not only on yourself but also on others. In other terms, excess is also called extreme, both extreme left and right extreme. Both can have an impact on violence in thinking and acting. Non-violence is defined as the extent to which a religious person can express his views and beliefs in a peaceful and non-radical manner, both verbally, physically, and mentally (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama, 2020). Among the principles of Wasatiyah Islam are: (1). *Tawasuth* (taking the middle way), (2). *Tawāzun* (balanced), (3). *I'tidāl* (straight and firm), (4). *Tasāmuh* (tolerance), (5). *Musāwāh* (egalitarian). (6). *Shura* (deliberation) (Aziz, 2019).

The text in grade XII *dars* 1 page 6 means the following: "As for joint sports consisting of 2 or more people, such as football, volleyball, basketball, badminton, etc. However, one should not overdo it with practice, as this can result in fatigue and pain. Thus, it needs simplicity in practice, without having to overdo it. This text teaches at least 2 values of religious moderation, first: the practice of living together with all people without discriminating against ethnicity, race, and religion. Exercising is a place for togetherness in improving competence/ability. Second, don't overdo anything, including exercising. Togetherness is part of the principles of religious moderation as mentioned by Aziz: "In language, *musāwāh* means equality. *Musāwāh* is equality and respect for fellow human beings as God's creatures. All humans have the same dignity and worth regardless of gender, race, or ethnicity" (Aziz, 2019). Moderation means the same as non-violence, because violence is the emergence of an exaggerated attitude toward understanding something. In Al-Qardhāwiy's opinion, the immoderate attitude is reflected in the following attitudes and behaviors: "(1). *Fanatical on an opinion*; (2). *Most people oblige humans with something that is not obligatory by Allah*; (3). *Aggravating that is not at the right time*; (4). *Rough attitude*; (5). *Bad prejudice against humans and* (6). *Plunged into disbelief*" (al-Qardhāwiy, 1982).

Text in grade XII *dars* 2 page 21 means, Be an optimist because optimism makes you think positively and have good aspirations. Be confident because confidence can make you able to face life's challenges. Be patient, because patience is useful for overcoming all problems in social life. This text teaches three qualities, namely, optimism, confidence, and patience. If one of these three characteristics does

not exist in a person, then he will potentially commit violence. Pessimistic people tend to fall into despair. Insecure people tend to fall to the point of hating capable people and people who are impatient often make trouble. Therefore, these three properties are non-violent. According to Aziz (Aziz, 2019), radicalism, and violence in the context of religious moderation arise as a result of narrow religious understanding. Attitudes and expressions that emerge from this ideology and understanding tend to want to make changes in the order of social and political life by using violent means. In fact, according to Atho & Hanif, (2019), religious moderation is the key to creating harmony and tolerance in local, national and global contexts.

#### 4. Accommodating to local culture

The text in grade X *dars* 5 p 65 means the following: "Sulaiman has many friends, he writes and sends letters to them, on the next holiday, Solomon will visit his friends outside the city". This text teaches the preservation of local culture or national culture; Indonesian people have a habit of visiting each other, especially on *Idul Fitri* day. Preserving local culture as well as becoming a national culture is a mandate of the 1945 Constitution as stated in Article 32, namely: "The government will promote Indonesia's national culture." Diantika and Cahyani (Diantika & Cahyani, 2022) said that "practicing religious moderation that is accommodative to local culture is an effort to maintain harmony between religious communities so that the living conditions of the nation and society are always peaceful and tolerant."

A religious attitude that is not accommodating to tradition and culture is a form of imprudence. This religious attitude moves away from religious principles and values because it will erode the nation's local wisdom values. The view that religion is the enemy of culture, or vice versa, culture is the enemy of religion, as mentioned above is not in accordance with religious moderation. In this moderation, there is no conflict between the two in the form of dualism that keeps each other at a distance, but rather between religion and culture, both of which complement each other. According to Eko & Putranto, (2019) local wisdom refers to the knowledge, philosophy, and set of values that are owned and adhered to by certain members of society as a result of interactions with the surrounding, natural and social environment.

## Conclusion

*Qira'ah* learning text material in the Arabic Language Book of Madrasa Aliyah grades X, XI, and XII published by the Ministry of Religion of the Republic of Indonesia already contains the values of religious moderation, indicated by: tolerance, national commitment, anti-violence, and accommodating to local culture. In terms of title material, there is one title that truly reflects the value of religious moderation,

namely الأديان في إندونيسيا (Religions in Indonesia). Meanwhile, in terms of content analysis, at least 12 contents reflect religious moderation. This means there are 12 contents in 12 titles out of 17 *Qira'ah* learning materials in the Arabic Language Books of Madrasa Aliyah grades X, XI, and XII which reflect the values of religious moderation. Strengthening and instilling the values of religious moderation as contained in learning texts will be stronger and more lasting if followed by examples and behavior from all teaching staff and education staff in schools/madrasas.

Thus, it is suggested to all Arabic language teachers be able to show attitudes and behaviors that are tolerant, committed to nationalism, non-violence, and accommodating to local culture. Because the educational method with *Uswah Hasanah* is far more effective than the lecture method. Thus, it is suggested to other researchers to be able to examine the implementation of religious moderation in schools/madrasas to ensure that policies for strengthening moderation in Indonesia are on track or running as expected. The results of this study also inspire other researchers to conduct research on Arabic *Qira'ah* texts in Madrasa *Ibtidaiyah* and *Tsanawiyah* from the perspective of religious moderation.

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