

Religious Moderation in Walisongo Material in History Textbook of Islamic Culture Class VI Madrasah Ibtidaiyah Ministry of Religion 2016

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Abstract

This research is focused on the content of religious moderation in Walisongo Material in History Textbook of Islamic Culture Class VI Madrasah Ibtidaiyah Ministry of Religion 2016. This research is motivated by the appeal of the Ministry of Religion of the Republic of Indonesia that madrasa educational institutions should cover the concept of religious moderation in the textbooks, in this case the History of Islamic Culture. The research method used is qualitative research. The type of this research is library research, more precisely the analysis of textbooks. The results of this study indicate that: (1) Each sub-lesson material of walisongo in the History textbook of Islamic Culture for students of class VI MI published by the Ministry of Religion in 2016 contains indicators of religious moderation (national commitment, tolerance, non-violence, accommodative to local culture), except for Sunan Bonang sub-lessons which do not contain indicators of national commitment and Sunan Giri sub-lessons which do not contain indicators of tolerance. Indicators of religious moderation in Walisongo material can be known with two events. First, directly from the sentence that shows the indicator word itself. Second, the sentence structure of the material is in accordance with the indicator definition. (2) The excess content of religious moderation in walisongo material in the book is that there are indicators of religious moderation contained in the sentence directly and according to the definition of each indicator, and there are illustrations both in the form of pictures and writings, from the real form of religious moderation even though not all of them exist.

Keywords: Religious Moderation, History of Islamic Culture

Abstrak

Penelitian ini difokuskan pada muatan moderasi beragama dalam Materi Walisongo pada Buku Ajar Sejarah Kebudayaan Islam kelas VI Madrasah Ibtidaiyah Kemenag 2016. Penelitian ini dilatarbelakangi oleh himbuan Kemenag RI agar lembaga pendidikan madrasah memuat konsep moderasi beragama dalam buku ajar mata pelajaran, dalam hal ini Sejarah Kebudayaan Islam. Metode penelitian yang digunakan adalah penelitian kualitatif. Adapun jenis penelitian ini adalah kepustakaan atau *library reseach*, lebih tepatnya analisis buku teks. Hasil penelitian ini menunjukkan bahwa: (1) Setiap sub-pelajaran materi wali songo dalam buku ajar SKI untuk siswa kelas VI MI terbitan Kemenag RI 2016 memuat



indikator-indikator moderasi beragama (komitmen kebangsaan, toleransi, anti-kekerasan, akomodatif terhadap budaya lokal), kecuali sub-pelajaran Sunan Bonang yang tidak memuat indikator komitmen kebangsaan dan sub-pelajaran Sunan Giri yang tidak memuat indikator toleransi. Indikator moderasi beragama dalam materi Walisongo dapat diketahui dengan dua acara. *Pertama*, secara langsung dari kalimat yang menunjukkan kata indikator tersebut sendiri. *Kedua*, susunan kalimat materinya sesuai dengan definisi indikator. (2) Kelebihan muatan moderasi beragama dalam materi wali songo pada buku tersebut yaitu terdapat indikator-indikator moderasi beragama yang dimuat dalam kalimat secara langsung dan sesuai definisi dari masing-masing indikator, dan terdapat ilustrasi baik dalam bentuk gambar maupun tulisan, dari bentuk nyata moderasi beragama meskipun tidak seluruhnya ada.

Kata Kunci: *Moderasi Beragama, Sejarah Kebudayaan Islam*

Introduction

Education is an inseparable part of life and human life. Education is as a necessity, social function, enlightenment, guidance, means of growth that prepares, opens and forms the discipline of life. This brings the sense that no matter how simple a human community is, it will require an education. In a general sense, the life of the community will be determined by the educational activities in it. Because education is naturally a necessity of human life (Alim, 2006).

One of the main focuses of education in Indonesia is to prepare students to become good human beings. This is explained clearly in the National Education Objective which reads, "develop the potential of learners to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law, 2003).

Lately, national issues on behalf of religion have become more and more so. Hate speech based on religion, social conflict in the name of social justice, incitement and propaganda become mandatory menus in the world of social media and many other issues that are always wrapped in the name of religion. If these problems are left unchecked, it will certainly become the embryo of the disintegration of the nation.

Realizing that these issues are always associated with religion and always also above the name of religion, Muhajir, as the Minister of Religious Affairs of the Republic of Indonesia offers ideas of thought through 'Moderation of Religion' in knitting equality and unity, it is time for the use of religion should be able to provide effective solutions and be able to be a counterbalance to problems that arise in the community (Ministry of Religion, 2019).

Educational institutions, of course, are the leading force in implementing religious moderation. This is as in the following excerpt:

Educational institutions must be a leading force in the implementation and strengthening of religious moderation, among others by strengthening the curriculum and teaching and learning materials that are specific to religious moderation. The Ministry of Religious Affairs must ensure that all curriculum in educational institutions under its auspices, both foreign and private, is charged with the values of religious moderation. All learning materials as much as possible, especially subjects of social, political, and religious significance, must have an insight into religious moderation.

Similarly, teaching and learning materials, both books, images, audio-visuals and so on must be ensured to strengthen the commitment of the state, tolerance, and the spirit of anti-radicalism. Social media content that can be a source of children's learning must also be reproduced with religious moderation content (Ministry of Religion, 2019).

Based on the above excerpts, the author notes two important things in relation to religious moderation in educational institutions.

First, that the implementation of religious moderation is through subjects. One of the subjects that allows the implementation of religious moderation is the History of Islamic Culture (HIC). HIC is a subject of social, political, and religious significance that is full of values. This is because substantially HIC subjects have contributed to providing motivation to learners to know, understand, live the history of Islamic culture, which contains the values of wisdom that can be used to train intelligence, shape the attitudes, character, and personality of learners (Appendix, 2014).

HIC is one of the subjects included in the Islamic Religious Education family and is included in the madrasah curriculum. As is known, madrasah is an Islamic educational institution under the auspices of the Ministry of Religious Affairs. So, it is interesting to study whether in the ministry itself has implemented religious moderation.

Second, that religious moderation should be contained in learning materials, one of which is textbooks. According to Abdul Majid, with the teaching book allows learners can learn competencies in a logical and systematic manner so that accumulatively able to master all competencies

in a complete and integrated and allow them to absorb the values in the book (Majid,2007). Includes the value of religious moderation in HIC textbooks.

Based on the results of preliminary studies conducted by researchers, it becomes a reason for researchers to know how "Religious Moderation in Walisongo Material on History of Islamic Culture Textbook class VI Madrasah Ibtidaiyah Ministry of Religion 2016". The selection of HIC Book madrasah Ibtidaiyah (MI) level because the material contains many values and also that students between the ages of 12 to 14 years are more likely to learn by imitation or imitating and exemplifying a figure (Wiyani, 2013). Furthermore, the selection of teaching books published by Ministry of Religion 2016 because the book is widely used as the main textbook. In addition, it becomes interesting to find information on whether Ministry of Religion as the initiator of religious moderation has applied it in the teaching book that Ministry of Religion published itself. The choice of Walisongo material is because they are often used as a reflection in becoming a moderate figure in spreading Islam in the archipelago.

Research Method

Research method is a scientific way to obtain valid data with the aim of being found, developed, and proven, a certain knowledge so that in turn can be used to understand, solve, and anticipate problems (Sugiyono,2009). The research methods in this study include:

Methods and Types of Research

This study is included in qualitative research. Qualitative research using research procedures that produce descriptive data in the form of written words (Margono,2010). Qualitative research is interpreted as a research procedure that produces descriptive data about people through writing or spoken words and observable behaviors (Salimand Syahrumsyah,2016).

This research is library research. Literature research is research conducted by an author by collecting data sourced from books, journals, articles, and certain writings (Pohan,2017). Library Research can also be said to be research that collects data conducted by collecting data from various literature. There are several types of literature research (Library Research), some of which are the study of figure thinking, textbook analysis, and historical studies.

In accordance with the problem formulation that has been presented in the previous chapter, the type of literature research is textbook analysis.

The book studied in this study is a student textbook about History of Islamic Culture MI (Madrasah Ibtidaiyah) Grade VI Curriculum 2013 issued by Ministry of Religion in 2016 and several other library materials that became supporters in this study. Literature research is used to solve research problems that are conceptual-theoretical, either about educational figures or certain educational concepts such as goals, methods, and educational environment (Pohan,2017). The reason researchers use the literature study is to find out the suitability of religious moderation with the textbook of HIC MI grade VI students.

Research Place and Time

This research is literature research. So, it does not require a place of research. The time of this research formally began on December 15, 2019 and ended on February 28, 2020.

Data Source

The primary data source in this study is the History of Islamic Culture textbook for Grade VI Students of Madrasah Ibtidaiyah published by the Ministry of Religious Affairs of the Republic of Indonesia in 2016. The primary book will be discussed and analyzed using a secondary data source. Secondary data sources in this study include books, journals, news, government regulations and so on in which there are theories and data on religious moderation. The main source in this secondary source is a book published by R&D agency and training of the Ministry of Religious Affairs, with the title *Religious Moderation*, published in Jakarta in 2019.

Data Analysis

Data analysis is the process of organizing and sorting data into patterns, categories, and units of basic description, so that it can be found themes and can be formulated working hypotheses as suggested by the data (Moleong,2005).

Data analysis in this study is to use content analysis, which is research that is in-depth interpretation of the content of a written information or printed in a book or media masa. The stages are to determine the problem, develop a frame of mind, make a method of measurement, analysis of the content and interpret the data (Bungin, 2004). So, the data analysis steps in this study are illustrated in the chart as follows.

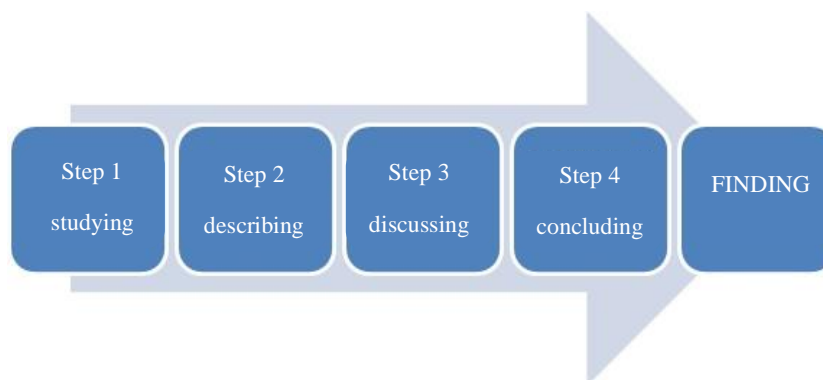


Figure 1 Step Analysis

Results and Discussion

Content of Religious Moderation in Walisongo Material on History of Islamic Culture Textbook class VI Madrasah Ibtidaiyah Ministry of Religion 2016

To make it easier to show the content of religious moderation indicators in the textbook material, each indicator of religious moderation is compiled in a table of four columns. The first column is a sub-lesson, the second column is the page where the material contains indicators of religious moderation, the third column is the content of the material in which there is an indicator of religious moderation, and the fourth column is an explanation of why the material contains indicators of religious moderation.

Content of National Commitment Indicator

This indicator means acceptance of the national principles contained in the Constitution of the 1945 Constitution and the regulations under it, such as obeying the legitimate government, practicing the values of Pancasila, being a good citizen who adheres to social and religious norms, and so on. It should be explained earlier, that when walisongo live, the state of the Republic of Indonesia has not been formed. So, obeying the legitimate government here means a kingdom recognized by the local community.

In the sub-lesson of Sunan Gresik, there is an indicator of national commitment, namely in the material: "Sunan Maulana Malik Ibrahim directly facing the local ruler, namely King Majapahit Brawijaya for the continuity of the spread of Islam" (Directorate of Education Madrasah Ministry of Religion RI, 2016). Indicators of national commitment lies in the

acknowledgement and appreciation of Sunan Maulana Malik Ibrahim or Sunan Gresik to the local ruler. Until before preaching he asked permission first to the ruler.

Then in the sub-lesson sunan Ampel, there are indicators of national commitment, namely in the material:

"Sayyid Ali Rahmatullah continued his journey to Majapahit facing Prabu Brawijaya at the request of Queen Dwarawati. After Prabu Brawijaya expressed his intentions, it was glad that Sayyid Ali Rahmatullah was willing to give lessons or educate the nobles and Majapahit people to have noble ethics. So happy, Prabu Brawijaya presented a piece of land and buildings in Surabaya (Directorate of Education Madrasah Ministry of Religion RI, 2016).

Sayid Ali Rahmatullah or Sunan Ampel obeyed the king's orders recognized by the local community. This signifies the national commitment shown by Sunan Ampel.

In detail, the material contains indicators of national commitment in each sub-lesson

Table 1 Content of National Commitment Indicators

Sub-lessons	Pp	Content	explanation
Sunan Gresik	36	Sunan Maulana Malik Ibrahim direct facing the local ruler, Namely King Majapahit Brawijaya for the sake of the continuity of spread of Islam.	An indicator of national commitment lies in the recognition and appreciation of Sunan Maulana Malik Ibrahim or Sunan Gresik to the local ruler. Until before preaching he asked permission first to the ruler.
Sunan Ampel	39	Sayyid Ali Rahmatullah continued his journey to Majapahit facing Prabu Brawijaya as requested by Queen Dwarawati. After Prabu Brawijaya expressed his intentions, it was glad	Sayid Ali Rahmatullah or Sunan Ampel obeyed the king's orders recognized by the local community, this signifies the national commitment shown by Sunan Ampel.

Sub-lessons	Pp	Content	explanation
		that Sayyid Ali Rahmatullah was willing to give lessons or educate the nobles and majapahit people to have noble ethics. So happy, Prabu Brawijaya presented a piece of land and buildings in Surabaya.	
	40	Raden Rahmat was allowed to broadcast Islam in Surabaya even throughout Majapahit, noting that the people should not be forced, Raden Rahmat also explained that there is no compulsion in religion.	Sunan Ampel obeyed the orders of the kingdom recognized by the people.
Sunan Giri	49	Like to help others walalupun must sacrifice a lot of material.	This is in accordance with the value of Pancasila sila 3, namely helping each other.
Sunan Bonang	-	-	-

Sub-lessons	Pp	Content	explanation
Sunan Kalijaga	60	Raden Said's young soul seemed to explode when he saw the practice of the officials of the duchy of Tuban while attracting taxes on residents or people commoners. People who at that time had suffered greatly because of the long dry season, the more miserable, they had to pay taxes that sometimes did not comply with the existing provisions.	Indicators of national commitment are reflected in the anti-corruption behavior of Raden Said or Sunan Kalijaga. As is known, corruption behavior is a real enemy of all countries. In fact, in each country until a special institution is established to deal with corruption, such as the Corruption Eradication Commission in Indonesia (KPK)

Sub-lessons	Pp	Content	explanation
Sunan Drajat	68	He was in control of the kingdom in the Drajat's as an autonomous demak kingdom for 36 years. He as the Wali of islam spreaders who are famously social, very attentive the fate of the poor. He first seeks social welfare new understanding of islamic teachings. Motivation is emphasized more on work ethic, generosity to eradicate poverty and create prosperity. Efforts in that direction became easier as Sunan Drajat obtained authority to regulate its autonomous territories.	Sunan Drajat is a government official who cares about his people, so that the welfare and prosperity of the community can be created. This is in accordance with the spirit of national commitment.

Sub-lessons	Pp	Content	explanation
Sunan Muria	78	Far since the time of Walisongo, Sunan Muria has taught his followers to be together to visit the earth. Almost never mentioned and it is rare to know about the contribution of Walisongo da'wah to the preservation of the earth. Walisongo has been widely understood as a propagandist of Islam in Java that only delivers the treatise of tawhid alone. Sunan Muria also taught to preserve nature, to avoid landslides. People are invited to jointly plant trees and maintain the sustainability of nature. Menamam tree Pari Joto, Pakis Haji, and Jati. As well as keeping the cleanliness of existing springs.	Sunan Muria's teachings to preserve the earth are indicators of national commitment. A nation will survive if the environment it inhabits is also maintained. Later also environmental issues became the center of government attention. Efforts are being made to preserve the environment. Therefore, the teaching of preserving the environment as sunan Muria teachings, needs to be habituated early.
Holy Sunan	81	Ja'far Shodiq did not feel familiar when in charge as Senopati. Because when he was a teenager, he not only studied religious sciences, but also other sciences, such as public sciences, politics, culture, art, and commerce.	Ja'far sodiq or Sunan Kudus before spreading Islam had become Senopati of Demak Kingdom, a kingdom recognized by the local community at that time. Indicators of national commitment are found in the professionalism of Sunan Kudus in becoming Senopati. This is thanks to his ability in public science and politics.

Sub-lessons	Pp	Content	explanation
Sunan Gunung Jati	88	In spreading Islam in java, Syarif Hidayatullah or Sunan Gunung Jati does not work alone, he often consults with other members of the trustees at the Demak mosque.	Deliberation in solving a problem indicates the existence of a national commutimen, as in Pancasila sila 4.

Based on the table above, it can be seen that all sub-lessons contain indicators of religious moderation, except sunan bonang sub-lessons. In fact, all materials contain values or indicators of national commitment. It is just that the author is limiting as mentioned earlier. So, there is no impression of being too 'pushy'. The national commitment in the material is contained in a variety of types. Among the forms of nationality koitmen in walisongo material based on the above exposure are as follows.

- a. Recognizing, respecting, and obeying legitimate government, as in the sub-lessons of Sunan Gresik and Sunan Ampel.
- b. To be a trusting and good state official as in the material of Sunan Drajad and Sunan Kudus
- c. Reflecting the practice of pancasila principles, such as Sunan Giri material that reflects the 3rd precept of Pancasila, and Sunan Gunung Jati material that reflects the 4th precept of Pancasila.
- d. Demonstrate anti-corruption behavior as in Sunan Kalijaga's material
- e. Preserving the earth or the environment as in the material Sunan Muria.

Content of Tolerance Indicator

Tolerance is an attitude to give space and not interfere with the right of others to believe, express their beliefs, and express opinions, even if it is different from what we believe.

Tolerance here is also intended by the way we preach or invite to Islam without coercion, without violence, without degrading religions and beliefs other than Islam. Here is the material that contains the tolerance indicator.

In the sub-lesson of Sunan Gresik, the content of tolerance indicators is contained in the material: "Among traders, he is known as an honest and noble person, friendly to others and does not distinguish between religions." (Directorate of Education Madrasah Ministry of Religion RI, 2016). In this material, there are indicators of tolerance, precisely in the behavior of Sunan Gresik towards other religions.

As for the sub-lesson of Sunan Ampel, the content of tolerance indicators is clearly found in the material: "Promoting silaturahmi and tolerance, Sunan Maulana Malik Ibrahim does not necessarily preach, but mingles with the surrounding community by trading and respecting the community despite different religions." (Directorate of Education Madrasah Ministry of Religion RI, 2016). Tolerance is very clearly contained in this material; it is even explained that the form of tolerance is still respecting people of different religions.

For more details, here is a detailed material that contains indicators of tolerance in each sub-lesson.

Table 2 Content of Tolerance Indicator

Sub-lessons	Pp	Content	explanation
Sunan Gresik	34	Among merchants, he was known as an honest and noble person, friendly to others and did not distinguish between religions.	In this material, there are indicators of tolerance, precisely in the behavior of Sunan Gresik towards other religions.
	36	Promoting friendship and tolerance, Sunan Maulana Malik Ibrahim does not necessarily preach, but mingles with the surrounding community by	Tolerance is very clearly contained in this material; it is even explained that the form of tolerance is still respecting people of different religions

Sub-lessons	Pp	Content	explanation
Sunan Ampel	35	trading and respecting the community despite different religions. Raden Rahmat was allowed to broadcast Islam in Surabaya even throughout Majapahit, noting that the people should not be forced, Raden Rahmat also explained that there is no compulsion in religion.	Tolerance is reflected in the material that Sunan Ampel does not force other religions to convert to Islam
Sunan Giri	-	-	-
Sunan Bonang	57	The songs taught by Raden Makdum Ibrahim are songs that islamic teachings. So that without feeling the population has studied Islam with pleasure, not by force.	Tolerance is indicated in the sentence "the population has studied islam with pleasure, not by coercion."
Sunan Kalijaga	64	He was very tolerant of the local culture. He argued that the community would stay away if attacked by the establishment. Then they should be approached gradually: follow while influencing. Sunan Kalijaga believes that Islam has	It's pretty obvious.

Sub-lessons	Pp	Content	explanation
Sunan Drajat	69	<p>understood, by itself the old habit is lost. Not surprisingly, the teachings Sunan Kalijaga impressed syncretists in introducing Islam. He uses carved art, puppets, gamelan, and suluk sound art as a means of da'wah. Some suluk songs his popular creations are <i>I lir-ilir</i> and <i>Gundul-gundul Pacul</i>. He is the one who started the dress. takwa, sekatenan celebration, garebeg maulud, and <i>kalimasada kite</i> play and <i>Petruk Dadi Ratu</i> ("Petruk Becomes King"). The landscape of the city center in the form of a palace, a square with two banyans and a mosque is also believed to be conceptualized by Sunan Kalijaga.</p> <p>Sunan Drajat introduced Islam through the concept of <i>bil-hikmah da'wah</i>, with wise ways, without</p>	<p>Indict without coercion indicates a spirit of tolerance</p>

Sub-lessons	Pp	Content	explanation
Sunan Muria	77	forcing. Another act that proves sunan Muria infiltrated the hearts of the people is not forbidden the tradition of doing kenduri after the death of a person.	Sunan Muria's form of tolerance is not to forbid any other ritual that they believe to be true.
Holy Sunan	82	At that time, there were still many Holy people who adhered to Hinduism. Thus, Sunan Kudus tries to integrate the habits of Hindhu agam into Islamic law subtly. For example, he slaughtered buffalo instead of cow during Eid al-Fitr Qurban. It is from the homage of the Holy Sunan to the Followers of Hinduism. Because the teachings of Hinduism command to honor cows.	In preaching, Sunan Kudus continues to promote tolerance, as he did with Holy Hindus.
Sunan Gunung Jati	91	Respecting adherents of other religions and gentiles, as do adherents Hindhu and Buddha or the Chinese. Because as a Muslim, it is appropriate that we	Respect for adherents of other religions is included in the spirit of tolerance

Sub-lessons	Pp	Content	explanation
		respect others walalupun different nationalities and religions.	

Based on the table above, it can be said that all materials or sub-lessons contain indicators of tolerance, except in sunan giri sub-lessons. In the material Sunan-Giri more highlighted da'wah to the common people by means of social assistance and invitation to preserve the earth. Among the forms of tolerance in walisongo material as described above are as follows.

- a. Respect and not discriminate other religions such as in the material Sunan Gresik and Sunan Gunung Jati
- b. In preaching do not use coercion, but in a subtle way and do not hurt the hearts of other religions as exemplified in the material Sunan Ampel, Sunan Bonang, Sunan Kalijaga, Sunan Drajat, Sunan Kudus, and Sunan Gunung Jati.
- c. Do not disturb or prohibit other religions who are worshipping, as in the material Sunan Muria.

Content of Anti-violence Indicator

Anti-violence means Anti or contrary to an ideology (idea or opinion) and understanding that wants to make changes to the social and political system by using violent / extreme means in the name of religion, both verbal, physical and mind violence.

In the sub-teaching of Sunan Gresik, the content of anti-violence indicators is contained in the material: "He is also not opposed frontally or sharply to the existing culture and customs, although in fact the custom is contrary to the Religion of Islam. But Sunan Maulana Malik Ibrahim uses a community and family approach." (Directorate of Education Madrasah Ministry of Religion RI, 2016). The anti-violence indicator lies in the phrase "not opposed frontally or sharply to existing cultures and customs. It is also seen in the "community and family approach". This clearly shows moderateness in religion and is particularly relevant to the current context where some Muslims are spreading violence (suicide bombings, attacking security forces), such as ISIS.

Then in the sub-lesson of Sunan Ampel, the content of anti-violence indicators is contained in the material: "Spreading the teachings of Islam in a subtle way without blaming or blaming the customs and customs of the existing society." (Directorate of Education Madrasah Ministry of Religion

RI, 2016). Sunan Ampel did not preach by force. And also, not and judge badly a thing suddenly. It shows an anti-violence attitude.

Here is a material that contains more detailed anti-violence indicators.

Table 3 Content of Anti-Violence Indicator

Sub-lessons	Pp	Content	explanation
Sunan Gresik	34	He also did not oppose frontally or sharply existing cultures and customs, although in fact the custom is contrary to the Religion of Islam. But Sunan Maulana Malik Ibrahim uses a community and family approach.	The anti-violence indicator lies in the phrase "not opposed frontally or sharply to existing cultures and customs. It is also seen in the "community and family approach".
Sunan Ampel	42	Spreading the teachings of Islam in a subtle way without making af- or blame the customs and customs of the existing community.	Sunan Ampel did not preach by force. And also, not and judge badly a thing suddenly. This shows an anti-violence stance
Sunan Giri	47	Raden Paku became more active in trading and sailing between islands. While sailing he broadcast Islam to the locals so that his name is quite famous in the Archipelago.	Conveying the teachings of Islam without violence, namely through trade.
Sunan Bonang	57	Every Raden Makdum Ibrahim sounded Bonang must have been many people who came to hear it. And not a few of them who want to learn	Anti-violence is indicated in the way of da'wah Sunan Bonang through art, without violence at all, so that the people sympathize.

Sub-lessons	Pp	Content	explanation
Sunan Kalijaga	64	<p>to sound Bonang as well as perform songs created by Raden Makdum Ibrahim. That's the strategy of Raden Makdum Ibrahim who was executed with patience. After the people were captured, his sympathy just filled the teachings of Islam to them.</p> <p>He was very tolerant of the local culture. He argued that the community would stay away if attacked by the establishment. Then they should be approached gradually: follow while influencing. Sunan Kalijaga believes that Islam has understood, by itself the old habit is lost. Not surprisingly, the teachings Sunan Kalijaga impressed syncretists in introducing Islam. He uses carved art, puppets, gamelan, and suluk sound art as a means of da'wah. Some suluk songs his popular</p>	<p>Preaching without violence, but through art and culture. So this is included in the anti-violence indicators.</p>

Sub-lessons	Pp	Content	explanation
		<p>creations are <i>Ilir-ilir</i> and <i>Gundul-gundul Pacul</i>. He's the one who started the dress.</p> <p>takwa, sekatenan celebration, garebeg maulud, and the play carangan <i>Layang Kalimasada</i> and <i>Petruk Dadi Ratu</i> ("Petruk Jadi Raja"). The landscape of the city center in the form of a palace, a square with two banyans and a mosque is also believed to be conceptualized by Sunan Kalijaga.</p>	
Sunan Drajat	68	<p>Sunan Drajat is famous for his wisdom and generosity. He revealed to his followers the rule of not hurting each other, either by word or deed.</p> <p><i>Bapang den simpangi, ana catur mungkur,</i> so admonished. It means not to listen to talk that vilify others, let alone do it.</p>	Not hurting others, both in words and deeds, indicates an anti-violence spirit.
Sunan Muria	77	<p>And when his father said, "I will not say to you, "I will not be able to do it."</p>	The subtle way of preaching is an indicator of anti-violence.
Holy Sunan	82	<p>In spreading Islam, Sunan Kudus follows the style of</p>	The way of preaching Sunan Kudus is very anti-violence.

Sub-lessons	Pp	Content	explanation
Sunan Gunung Jati	90	<p>Sunan Kalijaga, namely using the model "tutwuri handayani". That is, Sunan Kudus does not fight hard, but rather directs the community.</p> <p>Thus, through the Cirebon and Banten Palaces, various da'wah movements through the development of art and culture is done persuasively and systematically, where the elements of the old Hindhu-Buddha are not eliminated, but combined harmoniously with the teachings of Islam, which makes Islam embraced by almost all pasundan earthlings.</p>	<p>Da'wah movement</p> <p>Through the development of art and culture, persuasively indicates the existence of anti-violence.</p>

Based on the table above, all sub-lessons or materials contain anti-violence indicators. Among the forms of anti-violence based on exposure from the table above are as follows.

- a. Not opposed frontally or sharply existing cultures and customs as in the material Sunan Gresik
- b. It is not easy to disbelieve certain local cultural customs, as in Sunan Ampel material.
- c. Do not hurt others, both in words and deeds, as in the material Sunan drajat.
- d. In making changes, or inviting Islam, using a subtle way (through art and culture that is interesting and rich in noble values) as in the material Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Muria,

Sunan Kudus, Sunan Gunung Jati.

Content of Accommodative Indicators on Local Culture

Accommodative to local culture is to have a more friendly tendency in the acceptance of local traditions and cultures in its religious behavior, as far as it is not contrary to the subject of religious teachings.

In the sub-lesson of Sunan Gresik, the content of accommodative indicators on local culture, lies in the material: "He is also not opposed frontally or sharply existing cultures and customs, although in fact the custom is contrary to the Religion of Islam. But Sunan Maulana Malik Ibrahim uses a community and family approach." (Directorate of Education Madrasah Ministry of Religion RI,2016). The accommodative indicators of local culture in this material are quite clearly visible. Thus, this material shows that moderate people remain kind and subtle about a difference. Even if the difference is not good or bad, then change it must remain in a good and subtle way.

As for the sub-lesson of Sunan Ampel, the content of accommodative indicators on local culture is found in the material:"He was also the first to create pegon letters or Arabic writings in Javanese. With this letter pegon he can convey the teachings of Islam to his students." (Directorate of Education Madrasah Ministry of Religion RI,2016). The letter pegon indicates an accommodative attitude towards the local culture, in this case Javanese. Just for info, pegon letter is Arabic letter or script, but it reads Javanese, or Javanese written in Arabic.

Here is a detailed material that contains accommodative indicators of local culture.

Table 4 Content of Accommodative Indicators on Local Culture

Sub-lessons	Pp	content	explanation
Sunan Gresik	34	He also did not oppose frontally or sharply existing cultures and customs, although in fact the custom is contrary to the Religion of Islam. But Sunan Maulana Malik Ibrahim uses a community and family approach.	The accommodative indicators of local culture in this material are quite clearly visible. Thus, this material shows that moderate people remain kind and subtle about a difference. Even if the difference is not good or bad, then change it must remain in a good and subtle way.

Sub-lessons	Pp	content	explanation
Sunan Ampel	41	He was also the first to create pegon letters or Arabic writings in Javanese. With this pegon letter he can convey teachings of Islam to his disciples.	The letter pegon indicates an accommodative attitude towards the local culture, in this case Javanese. Just for info, pegon letter is Arabic letter or script, but it reads Javanese, or Javanese written in Arabic.
Sunan Giri	50	Song or Song Cublak-Cublak Suweng by Sunan Giri	This song is a Javanese song in which there is an Islamic message. This indicates an accommodative attitude towards local culture
Sunan Bonang	56	In preaching Raden Makdum Ibrahim often use folk art to attract their sympathy, namely a set of gamelans called Bonang.	Sunan Bonang's accommodative of local culture lies in his efforts in creating bonang music tools to be used as a means of da'wah. But bonang is not in islam at all before.
Sunan Kalijaga	64	He was very tolerant of the local culture. He argued that the community would stay away if attacked by the establishment. Then they should be approached gradually: follow while influencing. Sunan Kalijaga believes that Islam has understood, by	It is very clear that Sunan Kalijaga is accommodative to the local culture. Seen from how he in entering Islamic values in Javanese songs, including Islamic values in the staging of puppets, Islamic values in architecture. This is not the case without Sunan Kalijaga's accommodative attitude towards local culture. And thanks to this attitude Islam spread in Java rapidly without

Sub-lessons	Pp	content	explanation
		itself the old habit is lost. Not surprisingly, the teachings Sunan Kalijaga impressed syncretists in introducing Islam. He uses carved art, puppets, gamelan, and suluk sound art as a means of da'wah. Some suluk songs his popular creations are <i>Ilir-ilir</i> and <i>Gundul-gundul Pacul</i> . He's the one who started the dress. takwa, sekatenan celebration, garebeg maulud, and the play carangan <i>Layang Kalimasada</i> and <i>Petruk Dadi Ratu</i> ("Petruk Jadi Raja"). The landscape of the city center in the form of a palace, a square with two banyans and a mosque is also believed to be conceptualized by Sunan Kalijaga.	violence and coercion.
	65	<i>Llir-ilir</i>	This song with Javanese

Sub-lessons	Pp	content	explanation
		<i>Works by Sunan Kalijaga</i>	poetry that has an Islamic message is an accommodative indicator of local culture.
Sunan Drajat	69	The <i>fourthway</i> , through traditional art. Sunan Drajat often preached through pangkur with gamelan accompaniment. Last <i>fifth</i> , he also delivered religious teachings through traditional customary rituals, as long as it is not contrary to islamic teachings.	It is very clear that in preaching Sunan Drajat always accommodates the local culture. This is as seen from one of the ways he preached, namely using traditional art as a medium of da'wah.
Sunan Muria	77	He is one of the walis who still maintains the art of gamelan and wayang as a means of preaching to convey Islam. And, he also created various Javanese songs, namely Sinom and Kinanti songs. This method, which is a continuation of his father's da'wah work, led Sunan Muria to know Javanese tradition better. He is also	Incorporating Islamic teachings in javanese puppet, gamelan, and song art is one form of accommodative action against local culture

Sub-lessons	Pp	content	explanation
		<p>known as an artist who preserves gamelan and other traditional arts. Through this way Sunan Muria began to gradually incorporate the teachings of religion and Islamic law. This is the beginning of the spread of Islam by Sunan Muria, so the people not surprised by the new teachings of Islam.</p>	
Holy Sunan	83	<p>Similarly, in terms of customs, he does not directly oppose people who stray from islamic teachings violently. For example, people often sow flowers at crossroads, sending offerings in cemeteries and other customs that deviate from Islamic teachings. Sunan Kudus did not directly oppose the custom, but he directed it</p>	<p>Sunan Kudus's attitude and actions towards customs strongly reflect the accommodative spirit of the local culture.</p>

Sub-lessons	Pp	content	explanation
Sunan Gunung Jati	90	<p>according to Islamic teachings slowly. For example, Sunan Kudus directs that offering in the form of food be given to the starving. He also taught that asking for a request is not to the spirit, but to God.</p> <p>Thus, through the Cirebon and Banten Palaces, various da'wah movements Through the development of art and culture is carried out persuasively and systematically, where the elements of the old Hindhu-Buddha are not eliminated, but combined harmoniously with the teachings of Islam, which makes Islam embraced by almost all pasundan earthlings.</p>	<p>The combination of Hindu and Buddhist cultural elements with Islamic teachings indicates an accommodative spirit towards local culture.</p>

Based on the table above, accommodative indicators on local culture have been contained in all sub-lessons. Among the accommodative forms of local culture refers to the table above is combining local art and culture

with Islamic teachings. They do not directly discredit, ban and denounce the art of local culture. But inserting Islamic teachings into it or used as a puller of interest of citizens which is then continued by preaching after the citizens are interested. So, through the art and culture of the Walisongo at once preach. In another sense, local art and culture are used as media or wasilah in preaching and conveying Islamic teachings. Some create using musical instruments such as Sunan Bonang that creates bonang music instruments. Some use puppet performances such as Sunan Kalijaga. Some use Tembang or songs such as Lir-ilir Sunan Kalijaga. Some use the architecture of buildings such as the Holy Tower Mosque that was founded by Sunan Kudus. And so forth as previously stated.

From the four tables above, each sub-lesson contains indicators of religious moderation, except sunan bonang sub-lessons that do not contain indicators of national commitment and in Sunan Giri sub-lessons that do not contain tolerance indicators. In the material Sunan-Giri more highlighted da'wah to the common people by means of social assistance and invitation to preserve the earth. Actually, all materials contain national indicators, such as being kind to others, religion (according to sila 1 pancasila), and so on. However, in Sunan Bonang material there is no indicator of national commitment as defined earlier. So, the author wants to avoid the impression of 'too pushy' in determining whether a material contains any of the indicators of religious moderation or not. The author wants to determine whether the indicator is listed in the material, as is. Considering the teaching materials in this book is a textbook for mi grade VI students. So those students do not need a deep exploration of the material, about the values of religious moderation.

Furthermore, from the table it can also be known that the indicators of religious moderation can be known by two events. *First*, directly from the sentence that indicates the word indicator itself. As in the sub-lesson material Sunan Maulana Malik Ibrahim page 36 namely "Promoting silaturahmi and **tolerance**, Sunan Maulana Malik Ibrahim does not necessarily preach, but mingles with the surrounding community by trading and respecting the community despite different religions." *Second*, the sentence arrangement corresponds to the definition of the indicator. As the material in Sunan Maulana Malik Ibrahim page 34, namely "Among traders, he is known as an honest and noble person, friendly to others and does not distinguish between **religions**." The word 'does not distinguish between religions' corresponds to the definition of an indicator of tolerance.

Thus, it can be said that walisongo material in the history of islamic

culture textbook published by Ministry of Religion 2016 for grade VI MI students has contained religious moderation. The material contains all indicators of religious moderation as formulated by the Ministry of Finance, namely national commitment, tolerance, anti-violence, and accommodative to local culture. In another sense, Walisongo's material in HIC books for class VI MI is relevant to religious moderation. So, it is no exaggeration to say that Walisongo's material in the book has been well studied by students. So, it is expected that students can make the ninth figure of songo walis, to set an example for them in implementing religious moderation in daily life. Advantages and Disadvantages of Religious Moderation in Walisongo Material on History Textbook of Islamic Culture class VI Madrasah Ibtidaiyah Ministry of Religion 2016

The advantages and disadvantages of a teaching book need to be known to be able to develop in a better direction. The advantages can later be maintained or even added. And the shortcomings can be minimized or even eliminated. According to the author's budget, the following advantages, and disadvantages of Religious Moderation in Walisongo Material in the History of Islamic Culture Textbook class VI Madrasah Ibtidaiyah Ministry of Religion 2016.

1. Excess

In terms of material composition and material content, the content of religious moderation in the teaching book History of Islamic Culture MI class VI Ministry of Religion 2016 Walisongo material has the following advantages.

- a. There are indicators of religious moderation in the material contained in the sentence directly (as directly written words of tolerance), some are by definition of each indicator (such as sentences do not distinguish the adherents of other religions). This certainly makes it easier for students to accept the values of religious moderation indicators. In another sense, students do not need to explore too deeply the values, especially the value of religious moderation, in the material.
- b. There are illustrations in both drawing and writing, from the real form of religious moderation. For example, for accommodative indicators of local culture, there is an illustration of the picture as follows.

-bukan sufi panteistik (pemujaan semata). Ia juga memilih kesenian dan kebudayaan sebagai sarana untuk berdakwah.




Selain diketahui sebagai dalang dan perancang lagu serta bangunan, Sunan Kalijaga juga dikenal sebagai desainer pakaian.

Ia sangat toleran pada budaya lokal. Ia berpendapat bahwa masyarakat akan menjauh jika diserang pendiriannya. Maka mereka harus didekati secara bertahap:

Figure 2 Accommodative Illustration of Local Culture

In the form of writing for example on the poem *Cublak-Cublak Suweng* as follows:

 **Kegiatan**

Nyanyikan bersama dengan temanmu!

<p>Cublak-cublak Suweng Karya Sunan Giri</p> <p>Cublak-cublak suweng Suwenge teng gelenter Mambu ketundhung gudhel Pak empo lera lere Sapa guyu ndele'ake Sir-sir pong dele kopong Sir-sir pong dele kopong</p>	<p>Cublak-cublak Suweng Karya Sunan Giri (Terjemahan dalam Bahasa Indonesia)</p> <p>Tempat-tempat anting Antingnya berserakan Baunya dicari kerbau Pak ompong tengak tengok Siapa senyum nyembunyikan Hati dan kedelai kosong Hati dan kedelai kosong</p>
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Makna dari tembang di atas:

Untuk mencari harta janganlah menuruti hawa nafsu tetapi semuanya kembali ke hati nurani yang bersih. Tidak dipengaruhi hawa nafsu. Dengan hati nurani akan lebih mudah menemukannya, tidak tersesat jalan hingga lupa akan akhirat.

Figure 3 Accommodative Illustration of Local Culture

However, not all sub-lessons have illustrations of the real form of religious moderation. In addition, the teacher still must explain the illustration.

2. Deficiency

The lack of content of religious moderation in Walisongo Material in the History Textbook of Islamic Culture class VI Madrasah Ibtidaiyah Ministry of Religion 2016 is as follows.

- In content, walisongo material in this book contains religious moderation. It is just that, it is not so obvious to appear, considering

the concept of religious moderation is officially encouraged by the Ministry of Religious Affairs in 2019, while the teaching book was published in 2016. So, the values raised in the teaching book are not specifically about the values in religious moderation.

- b. Teachers still must supervise students very carefully in understanding the intent of religious moderation in the material. Because the textbook is not to develop religious moderation alone.

Despite its advantages and disadvantages, Walisongo's material in the textbook has been very good at containing religious moderation. so that in the future it can be improved again to become a ski textbook that is able to provide enlightenment, especially for MI grade VI students that Islam is a religion of peace, a religion that is compassionate, soft, tolerant, anti-violence, friendly to culture, not allergic to differences. And it also gives an understanding that Islam does not teach hatred, acts of physical or psychic violence, does not judge the actions of others arbitrarily, does not desply know other different religions, does not invite to embrace it with coercion and threats. The point is Islam as *rahmatan lil-álatin*. Wherever Islam is present, there is compassion and peace. So that later the students of MI who are Indonesian Muslims in the future, can become mediators and examples in religious moderation for other religions, both in Indonesia and around the world.

Conclusions

Based on the exposure in the previous chapter, it can be concluded that:

Each sub-lesson of walisongo material in class VI MI student HIC textbook published by Ministry of Religion 2016 contains indicators of religious moderation (national commitment, tolerance, anti-violence, except sunan Bonang sub-lessons that do not contain indicators of national commitment and Sunan Giri sub-lessons that do not contain indicators of tolerance. Indicators of religious moderation can be known with two events. *First*, directly from the sentence that indicates the word indicator itself. *Second*, the sentence arrangement of the material corresponds to the definition of the indicator.

The excel content of religious moderation in the walisongo material in the HIC book of class VI MI students published by Ministry of Religion 2016 is that there are indicators of religious moderation contained in the sentence directly (as written directly the words tolerance), some are by definition of each indicator (such as sentences do not distinguish other

religions), and There are illustrations both in the form of images and writings, from a real form of religious moderation although not entirely exist. As for the drawback is that religious moderation is not so obvious in the material, teachers still must supervise students very carefully in understanding the intent of religious moderation in the material.

Suggestions

Based on the above conclusions, researchers can provide the following suggestions:

In fact, there are sub-lessons in the material that do not contain indicators of national commitment and tolerance. On the other hand, this book was published before religious moderation was encouraged by the Ministry of Religion. Therefore, it would be nice if the Ministry of Religion immediately published a book of madrasah subjects, HIC, which is in accordance with the concept of religious moderation as recorded in the module of religious moderation issued by the Ministry of Religion 2019.

To HIC teachers, always guide students in learning the HIC textbook published by Ministry of Religion 2016, especially in understanding the values of religious moderation.

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