

STRIDING TOWARDS HARMONY: RESEARCH-BASED LEARNING IN ISLAMIC RELIGIOUS EDUCATION TO STRENGTHEN WASHATIYAH ISLAMIC VALUES

Rosidi Bahri^{1*} Nur Kholis² Yunus Abu Bakar³

¹Institut Sain dan Teknologi Annuqayah, ^{2&3} UIN Sunan Ampel Surabaya

*¹rosidi.bahri92@gmail.com,

²nurkholis@uinsby.ac.id, ³elyunusy@uinsby.ac.id

ABSTRACT

The attitude of intolerance and rejection of diversity in the school environment and students is based on a narrow religious understanding and mono interpretation. Islamic Religious Education (PAI) learning, which is actually expected to be able to instill the values of Washatiyah Islam, has actually become a trigger for the entry of narrow religious views and understandings. This research seeks to discuss how PAI learning is conducted, with a Research Based Learning (RBL) approach so that the assessment can instill the values of Washatiyah Islam. The research method was conducted through Systematical Literature Review (SLR) using the Publish or Perish application as an identification instrument for journal articles. The articles obtained were evaluated based on the criteria of quality, novelty, and suitability to the specific research theme. The results showed that the values of Washatiyah Islam can be instilled in students through the RBL approach of PAI learning. The RBL approach is able to open students' religious thinking horizons widely through critical, analytical and collaborative learning. The RBL approach in PAI learning requires commensurate collaboration between teachers and students in order to get maximum results, especially in instilling the values of Washtiyah Islam.

Keywords: Research Based Learning, Islamic Religious Education

A. INTRODUCTION

Islamic Religious Education (PAI) plays a crucial role in shaping the character and Washatiah Islamic values of students.¹ Washatiah Islamic values are derived from Islamic teachings that emphasize the concept of moderation (wasathiyah) in various aspects of life, including religion, social interactions, and culture.² These values encompass tolerance, balance, justice, simplicity, and being a mercy to all creation (rahmatan lil alamin). The term Washatiah is also known as religious moderation.³

The challenge to maintain Washatiah values has become greater in the era of disruption that permeates all aspects of life.⁴ Disruption, characterized by the internet and social media, provides wide and rapid access to diverse content and perspectives. The abundance of information available online can lead to the emergence of extreme views that do not align with Washatiah Islamic values.

The impact of this disruption is evident in social life. Social disruption, characterized by rapid and dynamic social changes such as globalization, urbanization, and migration, can result in societal changes such as the erosion of tolerance and brotherhood, and the vulnerability to conflicts or tensions among individuals or groups.

¹ Nur Hasib : M. Ali Musyafa Muhammad, "Penguatan Nilai-Nilai Religius Sebagai Karakter Siswa," *Ilmu pendidikan islam* 06, no. 02 (2022): 195–209.

² M Tech Student et al., "Integrasi Nilai-Nilai Keislaman Dan Kebangsaan Dalam Pendidikan Pesantren (Studi," *Frontiers in Neuroscience* 14, no. 1 (2021): 1–13.

³ Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah* 12, no. 1 (2021): 90–106.

⁴ Yayah Khisbiyah et al., *Kontestasi Wacana Keislaman Di Dunia Maya: Moderatisme Ekstremisme, Dan Hipernasionalisme* (Pusat Studi Budaya dan Perubahan Sosial Universitas Muhammadiyah Surakarta, 2018).

The vulnerability of social bonds is manifested through the rise of intolerance in recent years, not only in society at large but also within schools, affecting students.⁵ In 2017, the Center for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah Jakarta conducted research involving students, teachers, and lecturers in 34 provinces in Indonesia. The research findings indicated a tendency towards religious intolerance among students, lecturers, and professors in the 34 provinces. The percentages of these tendencies were 58.5% for radical religious views, 51.1% for internal intolerance opinions, and 34.3% for external intolerance opinions.⁶

The above data indicates a serious problem in building tolerance and diversity in the educational environment. This has negative consequences, both for individuals who become victims of intolerance and for the social climate within schools. Therefore, the aforementioned findings confirm the need for concrete solutions to prevent and reduce the level of intolerance in the educational environment. Educational efforts that focus on understanding and appreciating religious diversity and promoting inclusive attitudes become essential and should be prioritized.

The emergence of intolerance attitudes in the school environment, aside from external factors as mentioned above, is also attributed to internal factors within the school itself. Intolerance attitudes, often driven by narrow-mindedness and literal understanding, result in the rejection of

⁵ Edy Sutrisno et al., "NILAI MODERASI ISLAM DAN INTERNALISASINYA DI SEKOLAH M. A. Hermawan Institut Agama Islam Negeri Purwokerto," *Journal of Chemical Information and Modeling* 25, no. 1 (2019): 1, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

⁶ Chaider S Bamualim, *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas Dan Tantangan Radikalisme* (Center For The Study of Religion and Culture (CSRC) Pusat Kajian Agama dan ..., 2018).

differences.⁷ Therefore, a more open, critical, and multidisciplinary approach to (religious) education is essential.

Muhammad Ali suggests that Washatiah Islamic values can be instilled through education that adheres to pluralistic-multicultural principles.⁸ In the context of religious education, understanding pluralism-multiculturalism becomes a crucial foundation for students to appreciate differences, genuinely respect others, communicate openly, and avoid suspicion towards one another. The goal of this education is not to teach students to practice religion according to their own whims without responsibility or sincerity but rather to teach religious obedience without erasing their respective religious identities. In this context, religion is presented as a moderate and friendly faith.

One effective solution is through the implementation of Research-Based Learning (RBL) in Islamic Religious Education (PAI).⁹ This approach allows students to study PAI in depth and with a more critical and comprehensive understanding. PAI learning with an RBL approach also encourages students to explore reliable sources of knowledge, compare different perspectives, and develop critical thinking skills.¹⁰

Several studies related to the use of the RBL (Religious-Based Learning) approach in Islamic Religious Education (PAI) have been conducted. Firstly, a study conducted by Fatharani aimed to uncover the influence of multimedia technology usage in PAI learning. The results of

⁷ Najahan Musyafak and Lulu Choirun Nisa, *Resiliensi Masyarakat Melawan Radikalisme; Aksi Damai Dalam Konflik Agama* (Penerbit Lawwana, 2020).

⁸ Muhammad Faidlur Rohman, "Upaya Guru PAI Dalam Menanamkan Nilai-Nilai Islam Wasathiyah Di SMAN 1 Bangsri Kabupaten Jepara" (IAIN KUDUS, 2021).

⁹ Hendra Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama," *JRTI (Jurnal Riset Tindakan Indonesia)* 7, no. 2 (2022): 228.

¹⁰ Sutrisno et al., "NILAI MODERASI ISLAM DAN INTERNALISASINYA DI SEKOLAH M. A. Hermawan Institut Agama Islam Negeri Purwokerto."

this research indicated an enhancement in students' creativity by maximizing the use of multimedia technology in every Islamic religious education lesson, as evidenced by the observation of students' creativity and their Islamic Religious Education scores at SMP Negeri 14 Kota Bogor.¹¹

Secondly, a study carried out by Muhammad aimed to explore the efforts of PAI teachers in instilling the values of Washatiyyah Islam. The research findings showed that PAI teachers' efforts to instill the values of Washatiyyah Islam at SMAN 1 Bangsri Kabupaten Jepara were implemented through both in-class learning activities and extracurricular activities.¹²

Thirdly, a study conducted by Abdurrohman aimed to provide a foundation for students to think and behave theologically and sociologically, fostering inclusive and tolerant religious perspectives through PAI teaching materials. The research results highlighted that this inclusive religious teaching material model reinforced Islam as a religion of peace, mercy to the world, and tolerance, supported by Quranic verses and Hadiths.¹³

The above findings demonstrate the effectiveness of PAI learning with an RBL approach in instilling Washatiyyah Islamic values. However, these findings lack detailed explanations of the learning process and

¹¹ Rusmianing Fatharani and Retno Triwoelandari, "Efektifitas Pembelajaran Pendidikan Agama Islam Berbasis Multimedia Dalam Meningkatkan Kreativitas Siswa Smp Negeri 14 Kota Bogor," *Journal Fascho in Education Conference-Proceedings* 1, no. 1 (2020): 2–14, <https://journal.stkipm-bogor.ac.id/index.php/Proceedings/article/view/100%0Ahttps://journal.stkipm-bogor.ac.id/index.php/Proceedings/article/download/100/58>.

¹² Muhammad, "Penguatan Nilai-Nilai Religius Sebagai Karakter Siswa."

¹³ Abdurrohman Abdurrohman and Huldya Syamsiar, "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagamaan Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA," *Fenomena* 9, no. 1 (2017): 105.

measures of success. Therefore, this research aims to address fundamental questions such as: Firstly, what is the concept of the RBL approach and its implementation in PAI learning? Secondly, how does the RBL approach in PAI learning help students understand and apply Washatiah Islamic values? Thirdly, how does the collaboration between students and teachers in research-based PAI learning strengthen the understanding and application of Washatiah Islamic values?

B. METHODOLOGY

This research employs a qualitative method known as library research. Library research is a type of qualitative research that involves collecting data through the study of literature relevant to the research topic. In this context, Moleong describes library research as a type of research that involves seeking meaning from various sources of literature, ultimately producing descriptive data in the form of text and words.

Research on the research-based learning approach in the context of religious moderation will rely on a wide range of references from literature as well as other sources such as published scientific journals. Therefore, in this research, information and data found in various scientific literature will be thoroughly analyzed with the aim of producing findings that have a strong scientific basis and authenticity.

C. RESULT AND DISCUSSION

1. Concept and Implementation of Research Based Learning

Research-Based Learning (RBL) is an instructional approach that places research at the core of the teaching and learning process.¹⁴ This approach provides students with opportunities to actively engage in exploring specific topics through systematic and in-depth research. The concept aims to develop students' ability to generate new knowledge and apply it in real-life contexts. RBL can also help students develop critical, analytical, and problem-solving skills.¹⁵

Research-Based Learning practices involve students in the research process, including topic selection, problem formulation, data collection, data analysis, and presentation of findings. RBL practices also involve students in reading and evaluating relevant literature related to their research topic. RBL practices have been implemented in several countries, such as Finland and Norway, and have proven successful in improving the quality of education.¹⁶

Some studies also indicate that RBL can enhance students' motivation and participation in research. However, implementing RBL can also pose challenges, such as lack of teacher support and insufficient resources for conducting research.¹⁷ Therefore, adequate support and

¹⁴ Apantee Poonputta, "The Use of Research-Based Learning Management in Mathematics Teacher Education: A Work-Integrated Learning Study," *Higher Education Studies* 12, no. 4 (2022): 37.

¹⁵ Ingrid Agud and Georgeta Ion, "Research-Based Learning in Initial Teacher Education in Catalonia," *Center for Educational Policy Studies Journal* 9, no. 2 (2019): 99–118.

¹⁶ Jennifer Chung, "Research-Informed Teacher Education, Teacher Autonomy and Teacher Agency: The Example of Finland," *London Review of Education* 21, no. 1 (2023): 1–11.

¹⁷ Maha M. Elkomy, Nevien H. Elkhaial, "The Lesson Study Approach to Professional Development: Promoting Teachers' Peer Mentoring and Communities of Practice and Students' Learning in Egypt" (Teaching and Teacher Education, 2022).

facilities are needed to ensure the successful implementation of this approach in education.

In the context of Islamic Religious Education (PAI) learning, RBL allows students to delve deeper into religious teachings and gain a broader understanding through structured research processes.¹⁸ The RBL approach in PAI learning is based on the belief that religious knowledge is not only acquired through information transfer from teachers to students but also through exploration, discovery, and independent analysis.¹⁹ The RBL approach encourages students to become active researchers of religion, capable of critically collecting and analyzing religious sources to achieve a deeper understanding.

The steps of PAI learning using the RBL approach can be carried out by the following stages. First, teachers should introduce the concept of research to students, explaining the importance of developing research skills to acquire authentic and meaningful knowledge about religion. Second, guide students in planning and conducting their own research. Teachers can provide research topics or allow students to choose topics that interest them. Third, students are required to formulate clear and relevant research questions and develop a research plan that includes data collection methods and sources to be used.²⁰

Furthermore, when conducting research, students will be involved in collecting data from various sources, such as religious literature,

¹⁸ Tim Dosen Pai, *Bunga Rampai Penelitian Dalam Pendidikan Agama Islam* (Deepublish, 2016).

¹⁹ Nurdyansyah Nurdyansyah and Eni Fariyatul Fahyuni, "Inovasi Model Pembelajaran Sesuai Kurikulum 2013" (Nizamia Learning Center, 2016).

²⁰ Imam Syafei, "Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Research Based Learning Untuk Menangkal Radikalisme Pada Pendahuluan," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. I (2019): 137–158.

interviews with religious figures, visits to places of worship, or comparative studies of other religious beliefs.²¹ During this process, the teacher plays the role of a facilitator, providing guidance and support as needed by the students. Once the data is collected, students will analyze and interpret the research findings, identify relevant findings related to the research questions, and draw conclusions supported by the evidence they have gathered.

At the end of the implementation, students are required to compile a research report that encompasses all the research steps they have undertaken. This report should include the research background, research questions, methods, findings, conclusions, as well as personal reflections on the research process and the understanding gained. The teacher will provide feedback and evaluation on the students' research reports. This feedback will help students improve and develop their research skills and deepen their understanding of the researched PAI material.²²

Another model that can be implemented in RBL is collaborative activities among students.²³ Students can work in groups to plan and conduct research together, exchange information, and discuss their findings. This collaboration will enrich students' understanding through different perspectives and thoughts.

Overall, Research-Based Learning in PAI learning is an approach that empowers students to become active and critical researchers of religion. Through structured research processes, students can deepen their

²¹ Andi Nirwana and Yulia Purnama, "Pembinaan Toleransi Berbasis Kesadaran Moral," *Jurnal Al-Adyan* 5, no. 1 (2018).

²² Halimatus Sa'diyah et al., "Model Research and Development Dalam Pembelajaran Pendidikan Agama Islam," *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 1 (2020): 42–73.

²³ Nurdyansyah and Fahyuni, "Inovasi Model Pembelajaran Sesuai Kurikulum 2013."

understanding of religious teachings, develop valuable research skills, and enhance the motivation and engagement in PAI learning.

2. From Literalism to Contextualism: PAI Learning for Islam Washatiyah

One of the factors that can contribute to intolerance is a narrow interpretation of religious teachings.²⁴ This sometimes occurs in the process of PAI learning, where teachers excessively emphasize dogma while neglecting the importance of appreciating differences and mutual respect. This can result in a narrow understanding and the impression that only one interpretation is correct, while others are deemed wrong or invalid. Eventually, this can lead students towards intolerant behavior.

Here are some findings that contribute to the emergence of intolerance resulting from PAI learning. Firstly, the dogmatic and narrow approaches or methods used in PAI learning.²⁵ These approaches emphasize rigid understanding and the rote memorization of religious teachings without allowing for critical thinking or considering broader social contexts. Students tend to adopt exclusive attitudes and reject different understandings or beliefs. This can create an intolerant atmosphere toward differences and trigger conflicts among students.

Secondly, the use of unbalanced and non-objective approaches or methods in teaching religion.²⁶ Teaching materials that only emphasize

²⁴ Sitti Jamilah, "Examining Teaching Materials in Higher Education Against Religious Intolerance and Pluralism in the Global Era: Islamic Perspective," *Dinamika Ilmu* 21, no. 2 (2021): 477–489.

²⁵ Abdurrohman and Syamsiar, "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA."

²⁶ Kokoadyawinata Adya Winata et al., "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Kontekstual," *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan* 3, no. 2 (2020): 82–92.

certain aspects of Islam and focus on narrow understandings or highlight specific cases can lead students to develop biased and unfair views towards other religions or people with different beliefs. This can reinforce negative stereotypes and provoke conflicts within schools.

Thirdly, the lack of interactive approaches in PAI learning.²⁷ Approaches that solely focus on the dissemination of theoretical knowledge without providing space for students to discuss, dialogue, and understand different perspectives may prevent students from grasping inclusive values and mutual respect. Limited interaction can lead to the formation of closed groups among students, increase mistrust, and strengthen intolerant attitudes towards differences.

Effective PAI learning, aimed at instilling the values of Islam Washatiah, should not only focus on theoretical understanding but also integrate real-life experiences, collaboration, reflection, and practical application in daily life.²⁸ Through holistic and diverse approaches, students can develop deep understanding, positive attitudes, and practical skills that enable them to apply and practice the values of Islam Washatiah in various life contexts.

One effective approach for instilling the values of Islam Washatiah is Research Based Learning (RBL).²⁹ This approach is more contextual in understanding religion, and students can engage in in-depth research and

²⁷ Pujiono et al., "Penanaman Nilai Bertoleransi Dalam Kehidupan Kebebasan Beragama Bagi Siswa Sekolah Menengah," *Jurnal Pengabdian Hukum Indonesia* 12 (2019): 118.

²⁸ Eka Putra Romadona et al., "Pembelajaran Laboratorium Sosial Pendidikan Agama Islam Berbasis Moderasi Beragama," *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 14, no. 2 (2022): 115–128.

²⁹ Kasinyo Harto, *Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiah*, 2019.

analysis of religious texts and their contexts. Therefore, PAI learning is not inclined towards literalism, dogmatism, and bias.

The Research Based Learning (RBL) approach incorporates elements of PAI learning that open up students' thinking to a broader perspective. Through this approach, PAI learning becomes more flexible as it automatically involves other varied and innovative approaches and models of learning, such as contextual approaches, problem-based learning, direct student involvement, collaborative learning, reflective learning, the application of technology in learning, and lifelong learning.³⁰

Furthermore, with the RBL approach, students are encouraged to conduct research on various aspects of religion they are studying, such as sacred texts, religious history, cultural contexts, and related philosophical thoughts.³¹ Students can gather data and information from various sources such as books, articles, interviews with religious experts, visits to places of worship, or electronic sources. Through this approach, students are invited to become active researchers of religion in seeking a deeper understanding of PAI lessons, thus helping them internalize the values of Islam Washatiah.

Some other benefits that students can gain through this approach include developing a deep understanding of Islam Washatiah teachings, becoming actively involved in the learning process, and enhancing their motivation and engagement in studying the values of Islam. Additionally,

³⁰ Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

³¹ Sa'diyah et al., "Model Research and Development Dalam Pembelajaran Pendidikan Agama Islam."

through research and presentations, students can improve their research skills, public speaking abilities, and teamwork.³²

From the above discussion, it can be concluded that strengthening the values of Islam Washatiyah in PAI learning can be achieved through the Research Based Learning (RBL) approach. Through research, analysis, presentations, and discussions, students can gain a profound understanding of moderate, tolerant, and balanced Islamic values. Consequently, they can apply these values in their daily lives and become a generation that practices religious teachings with deep understanding and good balance.

However, the implementation of RBL also comes with its challenges. One of them is ensuring the availability of relevant resources, such as religious literature covering the aspects of Islam Washatiyah values. Additionally, it requires more time and effort from teachers to provide guidance and supervision throughout the students' research process.

3. Step Together: Teachers and Students with Islam Washatiyah Perspectives

Based on the research conducted by Syafie³³ on a number of Islamic religious teachers in several public high schools in the city of Bandar Lampung, it was found that the majority of these teachers expressed the existence of potential gaps for radical ideology in Islamic religious education books if not properly understood by teachers. The 2017 study also indicated that these books may contain material that has the potential to influence students with radical beliefs.

³² Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

³³ Syafei, "Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Research Based Learning Untuk Menangkal Radikalisme Pada Pendahuluan."

From this data, the role of teachers in preventing religious radicalism in the school environment is of significant importance. Teachers are one of the educational components that have the ability to influence mindset of student, and good student behavior can only be expected from teachers who also have good personalities,³⁴ especially Islamic religious education teachers. Islamic religious education teachers are considered as the role models for students in delivering moderate teachings of Islam in schools.

In this regard, Islamic religious education teachers have a responsibility to teach religion with an approach that promotes inclusivity, tolerance, and a deep understanding of positive religious values. Through the example and role model provided by Islamic religious education teachers, it is hoped that students can avoid religious radicalism and develop a balanced and moderate understanding in practicing their religious beliefs.

Through teaching and daily interactions, Islamic religious education teachers can help students understand and appreciate the religious differences in their environment. They can teach moderate and friendly Islamic values that encourage tolerance, brotherhood, and mutual understanding among people of different faiths. In the process, Islamic religious education teachers need to ensure that their teachings are not only focused on Islamic doctrines but also introduce students to the principles and practices of other religions.

³⁴ Imran Muhammad, "Fenomenologis Moderasi Beragama Pada Madrasah Di Aceh" (n.d.): 980–995.

It is important for Islamic religious teachers to bring this inclusive attitude into the classroom through interactive learning and open dialogue.³⁵ In such an atmosphere, students can raise questions, opinions, and their understanding of different religions, creating a space for enriching discussions and expanding their perspectives. Teachers can also provide real-life examples of how to build good relationships and respect with friends who have different religious beliefs.

In this regard, it is also important for Islamic religious teachers to continuously sharpen their knowledge and understanding of other religions and constantly update their teaching methods to be relevant to the multicultural reality in the classroom. Collaboration and exchange of experiences with teachers from other religions can also help enhance their understanding and skills in facing these challenges.³⁶

In research-based Islamic religious education (PAI) learning, collaboration between students and teachers plays a crucial role in strengthening the understanding and application of Islamic values of *Washatiyah*.³⁷ This collaboration creates an interactive and inclusive environment where students are encouraged to actively participate in the learning process.

Teachers act as facilitators and guides in directing students in research and exploration of *Washatiyah* Islamic values. They provide guidance and deep understanding of the principles of *Washatiyah* Islam, which include tolerance, empathy, and balance in practicing religious

³⁵ Andi Fitriani Djollong and Anwar Akbar, "Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai-Nilai Toleransi Antar Ummat Beragama Peserta Didik Untuk Mewujudkan Kerukunan," *Jurnal Al-Ibrah* 8, no. 1 (2019): 72–92.

³⁶ I Luh Aqnez Sylvia et al., *Guru Hebat Di Era Milenial* (Penerbit Adab, 2021).

³⁷ Sa'diyah et al., "Model Research and Development Dalam Pembelajaran Pendidikan Agama Islam."

teachings. Teachers assist students in selecting relevant research topics and designing appropriate methodologies to gain a better understanding of these values.

Collaboration between students and teachers also fosters productive discussions and exchange of ideas.³⁸ Students are invited to share their thoughts, experiences, and perspectives on Washatiah Islamic values. Through group discussions, presentations, and collaborative projects, students have the opportunity to listen to different viewpoints and broaden their understanding of the importance of these values in daily life.

Furthermore, in this collaboration, students are also encouraged to conduct independent research.³⁹ They are given the freedom to carry out the research process, from formulating research questions, collecting data, analyzing results, to drawing conclusions. Through this experience, students learn to become critical and analytical thinkers who can connect Washatiah Islamic values with the real-life context of their lives.

The collaboration between students and teachers in research-based Islamic religious education also includes reflection and joint evaluation. After completing the research, students are invited to consider their understanding of Washatiah Islamic values and how to apply them in daily life. Teachers provide constructive feedback and support students in evaluating their learning process, allowing them to continuously improve and enrich their understanding and application of these values.

³⁸ Siti Zubaidah, "Keterampilan Abad Ke-21: Keterampilan Yang Diajarkan Melalui Pembelajaran," in *Seminar Nasional Pendidikan*, vol. 2, 2016, 1–17.

³⁹ Iim Halimatul Mu'minah, "Studi Literatur: Pembelajaran Abad-21 Melalui Pendekatan Steam (Science, Technology, Engineering, Art, and Mathematics) Dalam Menyongsong Era Society 5.0," in *Prosiding Seminar Nasional Pendidikan*, vol. 3, 2021, 584–594.

Through close collaboration between students and teachers in research-based Islamic religious education, the understanding and application of Washatiah Islamic values become stronger. Students are not just passive recipients of information but actively engaged in the learning process, exploring and understanding these values through direct experiences and personal reflection. This collaboration creates a strong connection between students and Washatiah Islamic values, preparing them to be inclusive, tolerant, and balanced individuals in their daily lives. Through collaboration with teachers, students also learn to internalize these values and apply them in various life contexts, both within school and in the wider community.

C. CONCLUSION

The Research-Based Learning (RBL) approach in Islamic religious education (PAI) plays a significant role in understanding and applying Washatiah Islamic values. There are several reasons for this: First, the RBL approach actively involves students in the learning process, where they engage in independent research and exploration of concepts in Washatiah Islam. Second, the RBL approach allows students to connect the concepts in Washatiah Islam with their real-life experiences. Through research and exploration, students can see how Washatiah Islamic values can be applied in everyday contexts, including social interactions, interfaith relationships, and problem-solving. Third, the collaboration between students and teachers in research-based PAI learning can strengthen the understanding and application of Washatiah Islamic values. Teachers can guide students in conducting in-depth research on relevant topics and provide guidance in applying Washatiah Islamic values in real-life actions.

By using the RBL approach, students develop critical thinking skills, research skills, and a deep understanding of Washatiah Islamic values. They become active learners who can apply these values in their personal lives, as well as contribute positively to society. The RBL approach promotes a holistic understanding of Islam and empowers students to become informed and responsible individuals who can make meaningful contributions to their communities.

BIBLIOGRAPHY

- Abdurrohman, Abdurrohman, and Huldiya Syamsiar. "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA." *Fenomena* 9, no. 1 (2017): 105.
- Afsari, Sisca, Islamiani Safitri, Siti Khadijah Harahap, and Lia Sahena Munthe. "Systematic Literature Review: Efektivitas Pendekatan Pendidikan Matematika Realistik Pada Pembelajaran Matematika." *Indonesian Journal of Intellectual Publication* 1, no. 3 (2021): 189–197.
- Agud, Ingrid, and Georgeta Ion. "Research-Based Learning in Initial Teacher Education in Catalonia." *Center for Educational Policy Studies Journal* 9, no. 2 (2019): 99–118.
- Arif, Khairan M. "Concept and Implementation of Religious Moderation in Indonesia." *Al-Risalah* 12, no. 1 (2021): 90–106.
- Bamualim, Chaider S. *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas Dan Tantangan Radikalisme*. Center For The Study of Religion and Culture (CSRC) Pusat Kajian Agama dan ..., 2018.
- Chung, Jennifer. "Research-Informed Teacher Education, Teacher Autonomy and Teacher Agency: The Example of Finland." *London Review of Education* 21, no. 1 (2023): 1–11.
- Djollong, Andi Fitriani, and Anwar Akbar. "Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai-Nilai Toleransi Antar Ummat Beragama Peserta Didik Untuk Mewujudkan Kerukunan." *Jurnal Al-Ibrah* 8, no. 1 (2019): 72–92.
- Fatharani, Rusmianing, and Retno Triwoelandari. "Efektifitas Pembelajaran Pendidikan Agama Islam Berbasis Multimedia Dalam Meningkatkan Kreativitas Siswa Smp Negeri 14 Kota Bogor." *Journal Fascho in Education Conference-Proceedings* 1, no. 1 (2020): 2–14. <https://journal.stkipm-bogor.ac.id/index.php/Proceedings/article/view/100%0Ahttps://journal.stkipm-bogor.ac.id/index.php/Proceedings/article/download/100/58>.
- Harmi, Hendra. "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama." *JRTI (Jurnal Riset Tindakan Indonesia)* 7, no. 2 (2022): 228.
- Harto, Kasinyo. *Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah*, 2019.
- Jamilah, Sitti. "Examining Teaching Materials in Higher Education Against Religious Intolerance and Pluralism in the Global Era: Islamic

- Perspective.” *Dinamika Ilmu* 21, no. 2 (2021): 477–489.
- Khisbiyah, Yayah, M Thoyibi, Abdullah Aly, Agus Triyono, Subkhi Ridho, Yanuar Ihtiyarso, Yeny Prastiwi, and Zuly Qodir. *Kontestasi Wacana Keislaman Di Dunia Maya: Moderatisme Ekstremisme, Dan Hipernasionalisme*. Pusat Studi Budaya dan Perubahan Sosial Universitas Muhammadiyah Surakarta, 2018.
- Maha M. Elkomy, Nevien H. Elkhaial. “The Lesson Study Approach to Professional Development: Promoting Teachers’ Peer Mentoring and Communities of Practice and Students’ Learning in Egypt.” *Teaching and Teacher Education*, 2022.
- Mu’minah, Iim Halimatul. “Studi Literatur: Pembelajaran Abad-21 Melalui Pendekatan Steam (Science, Technology, Engineering, Art, and Mathematics) Dalam Menyongsong Era Society 5.0.” In *Prosiding Seminar Nasional Pendidikan*, 3:584–594, 2021.
- Muhammad, Imran. “Fenomenologis Moderasi Beragama Pada Madrasah Di Aceh” (n.d.): 980–995.
- Muhammad, Nur Hasib : M. Ali Musyafa. “Penguatan Nilai-Nilai Religius Sebagai Karakter Siswa.” *Ilmu pendidikan islam* 06, no. 02 (2022): 195–209.
- Musyafak, Najahan, and Lulu Choirun Nisa. *Resiliensi Masyarakat Melawan Radikalisme; Aksi Damai Dalam Konflik Agama*. Penerbit Lawwana, 2020.
- Nirwana, Andi, and Yulia Purnama. “Pembinaan Toleransi Berbasis Kesadaran Moral.” *Jurnal Al-Adyan* 5, no. 1 (2018).
- Nurdyansyah, Nurdyansyah, and Ani Fariyatul Fahyuni. “Inovasi Model Pembelajaran Sesuai Kurikulum 2013.” Nizamia Learning Center, 2016.
- Pai, Tim Dosen. *Bunga Rampai Penelitian Dalam Pendidikan Agama Islam*. Deepublish, 2016.
- Poonputta, Apantee. “The Use of Research-Based Learning Management in Mathematics Teacher Education: A Work-Integrated Learning Study.” *Higher Education Studies* 12, no. 4 (2022): 37.
- Pujiono et al. “Penanaman Nilai Bertoleransi Dalam Kehidupan Kebebasan Beragama Bagi Siswa Sekolah Menengah.” *Jurnal Pengabdian Hukum Indonesia* 12 (2019): 118.
- Rohman, Muhammad Faidlur. “Upaya Guru PAI Dalam Menanamkan Nilai-Nilai Islam Wasathiyah Di SMAN 1 Bangsri Kabupaten Jepara.” IAIN KUDUS, 2021.
- Romadona, Eka Putra, Amar Ma’ruf, Imam Syafi’i, and Suparto Suparto. “Pembelajaran Laboratorium Sosial Pendidikan Agama Islam

- Berbasis Moderasi Beragama.” *At-Ta’Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 14, no. 2 (2022): 115–128.
- Sa’diyah, Halimatus, Hanik Yuni Alfiyah, Zaini Tamin AR, and Nasaruddin Nasaruddin. “Model Research and Development Dalam Pembelajaran Pendidikan Agama Islam.” *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 1 (2020): 42–73.
- Student, M Tech, Rahul Richa Kumar, R Eviewers C Omments, Ajit Prajapati, Track- A Blockchain, A I MI, Prof Santosh N Randive, et al. “Integrasi Nilai-Nilai Keislaman Dan Kebangsaan Dalam Pendidikan Pesantren (Studi.” *Frontiers in Neuroscience* 14, no. 1 (2021): 1–13.
- Sutrisno, Edy, Hamdi Abdul Karim, S Sirajuddin, A.Hermawan, Ari Saputra, Bayu Mitra Adhyatma Kusuma, Imam Nurhadi, Eunice S. Han, and Annie goleman, daniel; boyatzis, Richard; Mckee. “NILAI MODERASI ISLAM DAN INTERNALISASINYA DI SEKOLAH M. A. Hermawan Institut Agama Islam Negeri Purwokerto.” *Journal of Chemical Information and Modeling* 25, no. 1 (2019): 1. [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).
- Syafei, Imam. “Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Research Based Learning Untuk Menangkal Radikalisme Pada Pendahuluan.” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (2019): 137–158.
- Sylvia, I Luh Aqnez, S Th Purwati, Yunike Sriyami, S Th, and S Th Rukiyem. *Guru Hebat Di Era Milenial*. Penerbit Adab, 2021.
- Triandini, Evi, Sadu Jayanatha, Arie Indrawan, Ganda Werla Putra, and Bayu Iswara. “Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia.” *Indonesian Journal of Information Systems* 1, no. 2 (2019): 63.
- Winata, Kokoadywinata Adya, I Solihin, Uus Ruswandi, and Mohamad Erihadiana. “Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Kontekstual.” *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan* 3, no. 2 (2020): 82–92.
- Zubaidah, Siti. “Keterampilan Abad Ke-21: Keterampilan Yang Diajarkan Melalui Pembelajaran.” In *Seminar Nasional Pendidikan*, 2:1–17, 2016.