



**THE PATTERN OF APPLYING RELIGIOUS MODERATION IN THE
WORLD OF MADRASAH EDUCATION THROUGH ARABIC
LANGUAGE TEXTBOOKS**

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Abstract

The study of how to apply religious moderation to textbooks is a linguistic discourse as a unit of language embodied in written form with a complete message. The form described in this study is represented by words and phrases related to the way of applying religious moderation. This study aims to reveal how religious moderation is applied in madrasah textbooks. The research method in this study uses a qualitative method with descriptive analysis with Arabic book data sources MTs (*Madrasah Tsanawiyah*) published by the Ministry of Religion of the Republic of Indonesia in 2019. The results of this research are the values of moderation in the Arabic books of Mts which are the messages to be conveyed to students and the patterns of the application of religious moderation in books, namely the macrostructure and the microstructure. The pattern of forming the meaning of religious moderation in textbooks is presented in text form.

Keywords: Pattern; Moderation; Textbooks; Madrasah.

Introduction

Religious moderation refers to the idea that individuals who hold religious beliefs can maintain a balanced and rational approach to their faith. This means that they can appreciate the value of their beliefs and practices while also recognizing the importance of diversity and tolerance in a

pluralistic society¹. Religious moderation involves avoiding extremism and intolerance while being open to learning from others and engaging in respectful dialogue. It can help promote social harmony and reduce the potential for conflict between people of different religious beliefs². Moderation on education refers to the idea of maintaining a balanced and reasonable approach to education, rather than being extreme or dogmatic. It involves finding a middle ground between being too rigid or too flexible in educational practices and policies.

Moderation in education can manifest in several ways. For instance, it can involve striking a balance between traditional and innovative teaching methods, recognizing the value of both. It can also involve acknowledging the importance of a well-rounded education that includes not only academic subjects but also social and emotional learning, physical education, and the arts.³

Moderation in education can also mean avoiding overly prescriptive or standardized approaches to teaching and learning, which may stifle creativity and critical thinking. It involves promoting an open-minded approach to education that encourages students to explore new ideas and perspectives, question assumptions, and engage in respectful debate and discussion.⁴ When implementing a school order aimed at the

¹ Wildani Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020) <<https://doi.org/10.37302/jbi.v13i1.182>>; Dina & M Taufiqi Rachman Mardiana, 'Aktualisasi Moderasi Keberagamaan Di Lembaga Pendidikan Berciri Khas Islam', *Jurnal Visi Ilmu Pendidikan*, 13.1 (2021); Ari Fajar Isbakhhi, 'Pembentukan Karakter Melalui Pembudayaan Agama', *Tarbiyatuna*, 9.1 (2018).

² A R Yunus and T Hanafiah, 'The State Policy Epistemology Related to Religious Moderation: A Comparative Study of Indonesia and Australia', *Ekspose: Jurnal Penelitian Hukum ...*, 19.2 (2020); Kamarudin Salleh and Yang Marya Abd Khahar, 'Elements of Inter-Religious Understanding in Islamic and Moral Education Curriculum', *Islamiyyat-The International Journal Of Islamic StudieS*, 38.2 (2016).

³ Hefni..

⁴ Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019) <<https://doi.org/10.37302/jbi.v12i2.113>>.

implementation of religious moderation, it must have the support of various parties. One of the parties that you must support is the government. The government is very interested in developing religious moderation. In school institutions. Regulations or proposals from the government will depend on the teacher, so it is the teacher who will instill in students the values of moderation in school ⁵. The implementation of religious moderation in schools can cause several problems is 1) Difficulty in reaching a consensus, 2) Different interpretations, 3) Socio-political context, 4) Lack of understanding. Limited resources and 5) Problems with introducing religious variations.

Overall, moderation in education involves striking a balance between competing priorities and interests, such as academic rigor and student well-being, or educational standards and individual differences. It aims to foster an educational environment that is both challenging and supportive, inclusive and diverse, and responsive to the needs and aspirations of all learners.

Previous research that examines religious moderation with various analyzes such as, ⁶ used a phenomenological method to identify the use of religious moderation by obtaining data from a purposeful sample. Another study was done by ⁷. Rofik & Misbah (2021) discusses previous research on religious moderation; as a problematic factor in the implementation of religious moderation and a model for the implementation of religious moderation. ⁸ Religious Moderation: Landing in Institutions Formal and

⁵ Muhammad Nur Rofik and M. Misbah, 'Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Kementerian Agama Kabupaten Banyumas Di Lingkungan Sekolah', *Lectura: Jurnal Pendidikan*, 12.2 (2021) <<https://doi.org/10.31849/lectura.v12i2.7611>>.

⁶ Salleh and Abd Khahar.

⁷ Muhammad Nur Rofik and Misbah.

⁸ M. Kholis Amrullah and M. Irfan Islamy, 'Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal Dan Nonformal', *Nizham Journal of Islamic Studies*, 9.02 (2021) <<https://doi.org/10.32332/nizham.v9i02.4308>>.

non-formal education, explaining the implementation of religious moderation in non-formal education. Then ⁹ to explore the passive Islamophobia in the arts and culture subjects on the KTSP and K-13 curriculum of secondary schools. Employing the representation theory, this article explores the relationship between marginality and Islamophobia integrated into the fine arts curriculum. Through content analysis of 2 textbooks for grades VII and VIII, some elements of marginalization in the Islamic cultural values were found.

The application of religious moderation, one of which is applied through material inserted in textbooks that contains a discourse or message for students. The sentence is a syntactic unit that is used directly by humans in language, so traditional grammarians define the sentence by relating its function as a means of interaction and completeness of the message. For example, they define that: "a sentence is an ordered arrangement of words that contains a complete thought". Even in Arabic classes, you get a definition in the form of, a sentence is a sentence made up of two or more words that contain meanings that are written or spoken intentionally ¹⁰. In later grammatical developments, the phrase is not the largest syntactic unit, as many have thought it to be. Phrases or sentences are just elements that make up a larger unit of language called speech. Proof that the sentence is not the largest unit of syntax, there are many sentences separated from the sentences around it, so the sentence becomes a unit that is not independent, cannot be understood in its solitude and the sentence has no meaning, only

⁹ Saifuddin Duhri and others, 'Passive Islamophobia and National Cultural Construction: A Critical Note on Art Curriculum', *Indonesian Journal of Islam and Muslim Societies*, 11.1 (2021) <<https://doi.org/10.18326/IJIMS.V11I1.1-27>>.

¹⁰ Muhammad Nanang Qosim, 'Pedagogical Discourse and Moral Values In The Core Standards and Basic Competencies in The Curriculum of 2013 Study of a Discourse and Pragmatics', *6th International Conference on Educational Technology of Adi Buana*, 9.March (2019), 311-17.

it has that is in the context. along with phrases around ¹¹.

Discourse is the highest level of the linguistic hierarchy and is not a random set of sentences, but a continuously located semantic unit that forms a single and unified whole ¹². Basically, speech emphasizes that the most complete, highest or largest language unit over a sentence or sentences with great coherence and continuous coherence, having a real beginning and end, is transmitted orally and in writing. As a more complete language unit, this speech contains complete concepts, ideas, thoughts or ideas that the reader (in written language) or listener (in spoken language) can understand without a doubt.

On the written speech contained in the Arabic book Madrasah Tsanawiyah published by the Ministry of Religion of the Republic of Indonesia. The language expressions in the Arabic book contain a moderation message so that readers or students can translate the message contained in the book. Throughout the Arabic book there is a reflection of the message that is presented through words or phrases. Is there no reason and meaning for what was created?

Based on the above, the author is to study and find out what are the messages of the Book of Arabic with speech moderation to study the messages. as well as offer a concept about the pattern of applying the message of religious moderation in school textbooks.

Resech Method

Speech does not have a single characteristic, speech can have several characteristics (type of impact). It depends more on the situation that arises

¹¹ Rebecca Rogers and others, 'Critical Discourse Analysis in Education: A Review of the Literature, 2004 to 2012', *Review of Educational Research*, 86.4 (2016) <<https://doi.org/10.3102/0034654316628993>>.

¹² Rogers and others, 'Critical Discourse Analysis in Education: A Review of the Literature, 2004 to 2012'; Rebecca Rogers and others, 'Critical Discourse Analysis in Education', *Review of Educational Research*, 86.4 (2016) <<https://doi.org/10.3102/0034654316628993>>.

and the style used by the writer or speaker¹³. Discourse is functional language in context. The study of speech is associated with the meaning contained in written or spoken speech. Discourse analysis, discourse pragmatics according to Juli (1996) is the study of meaning that is not in discourse (neither written, nor spoken, nor what is in the mind of the speaker or writer). This meaning is formed by native speakers in relation to the speaker's psychological concept of speech, including prior knowledge, beliefs, and expectations.

The understanding that speech is the most complete language unit and is the highest unit in the grammatical hierarchy is an understanding derived from saying that speech is the most complete language unit in the grammatical hierarchy and is the highest and largest grammatical unit¹⁴. This speech is given in the form of a message of moderation written through an Arabic book published by the Ministry of Religions of the Republic of Indonesia.

The relationship between pragmatics and discourse is to see the intention contained in a sense or intention in the discourse.¹⁵ states that pragmatics is related to discourse in terms of its relationship with the study of language and context, which means that in pragmatics all aspects are studied in terms of their relationship with the context of language. communicative, with meaning even with the topic that is property, in pragmatics including meanings that cannot be reached directly, but through the truth condition (meaning) of the sentence that is pronounced.

¹³ Mahsun terj., 'Metode Penelitian Bahasa', *Fakultas Adab Dan Humaniora UIN Sunan Ampel Surabaya*, 2008; M.S Mahsun, *Metode Penelitian Bahasa: Tahapan, Strategi, Dan Tekniknya*, Jakarta: Raja Grafindo Persada, 2014.

¹⁴ Mahsun.

¹⁵ Jessica Nina Lester, Chad R. Lochmiller, and Rachael Gabriel, 'Locating and Applying Critical Discourse Analysis within Education Policy', *Education Policy Analysis Archives*, 24 (2016) <<https://doi.org/10.14507/epaa.24.2768>>; TF Djajasudarma, 'Semantik 1. Pengantar Ke Arah Ilmu Makna', Bandung: PT. Eresco, 1993.

As an analytical model, van Dijk's model in ¹⁶ elaborates the elements of discourse so that they can be used and applied in practice. The structure of discourse analysis is divided into three levels. First, Macro Structure; it is the general meaning of a text that is understood by looking at the topic of a text. Second, superstructure is the structure of a text, how the structure and elements of discourse are organized in the text as a whole. Third, Micro Structure; meaning of discourse that can be observed through the analysis of words, phrases, propositions, and clauses. Regarding the model framework used in this article, two model frameworks are used, namely the microstructure and the macrostructure.

Result and Discussion

The theory of language use, also known as pragmatics, is a field of linguistics that focuses on how language is used in social contexts to convey meaning. Pragmatics is concerned with the study of how speakers use language to achieve their goals, how listeners interpret language in context, and how language use varies across different social and cultural contexts ¹⁷. According to the theory of language use, language is a social phenomenon that is used to accomplish specific communicative goals. In other words, people use language to achieve particular purposes, such as conveying information, expressing emotions, persuading others, or establishing social

¹⁶ Ni Putu Dewi Eka Yanti, Ida Bagus Putrayasa, and I Wayan Artika, 'Analisis Wacana Kritis Teun A. Van Dijk Pada Teks Pidato Klaim Kemenangan Pilpres 2019', *Jurnal Ilmiah Pendidikan Dan Pembelajaran*, 3.3 (2019); Muhammad Thobroni, Hari Bakti Mardikantoro, and Rustono, 'Analisis Wacana Kritis Model Teun A. Van Dijk Terhadap Lirik Lagu Anak Karya AT. Mahmud', *Southeast Journal of Language and Leterary Studies*, 1.1 (2021); Nurul Musyafa'ah, 'Analisis Wacana Kritis Model Teun A. Van Dijk "Siswa Berprestasi Jadi Pembunuh"', *MODELING: Jurnal Program Studi PGMI*, 4.2 (2017).

¹⁷ Raymond W. Gibbs and Herbert L. Colston, 'Pragmatics Always Matters: An Expanded Vision of Experimental Pragmatics', *Frontiers in Psychology*, 11 (2020) <<https://doi.org/10.3389/fpsyg.2020.01619>>.

relationships¹⁸.

The theory of language use suggests that communication is a collaborative process that involves both the speaker and the listener. Successful communication requires not only the use of language but also an understanding of the social context in which the communication is taking place, including the speaker's and listener's background knowledge, their relationship, and the situation in which the communication is occurring.

Pragmatics also involves the study of language beyond its literal meaning, including implicature, presupposition, and indirect speech acts. Implicature refers to the meaning conveyed by a speaker without being explicitly stated, while presupposition involves assumptions that are made about the world in order to understand language¹⁹. Indirect speech acts refer to situations where the speaker uses language in a way that is different from its literal meaning, such as using sarcasm or irony. Overall, the theory of language use is concerned with how language is used in social interactions to convey meaning, achieve communicative goals, and establish social relationships. It emphasizes the importance of context, cooperation, and shared knowledge in successful communication.

He basis for understanding speech was built by linguists earlier. At the same time, the author sums up the history of speech recognition as the largest and largest syntactic unit, the meaning of speech, the range of speech, the definition of speech, the structure of speech, and the organization of speech. Speech and its features. In addition, the modern linguistic theory is also considered to obtain a suitable theoretical basis for this written handbook.

Report on speech moderation in the Madrasah Tsanawiya Arabic

¹⁸ Thomas C. Scott-Phillips, 'Pragmatics and the Aims of Language Evolution', *Psychonomic Bulletin and Review*, 24.1 (2017) <<https://doi.org/10.3758/s13423-016-1061-2>>.

¹⁹ Julie M. Sykes and Andrew D. Cohen, 'Strategies and Interlanguage Pragmatics: Explicit and Comprehensive', *Studies in Second Language Learning and Teaching*, 8.2 Special Issue (2018) <<https://doi.org/10.14746/ssllt.2018.8.2.9>>.

book published by the Ministry of Religions of the Republic of Indonesia. As research and information in this discussion, the author will describe the conclusions of the data contained in the Arabic book of the Tsanawia Madrasah. The author will describe and explain sentences that contain moral messages. According to the theory discussed in the text analysis, the author focuses on various discursive strategies to describe the pragmatic structure or the linguistic structure of the Arabic book in Madrasa Tsanawia.

The Pattern Macro Structure

In discourse analysis, macro structure refers to the overall organization and structure of a text or discourse, including the main ideas, themes, and relationships between them. Macro structure is concerned with the big picture of a text, as opposed to micro structure, which focuses on the details of individual sentences or clauses.

The macro structure of a text can provide insights into the author's intentions, beliefs, and values, as well as the social and cultural context in which the text was produced. For example, a political speech might have a macro structure that includes an introduction, main points or arguments, and a conclusion, with each section serving a specific purpose and contributing to the overall message of the speech²⁰. Discourse analysts use a variety of methods to analyze macro structure, including content analysis, thematic analysis, and discourse mapping. Content analysis involves identifying and categorizing the main ideas, themes, and arguments in a text, while thematic analysis focuses on identifying and analyzing recurring patterns of meaning and symbolism²¹. Discourse mapping involves creating

²⁰ Teun A. Dijk, 'Chapter Eight: Pragmatic Macro-Structures in Discourse and Cognition', in *Studies in the Pragmatics of Discourse*, 2012 <<https://doi.org/10.1515/9783110826142.195>>.

²¹ Teun a Van Dijk, 'Pragmatic Macro-Structures in Discourse and Cognition', *International Workshop on the Cognitive Viewpoint : CC77 ; University of Ghent*, 24. - 26. 3. 77, 1977; Teun A. Dijk; Xiao Min Chu and others, 'Macro Discourse Structure Representation Schema

visual representations of the macro structure of a text, such as diagrams or flowcharts, to help identify key themes and relationships.

Thematic elements refer to the general description of the text, which can also be called the main idea. The subject of a word is also called the subject. The plot describes what the author wants to convey. In the Arabic book of Madaras, Tsanawiya found several themes containing moral messages, including:

1. Value of Diversity

The value of diversity is an important and useful value for preserving community diversity, increasing national solidarity, and supporting the unitary state of the Republic of Indonesia. The value of diversity as a reference to determine good or bad behavior in the life of a multicultural society.

Picture 1 in the Arabic language book, Madarasah Tsanawiyah, describes introductions from various regions in Indonesia, such as from West Sumatra, East Java, North Maluku, South Malang, Central Jakarta, Central Java, Southeast Asia, and the Middle East.

Picture 1

and Corpus Construction', *Ruan Jian Xue Bao/Journal of Software*, 31.2 (2020) <<https://doi.org/10.13328/j.cnki.jos.005868>>.

التَّرْجَمَة	الْجُمْلَة	الرَّقْم
Saya datang dari Sumatera Barat	جِئْتُ مِنْ سُوْمَطْرَا الْغَرْبِيَّةِ	١
Ma'hadku di Jawa Timur	مَعْهَدِي فِي جَاوَا الشَّرْقِيَّةِ	٢
Rumahku di Maluku Utara	بَيْتِي فِي مَالُوْكُو الشَّمَالِيَّةِ	٣
Saya pergi ke Malang Selatan	ذَهَبْتُ إِلَى مَالَانِقِ الْجَنُوبِيَّةِ	٤
Saya tinggal di Jakarta Pusat	أَسْكُنُ فِي جَاكِرْتَا الْمَرْكَزِيَّةِ	٥
Semarang ibukota Jawa Tengah	سَمَارَانِقِ عَاصِمَةُ جَاوَا الْوُسْطَى	٦
Asia Tenggara	جَنُوبُ شَرْقِ آسِيَا	٧
Timur Tengah	الشَّرْقَى الْاَوْسَطَى	٨
Aku berjalan ke arah Timur	مَشَيْتُ جِهَةَ الشَّرْقِ	٩
Aku berjalan ke arah Barat	مَشَيْتُ جِهَةَ الْغَرْبِ	١٠

The value of diversity refers to the recognition and appreciation of differences among individuals and groups in society. Diversity encompasses various dimensions, including but not limited to, race, ethnicity, gender, age, sexual orientation, religion, disability, and socio-economic status. Valuing diversity means recognizing that these differences are essential to creating a vibrant and inclusive society, and that every individual has something unique to offer.

The value of diversity is rooted in the belief that diversity enriches our lives, our communities, and our world. It brings different perspectives, experiences, and skills to the table, which can help us to solve problems, innovate, and create more inclusive and equitable institutions. Valuing diversity also means promoting social justice and equality, and challenging discrimination, prejudice, and bias in all its forms.

In a diverse and interconnected world, valuing diversity is essential for creating a peaceful and harmonious society. It requires us to listen to and learn from each other, to build bridges across differences, and to celebrate the richness of our diverse cultures and traditions. Ultimately, the value of diversity is about

creating a world where everyone feels valued, respected, and included, regardless of their background or identity.

2. Togetherness Value

The meaning of shared values in this concept is an activity that is carried out together and has a common goal.

Picture 2

2. Terapkan contoh berikut !

a. Kelompok : 1

No	Nama	Jabatan	Tugas
1	Faruq Baharudin	Koordinator	Mengkoordinir dan bertanggung jawab atas kelompoknya
2	Hanis Setyawati	Anggota 1	Menyusun kalimat yang diawali dengan kata <i>أنا</i> dan <i>اسمي</i>
3	M. Azzam Alaa'uddin Nauval Al-Faruq	Anggota 2	Menyusun kalimat yang diawali dengan kata <i>هو</i> dan <i>هذا</i>
4	Arina Hilya Muhammad Fimanamina	Anggota 3	Menyusun kalimat yang diawali dengan kata <i>هي</i> dan <i>هذه</i>
5	Nadine Yaa Muhammad	Anggota 4	Menyusun kalimat yang diawali dengan kata <i>تلك</i> dan <i>ذلك</i>

The value of togetherness refers to the importance of building strong and meaningful connections with others, and working together towards common goals. It encompasses a sense of unity, cooperation, and mutual support, and emphasizes the idea that we are all interconnected and interdependent.

The value of togetherness is rooted in the belief that we are stronger together than we are alone. By working together, we can achieve more than we could on our own, and we can build stronger and more resilient communities. It also promotes empathy and compassion, as we recognize that the well-being of others is tied to our own, and that we all have a role to play in creating a better world.

Togetherness is important for promoting social cohesion and preventing social isolation, which can have negative effects on mental health and well-being. It also helps to build trust and

understanding across different groups in society, and to promote a sense of belonging and shared identity.

Overall, the value of togetherness is about creating a world where we recognize our common humanity and work together to create a better future for ourselves and for future generations. It requires us to put aside our differences and work towards shared goals, and to support and care for each other along the way.

3. Responsibility

This sense of responsibility is shown by the author of Madarasah Tsanawiyah's Arabic language book in giving his knowledge to the community. The message contained in the following text discourse. In Picture 3, the author appeals to the reader and reminds the reader of a form of responsibility in preparing the book for the application of the 2013 curriculum.

Picture 3

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Dilindungi Undang-Undang

**MILIK NEGARA
TIDAK DIPERDAGANGKAN**

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Responsibility refers to the obligations and duties that

individuals and groups have towards themselves, others, and society as a whole. It encompasses a sense of accountability, reliability, and dependability, and emphasizes the idea that our actions have consequences, both for ourselves and for others.

The value of responsibility is rooted in the belief that we all have a role to play in creating a better world. It requires us to take ownership of our actions and to make choices that are in line with our values and principles. Responsibility also means recognizing that our actions can have an impact on others, and that we have a duty to act in ways that promote the well-being of all members of society.

Responsibility is important for promoting social justice and equity, as it requires us to take action to address issues of inequality and to work towards creating a more just and inclusive society. It also promotes self-discipline and personal growth, as we learn to take responsibility for our own lives and to make choices that are in line with our goals and aspirations.

The Pattern Micro Structure

In discourse analysis, micro structure refers to the smaller units of language and the ways in which they are combined to create meaning within a larger discourse. Micro structure is concerned with the details of individual sentences, phrases, and words, as opposed to macro structure, which focuses on the overall organization and structure of a text²². The micro structure of a discourse includes features such as grammar, syntax, vocabulary, and stylistic choices, and can provide insights into the speaker's intentions, attitudes, and beliefs. For example, the use of specific vocabulary or grammatical structures can signal the speaker's social status or cultural background, while stylistic choices such as repetition or metaphors can

²² Teun a Van Dijk; Teun A. Dijk.

create emphasis or evoke emotional responses from the listener.

Discourse analysts use a variety of methods to analyze micro structure, including sentence and clause analysis, word frequency analysis, and corpus linguistics. Sentence and clause analysis involves breaking down sentences and clauses into their constituent parts, analyzing the grammatical structure and relationships between words. Word frequency analysis involves counting the occurrence of specific words or phrases within a text, while corpus linguistics involves analyzing large collections of texts to identify patterns and trends in language use.

1. Semantics

Semantics is a linguistic study that studies meaning in language. Semantics is a field of linguistics that is concerned with the study of meaning in language. It involves the analysis of the meaning of words, phrases, sentences, and larger units of discourse, and the ways in which meaning is conveyed through language. In linguistics, meaning is generally divided into two types: lexical meaning and grammatical meaning. Lexical meaning refers to the meaning of individual words and the concepts they represent, while grammatical meaning refers to the relationships between words and how they are combined to create meaning²³.

Semantics involves the study of how meaning is created through the use of language, and the ways in which meaning can be ambiguous or context-dependent. It includes the analysis of semantic fields, or groups of words that share related meanings, and the study of semantic change, or how the meanings of words evolve

²³ Djajasudarma; Chu and others; Sebastian Loebner, 'Meaning and Semantics', in *Understanding Semantics*, 2020 <<https://doi.org/10.4324/9780203777596-6>>.

over time ²⁴. In addition to its applications in linguistics, semantics has important applications in fields such as artificial intelligence, natural language processing, and cognitive psychology ²⁵. By understanding how meaning is created and conveyed through language, researchers can develop more sophisticated language models and improve the ability of machines to process and understand natural language.

2. Background

It is a part of the text that can influence the meaning to be conveyed, the setting is a reflection of the author's ideology. In this Madarasah Tsanawiyah Arabic Book, it contains information about teaching places. Until the publication of Madarasah Tsanawiyah's Arabic Language Book to prepare for the implementation of the 2013 curriculum. The author hopes that the publication of the book can be useful and become an incentive for students to learn Arabic.

3. Details

Is a control of the information presented by the author. The author conveys information about the importance of Madarasah Tsanawiyah Arabic Language Books. In Picture 5, the author explains the purpose of the book and explains the objectives of learning Arabic.

Picture 5

²⁴ Loebner; Gaetano Fiorin and Denis Delfitto, 'Meaning and Necessity', in *Perspectives in Pragmatics, Philosophy and Psychology*, 2020, xxv <https://doi.org/10.1007/978-3-030-46317-5_12>.

²⁵ Gemma Boleda, 'Distributional Semantics and Linguistic Theory', *Annual Review of Linguistics*, 2020 <<https://doi.org/10.1146/annurev-linguistics-011619-030303>>; Toshitaka N. Suzuki, David Wheatcroft, and Michael Griesser, 'The Syntax–Semantics Interface in Animal Vocal Communication', *Philosophical Transactions of the Royal Society B: Biological Sciences*, 2020 <<https://doi.org/10.1098/rstb.2018.0405>>.

A. Kompetensi Inti

No	Kompetensi Inti
1	Menghargai dan menghayati ajaran agama yang dianutnya
2	Menunjukkan perilaku jujur, disiplin, tanggung jawab, peduli (toleran, gotong royong), santun, percaya diri dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam jangkauan pergaulan dan keberadaannya
3	Memahami dan menerapkan pengetahuan (faktual, konseptual, dan prosedural) berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya terkait fenomena dan kejadian tampak mata
4	Mengolah, menyaji, dan menalar dalam ranah konkret (menggunakan, mengurai, merangkai, memodifikasi, dan membuat) dan ranah abstrak (menulis, membaca, menghitung, menggambar, dan mengarang) sesuai dengan yang dipelajari di sekolah dan sumber lain yang sama dalam sudut pandang/teori

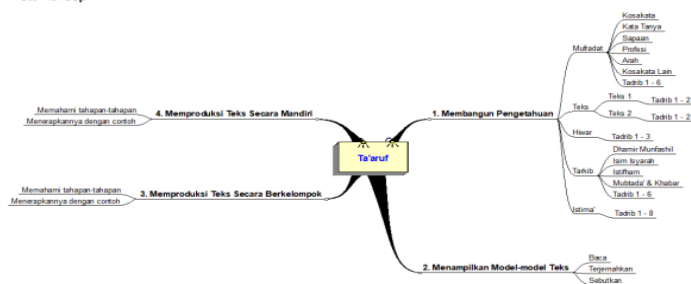
B. Kompetensi Dasar

KOMPETENSI DASAR	KOMPETENSI DASAR
3.1 Memahami fungsi sosial, struktur teks dan unsur kebahasaan (bunyi, kata, makna dan gramatikal) dari teks sederhana yang berkaitan dengan tema التعارف yang melibatkan tindak tutur memperkenalkan diri dan orang lain, menanyakan asal negara/daerah dengan menggunakan kata tanya (هل - من أين)	4.1 Mendemonstrasikan tindak tutur memperkenalkan diri dan orang lain, menanyakan asal negara/daerah dengan menggunakan kata tanya (هل - من أين) baik secara lisan maupun tulisan.
3.2 Menganalisis gagasan dari teks sederhana yang berkaitan dengan tema التعارف dengan memperhatikan bentuk, makna dan fungsi dari susunan gramatikal المبتدأ (ضمير) + الخبر	4.2 Menyajikan hasil analisis gagasan dari teks sederhana yang berkaitan dengan tema التعارف dengan memperhatikan bentuk, makna dan fungsi dari susunan gramatikal المبتدأ (ضمير مفرد) + الخبر

C. Deskripsi KD

- Siswa diharapkan memiliki pengetahuan dan keterampilan di dalam memahami fungsi sosial, struktur teks dan unsur kebahasaan (bunyi, kata, makna dan gramatikal) dari teks sederhana yang berkaitan dengan tema التعارف yang melibatkan tindak tutur memperkenalkan diri dan orang lain, menanyakan asal negara/daerah dengan menggunakan kata tanya (هل - من أين)
- Siswa diharapkan memiliki pengetahuan dan keterampilan di dalam menganalisis dan menyajikan gagasan dari teks sederhana yang berkaitan dengan tema التعارف dengan memperhatikan bentuk, makna dan fungsi dari susunan gramatikal المبتدأ (ضمير) + الخبر

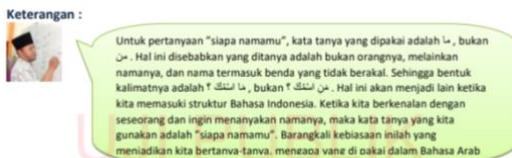
D. Peta Konsep



4. Mean

Is an element that sees whether the text made by the author is conveyed explicitly or implicitly. The element of intent in the introduction is conveyed explicitly on picture 6. One of the texts contained in the Arabic book is about the explanation of learning material.

Picture 6



1. Lakukan tahapan-tahapan berikut !

1. Buat kelompok yang terdiri 4 – 5 anggota dengan 1 koordinator
2. Pelajari kembali kosakata, ungkapan, struktur, contoh kalimat sederhana secara bersama-sama dari teks-teks yang ada di halaman sebelumnya
3. Buat perencanaan produksi teks
4. Tentukan jenis teks dan tema yang disepakati
5. Berikan tugas ke masing-masing anggota untuk menyusun 1 - 2 kalimat yang baik dan benar di lembar kertas dengan memberikan 1 - 2 kunci kata yang berbeda antar satu dengan lainnya, supaya tidak sampai muncul kalimat yang sama.
7. Tashih atau koreksi masing-masing tulisan tersebut sesuai dengan karakter jenis teks dan susunan kalimatnya, dengan memperhatikan struktur kalimat yang sudah di ajarkan
8. Tulis kembali kalimat-kalimat yang sudah ditashih tersebut menjadi paragraf yang utuh dengan tulisan yang benar dan rapi (tanpa ada coretan/kesalahan), dan dokumentasikan untuk proses pembelajaran selanjutnya

The information displayed in the text is explicit, so easy to understand. 1) Clarity of language: The text may use clear and straightforward language that is easy for readers to understand. 2) Logical organization: The text may be well-organized and structured in a way that is easy for readers to follow. 3) Use of examples: The text may provide concrete examples or illustrations that help to clarify complex ideas or concepts. 4) Familiar subject matter: The text may be about a topic that is already familiar to the reader, making it easier for them to understand the information presented. 5) Lack of technical language: The text may avoid using technical jargon or specialized terminology that could be confusing for readers who are not familiar with the subject matter.

Overall, the key to creating explicit and easy-to-

understand text is to consider the needs and background of the intended audience and to present information in a clear, concise, and accessible manner.

a. Syntax

It is about the language unit of the sentence. In this case, how words or sentences are arranged into a unified meaning. Syntax is a subfield of linguistics that studies the rules and principles that govern the structure and ordering of words and phrases to create grammatical sentences in a language. It deals with how words are combined into larger units such as phrases, clauses, and sentences, and how these units are related to one another ²⁶. In syntax, the focus is on the form and structure of sentences rather than their meaning. It involves analyzing the grammatical categories of words (such as nouns, verbs, adjectives, adverbs, and prepositions) and their functions in sentences, such as subject, object, and predicate. Syntax also involves the study of sentence structure and the relationships between phrases and clauses.

Syntax is also concerned with the way sentences are constructed to convey meaning ²⁷. It involves the use of various grammatical devices, such as tense, aspect, mood, and voice, to indicate the time, aspect, attitude, and relationship between the subject and the action or state expressed in the sentence. The use of reading texts in picture 7 explains the use of Arabic syntax and then students read and study the text.

²⁶ Suzuki, Wheatcroft, and Griesser.

²⁷ Boleda; Suzuki, Wheatcroft, and Griesser.

النَّصُّ الثَّانِي

أَنْظُرْ إِلَى هَذِهِ الصُّورَةِ ! هَذَا قَصْبِيُّ . الْقَصْبُ وَاسِعٌ وَجَمِيلٌ ، الْقَصْبُ
 مُنْتَظَمٌ . فِيهِ أَدَوَاتٌ كَثِيرَةٌ . مِنْهَا بَابٌ وَبَسَاطٌ وَبِطَاقَةٌ وَمُكَيَّفٌ وَتَقْوِيمٌ وَجَرَسٌ
 وَجِدَارٌ وَخَرِيظَةٌ وَرَفٌّ وَسَاعَةٌ وَسَبُّورَةٌ وَصُورَةٌ وَطَبَشُورَةٌ وَطَلَّاسَةٌ وَقَصْبٌ
 وَمُعْجَمٌ وَكُرْسِيٌّ وَمَعْرَضٌ وَمَكْتَبٌ وَمَوْسُوعَةٌ وَجَدُولُ الدُّرُوسِ وَسَاعَةٌ حَائِطِيَّةٌ
 وَكَشْفُ الحُضُورِ وَمَجَلَّةٌ جِدَارِيَّةٌ وَكُرَّةٌ أَرْضِيَّةٌ وَبِرْؤُجِكُتْرٌ وَمُلْصَقٌ وَمِصْبَاحٌ
 وَمِفْتَاحٌ وَنَافِذَةٌ .

The application of religious moderation messages to textbooks aims to promote a balanced and tolerant understanding of religion and its role in society. The messages may be conveyed through the use of language, examples, and activities that emphasize the values of mutual respect, understanding, and cooperation among individuals of different religious backgrounds.

Studies have shown that the inclusion of religious moderation messages in textbooks can help to reduce prejudice and discrimination, increase intergroup tolerance, and promote social cohesion. However, the effectiveness of such messages depends on a variety of factors, such as the context of the message, the cultural background of the audience, and the nature of the religious content being taught.

Some scholars have also noted that the application of religious moderation messages to textbooks can be challenging, particularly in contexts where there is a history of religious conflict or tension. In such situations, it may be difficult to find common ground or to develop a message that is acceptable to all parties. Furthermore, the inclusion of religious moderation messages in textbooks may be perceived by some as a threat to their religious beliefs or identity, which can lead to resistance or

backlash.

Overall, the application of religious moderation messages to textbooks is a complex and nuanced process that requires careful consideration of the context and audience. While such messages can have positive effects on intergroup relations and social cohesion, their effectiveness depends on a variety of factors that must be taken into account in the design and implementation of educational materials.

Conclusion

According to the data presented in the above text analysis, in general, the Arabic books of the Tsanawiya Madrasah are about people and science. The message conveyed by the relationship between people and science is reflected in the attitude and nature of the material in the book. The meaning of moderation in the Arabic language book madrasah tsanawiyah is displayed as a text consisting of words, sentences, and paragraphs. The pattern of applying religious moderation in madrasah textbooks is found as follows. 1) the pattern of the macrostructure, and 2) the pattern of the microstructure. This research has not fully explained the meaning in the form of applying religious moderation in the field of interactive studies in teaching and learning so that it can provide opportunities for further research. The implications of this research give school textbook writers and policy makers the ability to insert messages through text and images.

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