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Abstract: *Understanding God in line with the spirit of humanism is an important part of a good religious understanding that is grounded in social reality. The term "social-theology" has been used to describe what is meant to be a new way of looking at theology that is centered on people and is open to dialogue. This article talks about how theological-social values are used in the development of Islamic religious education learning at Public Senior High School (SMAN) 5 Medan to keep an eye on diversity. This study uses a case study method of qualitative research. This study uses an interpretive paradigm, which means that the main or core data comes from nature or a natural setting. The goal of this study was to learn about Islamic Religious Education at SMAN 5 Medan. The results of research done at SMAN 5 Medan showed that there are theological-social values in the form of faith, devotion, and social jihad values that are implemented in Islamic Religious Education learning on the material aspects of akidah akhlaq and Islamic cultural history by choosing materials that prioritize tolerance and respect diversity. The way people learn is also based more on examples and getting used to things, along with other learning materials.*

Keywords Social Theological Values, Islamic Religious Education, Public Senior High School

INTRODUCTION

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From the basic analysis we can do today, we can see that education is basically about the growth and development of the society as it is. This is especially true when it comes to religious and spiritual education. In Islam, it was found that Islamic education began when Prophet Muhammad SAW taught his prophetic treatise to teach the Arab community the values of the teachings of the Koran, which at the beginning of its construction was full of monotheism, divinity, or theology education. So Islamic education has been going on since the Qur'an was made public. The idea of Islamic education then started to grow and be used during the time of the companions, the tabi'in, and the time after that, all the way up to Islamic education today.

With the growth of human life, religious education is becoming more complicated, especially when it comes to the question of divinity. This is because there are differences that cannot be settled, both between religions and within the same religion. There are three kinds of diversity in today's world. First, there is the variety of subcultures, which is shown by the fact that new subcultures appear outside of the dominant culture. Second, there are many different points of view. This is because some people in society criticize the normative values that they think are not ideal and need to be reevaluated to make things better. For example, the feminist movement in the Islamic world grew out of a critique of patriarchal normative values. Third, there is diversity among communities. This kind of diversity happens when people in a community live in groups, are well organized, and have different systems and rules of life than society as a whole. For example, when new religious movements start up.¹

There is a fact that violence in religion is caused by religious diversity, which has been proven by a number of studies. It is ironic that a religion that teaches love and compassion and promises peace and safety turns out to be a threat and disaster for people. To figure out why this can happen, it might be helpful to look at what Charles Kimball says. He says there are five things that make religion bad: First, truth claims. This kind of thinking comes from a rigid understanding of the Bible, and it can be used to get power and money. So, people who believe in their religion are antipasti against people who believe in other religions. The second is blind bigotry toward religious leaders who have a good understanding of their faith. Third, religious people have a romantic view of the past as the best time, and they try to make it happen again in the present. Fourth, the institutionalization of religion and the creation of power, as has happened in the Catholic Church, with the idea that the church holds the key to the "door of salvation." Fifth, when people start playing war drums.²

The things Kimball talked about above have to do with how people think about and understand theology. In the Islamic world, theology and kalam, which is a branch of science, are the same thing. Kalam science is a science that talks about the basics of Aqeedah, especially the words for God and the end of the world. As an intellectual way to talk about religion, theology is dogmatic and abstract. Classical Islamic theology is also based on sectarianism and tends to be exclusive.³ This can be seen

¹Bikku Parekh dalam Lucia Ratih Kusuma Dewi "Kembalinya Subyek: Sosiologi Memaknai Kembali Multikulturalisme" *Masyarakat Jurnal Sosiologi*, Vol. 15, No. 2 Tahun 2010, h. 61-84. <https://doi.org/10.7454/mjs.v15i2.4862>.

² Charles Kimball, *When Religion Become Evil* terj. Nurhadi dan Izzudin Wasil (Bandung : Mizan, 2013), xiv- xxi

³ Ach Fikri Fausi, "Implementing Multicultural Values of Students Through Religious Culture in Elementary School Islamic Global School Malang City," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 1 (2020): 62-79, <https://doi.org/10.47006/ijierm.v2i1.32>.

in the early parts of its history, when political conflicts led to theological debates that were often very heated and even led to deaths. Several tragedies in Islamic history show that understanding theology is often tied to power, which can lead to tyranny over other groups, including other Muslims and even non-Muslim groups.⁴

Even though it is based on revelation, kalam, or theology, can be thought of as a sociohistorical science. Because kalam grew out of the struggles of the early Muslim community to deal with the problems of the time, which led to a more humanist model of interpretation, social theology as a branch of science is a way for humans to understand and respond to their social context in order to see the manifestations of God on earth. At this time, theology that only talks about God (is theocentric) and doesn't talk about issues that affect everyone will slowly become out of date. Because a theology that focuses on abstract and academic questions will lose its social relevance when it comes to issues like humanity, religious pluralism, structural poverty, damage to the environment, and so on.⁵

An understanding of God that is in line with the spirit of humanism is an important part of a good religious understanding and fits with the way people live. People are starting to use the term "social-theology" to talk about a new way of looking at religion that is centered on people and is open to dialogue. So that the religious part of people's lives is a real part of their lives and doesn't just seem like a matter of abstract metaphysics. Social theology is more concerned with the real problems that religious people face in the world and society of today. It's important to help people come up with ideas like this, especially in the world of Islamic education in schools.

In Indonesia, a phenomenon related to Islamic education that is based on social theology already exists, but it is sometimes misunderstood by the teachers themselves. Because of Indonesia's independence and Islamic Religious Education, the education system has changed so much that it is not clear where it is going. Experts have different ideas, especially about what the philosophical foundation is. On the one hand, some people say that the fact that there are Islamic education activities and an Islamic education system with certain features shows that Islamic education programs and practices are built on a strong philosophical base. Without an Islamic educational theory or an Islamic educational thought philosophy, it is impossible to imagine an Islamic education system with features, goals, and a philosophy that reflect the way of life in an Islamic society.⁶

In the development of Islamic education, it has been found that the philosophical foundations are still weak, especially in the form of a dualism dichotomy between what are called religious sciences, which are in the fardhu ain position, and secular sciences, which are in the fardhu kifayah position and are often ignored or even thrown away. Also, educational activities that should be focused on theological issues don't seem to have been clearly reflected in the philosophy of Islamic education,

⁴ Achmad Anwar Abidin and Muhammad Ali Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 1 (2020): 29-46, <https://doi.org/10.47006/ijierm.v2i1.30>.

⁵ Amin Abdullah, *Falsafah Kalam di Era Postmodernisme*, (Yogyakarta: Pustaka Pelajar, 2005), p. 42.

⁶ Dhikrul Hakim, "Inclusivism and Exclusivism As Well As Their Effect on Islamic Education Based Multicultural," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 1, no. 1 (2019): 18-29, <https://doi.org/10.47006/ijierm.v1i1.3>.

and they don't even exist. So, putting together a philosophy of Islamic education is a key part of making Islamic education better.⁷

On the other hand, students' morals and ethics are getting worse because their religious education classes focus too much on thinking and not enough on building a complete religious awareness. Also, the way religious education is done doesn't teach people about the spirit of religious values or the limits of religious materials. Religious education package books haven't been enough to give students a true understanding of religion, especially when it comes to how divinity and humanity talk to each other. They also haven't been able to teach students religious skills or encourage them to act in a good way.⁸

From what has been said so far, it's clear that most of the criticisms and weaknesses of religious education have to do with the way Islamic religious education is taught and its focus on normative, theoretical, and cognitive learning, as well as with teachers who are less able to interact with their subjects and teachers who don't teach religious education. Another important part of friendly education that gets a lot of attention is the curriculum content or religious education materials, including books and teaching materials for Islamic religious education, especially theological-humanist or theological-social issues that are at the heart of similarities in the social structure that are promoted.

RESEARCH METHODOLOGY

In this research, a case study method is used to do qualitative research on the theme of the discussion that the researcher is looking at. This study is a case study-based qualitative field study. The main data or core of this study comes from nature or natural settings⁹. This is called an interpretative paradigm. The goal of the study is to learn about Islamic Religious Education at SMAN 5 Medan¹⁰. The information in this study is about the theological and social values that went into making Islamic Religious Education materials, what factors helped and hurt the development of Islamic Religious Education learning, and how the spirit and mind were motivated to learn during Islamic Religious Education activities at SMAN 5 Medan. This study's data came from the results of in-depth interviews, researchers' observations, archival documents, and photographs of research objects. Then, the results of the interviews were written down and put into the right categories. In order to get a lot of information and pay attention to how the information fits with the focus and research goals, Robert C. Bogdan and Knop Biklen suggested three ways to collect data, which were used in this study: (1) observation, (2) interview: (3) Documentation . Researchers did data analysis by (1) reducing the amount of data, (2) showing how the data fit together, and (3) drawing conclusions.

⁷ Muzayin. Arifin, *Filsafat Pendidikan Islam* (Bumi Aksara, 2003).

⁸ Muhammad Riza , Maskuri, Junaidi Mistar, "The Articulation of Islamic Multicultural Education of Dayah Mudi Mesra Al-Azizi Yah Samalanga Network in Aceh Peace," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 2 (2022): 119-34, <https://doi.org/10.47006/ijierm.v4i2.136>.

⁹ Syamsul Bahri, "The Role of Islamic Education in Realizing Social Interaction Based on Multiculturalism Among Students of Different Religions in Elementary Schools," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 1, no. 1 (2019): 1-17, <https://doi.org/10.47006/ijierm.v1i1.2>.

¹⁰ Syamsul Bahri, "The Role of Islamic Education in Realizing Social Interaction Based on Multiculturalism Among Students of Different Religions in Elementary Schools," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 1, no. 1 (2019): 1-17, <https://doi.org/10.47006/ijierm.v1i1.2>.

Researchers also checked the validity of the data through (1) credibility tests, (1) dependability tests, and (3) confirmability tests.¹¹

DISCUSSION

Islamic Education's Social-Theological Values and the Need to Control Diversity

In fact, the word "theology" is used a lot for religions other than Islam. The word "theology" means a set of beliefs or dogmas that people base their beliefs on. In Islam, on the other hand, theology is more often called kalam or the science of monotheism. But at its core, theology is both about the problem of divinity. In the context of Islam, the word "theology" is sometimes better paired with the word "Islam" to show that the theology in question lives and breathes Islam.

The word "theology" comes from the English word "theology," which comes from the Greek word "theologia," which comes from two words: "theos," which means "God," and "logos," which means "the discourse of science." Hidayat says that, in simple terms, theology is critical thinking about God¹². He says that theology comes from tradition and religious spirit, so it has the spirit of faith and explains why God revealed what He did. Philosophy of divinity has always been different from theology. Philosophy of divinity lets people talk about God's problems without being bound by revelation.¹³ So, the theology of Islamic education is basically a way of thinking about Islamic education that is based on the Qur'an and Hadith and aims to give people a high level of servanthood in the eyes of Allah SWT.¹⁴

Al Faruqi says that theology is taught in Islamic schools because of the influence of Western scientific philosophy, which makes Muslim intellectuals have low standards and always look to the West.¹⁵ In line with this statement, Siswanto said that the word "theology" came about as a response or even a compromise to the scientific structure of "ontological science." So, the idea of theology came into play in Islamic education to bring science and Islamic ideas together. This idea also comes from the difference between religion, which tends to be exclusive, literalist, and apologetic, and science, which was brought to the West and is a big part of modern culture.

In this discussion, "social theology" refers to how Islam's theology is used in the social life of the community to help people understand the "meaning" of divinity in the social life of the community without putting up big barriers between religions or between different ways of understanding religion within the same religion. These religious values show up in people's daily lives, and they are used as

¹¹ Choiriyah, Dwi Noviani, Mardeli, Mutiara, Manna Dey, "Religious Moderation in the Framework of Life," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 2 (2022): 135-49, <https://doi.org/10.47006/ijierm.v4i2.142>.

¹² K. Hidayat, *10 nafsirkan Kehendak Tuhan*, (Bandung: Teraju, 2004), p. 32

¹³ Siswanto, "Teologi Pendidikan Islam (Diskursus Unity of Knowledge Perspektif Ismail Raj'i Al-Faruqi)" *Tadris Jurnal Pendidikan Islam*, 1(1), p. 15-29 Tahun 2006. doi: 10.19105/jpi.v1i1.195

¹⁴ A. Nata, *Manajemen Pendidikan, Mengatasi Kelemahan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2003) p.97

¹⁵ I. R. Al-Faruqi, *Hijrah di Abad Modern*, terj. Badri Saleh. (Jakarta: Hikmah, 2000), p.105

learning principles at SMAN 5 Medan for Islamic religious education.¹⁶ In this case, at least there are religious values, like faith, piety, and social jihad, which are all related to religion.

In fact, we hear a lot about Faith and Taqwa in religious activities we do every day, like Friday sermons, taklim majlis, and other things. The law about our education system³⁴ also says: "National education functions to develop skills and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation." The goal is to help students become people who believe in and fear God, have noble character, are healthy, knowledgeable, capable, creative, independent, and democratic citizens.¹⁷

Faith as spiritual potential or natural human nature, which must be realized, developed, and improved continuously by doing good deeds, so that Islamic Religious Education can reach spiritual potential or faith in the form of piety. In Islamic Religious Education, this achievement of faith, called taqwa, must also be improved over time. This can be done through ta'allum, which is the process of teaching and learning, reading books, studying signs of God's greatness and majesty in the universe through research and experimentation, seminar discussions, dialogues, etc., as well as through taqarrub, which is trying to get closer to God through worship, prayer, fasting, remembering, reading, and People with this kind of faith and piety should be more aware of the problems in their communities because of it.

In this case, Jihad is not about taking up arms, which is how most people think of jihad. Jihad is more often seen as a serious attempt to change society. The process of changing society needs the spirit of jihad, and jihad will be pointless if it doesn't lead to a better change in society. And it's even more interesting if jihad and social change are linked to the duties of Islamic religious teachers, such as Islamic religious education in schools or outside of schools, who want to teach Islamic teachings and values to students or the community and guide and direct them to be committed to Islamic lessons. Then make it a part of how you live. Aside from that, they are also trained to be agents of change in their communities and to protect the differences that exist in society.

On the other hand, teachers, especially religious teachers, have been getting some criticism lately. It is said that the spirit of work and struggle, or jihad, of Islamic religious educators seems to be lessening compared to how excited their predecessors were to teach and preach Islam. This loss of interest could be caused by global factors, such as the strengthening of the materialism ideology that dominates human life, which says that all actions, debates, or work of a person must be weighed in terms of material values or material gains and losses. If this kind of view grows and becomes a part of Islamic religious education, it could make people less interested in religion. So, it can be unfair to say that the teachings of jihad in Islam are just empty words that never come true.

Social-theological Principles¹³ in the Development of Islamic Religious Education at SMAN 5 Medan

¹⁶ Retno Sugiarti, Mehmet Ozay, "Integration Of Moderate Islamic Values In Character Education At Anak Saleh Elementary School Mala"¹⁷ *International Journal of Islamic Education, Research and Multiculturalism (IJERM)* 4, no. 2 (2022): 103-18, <https://doi.org/10.21580/nw.2015.9.2.521>.

¹⁷ Pasal 3 Undang-undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional

According to one theory, adult learning achievement rises more quickly for abstract concepts and more slowly for concrete ones. He also finds that as adults age, they become broader, more diverse, and more accomplished. According to Miles' research, an individual's faith (Taqwa) achievement, which is a more abstract concept, will be able to grow more rapidly as they mature and may even gain a wider and deeper understanding of their faith and piety, which is a sign of human excellence and perfection.¹⁸ The most pious person among you is the one who is most honorable in Allah's eyes, according to the words of Allah SWT. (Surah Al Hujurat: 13).

Allah gave man the chance to learn Islam on one of the two sides, but through His guidance, it is known that He wants everyone to learn Islam at the level of hasantaqwm, or the best human being in terms of where he came from. He achieves the highest level of Islamic Education and is blessed with eternal life with his Lord, where he is content and free from suffering.¹⁹ It requires constant faith and good deeds to be attained.

The rules and improvements are based on what happened. However, if people are more concerned with and ruled by worldly interests, which leads to desires, memories, thoughts, feelings, and improvements that are limited to jismiyah enjoyment, then the quality of faith achievement (taqwa) will continue to get worse until it reaches the lowest quality, even lower than that of animals. In fact, they already have the potential and skills that need to be developed through learning activities, especially when it comes to aqidah akhlaq, just like students who go to school.

Always teach the basics of Aqidah, which form the foundation of a religious life. The content of the chosen creed is more about understanding the divine principles that say the truth is absolute. By studying the Akhidah material, people should be able to develop a reasonable outlook and promote diversity and universal truth, which are both orders from Allah SWT that people should try to avoid.²⁰ This mindset is interpreted as an effort to cultivate the tawasuth, tawazun, and tasamuh mindsets.²¹ The moral perspective that society must adopt is important. According to Imam al-Ghazali, morality is a quality ingrained in the soul that causes acts to come naturally and without thought. Hard labor and discipline are the morals in this situation.²² In addition to the material of moral creed, development is also carried out on the material of the history of Islamic culture, by selecting the history of Islamic culture which contains the history of the culture of tolerance of Muslims during the time of the prophet, companions and daulah-daulah after that.

¹⁸ Dian Indriyani, Ali Imron, and Testiana Deni Wijayatiningsih, "Acceptance of Interfaith Values: A Case Study Of Islamic Religious Education Non-Muslim Students," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 1 (2022): 28–39, <https://doi.org/10.47006/ijierm.v4i1.146>.

¹⁹ Muhammad Husain al-Thabathaba'i, *Al-Mizan Fi Tafsir al-Qur'an*, (Beirut-Libanon: Muassasat al-Alami Li' Mathbu'at, 1983), p. 319.

²⁰ Fausi, "Implementing Multicultural Values of Students Through Religious Culture in Elementary School Islamic Global School Malang City."

²¹ M Sholihuddin, "Internalization of Principal Curriculum Management in Primary School and Madrasah Ibtidaiyah," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 3 (2020): 222–33, <https://doi.org/10.47006/ijierm.v2i3.118>.

²² Kementerian Agama RI. Family Ethics, Society, and Politics (*Tafsir Al-Qur'an Tematik*) (Edisi yang Disempurnakan), (Jakarta: Direktorat Jenderal Urusan Agama Islam dan Pembinaan Syariah Direktorat Jenderal Bimas Islam Kementerian Agama RI, 2012) p. 301

Faith and Piety: Directions for Developing Islamic Education says that the Qur'an says God made humans and jinn so that they would worship Him. Worship is everything that people do, whether it's a deed or a thought, as long as it is always aimed at Allah SWT. The end goal of Islamic education activities is then made to be God's reason for making people.²³

According to Medley's research on the effectiveness of teachers' success in carrying out their educational duties, there are a number of assumptions about teachers' success that were used as a starting point for their development. These assumptions include the following: first, the assumption that teachers' success depends on their personalities; second, the assumption that teachers' success depends on the frequency and intensity of their interactive activities with students; and third, the assumption that whatever the basis, teachers' success depends on the effectiveness of their instruction.²⁴ Methods are crucial for putting learning contents into practice.

The ways the learning materials are used are by example and by getting used to them. In theory, exemplary comes from the word "exemplary," which means something that can be copied or copied,²⁵ Therefore, exemplary are things that can be copied or copied. In Arabic, the words "uswa" and "qudwa" mean "good example." The letter hamzah is what makes the word "uswa." Etymologically speaking, every Arabic word made up of these three letters means "treatment and improvement"²⁶

One of the strongest and most efficient strategies for educating and forming children morally, spiritually, and socially includes the use of exemplary practices. Since a teacher is seen by a child as the ideal role model whose behavior and manners will be imitated, whether consciously or unconsciously, all of those examples will be connected to the child's feelings as well as to themselves, whether in the form of words, actions, or physical, sensory, and spiritual objects. Exemplary items are those that other people mimic or that someone imitates from someone else. However, the example being provided here is one that may be used as a tool for Islamic education because it is an excellent example that embodies the idea of "uswatunasana."²⁷

The exemplary technique refers to a person's approach or course of action in the educational process through deserving-of-modeling activities or behaviors. Islamic Religious Education is achieved through the use of exemplary. The goal of Islamic education is to fulfill Islamic Religious Education with Allah's approval, increase moral standards in society based on religion, and direct the neighborhood in accordance with the moral framework that Allah SWT created for people. One of the most crucial instructional techniques is the habituation approach, particularly for young learners. They are unaware of what is considered morally acceptable and wrong. Additionally, they are free from duties, thus they must learn particular attitudes, habits, and skills. Students must adapt to something

²³ Bukhari, "Innovation of Islamic Religious Learning Based on Multiculturalism," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 3, no. 2 (2021): 61-62, <https://doi.org/10.47006/ijierm.v3i2.88>.

²⁴ Noeng Muhadjir, *Ilmu Pendidikan dan Perubahan Sosial Teori Pendidikan Pelaku Sosial Kreatif*, (Yogyakarta: Tiara Wacana, 1994), p. 97.

²⁵ W. Purwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2003), p. 1036

²⁶ A. Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), p. 117

²⁷ Sudartik, Candra Wijaya, Syamsu Nahar, "The Influence Of Learning Strategies For Concept Maps And Thinking Styles On The Learning Outcomes Of Islamic," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 3, no. 3 (2021): 216-36, <https://doi.org/10.47006/ijierm.v3i3.123>.

positive. Then, they will make all of the positive traits into habits so that the soul can easily carry out the habit without expending a lot of energy or having a difficult time doing so.²⁸

Arief says that when using the habituation method with children, there are a few things to keep in mind. These include: starting the habituation before it's too late, so that the child doesn't already have habits that are different from the things that will be accustomed: Habituation should be continuous or run regularly over and over again, so that it becomes an automatic way to make money. Education should be consistent, take a firm stand, and stick to that stand. Habits that started out as mechanical must turn into habits that are part of the child's own mind.²⁹ Arief says that when using the habituation method with children, there are a few things to keep in mind. These include: starting the habituation before it's too late, so that the child doesn't already have habits that are different from the things that will be accustomed: Habituation should be continuous or run regularly over and over again, so that it becomes an automatic way to make money. Education should be consistent, take a firm stand, and stick to that stand. Habits that started out as mechanical must turn into habits that are part of the child's own mind.³⁰ Gulen's educational goal is to produce a "golden generation," or a group of people with ideal and universal characters, such as those who value the truth, combine spirituality and science, and advance society. Science and universal ethical principles should be combined to produce truly enlightened individuals who are always driven by "love" and act to benefit others. The Gulen movement steers clear of romanticizing the past by remembering the golden age of Islam in lovely dreams that leave you feeling contented and unfilled. This movement favors bringing old values into the modern world. This movement's principal objective is to instill in the next generation a strong sense of spirituality, intellect, and a desire to help others.³¹

Gulen drew on his observation of the flaws of Turkish education in establishing his educational system. He asserts that there are two significant factors that contribute to the issue of education in Turkey: first, secular educational institutions are unable to escape the "Prejudice" of contemporary ideology and have a propensity toward materialism. Second, due to a lack of passion for the advancement of science and technology, madrasas (traditional schools) have shortcomings and setbacks in the fields of technology and scientific knowledge.

Lessons in science and the advancement of spirituality shouldn't be separated, in Gulen's opinion. Integration of spirituality and intellect, reason and revelation, reason and heart, and religion and science is necessary for both individual and societal development. Gulen favors a paradigm of schooling like this. So, in terms of community development, piety and spirituality are quite important. Harmonization between modernity and spirituality, as well as the spirit of self-devotion to others with

²⁸ A. Arief, *Filsafat Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 2007) p.101

²⁹ Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002) p.114-115

³⁰ Gülen, "The Muslim World (Special Issue on Islam in Contemporary Turkey: The Contribution of Fethullah Gülen)" *Blackwell Journal* Vol. 95, No. 3 (2005), 451.

³¹ Aslandoğan, Yuksel Alp. "Present and Potential Impact of the Spiritual Tradition of Islam on Contemporary Muslims: From Ghazali to Gülen", in *International Conference Proceedings Muslim World in Transition: Contribution of the Gülen Movement*, eds. Yilmaz, I., et al., (London, United Kingdom: Leeds Metropolitan University Press, 2007), p. 72.

full awareness, are the guiding principles of Gulen's educational philosophy. Gulen's actions ought to give us some insight into how to incorporate social-theological principles in education that encourage love for others, regardless of faith or lack thereof. The teacher's habitual and outstanding teaching style must be implemented while maintaining love for other people.

CONCLUSION

Based on what has been said above, the researcher has come to the conclusion that there are social-theological values in the form of values of faith, piety, and social jihad. These values are put into practice in Islamic Religious Education learning in the material aspects of aqidah akhlaq and the history of Islamic culture by choosing materials that promote tolerance and value diversity. The method of learning is also based on being a good example and making good habits based on love for others. This is then coordinated with other learning materials that help.

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