

**Research Article****Read Online:** <https://doi.org/10.64420/jismb.v2i1.210>**Open Access**

The Implementation of Religious Moderation Values among Islamic Senior High School Students

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Background: Fostering religious moderation in youth is crucial for building tolerance and peace, with Islamic senior high schools playing a key role in shaping balanced religious values to prevent radicalism and promote unity. **Objective:** This study aims to examine the implementation of religious moderation values among Islamic senior high school students. **Method:** This research employs a field research approach using a qualitative descriptive method. The study was conducted at Madrasah Aliyah Nurul Muhtadiin in 2022. Data were collected through observation, interviews, and documentation. The data analysis process consisted of three stages: data reduction, data presentation, and verification. Data validity was ensured through triangulation. **Results:** The findings indicate that the implementation of religious moderation values among students at Madrasah Aliyah Nurul Muhtadiin is well-executed and has become a flagship program in the school. **Conclusion:** The successful application of religious moderation values contributes to shaping students into a moderate generation with a strong sense of nationalism, high tolerance, and a rejection of violence. **Contribution:** This study serves as a reference for educators and policymakers in understanding and promoting religious moderation in schools, ensuring the development of students with balanced religious perspectives and social harmony.

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1. INTRODUCTION

Indonesia in the era of open democracy, differences in views and interests among citizens who are very religious are managed in such a way that all aspirations can be channeled properly (Cristiana, 2021). Likewise in religion, our constitution guarantees the freedom of religious people to embrace and carry out religious teachings in accordance with their respective beliefs and beliefs (Viri & Febriany, 2020). The diversity of a nation certainly creates its own challenges, especially in building harmony. It is not an easy thing to unite various differences, because differences often lead to the birth of divisions and even conflicts (Azis et al., 2023). The Indonesian nation, with all its plural conditions and many differences in ethnicity, class, race and religion is facing the threat of disintegration (Pratama et al., 2023). The disintegration of the Indonesian nation comes from liberal and extreme ideologies that enter Islamic teachings (Jura, 2020).

Liberal ideology from the West that requires freedom, which threatens Eastern morals and culture (Restiawan et al., 2022). Finally, a liberal, free and uncontrolled Islam is envisioned (Mudawinun, 2018). On the other hand, extremism has spread in Indonesian society due to the teachings of transnational Islam (cross-national or crossna-

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tionality) (Mudawinun, 2018). The ideology of this movement is no longer based on the concept of nationstate, but the concept of ummah (Chaidar & Sahrasad, 2013). These two issues have received special attention from the Indonesian government (Kadir, 2014). To counter these two major currents, the Indonesian government has propagated moderate Islam. The diversity in Indonesia that is very religious as described above, we cultivate a vision and solution that can create harmony and peace in carrying out religious life, namely by prioritizing religious moderation, and not being trapped in extremism, intolerance, and acts of violence (Rohmah et al., 2022).

The term Islamic Moderation in Arabic is called al-wasathiyah (Asrori, 2020). Meanwhile, in English as Moderation. Moderation is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes (Syifa, 2019). For a means of introducing and instilling an understanding of moderation, and the values contained in moderation and educating the nation's life here education plays a very important role.

The need to apply and introduce moderation values to students and the nation's generation in general, namely tolerance between religions, ethnicities, and skin colors (Nurdin & Muqowim, 2023). The existence of acts of violence committed and radical or extreme actions, so that many students become victims of the yearlessness (Rahman & Noor, 2020). In the current era of development, it is necessary to instill moderation values, if moderation values are not introduced, this will have an impact on the ease of being influenced and adhering to liberal and extreme views which can threaten the unity of the Indonesian nation (Syahrin et al., 2023).

Religious moderation is seen from religious attitudes and practices that practice the meaning of religious teachings which actually contain human values and spread common benefits (Rohman, 2021). The concept of religious moderation is based on justice and balance by obeying the national agreement carried out by the constitution (Gokok & Atasoge, 2021). One of the practices of implementing the concept of religious moderation is in schools. Madrasah or school is the first place to anticipate a change, because this madrasah is considered a source of moral education and morality both in terms of individuals and groups.

Based on the results of interviews with the head of the foundation, he said that this Madrasah Aliyah is still a private status that has nine teachers and has 134 students with 65 men and 69 women. Seeing the current reality and the dangers that continue to lurk in the moral education of students in schools and the character of the generation of Indonesian children, it is important to introduce and instill the values of religious moderation, because there are still many children who cannot unite and eliminate the integrity or unity that causes division.

This study aims to (1) find out the Application of Religious Moderation values in Madrasah Aliyah Nurul Muhtadiin Students; (2) find out what are the supporting and inhibiting factors for students in the Application of Religious Moderation Values at Madrasah Aliyah Nurul Muhtadiin. The focus of the research discusses the implementation of the application of religious moderation values in Islamic senior high school students.

2. METHOD

2.1 Research Approach

This research uses field research with qualitative descriptive methods. The important idea of field research is that researchers come directly to the field by observing a phenomenon about a natural situation. This approach is used to find field data from observations, interviews and documentation which are then in the form of writing or descriptions of situations or events that are not numbers. The reason the author uses this method is because researchers want to explore, observe, and find accurate data related to the application of religious moderation values to Madrasah Aliyah Nurul Muhtadiin students using a spiritual approach.

2.2 Research Subject

The research was conducted in 2022. The location used as the place of this research is Madrasah Aliyah Nurul Muhtadiin. The research subjects here are the principal and teachers of Madrasah Aliyah Nurul Muhtadiin, Kab. Indragiri Hilir. Prov. Riau.

2.3 Research Data Sources

Primary data source. Primary data in this study are teachers of Madrasah Aliyah Nurul Muhtadiin, Bird Island District, Inhil Regency which will be the object of research.

This secondary data is data obtained by researcher's indirectly through intermediary media and used by other institutions that are not their management. In this study, secondary data will be journals, dictionary books, magazines, and other materials related to research.

2.4 Research Informants

The informant is a person who is asked for information related to the object under study, he has a lot of information related to the data from the meaning of the research being conducted, therefore the mention of informants is more closely related to sources, and informants specifically selected in this study amounted to 9 people.

2.5 Data Collection Technique

The data collection method used is by technique:

- a) Observation. Researchers use observation through direct observation to see the activities carried out by the school.
- b) Interview. The interviews that researchers conducted were in-depth interviews and exploratory in nature, namely the search for data by means of dialogue with the Principal, Deputy curriculum and Islamic Religious Education Teachers and Students at Madrasah Aliyah Nurul Muhtadiin so that it was useful to obtain descriptions of the process of applying religious moderation values in the school.
- c) Documentation. Researchers use documentation in data collection that comes from sources that have to do with activities either personal notes, diaries, lecture notes or photographs of routine activities.

2.6 Data Triangulation

Data triangulation includes using different sources of data or information. Triangulation is carried out with the step of classifying each group or type of data. This step is done by identifying groups or individuals such as school teacher's students follow voluntarily to conduct in-depth interviews to strengthen the deepening vision. Then interviewing is used as the basis of research on each group by looking for the results of agreeing to the stakeholder group. This type of triangulation is perhaps most popular, easiest to implement and especially suited to Extension by knowing the different stakeholder groups that have an interest in our program.

2.7 Data Analysis

The analysis technique that the author uses in this research consists of three stages, namely:

- a) Data reduction, in which researchers collect and group the data that has been obtained previously. All data is selected and sorted so that data is obtained that is in accordance with the research objectives, producing a summary of notes from the field and setting aside data that is deemed unnecessary.
- b) Display data, which includes a brief description between categories. Where the author will describe the analysis of the data that has been obtained, such as the methods applied, how the process of implementing activities to how the final results obtained from the research process.
- c) Verification. At this stage, the author will interpret the data that has been obtained and through the data reduction and display stages so that the data that has been obtained has a conclusion. In this case the author will look at case by case and check the results of data collection and test the validity of the data by asking the same thing to other informants or supervisors.

3. RESULT AND DISCUSSION

3.1 Result

Based on the data verification that has been done, the research results obtained five research findings, namely as follows:

First, the application of religious moderation in Madrasa Aliah Nurul Muhtadiin, Bird Island District, Inhil Regency is the efforts made by the head, namely the policy in implementing religious moderation, is the principal always establishes good communication with teachers as well as students is an effort made by the principal in instilling religious moderation values in Madrasa Aliah Nurul Muhtadiin students, how to become a religious person, can put things in their place and balance the interests of the world with the hereafter. He also always invites communication from religious teachers in determining school policies, even outside of religious activities. Synergizing learning programs with activities outside of learning, for example extracurricular, religious activities by mainstreaming the principle of religious moderation. Preventive policies against the entry of extreme understanding But being able to transform the values of wasathiyah in everyday life through an attitude of accepting differences, diversity in issues of khilafiyah in Islamic teachings through extracurricular activities The efforts made by Religion teachers in preventing the enormity of the dangers of social media are to hold recitations that are integrated in the Rohis extracurricular program on a regular basis.

Second, supporting and inhibiting factors for religious moderation at Madrasah Aliyah Nurul Muhtadiin. From the results of interviews conducted by researchers with Religious teachers and several supporting informants above related to the supporting and inhibiting factors experienced by Religious teachers when conducting religious activities, religious moderation researchers draw a conclusion that there are several supporting and inhibiting factors in the application of religious moderation. As for the supporting factors are in the form of cohesiveness between Religion teachers and teachers of other subjects and the Principal. As for the inhibiting factors are; in the form of inadequate facilities and infrastructure, such as rooms that are still lacking, mosques. Another inhibiting factor is; internal factors, in the form of lack of student interest in participating in religious activities.

Third, Madrasah Aliyah Nurul Muhtadiin as an educational institution is an important instrument for the development of human resources in the future. So if there is a mistake in managing education, there will be a big loss that will be borne by this nation. Based on the findings in the field about religious moderation, the reality of religion and its implementation and implications in Madrasah Aliyah Nurul Muhtadiin Pulau Burung District, Inhil Regency.

Fourth, the awareness of Madrasah Aliyah Nurul Muhtadiin Religion teachers is very high in instilling religious moderation in students, they also realize that they are agents of change in religious understanding in schools, pluralism needs to be instilled. Because that awareness will later bring someone into individuals who are far from the disease of extremism absolutism, fanaticism, and aggressiveness.

Fifth, the application of religious moderation in schools is not only a method to prevent extremism fundamentalism, but also an approach in instilling character education values. Therefore, it becomes very important to integrate the teachings of 'tasawuf akhlaqi' and 'amali' in the development program of Islamic Religious Education, so that the mission of Islam 'rahmatan li' is not only to be taught or delivered in lectures, but to be practiced in everyday life. This research, which is far from perfect, is expected to be a reference for information, additional comparison material in the application of understanding religious moderation in schools.

3.2. Discussion

Religious moderation is a way of seeing and how we act firmly in appreciating and responding to differences in religious diversity, as well as differences in race, ethnicity, culture, customs, and also ethics in order to maintain interfaith unity and maintain community unity. Moderation has main characteristics, which become the standard for implementing Islamic teachings in all aspects of people's lives. So this is what displays the face of Islam 'Rahmatan lil alamin', full of compassion, love, tolerance, equality, justice, and so on. a Muslim must believe and believe that this sharia of Allah covers all dimensions of human life, containing benefits for human life.

The main characteristic of moderate thinking and understanding is to have a balanced view of the world and the hereafter, not to see them in extremes or to deny them, or to be excessive between the two. It is not permissible to view the life of this world and the hereafter unjustly and unfairly, so as to be unbalanced in judging and viewing both.

3.2.1 Basic Principles of Moderation that are inculcated

The basis of moderation is fairness and balance. One of the basic principles in religious moderation is to always maintain a balance between two things, such as the balance between reason and revelation, between body and mind, between rights and obligations, between individual interests and communal benefits, between necessity and voluntarism, between religious texts and the ijihad of religious leaders, between ideal ideas and reality, and the balance between the past and the future.

The second basis, balance, is a term to describe the perspective, attitude and commitment to always think in terms of justice, humanity and equality. The tendency to be balanced does not mean not having an opinion. Those who have a balanced attitude are firm, but not harsh because they are always on the side of justice, just not to the point of depriving others of their rights to the detriment of others.

3.2.2 Forms of Religious Moderation

These forms of religious moderation emphasize attitudes, so the forms of religious moderation include, recognizing the existence of other parties, respecting the opinions of others, having an attitude of tolerance both from tolerance of ethnicity, race, culture, and also beliefs, not imposing the will by means of violence. Value is a standard agreed upon by individuals and groups that is used in measuring something that can be agreed upon in need.

3.2.3 Indicators of Religious Moderation.

As stated earlier, moderation is like a clock pendulum that moves from the edge and always tends towards the center or axis, yes, never staying static. The attitude of moderation is basically a process of continuous struggle car-

ried out in people's lives. Moderation and moderation in religion are always in contestation with the values on the right and on the left. Therefore, measuring religious moderation must describe how the contestation and practice of that value occurs.

3.2.4 Forms of Religious Moderation in Schools

Religious moderation has a prominent feature, namely combining text and context, namely religious thinking that does not solely rely on text and rejects new realities and contexts. Religious moderation is able to dialogue between text and context dynamically. Education as a pending element for prospective national leaders, must prepare moderation-based education comprehensively. Among them is by preparing a curriculum on diversity (multicultural) in a religious context. Education with multicultural curriculum content is expected to be able to provide spirit for the academic community to accommodate problems oriented to education, religion and culture. So that students as future leaders of the nation have insight in understanding, understanding, accepting, and appreciating others who are different in ethnic culture, religion, values and personality.

3.2.5 Moderation-based Islamic Religious Education

Islamic Religious Education oriented towards strengthening religious moderation is religious education that not only aims to instill religious beliefs, values, norms and rituals, but also aims to preserve religious traditions and practices. Another thing that is no less important is to provide understanding and instill attitudes when interacting with people of different religions. Thus, moderate religiosity will be realized, which is far from violence and extremism. Moderationbased Islamic religious education learning can be developed by referring to the principles of wasathiyah Islam, namely tawassuth, tawazzun, and ta'adul. Knowing the characteristics of students is very important to be able to organize democratic and humanist learning (Nurdin, 2017). However, the reality is that the implementation of Islamic religious education, according to Abdurrahman Mas'ud, is still exclusive, dogmatic, and does not touch the aspect of morality with indicators (1) teachers more often advise students by threatening; (2) teachers only pursue academic standard scores so that they pay less attention to the character and morality of children; (3) the intellectual intelligence of students is not balanced with social sensitivity and religious spirituality. Educational practices that have such indicators must be avoided, in order to realize moderate togetherness, away from violence, exclusivism and extremism (Nurdin, 2017). This is because the characteristics of today's students, often called millennial or generation Z, are characterized by liking things that are instantaneous, do not like complicated, and are interested in things that are factual and make sense.

3.2.6 Moderation-based Islamic Spiritual Extracurricular

Extracurricular is an enrichment and improvement activity related to curricular and intra-curricular programs, this activity can be used as a forum for students who have an interest in participating in these activities. The purpose of extracurricular activities is to broaden students' knowledge, add skills, recognize the relationship between various subjects, channel talents, interests, support the achievement of intra-curricular, and to complement efforts to develop the whole Indonesian human being and be carried out periodically at certain times.

As a place to channel the talents and interests of students, extracurricular Islamic spirituality has several activities in each program such as, Community Service, art, academics, and so on. It is not only in the field of spirituality that is done. However, in various other activities we participate to give birth to intellectual and quality cadres. Islamic spiritual extracurricular as one of the extracurricular in non-religious schools, and are indicated as the entrance to the Islamist movement in schools, and even become the basis and fertile ground for the growth of Radicalism and intolerance (Musharraf, 2015). Of course, the facts presented in the literature text are then used as a reference to dissolve Islamic spiritual extracurricular activities in schools. Because after all, the existence of extracurricular Islamic spirituality in schools is very helpful for religious development in schools. Some research in several lotuses shows the anti-thesis results of previous studies, that the existence of extracurricular Islamic spirituality is the basis for strengthening Islamic Religious Education in Schools. Islamic spiritual extracurricular also help school religious programs in developing students' religious attitudes so that they have a religious character (Utomo, 2022).

3.2.7 Religious Culture in Moderation-based Schools

In order to realize the objectives of education and Islamic Religious Education, it is necessary to review education in terms of anthropological sociology. According to educational anthropologists, Theodore Barmeld argues that there is a close relationship between education, society and culture (Mebratu & Ma, 2011). Education is a process of civilization, and in culture there is a process of instilling the values of life that will be applied by students in determining a good future (Manshuruddin et al., 2021). So the good and bad of a human civilization or community culture,

depending on how education is owned by the community (Spring, 2016). Likewise between religion and culture, Islam was born as a religion is also a process of continuity of civilization of religious communities. Islam was born in a society that held strong traditions of ancestors, a society full of culture. So Islam as a religion is an intensive dialog process between religion and culture (Ibrahim, 2022). Therefore, Islam as a religion is a process of intensive dialog between religion and culture.

The religious culture of educational institutions hopes to realize the values of religious teachings as a tradition in behavior and organizational culture followed by all residents in educational institutions (Jumahir et al., 2023). Activities are not only focused on intracurricular, but also extracurricular that can develop the left and right brain in a balanced manner so as to give birth to the creativity, talents, and interests of students, and refer to the four general levels of intelligence, namely: intellectual intelligence, emotional intelligence, spiritual intelligence, and social intelligence. By making religion a tradition in schools, then consciously or unconsciously when school members follow the traditions that have been embedded, school members have actually carried out religious teachings (Jumahir et al., 2023). Religious culture is not just a religious atmosphere (Khadavi, 2023). A religious atmosphere is an atmosphere that has religious nuances, such as the attendance system in the Dzuhur prayer congregation, the order to read the holy book every time the lesson starts, and so on that are commonly educated (Suparta, 2020). However, religious culture is a religious atmosphere that has become a daily habit.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The implications of this research are expected to be significant for the academic community, particularly in enriching the discourse on character education through the lens of religious moderation. The findings can serve as a reference for educators, policymakers, and researchers in understanding practical approaches to instilling the values of religious moderation within school environments. By applying these values effectively, schools can play a crucial role in shaping a generation that is not only moderate in religious understanding but also committed to national unity, upholds tolerance, and firmly rejects any form of violence. This research thus highlights the importance of integrating religious moderation into the educational process to support the development of balanced and socially responsible students.

4.2 Research Contributions

This research contributes to the field of education by addressing the challenges and efforts in enhancing students' understanding of religious moderation values. It aims to offer insights into effective strategies for integrating these values within the school environment, particularly in Islamic educational institutions. For students, the study is expected to encourage a positive attitude and genuine interest in learning and internalizing the principles of religious moderation. Furthermore, this research adds to the existing body of educational knowledge by exploring how religious moderation is implemented at Madrasah Aliyah Nurul Muhtadiin in Burung Island District, Inhil Regency, thereby providing a contextual understanding that can inform similar educational settings.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

This study has several limitations that should be acknowledged. First, the data collection was limited to interviews and observations, which constrained the analysis to a qualitative descriptive approach. This may limit the generalizability of the findings, as the study did not incorporate a broader range of data collection methods such as surveys or quantitative analysis. Second, the research was conducted solely at Madrasah Aliyah Nurul Muhtadiin, without comparison to other educational institutions, which restricts the scope of understanding regarding the implementation of religious moderation values in diverse school settings.

5.2 Recommendation for Future Research

Based on these limitations, future research is recommended to adopt experimental or mixed-method approaches to more deeply explore the effectiveness of strategies in promoting religious moderation values among students. Comparative studies involving multiple schools or regions could also provide a broader perspective on best practices and challenges. Furthermore, the findings of this study can serve as a reference for future researchers and educators in developing and implementing effective educational programs that foster religious moderation, national commitment, tolerance, and anti-violence attitudes among students.

6. CONCLUSION

The implementation of religious moderation values on students has a positive impact on students, including growing mutual understanding of others regardless of religion, can show an attitude of awareness and honesty, and agree in differences. Thus, an atmosphere of living in harmony and peace is created. The implementation of religious moderation values in students is given with the aim of knowing how teachers in schools successfully implement in religious learning to students. And students can understand and apply what has been taught by religious teachers.

The results of the study obtained the conclusion that the implementation of religious moderation values in students at Madrasah Aliyah Nurul Muhtadiin is good and well implemented and has become a superior program at school. This is evidenced by the creation of harmony and peace in learning and outside of learning, as well as the high attitude of tolerance that exists in students. Because also in public schools there is also no religious sorting process or provisions that apply that only students who are Muslim can enter Madrasah Aliyah Nurul Muhtadiin. Therefore, there is also still a need for a more significant increase in implementing religious moderation values at Madrasah Aliyah Nurul Muhtadiin, either in learning activities or daily activities. The implementation of religious moderation values among Islamic senior high school students plays a crucial role in shaping students' attitudes and behaviors toward tolerance, national unity, and peaceful coexistence. Through various educational activities, character development programs, and the role of teachers as role models, students gradually internalize these values in their daily lives. Although the implementation is not without challenges, consistent efforts from schools, educators, and the surrounding community contribute significantly to fostering a moderate, inclusive, and respectful generation. This study underscores the importance of integrating religious moderation into the broader educational framework to support holistic student development.

The study concludes that the implementation of religious moderation values at Madrasah Aliyah Nurul Muhtadiin is effectively carried out and has become a key program within the school. This successful integration of moderation principles plays a significant role in shaping students into a generation characterized by strong nationalism, high tolerance, and a clear rejection of violence. The findings highlight the important role of Islamic senior high schools in fostering balanced religious perspectives that promote social harmony. This research provides valuable insights for educators and policymakers to further develop and support religious moderation programs in educational settings.

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Author Contribution Statement

All authors have contributed equally to the preparation and completion of this article

Conflict of Interest Statement

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

Ethical Approval Statement

The authors declare that this study was conducted with due regard for research ethics, including obtaining approval from the institution. This includes respecting the autonomy of participants, maintaining confidentiality of data, and ensuring their safety and well-being, in accordance with applicable research ethics guidelines.

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