

THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION AND CHARACTER SUBJECT AT STATE SENIOR HIGH SCHOOL 9 MANADO

Muh. Idris, The State Islamic Institute of Manado

Saidna Zulfiqar bin Tahir, The University of Iqra Buru

Nasruddin Yusuf, The State Islamic Institute of Manado

Evra Willya, The State Islamic Institute of Manado

Sabil Mokodenseho, Doctoral Program at the Graduate School of Syarif

Hidayatullah State Islamic University

Yusriadi Yusriadi, Sekolah Tinggi Ilmu Administrasi Puangrimanggalatung

ABSTRACT

In addition, this study aims to analyze the application of religious moderation values in Islamic education and character subjects at State Senior High School 9 Manado using a qualitative descriptive method. Primary data were obtained from teachers of Islamic Education and Character through interviews and observations, while secondary data was collected through documentation from students' and teachers' books, Lesson Plans, and Syllabus for Islamic education and character subject of 2013 Curriculum. The result showed that teachers' implementation of religious moderation values in Islamic Education and Character subjects is carried out by teachers using an additive approach and developing indicators of achievement of Basic Competencies as outlined in the lesson plan and the syllabus. It is also associated with paying attention to the principles of relevance, consistency, and adequacy. This study also found that implementing religious moderation values is carried out through exemplary examples by teachers in schools and the community.

Keywords: Educational Institutions, Curriculum (K-13), Religious Moderation, National Commitments, Students' Religious Understanding, Schools

INTRODUCTION

Religious education, as a foundation and an important aspect of the national education system, is intended to provide religious knowledge to students to form behavior according to religious values (Abdullah, 2020). Therefore, to realize this, it is necessary to instill values through the practice of non-rigid religious teachings as a preventive step to build awareness and provide understanding to future generations regarding the importance of togetherness and mutual respect in social life with various cultural and religious backgrounds.

According to Asrori (2016), religious education plays an important role in Indonesia's formal and informal education, which has several different official religions (Asrori, 2016). These religions differ in terms of religious beliefs, which touches almost all aspects of life, including ethnicity, customs, language, and other trinkets and identities. It is in this context that the Indonesian nation is unique and distinctive. These differences, when managed properly, strengthen the nation. However, Indonesia is also faced with serious challenges, especially those caused by conflicts in the name of religion and tribes, which can erode diversity (Wekke & Mokodenseho, 2017). Another very important challenge in relation to this research's context is the very high religious enthusiasm of Muslims, which tends to generate excessive fanaticism, and target forms of takfirism or blame all the attitudes on others (Rajabi, 2016).

Religious moderation is a method of understanding religion that puts forward a "middle way" attitude that does not transcend boundaries, which seeks to position Islam as a solution to human social problems according to time and space. Islam needs to be able to answer the complex challenges of modernity, hold on to the traditions of the past, and accept new values that are considered better. Therefore, in connection with this analysis, school is one of the media to develop religious moderation values. To strengthen religious moderation values in schools, teachers need to apply valuable subjects, especially Islamic education and character subjects, in public schools.

Teachers of Islamic education and character are expected to apply moderation values in the learning process to form broad, flexible, and not rigid attitudes in practicing religious teachings without sacrificing faith. Furthermore, through a good internalization process, students are expected to be able to articulate religious teachings properly by learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect and openness in responding to differences.

The total Muslim population of Manado City is 38%, which makes them a minority religious group (BPS Sulawesi Utara, 2020; Hussain & Hassan, 2020). Manado reflects diversity in Indonesia, which consists of various ethnicities, religions, and different cultures that live side by side in harmony and peace. Manado is prone to conflicts and disputes with a heterogeneous community condition because of these differences in background. Therefore, as a minority, the Muslim community is required to live in a flexible manner to avoid offenses that result in division.

Apart from attending madrasah, a few Muslim children also attend public schools. Although students interact with fellow Muslims in a madrasah, it is different from those in public schools. Therefore, it is necessary to implement religious moderation values in Islamic Education and Character subjects. The implementation of religious moderation values is conducted through the classroom's learning process using curriculum and habituations exemplified by the teacher.

The choice of State Senior High School 9 Manado as the research object was due to two factors. The first is the presentation of Muslim students in schools which is 14.9% of the total number. Second, the school has a vision, mission, and goals that contain moderation values in the form of peace and tolerance. This means that State Senior High School 9 Manado upholds the values of religious moderation. For this reason, the results of this study are expected to make a positive contribution to other schools in Manado City. Therefore, this study aims to analyze the application of religious moderation in Islamic Education and Character subjects.

Education is a process of determining transformation, both in oneself and in the community. Therefore, the correct educational process is the ability to free a person from various problems, including confinement, intimidation, and exploitation (Idris, 2014). Education is an effort to foster and direct students to become the ideal future leaders by making themselves complete human beings in a religious dimension. In that context, (Idris, 2020) stated that education is a conditioning process that makes students more aware, understand, believe, and practice Islamic values, which are the views and guidelines for life.

Islamic education is an essential and fundamental part of the National Education System in the context of the diversity of Indonesia and the world community (Zulfa, 2018; Hussain, Hassan, Bakhsh & Abdullah, 2020). Islamic Education and Character are subjects developed from Islam's main material, such as al-Qur'an and Hadith, faith, morals, fiqh, and the history of Islamic civilization (Mendikbud RI, 2016).

Islamic education and character aim to harmonize and balance among faith, Islam, and Ihsan (Biantoro, 2019), which is manifested in several ways, namely (1) Human relations with Allah SWT By forming people with noble character. (2) The relationship between humans and themselves, which is associated with appreciation, respect, and development of self-potential based on the values of faith and piety. (3) Human relations with others maintain peace and harmony of inter and inter-religious relations and develop noble morals and characters. (4)

Human relations with the natural environment in accordance with Islamic mental, physical and social adaptation.

Through this framework, Islamic education and character taught in schools is used as a means to implement religious moderation values, which is carried out in a planned manner and accounted for to maintain, train, guide, direct, and increase religious knowledge, social skills, and practice as well as students' religious attitudes. Washathiyah characteristics (moderation/middle position) are used to invite Muslims to interact, have a dialogue, and be open to all parties, religions, cultures, and civilizations without being closed off or shut down from the environment global developments.

The study carried out by the Center for Islamic and Community Studies (PPIM) UIN Jakarta in 2016 comprises interesting and surprising findings regarding the alleged content of the teachings of intolerance and violence in PAI textbooks published by the Ministry of Education and Culture used in schools. Among the findings of the study is the existence of intolerance teachings in the form of blaming different opinions. It is also associated with the practices of worship, giving priority to one opinion without providing a comparison, as well as providing a negative image or explanation for other people, which is not accompanied by a confirmation that Islam teaches respect for freedom of belief and recommendations to maintain harmony between religious communities (Nasuhi et al., 2018).

The PPIM research results are different from the findings of (Hermawan, 2015) on Islamic education textbook for high school, which reveals that discussions in each scientific field, such as *aqidah*, morals, *fiqh*, Qur'an and Hadith, and Islamic history have led to understanding Islam as believed and practiced by Indonesian Muslims. In line with Hermawan's research, this study was carried out to determine how teachers implement religious moderation values in Islamic education and character subject. Although this subject has accommodated the values of religious moderation, it still needs material development and enrichment. The aim is to provide students with the spirit to practice, familiarize themselves, and gain insight into friendly and moderate Islamic teachings (*washatiyyah*).

Islam is a moderate religion and does not teach extreme attitudes in various aspects of religious life. This understanding is based on the statement of the al-Qur'an that the people built by Qur'an are *wasath* (moderate) (Surah al-Baqarah: 143). *Ummatan wasatan* is a society that is in the middle in the moderate sense (Manshur & Husni, 2020; Hussain, Nguyen, Nguyen & Nguyen, 2021). The middle position makes the community members not to take sides, which leads people to behave fairly.

According to Movahhedian & Yazdani (2020), the word *wasath* is defined as "balanced," because the essence of Islam is to avoid all waste on both sides. Furthermore, it is a conscious and practical religion, and the Arabic word (*wasath*) also implies a touch of the literal meaning of "intermediary." Geographically, Arabia was in a central position in the Old World, as evidenced in history by the rapid expansion of Islam to the north, south, west, and east. Aziz (2020) defined the word *wasath* as the Arabic land's geographical location, which is in the middle of the earth. These definitions explain that the essence of Islamic teachings is to eliminate all forms of extremity in various ways.

Muslims are the best because they adhere to the teachings of moderation. Therefore, they need to be in the middle position to be witnessed and imitated by other followers that need to emulate the Prophet Muhammad (Subaidi, 2020). The word *wasath* originally meant everything that was good according to its object. According to ancient wise sayings, "the best of all things is intermediate." In other words, the good is in a position between the two extremes (Shihab, 2011). Al-Washathiyah or *at-tawazun* (moderate) is the middle way between two opposing poles. Islam provides a portion of individuals and society's rights with full consideration (Ilham, 2020). At certain times where there is a paradox between the two, public interests are prioritized over individuals. A *tawassuth* is a middle religious attitude (Husna & Thohir, 2020). According to al-Sallabi as quoted by (Islam & Khatun, 2015), the word *wasatiyyah* refers to several features of meaning such as justice or balance (*al-'adl*), reward or excellence (*al-fadl*), better (*al-khairiyyah*), median (*al-bainiyyah*).

Wasathiyah (Moderation/middle position) invites Muslims to interact, dialogue, and be open to various matters associated with religion, culture, and civilization to enable them to witness or act fairly in a closed environment (Hamid, 2018). Therefore, several characteristics of moderation in Islam are needed as follows:

Understanding Reality

A wise expression states that in life, nothing is fixed or unchanging except change. Similarly, humans are creatures gifted with great potential for continuous development (Albright, 2021). The obligations and religious guidance established by Allah are for the benefit of all creatures, especially mankind. Allah warns that behind these obligations and guidance, the harmony of relationships between His creatures is for the sake of happiness in this world and the hereafter (Shihab, 2006).

Understanding Priority Fiqh

By determining the priority level of charity, a Muslim can choose the most important and superior one among the ordinary and the one that is obligatory among the sunnah. Understanding priority fiqh is very important because it puts everything in accordance with the nature of its virtue and position (Mahfud, 2007).

Avoiding Blind Fanaticism

According to Wijaya (2020), blind fanaticism (ta'ashub) is a prohibited trait. It is a root word that means to wrap or tie and a family or group's ability to bond with one another. These attachments make them agree with each other despite being fraudulent. Each appears steadfastly and defends other members even when they are wrong.

Prioritizing the Principle of Ease in Religion

Islam is an easy religion in accordance with human nature. Allah wants convenience for mankind and not distress. For this reason, Allah sent the Prophet Muhammad as mercy and the Qur'an to guide people to convenience, safety, and happiness (al-Qur'an, 2019).

Understanding of Religious Texts Comprehensively

The Qur'an does not make itself an alternative substitute for human effort, rather it acts as a driving force and guides humans to carry out positive roles in the fields of life (Robbayani, 2020).

Openness in Responding to Differences (al-Qur'an, 2019: 45)

METHODOLOGY

This research utilized the qualitative and descriptive methods. The qualitative or naturalistic method is an approach that answers research problems by understanding the object under study to produce conclusions in accordance with the time and situation in question (Aspers & Corte, 2019). Qualitative research is used to examine the conditions of natural objects. This is contrary to the experiment method, where the author is the key instrument, with the data collection technique carried out by triangulation (combined). The data analysis process is inductive, and the results of the qualitative research emphasize the meaning rather than providing generalizations (Lester, Cho & Lochmiller, 2020).

The descriptive type of qualitative research method is used to describe and document the implementation of religious moderation values in the subjects of Islamic education and character in State Senior High School 9 Manado. To obtain data, this process is carried out through research activities in the field. In qualitative research, the author, with the help of others, is the main data collection tool. This study utilized two data sources, namely primary data and secondary data. Primary data are obtained directly through interviews with informants consisting of Islamic education and character teachers. Secondary data are collected by the author or passes through one or more parties. The speech and actions of Islamic education teachers and characters that are observed and interviewed are the main data sources obtained through written notes and then presented because of the combined efforts of virtualizing, listening, asking, and taking notes.

Written data sources, such as students and teacher books, lesson plans, and syllabus for Islamic education and character subjects, were used to enrich the data. Furthermore, the authors' data related to the formulation of the problem and in line with the established framework of thought, which is understood based on the context. Data collection techniques used in this research was observation, interview, and documentation study.

According to Hilpert & Marchand (2018), observation is composed of various biological and psychological complex processes. The data collected through observation is intended to determine the conditions in the field related to the implementation of the moderation value of religion in Islamic education and character subjects. Meanwhile, the methods and tools used to obtain research data were by taking notes and through observations.

Interviews are conversations with a specific purpose, carried out by two parties, namely the interviewer and interviewee, that ask and provide answers to the research questions, respectively (Mann, 2016). The interview technique used in this research was carried out by communicating directly with the Islamic Education and Character teacher to deepen the information obtained from other data collection techniques.

Documentation study is the process of collecting documents and data needed to carry out a research. Jones & McCoy (2019) stated that documentation is carried out intensively, therefore, it can support and increase confidence and prove an incident. The documentation carried out in this study was an archive of supporting notes and pictures of activities. Furthermore, the data collection techniques used was observation, interview, and documentation. Meanwhile, the data collection tools used was observation sheets, interview guide lists, documentary evidence, and field notebooks.

Data analysis is the process of arranging data sequences, organizing them into patterns, categories, and basic sequence units. It is also an effort used to systematically determine and organize notes on the results of interviews and observations and the process of arranging data sequences grouped into a pattern. This analysis process was carried out in several stages. The first stage is associated with the unit process by marking the type of information (Islamic education and character teacher), location (school address), and the provision of data collection techniques (observation, interviews, and documentation). Secondly, it organizes the process and enters the data in the categories that have been created. And thirdly, it presents, describes, and analyses the emerged data from the categories.

FINDINGS

This study's findings were obtained through observations and in-depth interviews conducted with Islamic education teachers related to the implementation of the religious moderation value in Islamic education and character subjects. It is also obtained from the analysis of several relevant documents, including teacher and student books, syllabus and lesson plans for Islamic education, and character subject of Curriculum 13 (K-13) for class X, XI, and XII. All data were analyzed using the descriptive analysis method. Therefore, the implementation of religious moderation values can be described and in Islamic education and character.

The study found that Islamic education and character teachers have implemented the religious moderation values in Curriculum 13 (K-13) by developing indicators of achievement of Basic Competencies (KD) towards the curriculum as outlined in the lesson plan and syllabus. Moreover, the implementation of the religious moderation values is also carried out through the examples exemplified by teachers and students inside and outside the school environment daily.

Implementation through the Islamic Education and Character Curriculum

Class X

Imitating God's Attributes in Life

Having an attitude of nobility is associated with a strong stance, a sense of security, trust, and justice is the implementation of the understanding of al-Asmaul Husna, al-Karim, al-Mu'min, al-Vice, al-Matin, al-Jami ', al-'Adl, and al-Akhir. The teacher, in this case, displays examples of behavior based on al-Asmaul Husna as also contained in the al-Qur'an surah al-A'raf/7: 180, al-Infitar/82: 6, al-An'am/6: 82, az-Zariyat/5: 58, Ali 'Imran/3: 9, al-An'am/6: 115, and al-Hadid/57: 3.

Muslims are mandated to know Allah SWT through al-Asmaul Husna to learn, take lessons, imitate, and apply in the form of behavior when interacting in social life. Implementing Allah's attributes, al-Adl, for example, is associated with giving equal treatment to all people in daily life and imposing the same law to anyone guilty, without applying the adage "blunt up, sharp down" (Solomon, 2021).

The development and enrichment of material from the syllabus is to motivate and move students to search for data from various learning sources, such as print, electronic media, and by providing additional explanations and interpretations from the interpretation books written by M. Quraish Shihab and Hamka, as well as adding material to the letter al-Hasyar verses 22-24. Furthermore, students are assigned to criticize events that occur through films, pictures, and by telling stories such as presenting "Creatures Seeking God" taken from Asmaul Husna's book, Secret, Meaning, and Efficacy by (Salim, 2017). In this context, the teacher gives freedom to students to access various learning sources and look for religious arguments, both the arguments of the Qur'an and the hadiths about al-Asmaul Husna.

From the material above, students show attitudes and apply the religious moderation values in daily life as follows:

In this study, the global awareness outcome refers to the "the ability to demonstrate knowledge of the interrelatedness of local, global, international, and intercultural issues, trends, and systems" (Table 1).

No.	Attitudes Item	Character Value
1	Making dhikr using the verses of the Qur'an on <i>al-asmaul husna</i> after performing the fardhu prayer and praying using lafaz-lafaz <i>al-asmaul husna</i>	Religious
2	Spreading kindness, maintaining religion and country brotherhood, being tolerant of friendly differences.	Tolerance
3	Helping friends facing difficulties both in economic and other matters.	Social Care, Responsibility
4	Striving in life to carry out good deeds, creating harmony in life, maintaining aqidah, integrity, unity, justice, and trust	Integrity and care for the environment

Reaching Peace with Mujahada an-Nafs, Husnuzhan and Ukhuwah

Demonstrating self-control behavior (mujahadah an-nafs), good prejudice (husnuzhan), and brotherhood (ukhuwah) is associated with the commands of Q.S. al-Hujurat/49: 10 and 12, and related to hadiths. Self-control behavior (mujahadah an-nafs) makes a person live peacefully in society, which becomes stronger when coupled with an attitude of always being prejudiced (husnuzhan) towards others and maintaining the spirit of brotherhood (ukhuwah). Everyone wants to live in peace, and as social beings, humans always need other people to coexist. Therefore, this noble behavior needs to be properly maintained in order to achieve peace in society (Sulaiman, 2021).

The teacher's material development and enrichment are by asking students to pay attention to the symptoms that occur in society. For instance, human greed in various natural exploitation efforts causes floods and landslides. Furthermore, the teacher facilitates, guides, and directs students to understand and read skills by applying the law of tajwīd, interpreting, and understanding content through presentation and explanation (Table 2).

No.	Attitude Items	Character Value
1	Always <i>dhikr</i> to Allah SWT in order to avoid committing sins	Religious, Honest, Responsibility
2	Does not swear when friends make mistakes	Love Peace
3	Read <i>istigfar</i> when negative thoughts occur	Religious, Responsibility
4	Maintain brotherhood with fellow believers, citizens, and mankind	Love The Homeland And Tolerance
5	Does not find fault in others	Tolerance

Emulate the Struggle and Da'wah of the Prophet Muhammad

According to the history of da'wah strategies in Medina, showing the spirit of ukhuwah (brotherhood) and harmony is ibrah (lessons) (Ministry of Education and Culture, 2017). The Prophet Muhammad taught the attitude that needs to be shown by believers to avoid being affected by the negative influence of the surrounding environment and becoming part of positive changes in the surrounding environment. One of the Prophet's da'wah strategies was to build friendships with non-Muslims. Therefore, to maintain stability in Medina, the Prophet made friends with Jews and Arabs (Sulaiman, 2021).

The teacher's material development includes 1) Analyzing the substance and strategy of the da'wah struggle carried out by the Prophet Muhammad in Medina using print and electronic media, displayed in the form of a PowerPoint. 2) Explaining examples of the da'wah struggles carried out by the Prophet Muhammad in Medina by applying various types of methods, which lead to creativity and innovation in learning. 3) Defining the Prophet as "The Greatest Person in History," as indicated in the book *Jejak Sang Junjungan: Sebuah Narasi Sirah Populer (Footsteps of the Lord: A Narrative on Popular Life History)* by (Khalid, 2007) (Table 3).

No.	Attitude Items	Character Value
1	Study and practice Islamic teachings consistently (<i>istiqamah</i>) in everyday life as evidence of believers	Religious, integrity

2	Study hard to achieve goals in order to become the best Muslim generation for the glory of religion and Indonesia.	Love the homeland, responsibility
3	Respect, honor, and glorify ulema as the heirs of the Prophet	Politeness
4	Invite oneself and others to always follow Islamic law in their lives to create a religious society	Social care

Class XI

Becoming an Obedient and Competitive Muslim with a Superior Work Ethic

According to Qur'an surah an-Nisa'/4:59, al-Maidah/5:48 and 58, al-Baqarah/2:148 and at-Taubah/9:105, Allah SWT makes all humans one. However, they are basically given the freedom to choose from an opinion, tendency, and religion. Through this freedom of choice, humans are promoted to compete in goodness to form new ideas and creativity towards increasing quality and excellence in life (Sulaiman, 2021).

The teacher assigns students to criticize social behavior in society, such as attacks on places of worship by a group of people. Furthermore, the teacher presented the article "Kisah Pemuda Teladan" (The Story of the Model Youth) written by (Husnaini, 2016) in *Republika*. The teacher also assigns students to look for verses and hadiths related to obedience to rules, competitiveness, and a superior work ethic. Furthermore, the messages contained in these verses and hadiths are linked to the community's environmental conditions (Table 4).

No.	Attitude Items	Character Value
1	Absolutely obey all the commands of the Prophet because His orders are the embodiment of Allah's commands.	Religious, responsibility, and discipline
2	Comply with the provisions of <i>ulil amri</i> (leader), in the presence of an agreement, through deliberation and democratic mechanisms.	Responsibility
3	Not contradicting the commandments of Allah and the Prophet with the <i>ulil amri</i> commandment	Spirit of nationality and care for the environment
4	There needs to be tolerance among people irrespective of their religion.	Spirit of nationality and care for the environment
5	In terms of dispute, find the best solution	Love for the homeland, politeness, and spirit of nationality
6	The majority of Indonesian Muslims need to be used as capital, not a burden because the glory of Islam is real	Spirit of nationality and care for the environment
7	Work does not only aim to glorify oneself; rather, it is also a form of good deeds with worship values in Allah SWT's sight.	Responsibility and care for the environment

Spreading Islam with Courtesy and Peace through Preaching, Da'wah, and Tabligh

Learning from the Prophet Muhammad's life history provides humans with a lot of lessons on how Islam needs to be conducted. The Prophet taught Islam with gentleness, courtesy, peace, and good morals. Through this method, many parties or groups antipathetic to Islam eventually turn into true followers and defenders of the religion. According to Sulaiman

(2021), confrontational, terror, and radical paths need to be avoided in conveying messages because other parties tend to give a bad label to Islam and Muslims.

The material development and enrichment provided by the teacher is by assigning students to analyze the article "Juru Dakwah yang Tidak Gentar" (Undaunted Da'wah Preacher) sourced from 1001 Exemplary Stories by (Al-Hajj, 2004). Furthermore, the teacher assigns students to browse da'wah or lectures that spread hate speech from social media or the community where they live (Table 5).

No	Attitude Items	Character Value
1	Avoid performing religious rituals, such as preaching and Friday prayers, grand <i>tabligh</i> , and <i>da'wah</i> only as a formality or without taking lessons from these activities.	Religious, responsibility, and care for the environment
2	Every Muslim has a responsibility to be an ambassador of peaceful Islam. Therefore, the image of Islam becomes better from the perspective of others. Furthermore, avoid attitudes and actions that deteriorate the image of Islam.	Responsibility and care for the environment
3	Good at choosing preachers (<i>khatib</i> , <i>dai</i> , and <i>muballigh</i>) with noble personalities, polite in their speech, firm in defending the truth, and not inciting, seeking, and spreading hatred towards others.	Responsibility and care for the environment
4	Promise to become an ambassador of peaceful Islam and create a harmonious, peaceful, and reconciling life together with other ummah components and the nation's children.	Religious, responsibility

Living in Peace with Tolerance, Harmony, and Avoiding Violence

Being tolerant, harmonious, and avoiding violence is associated with the implementation of understanding Qur'an surah Yunus/10: 40-41 and al-Ma'idah/5: 32, as well as related hadiths (Kemedikbud, 2017).

Humans need to believe that religion teaches many things, such as tolerance, harmony, respecting differences of opinion during deliberations, regarding classmates with different religions, avoiding violence, and living harmoniously in communities with different ethnicities. Tolerance is also the beginning of an attitude of accepting that differences are not something wrong, rather it needs to be respected and understood as wealth (Sulaiman, 2021). In this context, the teacher's material development and enrichment are that students are assigned to analyze the *mapalus* (mutual cooperation) and culture in their environment.

No.	Attitude Items	Character Value
1	Respect differences of opinion in deliberations, regard classmates with varying religions, live harmoniously in communities with different ethnicities	Tolerance and harmony
2	Solve problems by prioritizing deliberation and becoming a mediator when a friend is at fault	Love peace

Modern Islamic Civilization

The reform movement in Islam is a form of Muslim awareness from being left behind and underdeveloped. The Pan-Islamism movement promoted by Jamaludin al-Afghani (Chandra, 2021) was the basis of the unity against the colonialists. Islam in this modern era is marked by the awareness of Muslims towards their weaknesses and the urge to make progress in various fields, especially in science and technology (Idris et al., 2020).

The teacher assigns students to look for similarities and differences in each figure's main thoughts from various references (Table 7).

Table 7 THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN STUDENTS' DAILY LIVES IS AS FOLLOWS	
Attitude Items	Character Value
Strengthening the spirit of <i>ukhuwah Islamiyah</i> (brotherhood among Muslims), <i>ukhuwah wathaniyah</i> (brotherhood among citizens), and <i>ukhuwah basyariyah</i> (brotherhood with fellow human beings)	Tolerance and harmony

Attitude Items Character Value

Strengthening the spirit of *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood among citizens), and *ukhuwah basyariyah* (brotherhood with fellow human beings) Tolerance and harmony

Class XII

United in Diversity and Democracy

Showing a critical and democratic attitude is the implementation of understanding the Qur'an surah Ali Imran/3:190-191 and 159, which is related to hadits (Kemedikbud, 2017). Plurality and diversity in unity are facts that cannot be denied, and even the al-Qur'an confirms this in Islamic tradition. Plurality and diversity in unity are *sunatullah* (Allah's Stipulation). Therefore, it is understood that differences and diversity are the Decision and Will of Allah to test His people (Sulaiman, 2021).

The teacher carries out the material development and enrichment by assigning students to look for the interpretation of verses in al-Maraghi, Jalalain, and other relevant tafsir books. Furthermore, the teacher also assigns students to interview politicians or party officials on how to create a democratic environment that reflects mutual respect (Table 8).

Table 8 THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN STUDENTS' DAILY LIVES IS SHOWN IN THE FOLLOWING TABLE	
Attitude Items	Character Value
Critical Thinking and Democracy	Religious, Cooperative, Tolerant, Peaceful, Disciplined, Honest, Responsible, and Caring

Da'wah of Islam with Wisdom and Peace in Indonesia

Prominent figures that spread Islam in Indonesia introduce and teach the religion to the local population with principles of tolerance for fellow human beings, mutual respect, and help. Islam teaches that Allah SWT is an Almighty God, Most Compassionate and Merciful, and forbids people from quarreling, being hostile, destroying, and envying each other. Through these

principles, this Islamic teaching has attracted the attention of the Indonesian population. Therefore, Islam's da'wah and influence are increasingly widespread among ordinary people and aristocrats or rulers because it upholds harmony and peace in everyday life (Sulaiman, 2021).

The teacher's material development is by assigning students to identify religions in Manado city and the lives of the people (Table 9).

Table 9 THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN STUDENTS' DAILY LIVES IS AS FOLLOWS		
No.	Attitude Items	Character Value
1	Islam exists in society with mutual respect for one another	Peace and tolerance
2	Islam does not differentiate between ethnicities, classes, and languages. It accommodates all the interests of the society	Peace and tolerance
3	Islam is taught to the people even though there are religions and beliefs in the regions. Islam does not exist by waging war.	Peace and tolerance

Accustomed to Advising each other and doing Good

There are many principles and ways to be a good person and always be involved in goodness. Humans do not need to feel that they are good instead; they need to feel like people full of badness, especially when worshipping Allah. Therefore, humans need to be committed to love and like goodness and truth. No matter how small the goodness in someone, it needs to be appreciated positively. Humans do not need to insult, criticize, and ridicule someone rather they need to always think positively and see the good side of someone. This is because it is impossible for someone not to have glory and virtue in life (Sulaiman, 2021) (Table 10).

Table 10 THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN STUDENTS' DAILY LIVES IS AS FOLLOWS		
No.	Attitude Items	Character Value
1	Apologize to friends when guilty	Friendly, love peace, and care for society
2	Maintain the brotherhood of fellow believers and fellow citizens	Religious, friendly, love the country, spirit of nationality
3	Respect differences of opinion	Religious, tolerance, love the homeland, spirit of nationality, care for the environment and society.

Implementation through Teacher Exemplary

Teachers need to be role models for students living and practicing honest behavior, discipline, responsibility, care (cooperation, tolerance, peace), politeness, responsiveness, and proactive. They also need to show attitudes as part of the solution to various problems in interacting effectively with the social and natural environment while placing themselves as a reflection of the nation in the world's interactions (Toropova et al., 2021; Cheung, 2020; Van den Broeck et al., 2020; Puad & Ashton, 2020; Thierry et al., 2020).

Related to the objectives of Islamic education and character, teachers need to function as a source of exemplary to ensure students can truly explore and practice their religious teachings. Teachers with these functions and roles can develop students to behave honestly, discipline, responsibly, caring, courtesy, environmentally friendly, mutual cooperation, peace-loving, responsive, pro-active, and show an attitude as part of the solution on various problems of the nation in interacting effectively with the social environment.

Therefore, the learning objectives are optimally achieved and in line with national education goals, namely developing the potential of students to become human beings that believe and fear God Almighty, have a noble character, healthy, knowledgeable, competent, creative, independent, democratic, and responsible citizens.

The role models exemplified by Islamic education and character teachers include respecting and continuing to interact with fellow school members with different religions within the sharia boundaries, congratulating each other on their religious holidays, inviting and visiting during parties, respecting other customs and activities, visiting when there are calamities such as death, flood or illness, and carrying out social services together (Sulaiman, 2021).

According to (Sulaiman, 2021), the implementation of religious moderation values in Islamic education and character subject is carried out properly with the support of students, principals, and State Senior High School 9 Manado teachers. They participate in creating a school climate that is tolerant, safe, orderly, and peaceful. The goal of harmony in establishing communication between fellow religious followers is associated with moderation, to create a school environment that is free from threats, violence, and religious conflicts. Harmony is a mutual need that cannot be avoided during differences, which are not obstacles in the frame of brotherhood and unity. Therefore, an awareness of the harmony of life for religious people, which is dynamic, humanist, and democratic, is needed. These traits are transformed to students and become their guidance in carrying out daily life.

DISCUSSION

Substantively, religious moderation is not new for Indonesian, as it has deep-rooted social and cultural capital with a habit of being tolerant, receptive, respecting brotherhood and diversity. These values exist in all religions because of the same human values, which are associated with basic teaching. Moderation must be understood as a shared commitment to maintain a perfect balance, where every community member, regardless of ethnicity, culture, religion, and political choices, is willing to listen and learn from each other to train the ability in managing and overcoming differences (Research and Development Agency and Ministry of Religious Affairs Education and Training of Indonesia, 2019).

The curriculum has an equally important role as the school climate, leadership, and teacher competence/professionalism in delivering lessons. On the contrary, the curriculum is needed as a direction guiding the students to grow and achieve their goals in educational institutions. Furthermore, the curriculum is also a standard of action used by teachers in teaching materials (Thierry et al., 2020; Zaini & Syafaruddin, 2020; Nasir, 2020). Therefore, it is always used as a dual guide, both for teachers and institutions in planning and implementing teaching and learning processes in educational institutions.

The implementation of religious moderation in schools carried out by (Banks, 2002) formed the development and multicultural education in the learning process of this research through several approaches. The first is the contribution approach, which includes heroes from ethnic groups/ethnicities and cultural objects in the appropriate lessons.

The second, the additive approach, which comprises materials, concepts, themes added to the curriculum without changing its basic structure, objectives, and characteristics. This approach is often complemented by books, modules, or subject areas of the curriculum without changing substantively. The third is the transformation approach, which changes the curriculum's basic assumptions and fosters students' Basic Competencies (KD) in determining concepts, issues, themes, and problems from several perspectives and ethnic points of view. The fourth is the social action approach, where students are asked to apply the concept, issue, or problem directly.

The main purpose of the four approaches used by (Banks, 2002) is to prepare students to possess the right knowledge, values, action skills, and an active role in social change, both on a regional, national, and global scale. In this approach, the teacher acts as an agent of social change in an effort to increase democratic and humanist values, as well as student strength.

In accordance with the four multicultural education approaches used by (Banks, 2002) and based on the findings at State Senior High School 9 Manado, it was known that teachers used an additive approach in implementing religious moderation values in Islamic Education and Character subjects.

An additive approach was practiced in Islamic Education and Character curriculum, without changes by the Teachers. This is because Curriculum 13 (K-13) used contains materials on love, brotherhood, peace, justice, and tolerance. Through an additive approach, teachers of Islamic Education and Character subjects develop material and enrich the existing curriculum based on Core Competencies (KI) and Basic Competencies (KD). These two become teacher references in elaborating the Lesson Plan developed from the syllabus. The aim is to direct student learning activities to achieve Basic Competence.

The material development and enrichment are the teacher's efforts to facilitate students in creating an active learning development. Therefore, the learning process runs with creativity and innovation in accessing various resources. Furthermore, it leads the students to determine learning values and quality, which are properly understood correctly and properly. There are several principles used as a basis in the process of developing learning materials, namely (1) Relevance. Learning material needs to be relevant to the achievement of Competency Standards and Basic Competencies. This means that learning materials are related to Competency Standards, Basic Competencies, and Indicators. (2) Consistency. This means that the number of Basic Competencies (KD) that need to be mastered by the students is in accordance with the material taught. (3) Adequacy. The material taught needs to be sufficient in helping students master the basic competencies (Das et al., 2019; Hamid et al., 2018).

Based on the principles used as guidance in the process of developing learning materials, namely relevance, consistency, and adequacy, values of religious moderation in Islamic Education and Character subjects, are as follows: 1) Providing articles on exemplary and motivation to be analyzed by students. 2) Providing freedom for students to access various learning resources related to the material. 3) Adding verses and hadiths material outside the curriculum. 4) Assigning students to seek an interpretation of verses related to material from commentary books. 4) Assigning students to observe social symptoms in the community. 5) Assigning students to seek information related to intolerance events (conflicts) occurring in the community, such as attacks on worship places and lectures containing hate speech. 6) Facilitating and guiding students to gain understanding and ability to read and apply the tajweed from verses related to religious moderation.

CONCLUSION

Moderation is a virtue promoting social harmony and balance in personal, family, and community life. Meanwhile, religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. Hence, its values are important to implement in everyday life, especially starting from educational institutions by designing a learning curriculum that supports religious moderation. According to preliminary studies, moderation is included in Islamic Education and Character learning because it talks about attitudes and views that are not excessive, extreme, and radical in terms of religion. In this regard, this research concluded that the implementation of religious moderation values in Islamic Education and Character subjects at State Senior High School 9 Manado was carried out by teachers using an additive approach. The teachers also developed indicators of Basic Competency achievement as outlined in the Lesson Plan and syllabus in accordance with the principles of relevance, consistency, and adequacy. The implementation of religious moderation was also carried out through exemplary examples by the teacher. It was intended to make the students apply moderation values in the learning process to form broad, flexible, and not rigid attitudes in practicing religious teachings without sacrificing faith, both in community and in their interactions, irrespective of their location and circumstances. Through a good internalization process, students were expected to be able to articulate religious teachings properly by learning

to live in differences, building and maintaining mutual trust and understanding, as well as upholding mutual respect and openness in responding to differences.

The research implication positively contributed to the proper implementation of religious moderation at State Senior High School 9 Manado. Furthermore, the attributes implemented and applied by the teachers of Islamic Education and Characters at this school can be used as an example and model by all teachers of Islamic Education and Character in all Senior High Schools at Manado, North Sulawesi especially, and Indonesia generally.

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