

Religious Moderation in the Frame of B' Religi

by Artikel 1

Submission date: 29-Dec-2023 09:53AM (UTC+0700)

Submission ID: 2265405654

File name: Religious_Moderation_in_the_Frame_of_B_Religi.pdf (321.52K)

Word count: 6498

Character count: 35648

SINJIE: Salam International Journal of Islamic Education
Vol. 1, No. 1 April/2022
Homepage: <https://ejournal.umm.ac.id/index.php/sinjie>
Email: sinjie.jurnalppspai@umm.ac.id

Received: 1 February
Revised: 12 February
Accepted: 20 March
Published: 22 April

Religious Moderation in the Frame of *B'Religi*

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Abstract. This article discusses the importance of instilling religious moderation for students at SMA Negeri 3 Malang. The cultivation of religious moderation is framed in a religious activity entitled *B'Religi* with the hope that students can understand and apply religious moderation in everyday life both in the school and especially in the society. This research uses a qualitative approach with a single case study type. Data collection techniques through observation, interviews and documentation. Data analysis used a descriptive-exploratory model involving three components of analysis, namely: data reduction, data presentation, and drawing conclusions. This study concludes that religious moderation cannot be done conceptually through formal learning. Religious moderation is important because the ethnicity, religion, and religious ideology of students at SMAN 3 are diverse.

Keywords: Religious Moderation; *B'Religi*, SMAN 3 Malang

INTRODUCTION

It is undeniable that Indonesia is not only diverse in language, culture, ethnicity, but also diverse in religion. This diversity is reflected in its ethnicity, there are about 656 tribes (Hidayat, 1997), as well as 300 types of regional languages spread throughout the region (Koentjaraningrat, 1993). Indonesia's population ranks fourth in the world. Each language, culture, ethnicity, and religion brings its own culture. Recognition of the diversity of language, culture, ethnicity, and religion is important to continue to be developed because the founders of the nation have actually placed an "inclusive ideology" as the basis of state and national life, namely "Bhineka Tunggal Ika".

The 1945 Constitution, precisely in Article 29 paragraph 2 guarantees life together in a different atmosphere, that: "The state guarantees independence for each resident to embrace their own religion and to worship according to their beliefs". The article clearly guarantees protection and respect for various religious adherents to embrace, believe and perform worship according to their respective religious doctrines.

At the level of social reality, the basis for this footing is often not articulate, an atmosphere of paradoxism often accompanies the life of religious people, and is prone to triggering prolonged conflicts. Religion, which originally taught peace and safety, turned

into one of the factors causing the emergence of humanitarian turmoil that could threaten the unity and integrity of the Republic of Indonesia.

This plurality condition is often disturbed by the behavior of certain parties in the name of religion. Some examples that have surfaced include the Muslim-Christian conflict in Ambon (1999), the expulsion of Shiites in Sampang (2013), and the Ahmadiyya community in Transito, Lombok, proving that there are still some parties who use religious symbols to justify their actions against adherents of different religions (Burhani, 2019).

The Wahid Institute (dalam Faridi, 2021) reports that the national spirit continues to decline. A number of events that can be used as benchmarks include the occurrence of violence and violations of the constitutional rights of minority groups such as Gafatar, the Ahmadiyya Congregation, Christians, Shiites, religious sects, and local beliefs of the archipelago. These religious minority groups have patternedly experienced several acts of violation, the dominant ones of which are intolerance, heresy, coercion of belief, expulsion, hate speech, acts of error, forced cessation and prohibition of worship/religious activities, denial and forced cessation of development and/or renovation of places of worship, intimidation, sealing of places of worship, destruction of houses of minority group residents and so on.

The results of a survey conducted by the Setara Institute on the perceptions of high school students in Jakarta and Bandung showed that one out of 14 students actually agreed with the Islamic State of Iraq and Syria (ISIS) movement. Likewise with the Maarif Institute who found the same phenomenon. In 2015, Ma'arif conducted research on 98 high school students. In that research, Ma'arif found as many as 40.82% of students who answered yes, 8.16% were very willing to attack people or groups that are considered insulting to Islam. Meanwhile, respondents who answered that they were not willing reached 12.24% and those who were less willing were 25.51%.

A number of the findings above show that religious doctrines which actually teach peace and safety, by a number of their adherents are often used as truth claims for their own interests, and of course this is one of the factors in the emergence of conflicts that threaten the unity and integrity of the Republic of Indonesia (Bawazir, 2015).

In fact, any religion revealed by God emphasizes the importance of human values, a value that teaches the importance of moderation. Thus, moderation is basically the most important part of the treatise of all religions, or moderate attitude is the teaching of all religions, not just the teachings of one particular religion, nor does it apply to certain citizens, tribes, groups, or social classes as well.

Giving respect to universal human values can be found in the teachings of many religions, where these teachings are strategically used as the basis for the growth of a soothing religion. For example: *"And seek in that which Allah has bestowed upon you the happiness of the hereafter, and do not forget your happiness from the pleasures of this world, and do good to others as Allah has done good to you, and do not do mischief on earth, indeed Allah does not liking those who do harm "* (QS. al-Qashas (28): 77); *"What you don't want yourself don't do to others"* (Confusius, 551-486 SM); *"What you want other people to do to you, do to them too"* (Yesus dari Nazareth); *"Things that are neither pleasant nor pleasant for me will be the same for him, and how can I burden others with circumstances that are not pleasing to me"* (Budhisme). *"He is you, I am you and all beings are the same, so if we help others, it means helping ourselves too"* (Tat Twan Asi dalam Kitab Weda).

This shows that all religions basically teach kindness, love, justice and are against all forms of aggression and violence. It is never found in religious teachings, the more you abuse, the more you vilify other people's religions or beliefs, the more perfect one's faith will be. We are indeed required to fully believe that the religion we believe in is the truest religion, but any religion forbids demeaning other people's religions, and also harming adherents of other religions.

Brown (2013), suggested that educational institutions become the main center for building a generation that has a moderate attitude. So far, the educational institution seems to have lost sight of the basic purpose of the educational institution itself. Educational institutions are more focused on students' proficiency in reading and mastering mathematics. At first glance, this approach seems reasonable, but instilling a moderate attitude is an important part of the mission of any educational institution. Fathurrohman (2013) argues, educating children to be smart without paying attention to their character is like producing a threat to society. The main task of education is to "humanize" dehumanized humans again. In its implementation, education requires the creativity of educational institutions, but there are still many educational institutions that are not yet ideal as a reference model as an educational base that understands the importance of religious moderation.

Formally, education in Indonesia tries to formulate religious moderation in religious education subjects. However, religious education subjects which for decades have been considered as one of the effective media for internalizing the moderate traits of students in practice only teach the basics of religion, more or less theoretically, or are limited to memorizing certain materials.

In the context of religious plurality and national cultural diversity, religious moderation is absolutely necessary. Schools need to display a tolerant teaching strategy both through the curriculum and various activities with the aim of emphasizing understanding and efforts to coexist in different atmospheres, both individually and in groups. This means that a more serious thought is needed for religious moderation to be able to be at the forefront that can lead the Indonesian people to enter global civilization while still having an Indonesian character that emphasizes moral values, mutual cooperation, tolerance, rejecting discrimination and marginalization, especially towards minority groups.

Suyitno (2012) criticizes that education in Indonesia prioritizes mastery of scientific aspects and the intelligence of students. If students have achieved grades or graduated with adequate academic scores/above the KKM (Minimum Completeness Criteria), education is considered successful. As a result, the formation of a moderate attitude in students does not get a portion. According to Tafsir (2004), the problems of education in Indonesia include the imbalance of intelligence developed. Education places too much emphasis on intellectual intelligence and does not give proportional attention to emotional and spiritual intelligence, so that the personality of students grows and develops incompletely. As a result, education produces more smart people, but lacks creativity and wisdom.

Education should be a force for the formation of moderate attitudes for students. Education should also be a pillar for societal change (Wijaya, 2017). Education which is believed to be the basis for inculcating the values of moderation must be a solution to various problems. Therefore, on the shoulders of the school is a heavy burden to teach and instill awareness of the importance of religious moderation. According to Durkheim

(1962) belief, schools have a very large role and task in developing moderate attitudes for students. Although the family is an effective environment for fostering a moderate attitude, the family is not an institution built with the aim of educating children to meet the demands of society. That is why schools have a strategic role in developing religious moderation, because schools are the only institutions that gather all the nation's children in the long term.

The solution to find the best strategy for planting religious moderation is not without effort. Micro strategies that are often applied are in the form of extracurricular activities such as scouts, commemoration of national holidays or commemoration of religious holidays, sports and so on. Avoiding conventional ways of inculcating religious moderation, SMAN 3 organizes *B'Religi* activities regularly every morning from Monday-Thursday, and must be followed by all school members.

Based on the explanation above, the formulation of the problem posed is why SMAN 3 Malang organizes *B'Religi* activities as a frame of religious moderation? How is the implementation of religious moderation in the *B'Religi* activities?.

The term moderation is not found in either the Qur'an or al-Hadith. The term moderate religion emerged long after Islam came down and comes from the Latin *moderatio* which has a more or less moderate meaning, meaning neither lack nor excess (Kementerian Agama RI, 2019). The word moderation can also mean reducing violence and avoiding extremes (Departemen Pendidikan Nasional, 2010). In Arabic the word moderation is a translation of the word *wasatiyyah* from the root *wasat* which can mean in the middle, balance, fair and best, not excessive (*ifrat*) and lacking (*tafrit*). From these explanations, it is known that religious moderation is a religious concept by taking a position in the middle, maintaining balance, and always doing justice.

According to Bakir dan Othman (2017), although the word religious moderation is not indirectly found in the Qur'an and Hadith, but the word can be attributed to the word *wasatiyyah* from the root word *wasat*. The majority of scholars/commentators refer to the concept of *wasatiyyah* in the word *ummatan wasatan* found in the Qur'an surat al-Baqarah (2): 143. Kamali, M (2015) gives synonyms of the word *wasat* with the word *tawassut* (middle way), *i'tidal* (moderate), *tawaasun* (balance), *iqtisad* (simplicity). Qardawi (2011) interprets the word *wasat* more broadly, such as *adl* (fair), *istiqamah* (straight), *al-aman* (safe), *al-khairiyah* (the best), *al-qawwah* (strong person), *al-wihdah* (association).

In the Qur'an, the word *wasat* which is the root word of *wasatiyyah* can be found five times with three different forms, namely *wasat*, *wusta* and *ausat*. All these words mean middle. First, in the form of the word *wasat*, it appears twice in the QS. al-Baqarah (2): 143, and QS. al-Adiyat (100): 5. Second, in the form of the word *wusta* once, found in the QS. al-Baqarah (2): 238. Third, in the form of the word *ausat* twice, which is found in the QS. al-Maida (5): 89, and in QS. al-Qa; am (68): 28 (Qardawi, 2011). But according to Shihab (2019) of the verses that indicate the meaning of moderation (*wasatiyyah*) is the word *wasataan* worn by the *ummah* (*ummatan wasaatan*), found in the QS. al-Baqarah (2): 143.

It can be concluded that what is meant by religious moderation is the concept of religion by taking a position in the middle, maintaining balance, and always doing justice. Or a perspective or attitude in religion that always upholds justice, balance and anti-extremism (Qardawi, 2011). According to Shihab (2019), religious moderation is a religious attitude that upholds the values of justice, balance by choosing a middle way every time resolving conflicting issues, avoiding extreme attitudes, not being excessive

(*ifrat*), nor lacking (*tafrit*) in worshipping Allah (*hablumminallah*) as well as in conversing with others (*hablumminannas*).

The study of religious moderation is not a new topic. There have been several previous studies examining the same theme, including: Fahri, M & Zainuri (2019). In conclusion: the salaf curriculum can be a model of religious moderation. Islamic moderation values in the turats book which are internalized through learning are able to shape moderate and tolerant attitudes and behavior of the students. The study conducted by Wibowo (2019) concluded: it takes the role of various elements such as the Religious Harmony Forum to participate in campaigning and behaving moderately in religious life. A study conducted by Harto and Tastin (2019) found: the cause of the decline in national morality is because there are weaknesses in the practice of Islamic Religious Education in Indonesia. Many Islamic teachings are still conveyed textually without regard to context. In addition, education is only focused on the cognitive arena and tends to ignore the affective and psychomotor domains. Therefore, a learning model is needed that can improve the achievement of these three domains.

|| METHOD

This research uses a qualitative approach, with the type of research being a single case study, a study that only covers one social environment, namely at SMAN 3 Malang. Data was collected using observation, interview, and documentation techniques. Observations were made to see the implementation of the cultivation of religious moderation in the research location. Interviews were used to collect data or information related to various policies carried out by SMAN 3 in the implementation of the cultivation of religious moderation. While documentation is used to find out various documents on planting, developing, and implementing religious moderation planting activities. The data analysis technique uses a descriptive-exploratory model involving three components of analysis, namely: data reduction, data presentation, and drawing conclusion (John, 2014).

|| RESULT & DISCUSSION

According to Durkheim (1962) education has a very large role and task in instilling a moderate attitude. According to him, although the family is an effective environment for cultivating basic feelings about religious moderation, the family is not an institution built with the aim of educating children to meet the demands of society. Ilahi (2014) argues, even though the family is the first port for inculcating a moderate attitude, fostering a moderate attitude in children through school is very important in facing future challenges, especially when it comes to daily dynamics in society. Schools are not merely places to study, but also to instill a moderate attitude in students. Moreover, schools are the only institutions that gather all the nation's children in the long term. Schools are also trusted by the community as a forum for fostering the future young generation.

Religious moderation is an essential part of the national curriculum and is a school task. This means that the school's obligations in addition to increasing academic achievement are also responsible for instilling religious moderation in students. Academic achievement and the cultivation of religious moderation are two integral missions that must be considered by the school.

In the context of the diversity of religion, ethnicity, language, and culture of the Indonesian nation, instilling and developing a moderate attitude in students is absolutely

necessary. Schools need to display the right strategy in teaching moderate attitudes both through the curriculum and various activities with the aim of emphasizing on understanding and practicing living together in a different atmosphere.

National Education System Law in Article 1 of the 2003 states that the purpose of education is to develop the potential of students to have intelligence, personality, and noble character. Thus education does not only form intelligent Indonesian people, but also has a personality so that it can give birth to a generation of nations that grow and develop in accordance with the noble values of the nation and religion.

Therefore, serious thought is needed so that the moderate attitude is able to become the frontline for the life of the nation and state. One of the effective ways to build this awareness is the cultivation of religious moderation that needs to be emphasized on moral values, mutual cooperation, tolerance and other humanitarian attitudes, as well as rejecting discrimination and marginalization between people, especially against minority groups.

Moderation is not a subject that can be done or taught theoretically and simply through a formal learning process in the classroom. Instilling and cultivating an inclusive attitude requires strategy and habituation. This means that moderate attitudes will not grow through purely theoretical subjects, especially moderate attitudes are not teaching materials. It is also impossible to partially convey an inclusive attitude through certain subjects, but all subjects should animate a moderate attitude. Likewise daily life at school, family and community. This description is a challenge for educational institutions and educators to translate it into concrete and effective actions so that a moderate attitude can easily be developed by students.

Religious moderation at SMAN 3 Malang is framed into one activity through the holding of *B' Religi*. This activity is one of the efforts so that religious moderation can be embedded and become the daily behavior of students. This activity is also an actualization of the vision, mission and goals of SMAN 3, which SMAN 3 not only educates students in the classroom on formal learning, but also helps them become individuals who are always oriented towards a better future through concrete experiences in the community.

WP said, *B' Religion* can be said as a miniature of social life. Learning to interact with the community is very necessary because in social life a willingness to socialize and synergize with other people is needed. Community means spending some time for the benefit of others. Community is synonymous with chatting, socializing and mutual cooperation. In inculcating the importance of socializing, students need to get used to socializing and making friends with people who have diverse backgrounds.

The moderation planting held at SMAN 3 is in line with the picture of education initiated by the UN, UNESCO, that the first stage of education is "knowing", the second stage "understanding" which is in the scope of reason or ratio, then proceed to the third stage of working on namely to apply it, and finally how to work together.

The failure of education to give birth to students who have a moderate attitude lies not only in the methods and substance of curriculum design, but is caused by the lack of involvement of all elements of education. Or the school is indifferent in providing space for students. Wibowo (2019) points out that several weaknesses are easily found in educational services in each educational unit that cause the potential of students to be not maximally empowered, as follows: First, weaknesses in the aspects of the learning process in the classroom which are marked by student learning activities that are still not

optimal for empowerment his/her potential; the learning service process in the classroom has not been maximized in meeting the needs, interests and talents of students; there are still many learning processes that are teacher centric, not student centered. Second, the weakness in the aspect of organizing the learning experience of students. The learning system in Indonesia, which so far has been classical, tends to make it difficult for educators to provide educational services to students according to the interests, abilities, and talents of each student. Third, the weakness of aspects of curriculum development. In the current curriculum, aspects of character, including moderation, have not been introduced and developed optimally in every educational unit in an integral and tiered manner. Fourth, weaknesses in the aspects of facilities and infrastructure of formal educational institutions which are still limited. Due to the limited facilities and infrastructure, the process of internalizing character education and moderate attitude cannot be effective and optimal.

According to BN, the task of the teacher is not merely to teach by transferring knowledge to students and then it is considered complete. Teaching needs to be accompanied by the cultivation of noble values so that in the future they can give birth to positive energy, mutual respect and love in the midst of a pluralistic life. Through *B' Religi*, students at SMAN 3 are introduced and instilled these tra

Not all schools are able to offer a means of inculcating the values of religious moderation in their students. A number of schools are still experiencing a crisis of the model of inculcating these values. This happens because some of the schools, including the educators, are still held hostage to conventional patterns such as lectures, thus making students bored. Based on this fact, an approach that can change the paradigm of the Education approach is needed. The implementation of *B' Religi* is expected to be a solution to the implementation of the cultivation of moderate attitudes.

CF explained, through *B' Religi*, learning was conducive. Communication and interaction between educators and students goes naturally, as it is, but remains responsible. Students are welcome to have a dialogue about their knowledge of religious moderation without any intervention from assistants and educators or the school. So far, the cultivation of the values of religious moderation is carried out through formal learning in the classroom using books as a guide. The cultivation of religious moderation values causes the knowledge and understanding of students to be abstract, and the results do not have a significant impact.

B' Religi can be said as a strategic learning media to talk from heart to heart among students. If previously communication between them was regulated and limited in the realm of formality, then with the implementation of *Bhawikarsu Religi*, they can empathize and respect each other more.

From the application of the *Bhawikarsu Religion* learning model, there are at least some advantages that students get. *First*, students gain a meaningful experience. Students do not just experience learning alone, but the learning activities they experience really leave a distinct impression and give meaningful meaning. Students also have the opportunity to activate many senses, both in making observations, conducting interviews, or when using props.

Second, harmonious two-way communication between students of different religions is very beneficial for them and can be used as an indicator of success in participating in learning activities. The ability of students to communicate the concepts of knowledge that they have acquired in their own language will make them better master these concepts,

and will leave a deep impression on them because they are able to explain the material without seeing or copying existing books. Students who are able to communicate learning outcomes well and in accordance with the competencies and learning objectives to be achieved, reflect the knowledge they have acquired.

Third, the interaction between students of different religions facilitates the cultivation of understanding. With interaction, learning activities become more lively and interesting. In addition, misunderstandings will have the opportunity to be corrected so that the embedded understanding is more stable and the quality of learning outcomes can be increased.

Fourth, students can apply the concepts of knowledge and skills they learn in school. Awareness of the usefulness of the knowledge they have learned can inspire them to continue learning to master the concepts of knowledge and skills in the future. In addition, it provides opportunities for students to make life easier.

Fifth, educators can reflect on what has been done or thought. By reflecting, educators know the effectiveness of learning that has taken place so as to provide opportunities to come up with new ideas that are useful in improving understanding and the learning process while at the same time avoiding continuous mistakes.

The main task of schools, apart from being required to improve academic achievement, schools are also responsible for forming an inclusive attitude of students. Thus, inclusive education is an essential part of school obligations or tasks (Muhaimin, 2005; Syam, 2018). The implementation of *B'Religi* is important because in this activity students are accustomed to communicating and interacting between students of different beliefs. This kind of learning stage is relevant to the educational principles proclaimed by UNESCO, that the first stage of education is "*knowing*", the second stage is "*understanding*", the third stage is "*doing*" namely applying it, and the last stage is how students can "*work together*".

In *B'Religi*, students can talk from heart to heart, they can have dialogue freely. Some of the benefits obtained from the application of the *B'Religi* model of learning include (a) providing experience on how to interact with students of religions and beliefs; (b) facilitate the cultivation and understanding of the importance of an inclusive attitude; (c) students can apply knowledge and skills from formal learning about inclusive values; (d) educators can reflect as well as immediately find out the effectiveness of learning that has taken place so as to provide opportunities to come up with new solutions to avoid continuous mistakes.

CF said, *B'Religi* is the idea of the Principal of SMA Negeri 3 Malang with the aim of improving the quality of students' religious knowledge, maintaining the continuity of faith, as well as instilling an inclusive attitude. It is important to do this so that every morning students are accustomed to remembering God, to be aware of the obligations that must be done and the prohibitions to be avoided, as well as to understand the importance of respecting the religion and beliefs of others.

Understanding religious moderation in students cannot be done suddenly, it takes a process of habituation and coaching, especially in educational institutions. That is why some activities in *B'Religi* can be used as a model of habituation for students to get used to respecting other people's religions and beliefs. One of these activities is joint prayer, the routine of this joint prayer activity is a form of fostering an attitude of religious moderation, it is hoped that it can foster an attitude of tolerance between students of different religions.

For students who are Muslim, the prayer together is carried out in their respective classes, guided by officers from SKI (Islamic Spiritual Sessions). Followed by reading *Asmaul Husna*, short letters / *Juz Amma*, their meaning and origin. Held Monday to Thursday starting at 06.45 WIB. They are trapped in SKI and are scheduled to lead prayers through the microphone at the Administrative office. The voices of the students on duty were heard throughout the classroom through the loudspeakers that were already available, while the other students followed suit. This was followed by the motivation delivered by the educator who served as a companion/picket teacher.

In addition to the joint prayer, IMTAQ (Faith and Taqwa), contains chants of *thayyibah* sentences (*Asmaul Husna*, and short verses/*Juz Amma*), BTA (read and write al-Qur'an) which is held every Friday at before formal learning begins. Submission of materials that are not taught in religious subjects in class. These activities must be followed by students who are Muslim as a support for learning related to religious material, such as the practice of praying *Sunnah* and obligatory prayers, reading the Qur'an. In this activity, students are accompanied by educators who are Muslim.

The joint prayer activities for students who are Christian are carried out in a room that has been provided by the school. They gather under the guidance of one of the educators who are Christian or Catholic. This is followed by the motivation delivered by the educator who serves as a companion or educator in charge of leading the prayer. In addition, there are also motivations so that students continue to be enthusiastic in learning, giving an understanding of the importance of maintaining harmony even though they differ in religion and belief.

PASKA (Christian Fellowship) is part of the activities at B'Religi specifically for some Christian participants. The activities besides praying together are also in the form of spiritual praise, as well as delivering the word led by Christian educators. This activity is held to deepen the religious spirituality of non-Muslim students, plus motivations that contain inter-religious harmony.

An advisor said that: PASKA is one of the activities held in special schools for those who are Christians only. In religion we always hold communion between Protestants and Catholics. As coaches, we always motivate children to try to increase their faith in God, and always maintain harmony together, especially the attitude of tolerance in the school environment.

The material content in PASKA activities is not the same as the material content in formal learning (Christian religion). The Christian religious material supervisor makes a special content grid for PASKA activities. Scheduling carried out by the coaches as a ministry of the word has also been made available in the religious hall wall (Protestant-Catholic).

As the supervisor of the Islamic Religious Education subject and Budi Pekerti, CF said: The implementation of B' Religion as a means of fostering religious moderation can be said to be successful. In this activity, students help each other if needed and there is never a dispute. Please help between students is also practiced outside of B' Religion activities, they do it regardless of their religion.

According to CF, in Islamic religious activities, it is not uncommon for non-Muslim students to be involved and involved. Like breaking the fast together, non-Muslim students don't feel inferior at all to be involved in it. They do not hesitate to help, prepare various needs for breaking the fast, such as providing a place, serving the *ta'jil*, tasting the food. Likewise on Eid al-Adha, they are also involved in distributing the meat of the

sacrificial animals to various remote areas as determined by the committee. The same thing is also done by students who are Muslim, when non-Muslim students carry out worship activities and need a place, then students who are Muslim, especially those who are involved in SKI (Islamic Spiritual Sessions) also help prepare for various needs.

WP said: SMAN 3 is a school that really pays attention to family values, no one brings each other down, but pushes each other to encourage and help each other to achieve their respective goals and dreams, even though they have different beliefs.

When in teaching and learning activities in the classroom, the subject of Islamic Religious Education and Character Education respects and does not discriminate against students who adhere to religions other than Islam. Likewise, students of different religions never mock each other.

CH continued: In the implementation of teaching and learning activities as I did, non-Muslim students rarely leave the class even though they are given to leave the room. They continued to follow the material I gave, even though the material was related to Tawhid. The key is not to hurt their feelings or not to discriminate against anyone.

At the time of teaching and learning activities for the subject of Islamic Religious Education and Character Education, non-Muslim students were indeed given the freedom to carry out any activities provided they did not interfere with the PBM activities. Some of them left the classroom, some went to the canteen, some sat quietly in their seats while doing assignments from other subjects. But there were also those who listened to the explanations of the Islamic Religious Education supervisors and Character Education.

The supervisor of the Islamic Religious Education and Character Education should not refuse when there are non-Muslim students who want to study together in class. This means that the supervisor must be happy to welcome. Moreover, not all non-Muslim students do not want to take part in the activities of Islamic Religious Education and Moral Education, there are some non-Muslim students who are interested in participating in it to increase their knowledge of Islamic values.

AM who the supervisor of Islamic Religious Education and Character Education subject admitted that he is open and happy if non-Muslim students want to follow him, especially when the materials are related to good deeds (*mu'amalah*), morals, and *mujahadatun nafs* or self-control.

CH admitted that so far the students at SMAN 3 Malang have been fine, no one has ever been offended. CH never forbid if they want to take the subject of Islamic Religious Education and Character Education. On the other hand, if you don't want to come, that's fine too.

Religious moderation must be fostered, especially since SMAN 3 is an institution or public school that is obliged to accommodate every student from any recognized religious background in Indonesia. Each student must be encouraged to be tolerant of one another. *B' Religi* is a means of establishing religious moderation because at the same time all students practice their respective religious teachings and activities.

B' Religi provides an authentic experience for students. In this activity, students not only learn religion according to their respective beliefs, but also learn individual responsibility and cooperation among interfaith students in order to maintain a harmonious life by understanding the feelings of other students. That is why the expected benefits of this activity are the ability to foster friendship, responsibility, and foster an attitude of tolerance.

According to CF, every human being wants peace. Peace which is a religious treasure must be instilled in each individual student so that they can live in peace while understanding diversity. Harmony and peace in society will be difficult to achieve if public awareness of the importance of religious moderation is still minimal. To make it happen, it is necessary to get used to it from an early age, precisely from school so that students can understand, accept, and respect other people regardless of different ethnicities, cultures, values, and religions.

Religious diversity in Indonesia can be said to be a historical necessity, meaning that anyone cannot deny it. That is why all elements in this country must work together, work hand in hand to build the country, because if only one element of strength or one religion is determined to build the country, it will certainly not be possible. Students at SMAN 3 Malang are given facilities to deepen, practice and carry out their respective religious orders. Every educator and student conditions are harmonious and mutually supportive. Educators unite in fostering, educating, guiding students, and directing them so that later they become useful human beings for the nation, then a lively learning atmosphere exists in this school, with existing regulations so as to create an atmosphere where every students are very respectful to the teachers.

CONCLUSION

B'Religi is an alternative for religious development at SMAN 3 Malang. This program serves as a bridge to the lack of religious learning in the classroom, which is oriented towards the importance of inculcating moderation. In the implementation of *B'Religi*, through joint prayer events and mutually supportive religious activities, students are invited to interact and understand religious values/teachings, understand culture and other religious values that become the beliefs of students. In organizing *B'Religi*, students become part of actors who are free to be creative. This means that they are not only participants but also a vital part of organizing the inclusiveness-based activities. Meanwhile, the educator acts as a companion. With the design of religious activities like this, students can learn to solve problems, empathize, understand each other and respect students with different beliefs. This *B'Religi* activity can be a blessing for other schools, because the content of planting religious moderation in this activity is relevant to the demands of the curriculum. The design of the activities is also very influential on students, as well as providing real experience about religious moderation, this is what religious moderation is needed for the nation's children so that life together is still well maintained despite different religions.

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