

## Implementation of Education Based on Religious Moderation

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### Abstract

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#### Keywords:

Tolerance,  
Religious  
Moderation,  
National Values,  
Educational Value

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This study discusses the implementation of religious moderation-based education which is described in two research focuses, namely first the forms and values of religious moderation-based education that have been implemented at SMPK Santo Yusup and secondly to find out the contribution of education based on religious moderation at SMPK Santo Yusup itself. This study uses a field qualitative approach. The data collection techniques in this study are using interviews, observation, and documentation. From this method, researchers process and analyze it to obtain data and information. The subjects in this study were school principals, 2 Catholic teachers, 2 Muslim teachers, and 3 students from different religions. The results of the study show that: first, the forms and values of education based on religious moderation at SMPK Santo Yusup are formed in the Faith Development activities and the inculcation of national values through PPKN learning. The two contributions to education based on religious moderation instill an attitude of openness, tolerance, anti-violence, an attitude of justice, and mutual respect for one another.

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### Abstrak

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#### Kata kunci:

Toleransi,  
Moderasi Beragama,  
Nilai Kebangsaan,  
Nilai Pendidikan

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Penelitian ini membahas tentang implementasi pendidikan berbasis Moderasi Beragama yang dijabarkan dalam dua fokus penelitian yaitu pertama bentuk dan nilai-nilai pendidikan berbasis moderasi beragama yang telah diterapkan di SMPK Santo Yusup dan kedua untuk mengetahui kontribusi pendidikan berbasis Moderasi Beragama di SMPK Santo Yusup itu sendiri. Penelitian ini menggunakan metode pendekatan kualitatif lapangan. Adapun teknik pengumpulan data dalam penelitian ini yaitu menggunakan metode wawancara, observasi dan dokumentasi. Dari metode ini kemudian peneliti olah dan analisis untuk memperoleh data dan informasi. Subjek dalam penelitian ini adalah kepala sekolah, 2 guru beragama Katolik, 2 guru beragama Islam dan 3 peserta didik dari berbeda agama. Hasil penelitian menunjukkan bahwa: pertama bentuk dan nilai-nilai pendidikan berbasis moderasi beragama di SMPK Santo Yusup terbentuk dalam kegiatan Bina Iman dan Penanaman nilai kebangsaan melalui pembelajaran PPKN. Kedua kontribusi pendidikan berbasis moderasi beragama menanamkan sikap keterbukaan, toleransi, anti kekerasan, sikap keadilan dan saling menghargai antar sesama.

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## INTRODUCTION

The basic difference will lead to conflict, both conflict between communities and between religions. Such as the conflict over the rejection of the building of a church house of worship in Lumajang on Tuesday, August 2, 2022, this rejection triggered serious problems so that the Lumajang Regency Government took a stand and discussed it involving several community leaders, including the Forum Kerukunan Umat Beragama (FKUB). One of the causes of this conflict was the difference of opinion between the religious believers.<sup>1</sup>

Efforts to build consciousness in the face of differences are not easy. It needs serious and consistent effort.<sup>2</sup> So religion becomes one of the solutions as a guide in dealing with life and social problems, it becomes a perspective and guidance that is balanced between the affairs of the world and the hereafter, between reason and ratio as well as individuals and society.<sup>3</sup>

Generally, every educational institution teaches a variety of subject matter related to the values and norms of life.<sup>4</sup> Therefore, to improve the values of life in a plural society, compulsory religious education is provided.<sup>5</sup> In this case, in accordance with the regulation of the Minister of Religious Affairs of the Republic of Indonesia contained in Law No. 16 of 2010 in Article 4 Paragraph 4 concerning the management of religious education in schools, "in the event that the number of students of the same religion in one school is less than 15 (fifteen) people, then religious education is carried out in collaboration with other schools, or religious institutions in the area."<sup>6</sup>

The urgency of religious moderation is highly emphasized in Indonesia as a multicultural country so that religion can be assimilated with the diversity of local cultures.<sup>7</sup> The existence of religious moderation is the reason for the birth of local

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<sup>1</sup> Engkizar Engkizar et al., "Model Pencegahan Konflik Antarumat Beragama Berbasis Kegiatan Masyarakat," *Harmoni*, vol.21, no. 1 (30 June 2022), 12.

<sup>2</sup> Kadek Hengki Primayana dan Putu Yulia Angga Dewi, "Manajemen Pendidikan Dalam Moderasi Beragama Di Era Disrupsi Digital," vol.19 (2021), 19.

<sup>3</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity," vol.13, no. 2 (2019), 50.

<sup>4</sup> Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65-77; Sutrisno Sutrisno and Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity," *At-Tadzkir: Islamic Education Journal* 1, no. 1 (September 10, 2022): 13-22.

<sup>5</sup> Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2 (August 31, 2019): 25, <https://doi.org/10.32729/edukasi.v17i2.605>.

<sup>6</sup> Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kementerian Agama," vol.18, no. 2 (2019).

<sup>7</sup> Hapsi Alawi and Muhammad Anas Maarif, "Implementasi Nilai Islam Moderat Melalui Pendidikan Berbasis Multikultural," *Journal of Research and Thought on Islamic Education* 4, no. 2 (December 15, 2021): 214-30, <https://doi.org/10.24260/jrtie.v4i2.2037>; Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75-86, <https://doi.org/10.15575/jpi.v8i1.19037>; Ahmad Sodikin and Muhammad Anas Ma`arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (August 27, 2021): 188-203, <https://doi.org/10.32729/edukasi.v19i2.702>.

cultural wisdom which does not contradict religion.<sup>8</sup> Religious moderation education contains values and practices that are held for the realization of the welfare of the Indonesian people. Educators must be able to direct religious moderation in order for students to be able to behave peacefully toward the surrounding environment.<sup>9</sup>

Dedi Wahyudi's research with the title "*Interdisciplinary Islamic Studies in Islamic Education based on Religious Moderation*", the discussion in this study covers Religious Moderation-based Islamic education in an effort to realize the interdisciplinary Islamic studies movement. In strengthening Islamic education based on religious moderation, it is necessary to make an arch that runs steadily, with encouragement and cooperation from various parties.<sup>10</sup> This research discusses novelty related to Religious Moderation-based education in the context of religious differences. The existence of religious moderation education is very necessary, this is based on the fact that Indonesian society is very plural.<sup>11</sup> The importance of religious moderation education aims to ensure that religious practices are not trapped exclusively and negate the concept of nationhood.<sup>12</sup> The Indonesian government facilitates the interests of all religions without exception. This is proven by the establishment of national holidays based on the holidays of all religions.<sup>13</sup>

Based on the data obtained by researchers when conducting a preliminary study at the research location on Friday, July 29, 2022, there is a uniqueness in the SMPK Santo Yusup Sumenep Madura School. The educational institution is purely a Catholic school but can accept students from non-Catholic circles such as Islam, Hinduism, and Buddhism. As data, Nail Messi Nafhis Quatin, a student in grade nine from Legung, is Muslim, Valeria Jaya Prana, a student in grade eight from Sumenep, is Buddhist and Shirley Nathania Liangga, a student in grade eight from Sumenep, is Christian. There is a description of religious moderation-based education so that it becomes evident that the educational institution has implemented religious moderation-based education.

## RESEARCH METHODS

The approach in this research is qualitative by using descriptive qualitative type because the results of this research are in the form of written or oral sentences from informants. Researchers directly go to the field because researchers become the main instrument as well as data collectors in order to obtain the validity of the data needed.

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<sup>8</sup> Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia*, pertama (Bandung: Lekkas, 2021), 109.

<sup>9</sup> Rohman, 45.

<sup>10</sup> Ngainun Naim and Qomarul Huda, "Pendekatan Interdisipliner dalam Studi Hukum Islam Perspektif M. Atho Mudzhar," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 1 (May 25, 2021): 1, <https://doi.org/10.29240/jhi.v6i1.2253>.

<sup>11</sup> Pebri Yanasari, "Penguatan Moderasi Beragama Melalui Media Sosial (Studi Terhadap Mahasiswa IAIN SAS Babel)," *Edugama: Jurnal Kependidikan dan Sosial Keagamaan* 7, no. 2 (November 15, 2021): 67, <https://doi.org/10.32923/edugama.v7i2.1981>.

<sup>12</sup> Zakiyah, "Penguatan Moderasi Beragama Dan Kebangsaan," n.d., 17.

<sup>13</sup> Dinar Bela Ayu Naj'ma and Syamsul Bakri, "Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan" 5, no. 2 (2021): 425.

In extracting data, researchers observed the implementation of religious moderation-based education activities at SMPK Santo Yusup Sumenep Madura. In addition, researchers also conducted interviews with several key informants such as the Principal, Deputy Principal, Muslim teachers and students based on religious differences. At the same time, researchers also analyzed activity documents that support the topic of this research.

After all the data has been collected, the researcher checks the validity of the data using triangulation. Triangulation is checking data from various sources, methods, and time.<sup>14</sup> As for data analysis, researchers use data condensation or simplification, data presentation, and finally conclusion drawing.

## RESEARCH RESULTS

The forms and values of religious moderation-based education at SMPK Santo Yusup are clearly illustrated. This can be seen from the existence of a special form of activity that supports students and teachers in increasing their faith according to their respective beliefs, namely through faith formation activities on Fridays and in PKN subjects in class.

This is reinforced by a statement from an interview with the Principal of SMPK Santo Yusup Mr. Nurcahyo Wijiono regarding faith formation activities, he stated:

*"Bina Iman facilitates children/students who do not get religious learning according to their religion and beliefs. Scheduled Catholic religious learning is only an introduction, not to encourage/indoctrinate children to change religions/beliefs. In SMPK for this academic year, there are Catholics, Christians, Muslims, and Buddhists. Therefore, we facilitate the development and strengthening of their religious beliefs with the Bina Iman program."*<sup>15</sup>

This statement was reinforced by the statement of Lidiya Margareta Santoso, a Protestant Christian learner, who stated:

*"Right here there are various religious differences, we are given the freedom to take part in Bina Iman activities according to their respective beliefs and there is even an activity book, where we write down what we talk about with their respective religions, then the book is collected, it can also create a religious value."*<sup>16</sup>

This statement was reinforced by the Muslim Civics subject teacher Mrs. Sindy Amelia, S.Pd, she stated:

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<sup>14</sup> Prof. Dr. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D.*, 23rd ed. (Bandung: Alfabeta cv, 2016), 273.

<sup>15</sup> Pak. Nurcahyo Wijiono, "Bentuk Dan Nilai-Nilai Pendidikan Berbasis Moderasi Beragama Di SMPK Santo Yusup Sumenep Madura," Minggu 26 Desember 2022, pukul. 09:20.

<sup>16</sup> Lidiya Margareta Santoso, "Bentuk Dan Nilai-Nilai Pendidikan Berbasis Moderasi Beragama Di SMPK Santo Yusup Sumenep Madura," Senin 19 Desember 2022, pukul 10:13.

*"For Civics learning itself, at all levels, I emphasize the value of Tolerance, because it is also related to the diversity in the SMPK environment itself. And indeed it is a plus in our school, even though our school is very diverse, the sense of tolerance and mutual respect for each other is very strong. And indeed in the Civics subject itself, there is also material related to Tolerance in dealing with existing diversity."*<sup>17</sup>

The results of an interview with Mr. Nurcahyo Wijiono, he stated:

*"We uphold and respect the different beliefs that exist in Indonesia, specifically in Sumenep, we want tolerance of religions/beliefs to be maintained so that living in mutual cooperation and togetherness for the common good is truly realized and can be felt for the benefit of everyone. In addition to instilling an attitude of tolerance to children/students, as a concrete form/example I always invite all teachers to practice their religious behavior properly and correctly."*<sup>18</sup>

This statement is then strengthened by the statement of Nail Messi Nafhhis Quatin, a Muslim student, he stated:

*"The problem is that I have been educated at SDK since I was a child, so I decided to go to junior high school here because I think it is unique like there are Muslims who go to Catholic schools and I also want to prove that all people of different religions from us are good, not all of them are bad."*<sup>19</sup>

Then it is further strengthened by the results of an interview by Mr. Hendar Suwarta, a Catholic Christian in the Administration at SMPK Santo Yusup, he stated:

*"Tolerance among us goes very well, there has never been any coercion and no one has ever felt forced in terms of religion and belief in us, both teachers, employees, and students."*<sup>20</sup>

This is in accordance with the statement of Mr. Nurcahyo Wijiono as the Principal of SMPK Santo Yusup, stated:

*"As far as I know before I served in this SMPK and until now there has never been a conflict related to religion (either between teachers, between parents/guardians, or*

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<sup>17</sup> Bu Sindy Amelia, "Bentuk Dan Nilai-Nilai Pendidikan Berbasis Moderasi Beragama Di SMPK Santo Yusup Sumenep Madura," Minggu 26 Desember 2022, Pukul 10 : 49.

<sup>18</sup> Pak Nurcahyo Wijiono, "Kontribusi Pendidikan Berbasis Moderasi Beragama Di SMPK Santo Yusup Sumenep Madura," Senin 19 Desember 2022, Pukul 09:19.

<sup>19</sup> Nail Messi Nafhhis Quatin, "Kontribusi Pendidikan Berbasis Moderasi Beragama Di SMPK Santo Yusup Sumenep Madura," Senin 26 Desember 2022, Pukul 10:30.

<sup>20</sup> Pak Hendar Pak Hendar Suwarta, Kontribusi pendidikan berbasis Moderasi Beragama di SMPK Santo Yusup Sumenep Madura, Desember 2022, Pukul 10:21.

between students) Even as a school implementing the mobilizing school program batch 2, we have practiced as a school that is diverse/tolerant."<sup>21</sup>

**Table 1**

*Forms and values of religious moderation-based education at SMPK Santo Yusup*

Values of Religious Moderation Education	Action
School Principal	We facilitate the development and strengthening of their religious beliefs with our faith formation program.
Lidiya Margareta Santoso	Our religious differences are given the freedom to participate in <i>Bina Iman</i> activities according to their respective beliefs.
Sindy Amelia	We are very diverse but the sense of Tolerance and Respect for each other is very strong.
Nurchahyo Wijiono	We instill an attitude of tolerance to children/students, as a concrete form/example I always invite all teachers to practice their religious behavior properly and correctly.
Nail Messi Nafhis Quatin	I also want to prove that all people of different religions from us are good, not all of them are bad.
Hendar Suwanto	We have never felt forced in terms of religion and beliefs in our teachers, employees, and students.

## DISCUSSION

### Forms and values of religious moderation-based education at SMPK Santo Yusup Sumenep Madura

Bina Iman is a faith development activity for students and teachers in accordance with the beliefs of each religious adherent with the aim that students get the same opportunity to get religious learning.<sup>22</sup> Bina Iman activities are held at SMPK Santo Yusup every Friday by inviting religious leaders from each of the students' religions. Catholic Christianity brings in a priest, Protestant Christianity brings in a priest, Buddhism brings in a monk, and Islam together with a Muslim teacher.

<sup>21</sup> Wijiono, Kontribusi Pendidikan berbasis Moderasi Beragama di SMPK Santo Yusup Sumenep Madura, Pukul 09:33.

<sup>22</sup> Zakiyuddin Baidhaway, "The Muhammadiyah's Promotion of Moderation," *American Journal of Islam and Society* 32, no. 3 (July 1, 2015): 69-91, <https://doi.org/10.35632/ajis.v32i3.271>; Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 145-62, <https://doi.org/10.15575/jpi.v8i2.19879>; Hasse Jubba, Jaffary Awang, and Siti Aisyah Sungkilang, "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (August 10, 2021): 43-54, <https://doi.org/10.15575/jw.v6i1.12948>; Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (July 3, 2017): 309-20, <https://doi.org/10.1080/13602004.2017.1384672>.

Bina Iman activities from Islam are carried out first because, after Bina Iman activities, students must carry out Friday prayers. By inviting the speaker Mr. Suparman, S.Pd as well as the PAI teacher at SMPK Santo Yusup. The material taught includes the teaching of aqidah so as not to be influenced by the environment and daily worship practices such as ablution intentions, prayer intentions, fasting intentions and *tayamum* intentions besides that there is also guidance in reading the Quran so that students can read the Quran well. The link with religious moderation is the teaching of aqidah in students so that they are not affected by the environment that is different from aqidah but still live in harmony in one shade because essentially one of the principles of religious moderation is the attitude of openness in differences.<sup>23</sup>

Bina Iman activities from the Catholic religion are carried out at 11: 00 every Friday which is named the legion meeting. The Legion of Mary Junior also carries out monthly activities called Curia once a month in Madura, this activity is carried out alternately between three parishes, for example, the first month in Sumenep and the next month in Pamekasan or in Bangkalan, this implementation is carried out alternately and in the relay in Madura. The purpose of this legion of Mary is that members live according to God's commandments and radiate a godly way of life in the environment. By bringing in the coach Mrs. Fransiska Widya Astutik, an entrepreneur. The material presented included the Tessera Legion of Mary prayer sheet and presidium meetings such as visiting the sick and inviting inactive parishioners to become active again in carrying out parish duties. The connection with religious moderation is to have a high sense of tolerance for people in their environment and to benefit others to become active again in worship activities because in essence one of the characteristics of religious moderation is to be able to provide benefits to others.<sup>24</sup>

Bina Iman from Protestant religion starts at 11:00 the supervisor of Bina Iman's Protestant faith formation activities is Mrs. Sestu Luberingsih, S.Pd. The material is presented in the form of teachings about the trinity of God which refers to the Bible. In addition, it is also taught about the prohibition of overdoing something. A common example is eating chocolate. Eating chocolate is delicious but if it is excessive it will disturb health. The link with religious moderation is the balance in doing everything because the essence of religious moderation has a meaning related to balance in everything or not being excessive in everything.<sup>25</sup>

Bina Iman's activities in Buddhism began at 11 am in the classroom. The coach was Mr. Sugianto Irwan Darsono, S.E., a businessman and active in various organizations such as secretary at TITD Pao Sian Lin Kong Sumenep, FKUB member, FPK member and Magabudhi member. The material taught includes 3 natural laws

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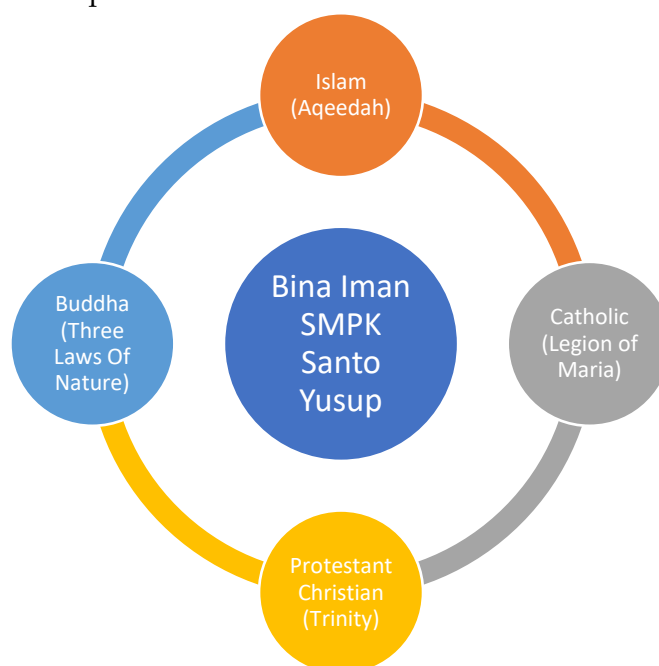
<sup>23</sup> Saihu Saihu, "Harmoni Hindu-Muslim di Bali melalui kearifan lokal : Studi di Kabupaten Jembrana," *Harmoni* 19, no. 1 (January 5, 2021): 35, <https://doi.org/10.32488/harmoni.v19i1.376>.

<sup>24</sup> Zakiyah, "Penguatan Moderasi Beragama Dan Kebangsaan," 15.

<sup>25</sup> Icol Dianto, "Moderasi Beragama melalui Film Animasi: Peluang dan Tantangan pada Generasi Digital," n.d., 32.

created by God to regulate the universe. (Law of seasons, the law of seeds, the law of action/karma). Related to actions/karma such as the types of karmic laws that it is also taught about the Buddhist view of multiplying doing good, avoiding evil deeds that have the potential to harm people and purify the mind.<sup>26</sup> The link with religious moderation lies in the Buddhist view of always doing good and avoiding doing evil either for oneself or for others because religious moderation teaches harmony in life both in oneself and life between people.<sup>27</sup>

Based on the results of research and observations that have been carried out by researchers, it can be concluded that the values of religious moderation implemented through this Bina Iman activities are to provide the same opportunities and time and opportunities for each believer of other religions to get religious learning at SMPK Santo Yusup Sumenep Madura.



**Figure. 1** Forms of Faith Formation Activities at SMPK Santo Yusup

The forms and values of Religious Moderation-based education at SMPK Santo Yusup Sumenep are also illustrated through Civics learning in the classroom. Civics education is a learning process that discusses the life of state harmony. Civics education held at SMPK Santo Yusup emphasizes mutual respect between differences. this is also based on the curriculum that has been implemented at the SMPK Santo Yusup Institution, namely the independent learning curriculum (*Kurikulum Merdeka Belajar*) so that in Civics education it is taught related to the attitude of diversity.

<sup>26</sup> Muhammad Khoiruzzadi and Lia Dwi Tresnani, "Harmonisasi Masyarakat Muslim Dan Kristen : Pola Interaksi Bermasyarakat Dukuh Purbo," *Harmoni* 21. No 1 (June 2022): 22.

<sup>27</sup> Rohmatul Faizah, "Penguatan Wawasan Kebangsaan Dan Moderasi Islam Untuk Generasi Millennial," *Jurnal PROGRESS: Wahana Kreativitas dan Intelektualitas*, vol.8, no. 1 (30 June 2020), 14, diakses 6 February 2023, <https://publikasiilmiah.unwahas.ac.id/index.php/PROGRESS/article/view/3442>.

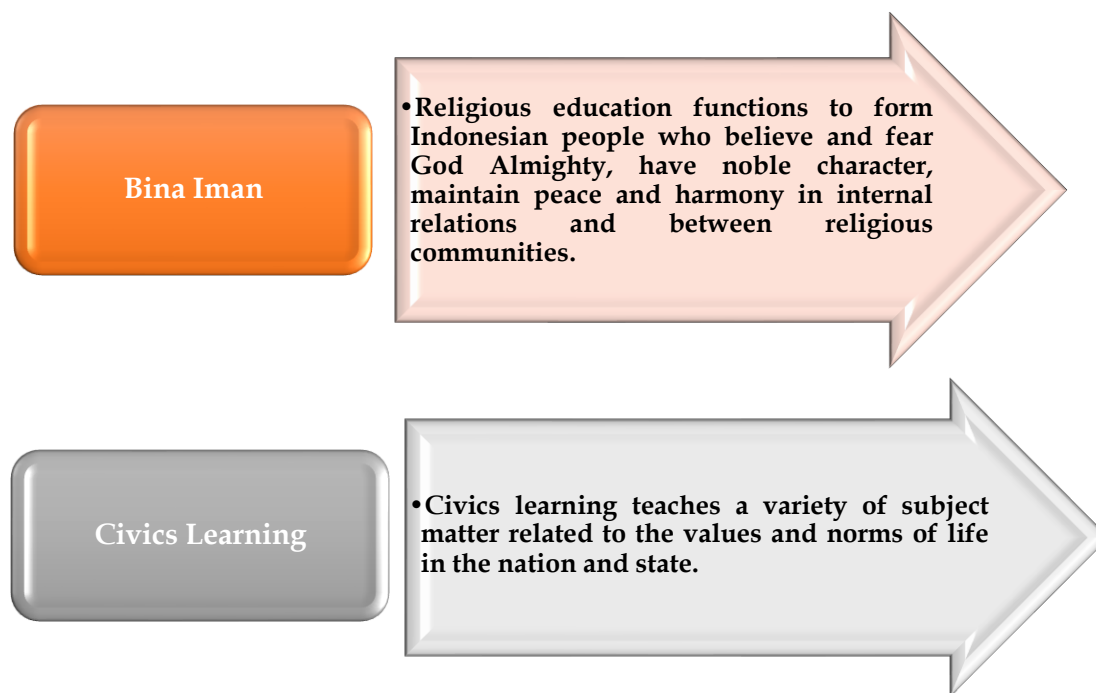


This refers to the theory that in general, every educational institution teaches various subject matter related to the values and norms of life. In this case, in accordance with the objectives of education as stated in Law No. 20 of 2003 "National Education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>28</sup>

Based on the results of research and observations that have been carried out by researchers, it can be concluded that the values of religious moderation implemented through Civics learning in this class are to form an attitude of unity in diversity, meaning that students and teachers at SMPK Santo Yusup are both children of the nation even though they are different in terms of race, culture and even religion.

In order to make it easier for readers to understand the form and values of religious moderation-based education at SMPK Santo Yusup Sumenep Madura, the author makes a graph related to this.

**Figure. 2** Forms and Values of Religious Moderation-based education



<sup>28</sup> Undang-Undang Republik Indonesia, No.20 Th.2003 Tentang Sistem Pendidikan Nasional.

## Contribution of Religious Moderation-based Education at SMPK Santo Yusup Sumenep Madura

The contribution of religious moderation-based education at SMPK Santo Yusup is reflected in the inclusive attitude, high tolerance, and non-violence of students and teachers. The inclusive attitude is reflected through the harmony that exists between religions. In this case, it can be seen from the contribution of Bina Iman's activities and Civics learning at SMPK Santo Yusup Sumenep.

The contribution of Bina Iman activities among students and educators includes several scopes as follows: First, increasing the religiousness of each individual according to their respective beliefs. Seeing the religious differences that are quite adequate at SMPK Santo Yusup, it is necessary to have activities that lead to the realm of affirmation. This refers to the theory that Bina Iman is a form of catechesis in the church. Catechesis is one of the powerful ways of growing and developing the church's faith.<sup>29</sup> In line with previous research by Maratul Lutfiyah, it states that one of the efforts in the formation of religious moderation values at the PIUS Pemalang Junior High School Institution is to hold Islamic Faith Development activities for Muslim students and teachers.<sup>30</sup> Bina Islam activity aims to strengthen the faith of Muslim students because of the minority situation that dominates at PIUS Junior High School. So that the values of openness are illustrated among students and teachers at SMP PIUS Pemalang.

Second, the formation of an attitude of inclusivism in students and educators. Bina Iman's activity teaches a form of openness and acceptance for other religions.<sup>31</sup> This refers to the theory that so far Christianity has put forward three models of approach in addressing pluralism, namely Exclusivism that only those who believe in Christ, Inclusivism that Christ is a normative revelation of God but salvation is still possible through other religions, and Pluralism that all religions are equal and have the truth and recognize the existence of other religions.<sup>32</sup> In reality, SMPK Santo Yusup is a Catholic Christian-based educational institution that accepts students and teachers from various religious differences and facilitates students in strengthening their faith through Bina Iman activities so that it is illustrated that religious Moderation-based education has been implemented well. In line with previous research by Letitia Susano Beto Letek et al stated that the existing diversity does not make every student apathetic to get along with friends of different religions, backgrounds, ethnicities, skin colors, and so on, but all of them melt into one family under the auspices of SMP Negeri 1 Larantuka.<sup>33</sup> Religious

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<sup>29</sup> Pedro Agus Dwi Juniantara Ramos, Antonius Denny Firmanto, and Nanik Wijiyati Aluwesia, "Bina Iman Remaja Dalam Masa Pandemi Covid-19 Di Paroki Santa Maria Immaculata Mataram," *SAPA - Jurnal Kateketik Dan Pastoral* 6, no. 1 (May 27, 2021): 64, <https://doi.org/10.53544/sapa.v6i1.240>.

<sup>30</sup> Mar'atul Lutfiyah, "Kehidupan Beragama Peserta Diddik Muslim SMP PIUS Pemalang Di Lingkungan Sekolah Dan Keluarga." (Semarang, UIN Walisongo Semarang, 2018), 101.

<sup>31</sup> Mustaqim Hasan, *Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa*, preprint (Open Science Framework, 17 September 2021), 17, diakses 6 February 2023, <https://osf.io/7hyru>.

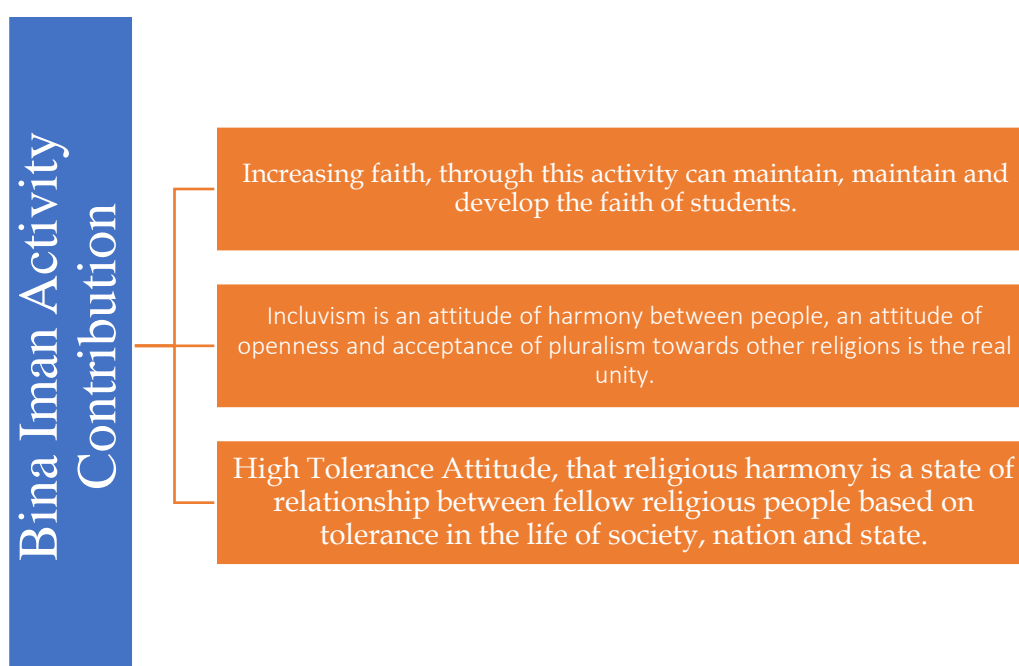
<sup>32</sup> "Toleransi dan Perjumpaan Agama-Agama dalam Perspektif Katolik (Part 1)," *VoxNtt.com*, 5 November 2018,

<sup>33</sup> Letitia Susana Beto Letek dan Yosep Belen Keban, "Moderasi Beragama Berbasis Budaya Lokal Dalam Pembelajaran Pak Di Smp Negeri I Larantuka," *JURNAL REINHA*, vol.12, no. 2 (28 December 2021), 37, diakses 26 December 2022, <https://jurnal.stpreinha.ac.id/index.php/e-jr/article/view/83>.

differences are not a barrier in forming harmony between people, but the attitude of openness and acceptance of other religions is the real unity.<sup>34</sup>

Third, a high attitude of tolerance between students and educators. Bina Iman's activities form high tolerance because they emphasize respect for every belief. This refers to the theory that religious harmony is the state of relations among religious people based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings, and cooperation in the life of society, nation, and state. The tolerance that has been realized at the SMPK Santo Yusup institution is very high, this is evidenced by mutual participation in the holidays of each religion and the attitude of mutual respect for different beliefs is very strong.

**Figure. 3** Contribution of Faith-Building Activities



The contribution of Civics Education learning as a form of Religious Moderation-based education value among students and teachers at SMPK Santo Yusup is as follows: First, the cultivation of mutual respect between students and fellow teachers. Civics learning is more emphasized on mutual respect because SMPK Santo Yusup is motivated by religious diversity so it needs to be instilled through Civics learning. Students are an important element and have great potential in creating an attitude of religious tolerance. This refers to the theory of Moderation not only in Islamic teachings but also taught by other religions. In this case, religious tolerance is a basic element in fostering mutual respect and understanding of differences that exist in society.<sup>35</sup> So that

<sup>34</sup> Rohmatul Faizah, "Penguatan Wawasan Kebangsaan Dan Moderasi Islam Untuk Generasi Millennial," *Jurnal PROGRESS: Wahana Kreativitas dan Intelektualitas*, vol.8, no. 1 (30 June 2020), 23, diakses 6 February 2023, <https://publikasiilmiah.unwahas.ac.id/index.php/PROGRESS/article/view/3442>.

<sup>35</sup> Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *Website: <http://jurnaledukasikemenag.org>*, vol.18. No.3 (2020), 359.

SMPK Santo Yusup seeks to instill a high attitude of tolerance in students because it is based on students as a generation that will advance the Indonesian State. In line with previous research by Yuni Maya Sari, it states that the process of fostering tolerance and social care for students is carried out through Civics learning in class, extracurricular activities, and habituation in the school environment.<sup>36</sup>

Second, the cultivation of an attitude of justice in students, that the teacher's treatment of students during Civics learning does not favor one particular belief. So that students themselves realize the justice that is slowly instilled in them and the teachers. This refers to the theory of one of the principles in religious moderation, namely I'tidal (straight and firm). I'tidal is putting something in its place, exercising its rights happily fulfilling obligations willingly. I'tidal is part of the teachings of justice and ethics of a Muslim.<sup>37</sup> In line with previous research by Sudirman, it states that Civics Education teachers in developing students' moral intelligence must also have normal intelligence values such as empathy, tolerance, self-control, respect, kindness, and fairness in the material during the learning process.<sup>38</sup>

Third, the cultivation of anti-violence attitudes in students through Civics learning is illustrated when giving assignments related to religious harmony so that students are accustomed to the school environment. Intercourse between people without limiting themselves related to religious differences. This refers to the theory of Anti-violence as an indicator in assessing the extent to which religious people express their understanding and beliefs peacefully without having to use violence (*radicalism*), either at the verbal, physical, or thought level. This attitude is visible when there is a desire to make the desired social change according to their religious ideology.<sup>39</sup> In line with previous research by Istana and Suharningsih, it is stated that the Civics teacher's strategy in shaping the character of peace and love is through exemplary teacher behavior that does not discriminate against students based on SARA and anti-violence.

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<sup>36</sup> Yuni Maya Sari, "Pembinaan Toleransi Dan Peduli Sosial Dalam Upaya Memantapkan Watak Kewarganegaraan (Civic Disposition) Siswa," *Jurnal Pendidikan Ilmu Sosial*, vol.23, no. 1 (7 April 2016), <http://ejournal.upi.edu/index.php/jpis/article/view/2059>.

<sup>37</sup> Aceng Abdul Aziz dkk, *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta Pusat: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, n.d.), 14.

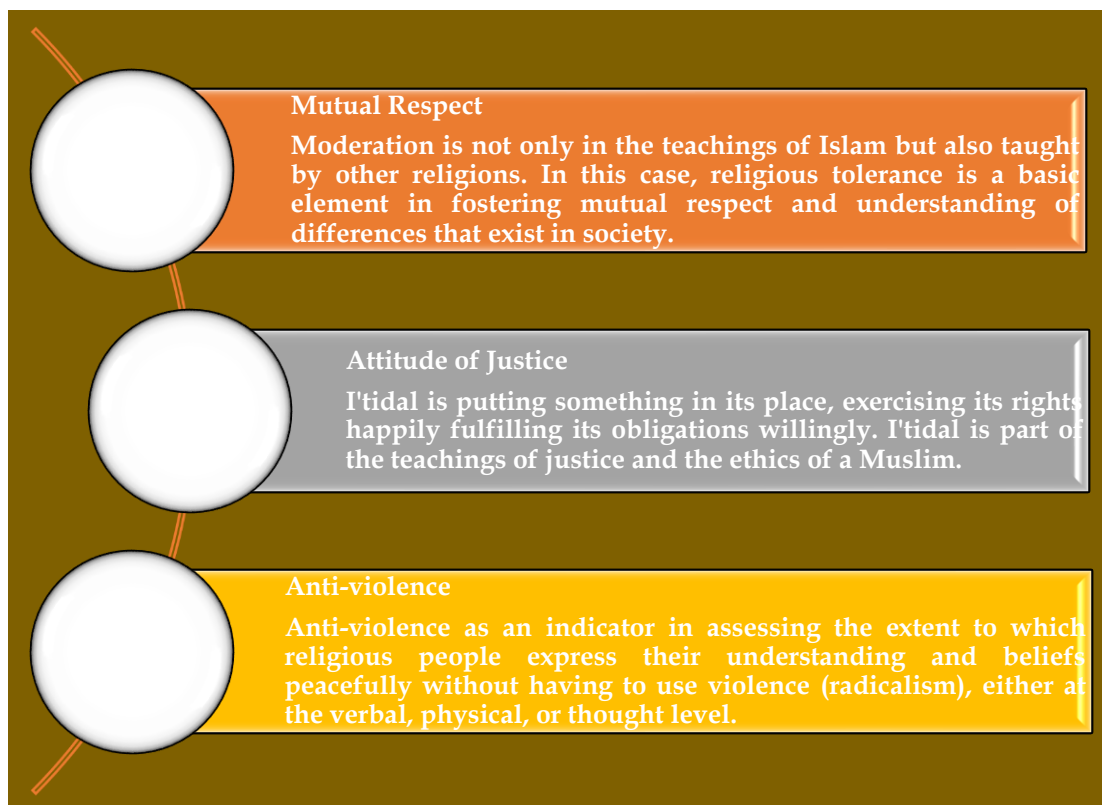
<sup>38</sup> Sudirman Sudirman, "Peranan Pembelajaran PPKn Dalam Mengembangkan Kecerdasan Moral Siswa," *Jurnal Edukasi 2*, no. 1 (June 30, 2022): 10-20.

<sup>39</sup> Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (April 3, 2021): 237-58, <https://doi.org/10.1080/0048721X.2020.1868387>; Gunawan Widjaja et al., "Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools," *Jurnal Pendidikan Islam Indonesia* 6, no. 2 (April 15, 2022): 74-85, <https://doi.org/10.35316/jpii.v6i2.405>; Iffatin Nur et al., "Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam," *Asian Research Journal of Arts & Social Sciences*, January 31, 2020, 1-18, <https://doi.org/10.9734/arjass/2020/v10i230141>; Mhd Syahnan, Ja'far Ja'far, and Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (June 30, 2021), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/19684>.

<sup>40</sup> Anti-violence that is realized at the SMPK Santo Yusup Institution is very clear, this is evidenced by the fact that there are no restrictions on teaching and learning activities or on the practice of worship according to their respective beliefs and there is no discrimination against a belief so as to avoid serious conflict.

In order to make it easier for readers to understand the contribution of religious moderation-based education at SMPK Santo Yusup, the author makes a table graphic related to this.

**Figure. 4** Contribution of Civic Learning at SMPK Santo Yusup Sumenep



## CONCLUSION

The forms and values of Religious Moderation-based education at SMPK Santo Yusup are clearly illustrated through student activities that have been scheduled by the school. Given that SMPK Santo Yusup is very diverse in terms of beliefs, it is necessary to instill Religious Moderation-based educational values in students and teachers. The institution facilitates and schedules faith formation activities and Civics learning to be a form of Religious Moderation-based educational values at SMPK Santo Yusup Sumenep Madura.

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<sup>40</sup> Istiana Sinta dan Suharningsih, "Strategi Guru Ppkn Dalam Membentuk Karakter Peserta Didik Di Smp Negeri 1 Mojokerto," vol.02. No.3 (2015).

The contribution of Religious Moderation-based education to students and even teachers is evident in the inclusive attitude, high tolerance, and non-violence that characterizes students and teachers at SMPK Santo Yusup Sumenep Madura. The attitude of mutual respect between religions so as to create harmony in the learning process. There are several limitations experienced by researchers in this study, first, the object of research is only focused on one school SMPK Santo Yusup Sumenep only, ideally for future researchers is to accommodate several educational institutions of all religions in Sumenep District. Second, the number of respondents only involved 5 informants, of course, it is a recommendation for further research to involve heterogeneous respondents and be representative and describe the real situation in the data collection process.

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