A MODEL OF RELIGIOUS MODERATION EDUCATION IN MUHAMMADIYAH GENDING HIGH SCHOOL, PROBOLINGGO

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ABSTRACT

This study aims to examine the educational model implemented by SMP Muhammadiyah Gending Probolinggo in instilling religious moderation values in students. Religious moderation is a vital principle in fostering a harmonious social life within Indonesia's diverse society. This research employs a qualitative case study approach, with data collection techniques including interviews, observation, and documentation. The findings reveal that the school develops an integrative religious moderation education model through curriculum integration, school culture, teacher role modeling, and extracurricular activities. The core values taught include tawassuth (moderation), tasamuh (tolerance), i'tidal (justice), musawah (equality), shura (deliberation), and tahadhdhur (civility). The implementation of this model is supported by participatory learning strategies, community involvement, and evaluation methods such as attitude observation, social projects, and student self-reflection. However, challenges such as social resistance, the influence of digital radicalism, limited teacher capacity, and the lack of contextualized materials present obstacles that need to be addressed. The study recommends strengthening teacher training, promoting multi-stakeholder collaboration, and developing learning materials based on local wisdom as strategic steps to optimize religious moderation education.
Keywords: *Educational moderation, Islamic school,*

INTRODUCTION

Religious moderation is a fundamental need in maintaining social harmony amid the increasing dynamics of diversity in Indonesia. Religious moderation is not only limited to normative concepts, but must be realized in educational practices from an early age, including at the Junior High School (SMP) level (Rohman, 2020) . Religious moderation education aims to instill an attitude of tolerance, fairness, balance, and respect for differences, all of which contribute to the creation of social harmony (Fauzi, A., Habibie, M., & Syarif, 2021)

Muhammadiyah Gending Junior High School, as an Islamic-based educational institution, has a strategic role in internalizing religious moderation values. Through curriculum, learning methods, and teacher exemplary, schools have great potential to shape the character of students who are moderate in religion (Sari, D. A., & Lubis, 2019) . Some research shows that the application of moderation value-based education models not only increases students' understanding of religion, but also encourages inclusive attitudes in their social interactions (Hidayatullah, 2022)

However, there are still challenges in integrating the value of religious moderation in formal education practices. Factors such as learning approaches that are less contextualized, lack of teacher training, and lack of moderation-based teaching materials are obstacles in the implementation of moderation education (Mansur, M., & Wahyudi, 2020) . Therefore, a systematic, adaptive, and contextualized school education model is needed to effectively instill religious moderation values.

This research is important to explore how Muhammadiyah Gending Junior High School builds and implements an educational model in instilling the values of religious moderation, as well as to formulate approaches that can be recommended for the development of character education in other Islamic schools (Maulidia, N., & Asiyah, 2023) Education not only functions as a vehicle for transferring knowledge, but also as the main means in shaping the character, morality, and ethics of students (Siregar et al., 2024) . In this context, Islamic educational institutions such as Madrasah Aliyah (MA) bear a great responsibility in shaping the personality of students with noble character, in line with the goals of national education and Islamic values.

RESEARCH METHODS

This research uses a qualitative approach of case study type, with the aim of obtaining an in-depth understanding of the educational model in instilling religious moderation values at Muhammadiyah Gending Junior High School (Creswell & Poth, 2018). The research subjects included the principal, teachers, and students who were selected purposively. Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation studies. Data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). Data validity was maintained through triangulation of sources, techniques and time.

RESULTS AND DISCUSSION

Religious Moderation Values Taught at SMP Muhammadiyah Gending Probolinggo

Muhammadiyah Gending Probolinggo Junior High School instills the values of religious moderation as part of the implementation of the vision of *Wasathiyah* Islam, which is an Islamic teaching that emphasizes balance, justice, and a middle attitude in carrying out religious life. *Wasathiyah* Islam theologically rejects all forms of extremism in religion, both *ifrath* (excessive) and *tafrith* (ignoring). This view is in line with the word of Allah in QS. Al-Baqarah verse 143

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًاۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِۗ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُۗ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْۗ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ١٤٣

Likewise We have made you (Muslims) a middle nation so that you may bear witness to the people and so that the Messenger (Prophet Muhammad) may bear witness to you. We have not fixed the Qibla (Baitulmaqdis) to which you used to turn,

except that We may know (in reality) who follows the Messenger and who turns back. Verily, it is very hard, except for those to whom Allah has guided. Allah will not waste your faith. Verily, Allah is indeed merciful to mankind.

These moderation values are not only understood as abstract concepts, but are translated concretely in the education system and students' daily activities. Value cultivation is carried out in an integrated manner through formal learning activities, school culture, as well as religious and social activities designed to shape student characteristics in Islamic religious education (Mamluatun Ni'mah, 2022) that are moderate, tolerant, and inclusive.

In the context of formal learning, Islamic Religious Education (PAI) teachers have a central role. The subject matter is developed with a contextual approach that emphasizes national values, interfaith tolerance, and dialogue among differences. Teachers not only deliver teaching materials, but also serve as role models in being moderate. For example, when discussing different schools of thought in Islam or contemporary issues related to religion, teachers present various perspectives fairly and proportionately, while teaching the importance of not blaming others who hold different views. (Pratami, 2024)

Apart from the classroom, the school culture at Gending Junior High School is built to reflect the values of moderation. Interactions between students are directed to respect each other, both in terms of beliefs, customs, and social backgrounds. The school accustoms students to express opinions politely, respect differences, and resolve conflicts through deliberation. This is in line with the principle of *shura* (deliberation) in Islam which prioritizes consensus and upholds the value of benefit. And (observation) (Suryana, 2020) .

At the level of religious activities, the school regularly organizes activities such as recitation, congregational prayers, commemoration of Islamic holidays, and Islamic studies that are open and not dogmatic. In these activities, students are encouraged to understand that Islam is a religion of rahmatan lil 'alamin that brings compassion and peace to all mankind. Through these activities, values such as *tasamuh* (tolerance), *musawah* (equality), and *i'tidal* (justice) are practiced in real life.interview, (A. Hakim, 2020) .

In addition, extracurricular activities such as Scouting, student council, and social service are very effective character learning spaces in shaping tolerant behavior and mutual cooperation. These activities not only strengthen students' solidarity, but also serve as a means to ground the values of religious moderation in their social lives. (Interview 2025)

Thus, the model of cultivating the value of religious moderation in Muhammadiyah Gending Junior High School is not indoctrinative, but transformative and participatory. Religious moderation education is made an integral part of the character building of students, so that they grow into a generation capable of maintaining social harmony, caring for diversity, and becoming pioneers of peace in a pluralistic society.

Some of the key values of religious moderation that are taught include:

1. Tawassuth (Middle Way) - Students are invited to think and act proportionally, not extreme in understanding and practicing religious teachings. This is in line with the understanding of progressive Islam according to the views of Muhammadiyah (Ma'arif, 2020)
2. Tasamuh (Tolerance) - Tolerance in addressing differences in religion, culture and views is taught both through learning and extracurricular

activities. This is particularly important in the context of pluralistic Indonesia (Ministry of Religious Affairs, 2019).

3. I'tidal (Justice and Proportionality) - Teachers emphasize the importance of justice in thinking and acting. Students are trained to place things according to their portion (Zuhaili, 1985)
4. Shura (Deliberation) - Decision-making by consensus is introduced through student organization activities and class discussions, getting used to solving problems dialogically (Qaradawi, 2010)
5. Musawah (Equality) - The school develops the principle of equality among students without discrimination of ethnicity, religion, or social background (Nur, Afrizal, 2022)
6. Tahadhdhur (Civilized) - Students are taught the importance of morals in everyday life, upholding good manners and adab in social interactions (Ibn Miskawayh., 2002)

These values are not only conveyed in theory but also implemented (Ibn Miskawayh., 2002) entated in the practice of daily school life, such as through joint worship activities, cross-class community service, and other social activities.

Education Model of SMP Muhammadiyah Gending Probolinggo

The religious moderation education model is a systematic framework in the learning process that aims to instill a fair, balanced and tolerant religious attitude in students. This model is designed so that students are not extreme (either radical or liberal) in understanding, practicing, and practicing religious teachings. In a school education, it is very important to instill the values of moderation to its students, because instilling the values of religious moderation in schools serves to shape the character of students who are tolerant, inclusive, and respectful of differences, prevent radical and intolerant attitudes, strengthen unity in diversity, instill a spirit of nationalism that is in line with the values of Pancasila, and equip students with a wise attitude in practicing religious teachings peacefully and proportionally in the midst of a multicultural society. (Rizki, A., & Putri, 2020)

A. Concept of Religious Moderation Education Model

The education model at SMP Muhammadiyah Gending Probolinggo is designed based on strengthening moderate character through an integrative approach, which combines the dimensions of the curriculum, school culture, and teacher exemplary. Religious moderation education is defined as the process of instilling the values of justice, balance, tolerance, anti-extremism, and respect for diversity in religious life. (Latif, 2019) religious moderation education is a systematic approach in the world of education to internalize moderate, tolerant, inclusive, and just religious values to students. This concept aims to form students who are substantively religious, not just formalities, and are able to coexist harmoniously in a multicultural society.

In the context of SMP Muhammadiyah Gending Probolinggo, this concept is actualized through an integrative approach, which incorporates moderation values into the entire curriculum and school life. These values include tawassuth (middle attitude), tasamuh (tolerance), i'tidal (justice), and musawah (equality), as affirmed by (Azizah, 2019) that religious moderation education must instill the value of justice and balance as the main foundation.

Moderation education is not only taught in formal Islamic religious lessons, but also through daily practices, such as a culture of mutual respect between students, an open attitude towards differences in views, and the habituation of dialogue between school members. This is in line with the view of (Mukhibat, 2020) which states that religious moderation in education is the process of familiarizing peaceful and fair attitudes from an early age, so that it becomes a permanent character of students.

B. Implementation Process of Religious Moderation Education Model

The implementation of the religious moderation education model in Muhammadiyah Gending Junior High School is carried out through gradual, systematic, and school culture-based stages. This process involves four important pillars:

1) Value Internalization: Schools integrate moderation values in the curriculum, especially in Islamic Religious Education (PAI), Civic Education (PKn), and Indonesian Language, by enriching teaching materials on the importance of tolerance, justice, and respect for diversity.
2) Socialization and Training: Teachers are provided with training on the concept of religious moderation, including pedagogical methods to effectively internalize it to students.
3) Attitude Habituation: Through daily activities such as the greeting program, morning dialogue, and cooperation between classes, the school fosters the habituation of moderation values in a concrete manner.
4) Monitoring and Mentoring: Homeroom teachers and BK (Guidance Counseling) teachers periodically monitor student behavior to ensure effective internalization of values.

As revealed by (Fauzi, 2020) the successful implementation of moderation education is largely determined by the extent to which the value is internalized in daily behavior and supported by all school components, not just cognitive delivery in the classroom.

C. Religious Moderation Education Strategy in Muhammadiyah Gending Junior High School

The strategy adopted by SMP Muhammadiyah Gending in instilling the values of religious moderation prioritizes a holistic approach, by adjusting the needs of adolescent students and the social background of the surrounding community. These strategies include:

1) Thematic Curriculum Integration: Each subject relates the concept of moderation, for example through learning folklore (Bahasa Indonesia) that promotes the value of diversity, or democracy discussions (Civics) that instill the value of equality.
2) Participatory and Dialogical Learning Model: Teachers use discussion-based learning methods, case studies, value debates, and project-based learning to train students to think critically and respect different opinions.
3) Character Strengthening through Extracurricular Activities: Programs such as the Youth Red Cross (PMR), Hizbul Wathan (Muhammadiyah scouting), and cross-cultural social activities are effective means of building moderate religious awareness.

4) Parent and Community Involvement: Through seminars, parenting days, and interfaith dialogues held with local religious leaders, the school extends the reach of moderation not only to students but also to families.

(Zulfikar, 2021) emphasizes that religious moderation education based on a participatory approach is more successful in building tolerant characters because it involves students in real cross-cultural and religious experiences.

D. Evaluation of Religious Moderation Education Model

Evaluation of the implementation of the religious moderation education model at Muhammadiyah Gending Junior High School is conducted periodically using a multi-instrument approach. The evaluation includes:

Attitude Assessment: Teachers assess students' attitudes towards diversity through a comprehensive range of methods, including daily observations, completion of attitude assessment rubrics, as well as the use of survey instruments designed to measure attitudes towards diversity. Daily observations are conducted to capture students' spontaneous behavior in social interactions, thus providing an authentic picture of their attitudes in a real context (Susanti, 2018) . Meanwhile, the use of attitude rubrics allows teachers to systematically and objectively evaluate various indicators of student attitudes, such as tolerance, respect for differences, and empathy (Ramadhani, A., & Subekti, 2020) . The diversity attitude survey instrument was developed to obtain quantitative data on students' perceptions of diversity issues, taking into account the validity and reliability of the measuring instrument (Yuliana, S., Prasetyo, Z. K., & Handayani, 2022) . The combination of these three approaches is important to provide a holistic assessment of the development of diversity attitudes among students.

Portfolio Evaluation and Social Projects: To strengthen the values of religious moderation, students are required to create a real practice-based project, such as a peace campaign, interfaith dialog, or social activities with diverse communities. The project aims to give students hands-on experience in applying the principles of tolerance, mutual respect, and cooperation amidst differences. Evaluation of the project is carried out using structured criteria, namely collaboration between students, tolerance towards differences in beliefs and cultures, and self-reflection on the experiences gained during the process of implementing activities (Rohman, A., & Sutrisno, 2021) . Through this method, students not only understand religious moderation conceptually, but also internalize it in real behavior. In addition, this project-based approach has proven effective in building moderate character and strengthening students' social competence in today's multicultural era (Astuti, W., & Mukhibat, 2019) .

Student Self-Reflection: As part of the effort to internalize the values of diversity, the development of modernization of Islamic religious education (Mamluatun ni'mah, 2022) . students are directed to write personal journals and reflective essays that document their experiences in interacting with diversity, both in the school and community environment. Through journal writing, students are expected to record important events related to tolerance, cross-cultural cooperation, and the challenges they face in building harmonious relationships (Puspitasari, A., & Suryadi, 2018) . Meanwhile, reflective essays are used as a means to hone students' critical and reflective thinking skills towards the meaning of these experiences in the

context of religious moderation values. This reflective writing has been proven effective in increasing students' self-awareness, social empathy, and openness to diversity (L. Hakim, 2022) . Thus, personal journals and reflective essays are important instruments in supporting the formation of moderate character among students.

Monitoring Behavior Change: Homeroom teachers together with Guidance and Counseling (BK) teachers play an active role in monitoring and recording the development of students' social behavior as an indicator of the internalization of religious moderation values. This recording is done systematically through student development journals, structured observations, and periodic discussions between homeroom teachers and counseling teachers. The main focus of recording includes aspects such as the ability to cooperate, tolerant attitudes, the ability to resolve conflicts peacefully, and respect for differences. This social behavior development data not only serves as a monitoring tool, but also serves as the basis for planning individual and group student character strengthening programs. The involvement of homeroom teachers and counseling teachers collaboratively is considered effective in accelerating the value internalization process, because they are able to identify early changes in student attitudes and provide appropriate interventions (Ismail, I., & Fauziah, 2023) .

By implementing daily observations, moderation-based projects, reflective journals, and recording the development of social behavior collaboratively between homeroom teachers and counseling teachers, schools can build a comprehensive and effective diversity attitude assessment system to internalize the values of religious moderation in students.

E. Challenges in Implementing the Religious Moderation Education Model

In its implementation, SMP Muhammadiyah Gending faces several complex challenges, including:

Social Resistance: Some communities around schools still adhere to conservative-textualist religious views, which adhere to literal interpretations of religious teachings without opening space for dialog or contextual approaches. This condition often causes resistance to moderate approaches taught in schools, both in the form of disapproval of religious moderation programs and negative influences on students' acceptance of these values (Nafi'ah, U., & Mulyono, 2020) . This resistance can have an impact on the value internalization process among students, because strengthening moderate character requires not only support from the school environment, but also from the family and surrounding community (Rahman, 2019) Therefore, collaboration between schools and local communities is very important to build a common understanding of the importance of religious moderation in creating social harmony in the midst of diversity.

The Influence of Digital Radicalism: Easy access to intolerant content through social media poses a serious threat to moderate character building among adolescents. Exposure to narratives of intolerance, hate speech, and ideologies of extremism in the digital world can quickly influence the mindset and attitudes of adolescents, especially because they are in a stage of identity development that is vulnerable to various external influences (Fitriani, S., & Aziz, 2021) . Studies show that social media is often the main

channel for the spread of exclusive and radical views that can hinder the internalization of tolerance and diversity values taught in schools (Hidayatullah, 2022) Therefore, it is important for educational institutions to equip students with critical digital literacy, the ability to sort out information, and strengthen the values of religious moderation through approaches that are relevant to their digital world.

Lack of contextualized learning resources: The teaching materials used in schools are generally national in nature and still lack adjustments to the local socio-cultural context, including in the Probolinggo region. This causes the learning approach of religious moderation to be less fully grounded in the reality of students' daily lives. The lack of integration of local values, such as cultural wisdom, social traditions, and religious practices of local communities, makes it difficult for students to relate the concept of moderation to their concrete experiences (Kurniawan, H., & Maulidia, 2019) . In fact, research shows that contextual and local culture-based teaching materials are more effective in building understanding and attitudes of tolerance among students (Pramudya, I., & Nugroho, 2021) . Therefore, efforts are needed to develop learning materials that are more adaptive, by raising examples of diversity and moderation that live in the local community of Probolinggo.

Teacher Competence Limitations: Not all teachers have adequate pedagogical skills to creatively integrate religious moderation values in the learning process. Some teachers still focus on conventional approaches that are oriented towards textual delivery of material, making them less able to relate moderation values to the context of students' real lives (Putri, L. A., & Hidayat, 2018) The lack of special training on strategies for integrating moderation values in various subjects is also a factor inhibiting the effectiveness of moderate character education in schools (Syaifudin, A., & Nuraini, 2021) In fact, strengthening pedagogical skills based on contextual, collaborative, and reflective approaches is very important to equip students with the ability to think critically, empathy, and openness to differences. Therefore, a sustainable teacher professional development program is needed to improve their competence in internalizing moderation values in an innovative and adaptive manner.

Lack of Multistakeholder Collaboration: Religious moderation efforts in schools often run alone without being optimally supported by the family environment and the wider community. As a result, the values of moderation instilled in the formal education environment are not fully internalized in students when they interact outside of school. Research shows that the success of character education, including religious moderation, is highly dependent on the synergy between schools, families, and communities as an educational ecosystem (Syafrudin, A., & Marlina, 2020) The non-involvement of parents and communities in religious moderation programs leads to inconsistencies in the values students receive, so they tend to experience confusion in practicing tolerant and inclusive attitudes (Mahfud, 2021) . Therefore, it is important to develop collaborative programs that actively involve families and communities in strengthening the values of religious moderation in all areas of students' lives.

The success of religious moderation education is highly dependent on the courage of schools in building an inclusive and sustainable educational ecosystem, as well as on their ability to overcome various external challenges, such as the influence of digital radicalism and local cultural resistance, in order to create a young generation that is tolerant, critical, and moderate in character (Hasan, 2023) .

CONCLUSIONS

Religious moderation education at SMP Muhammadiyah Gending Probolinggo is implemented through a systematic and integrative approach, including the formal curriculum, school culture, teacher exemplary, and extracurricular activities. The school succeeds in instilling key values such as tawassuth, tasamuh, i'tidal, musawah, shura, and tahadhdhur, which are applied in teaching-learning activities and students' daily lives. The educational model developed is participatory, transformative and contextual, with learning strategies that encourage active student involvement, collaboration between school members and openness to diversity.

However, the implementation of this model faces significant challenges, including social resistance from the community, the influence of digital radicalism, lack of contextualized teaching materials, limited teacher competence, and lack of cross-party collaboration. Therefore, the success of religious moderation education requires comprehensive support from all elements of education, including teachers, students, parents and communities. Schools also need to continue to develop adaptive materials and strategies and strengthen an inclusive and sustainable education ecosystem in order to produce a generation that is moderate, tolerant and ready to live in a multicultural society.

ACKNOWLEDGMENTS

The researcher would like to express her deepest gratitude to her beloved parents and all family members for their prayers, moral support, love, and encouragement throughout the research process and into this journal article. Their presence and sacrifice are a source of strength and inspiration that means a lot to the author.

The researcher would like to thank the supervisor for all the guidance, direction, motivation, and time that has been given during the research process until the preparation of this article. The advice and knowledge provided is very meaningful for researchers in completing this research well. Sincere thanks also to all friends and friends who have provided support, enthusiasm, and togetherness during the research process.

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