

THE ACTUALIZATION OF RELIGIOUS MODERATION VALUES IN SD DARUT THALABAH WONOSARI

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ABSTRACT:

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The purpose of this study is to reveal the actualization of religious moderation values carried out through the application of religious education by integrating multicultural education at Darut Thalabah Wonosari Elementary School. SD Darut Thalabah itself is one of the Islamic education models that has heterogeneous students, both in terms of ethnicity and ethnicity so that so far it has instilled moderate character into something interesting to be revealed in this research. This approach is a qualitative type of case study, using interviews, observation and documentation to explore data and then the data is analyzed using an interactive model. The results of this study are The results showed that the values of religious moderation at SD Darut Tholabah have been well implemented through routine habits carried out by the school so that through these habits it can form the character of students who are tolerant and can appreciate the differences that exist.

Keywords:

Actualization, Moderation Values, Religious Moderation, Multicultural



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INTRODUCTION

Indonesian society is known as a plural and heterogeneous society. The plurality and diversity of Indonesian society is characterized by various horizontal differences such as ethnicity, language and customs as well as vertical spiritual relations. Plurality is a historical reality and a necessity for Indonesian society. This plurality is something that is unique and cannot be separated from humanity itself like a colorful rainbow. Diversity is its own harmony and beauty. It is not chaos and disorder. Diversity cannot be resisted, it will always exist, it is *sunnatullah*.¹

In reality, the characteristics of diversity and differences that the Indonesian nation has are a dilemma. On the one hand, this condition is an invaluable wealth, but on the other hand, it can be a potential disaster. Plurality and heterogeneity can be a blessing for the

¹ Nanang, *Moderasi Beragama Dalam Bingkai NKRI*, *Alnews.Id* (Lekkas, 2021).

Indonesian people if they are able to become the capital that leads Indonesia to become a great nation as a multicultural nation-state.² One of the nation's problems is the existence of radicalism thoughts and movements, namely thoughts and behaviors that place more emphasis on religious understanding that is hard and extreme, and less on doctrines that are moderate and soft.

The number of conflicts based on SARA (Ethnicity, Religion, Race, and Intergroup) that occur in Indonesia is the impact of egoism so that there is a truth claim. The existence of this has really damaged the image of Indonesia, which is a Pancasila state.³ After the reformation, there was a quite astonishing escalation in the social and religious life in Indonesia. Data and facts of increasing cases of intolerance, the strengthening of identity politics with religious sentiments.

The occurrence of riots with religious backgrounds in various regions such as in Maluku and Poso. The emergence of radicalism and terrorism. The phenomenon of more and more ASNs and students being exposed to radicalism is a factual picture that supports the conclusion that we are actually at an emergency level. Similar findings were also revealed by LIPI researcher⁴ that there has been an increase in intolerance in Indonesia, especially those related to political issues. From various kinds of data collected by LIPI, three factors appear to cause intolerance to be very high. First, because there is a high sense of threat against other religions that causes dis-trust. Second, the high level of religious fanaticism and third, the influence of social media.

Based on the results of national research published by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta, it states that more than 50% of teachers are indicated to have intolerant opinions and as many as 46.09% of teachers are indicated to have radical opinions (Y. F. Nisa et.al., 2018). Similar research has also been conducted by the Maarif Institute (2011), Setara Institute (2015), and Wahid Foundation (2016) which states that radical groups have entered the world of education and penetrated to spread their radical views among Indonesia's young generation (Sutrisno, 2019). This is a serious problem for the world of education in Indonesia in the future. The world of education, which should be a vehicle for students to obtain a fair and quality education, is

² M. Qomar, *Moderasi Islam Indonesia, Ircisod*. (IRCiSoD, 2021).

³ Suci Ramadhanti Febriani and Apri Wardana Ritonga, 'The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era', *Millah*, 2022, 313–34
<<https://doi.org/10.20885/millah.vol21.iss2.art1>>; Qomar.

⁴ Mudzakkir (2018)

threatened by intolerant teachers who have extreme religious understanding. So, in addition to focusing on fostering students, the government also focuses on improving the quality of educators, in this case teachers in every school and madrasah through a program to strengthen religious moderation in schools and madrasah.

Gus Minister Yaqut made a breakthrough by issuing Decree of the Minister of Religion of the Republic of Indonesia No. 93 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants of the Ministry of Religion.⁵ This is of course in the spirit of religious moderation, religious tolerance, mutual respect and respect.

Religious moderation education is intended to keep the practice of religious teachings from being trapped in an exclusive manner that negates national insight. Although Islam is the majority religion, the government facilitates the interests of all religions without exception. Multicultural-based religious education is an alternative education based on diversity. Multicultural education is considered very necessary to be applied and integrated in a number of subjects in schools, especially religious education subjects.

SD Darut Thalabah Wonosari as a model of Islamic education has so far shown success in instilling moderate characters in religious thought and practice. Educational portraits and practices need to be raised and introduced to a wide audience so that they can become prototypes and models of how religious moderation is instilled in students at school. This aims to make students easily understand religious education lessons and increase their awareness to always behave humanist, pluralist and democratic.

In this case, the students of SD Darut Thalabah Wonosari Subdistrict, where the institution has heterogeneous students, both in terms of ethnicity and ethnicity. Darut Thalabah Elementary School seeks to process the diversity that exists among students, so that diversity does not cause conflict. So the effort to actualize the values of religious moderation is done through the application of religious education by integrating multicultural education in it.

⁵ Irawan Wibisono, 'Kampanye Moderasi Beragama Di Instagram: Studi Narasi Lukman Hakim Saifuddin Dan Yaqut Cholil Qoumas', in *International Conference on Cultures & Languages (ICCL)*, 2022, I, 120–31.

METHODE

The research method is a method used in research to solve problems and to achieve previously formulated goals. In this study, researchers used a type of qualitative research. The subjects of this research are Darut Thalabah Elementary School students. Informants in qualitative research are very important, because it is informants who can provide the primary information needed by researchers. Informants are people who provide information. ⁶With this understanding, informants can be said to be respondents who provide information to a researcher.

Data is a very substantial thing in research, while the meaning of data collection methods is the methods used in research to obtain data, thus the expected level of validity of the data can be accounted for. The methods or methods used in data collection are: observation method, interview / interview and documentation method.⁷

Data analysis in this study was carried out using the interactive model of Miles and Huberman in Sugiyono, suggesting that these activities are data reduction, data display, and conclusion drawing or verification. The data analysis, in this study, consists of three data presentation flows, namely data reduction, data presentation / data display, and conclusion drawing / verification⁸

RESULT AND DISCUSSION

Moderating Values that evolve

The principle of religious moderation emphasizes balance and justice. This principle is then derived into values and indicators in religious moderation. Tolerance, inclusiveness, and accommodation are three important scopes in religious moderation in the eyes of the Ministry of Religious Affairs of the Republic of Indonesia (Compilation Team of the Ministry of Religious Affairs of the Republic of Indonesia, 2019). These three scopes are derived and formulated by the Ministry of Religious Affairs into values and indicators in implementing religious moderation in various fields.

It should be noted that the content of religious moderation values institutionalized by the Ministry of Religious Affairs has four main indicators, namely national commitment, tolerance, non-violence, and accommodating local culture (Compilation Team of the

⁶ Ahmad Rijali, 'Analisis Data Kualitatif Ahmad Rijali', *Jurnal Albadbarah*, 17.33 (2018).

⁷ Lexy J Moleong, 'Metode Penelitian Kualitatif Edisi Revisi', *Bandung: PT Remaja Rosdakarya*, 2014.

⁸ Michael Huberman and Matthew B Miles, *The Qualitative Researcher's Companion* (sage, 2002).

Ministry of Religious Affairs, 2019). These four values are also the reference for researchers in examining the implementation of religious moderation values at Darut Thalabah Wonosari Elementary School.

Researchers conducted interviews with sources during the research, namely AS as the Head of Darut Thalabah Wonosari Elementary School, PDP as the Deputy Head of Darut Tholabah Elementary School in the field of Curriculum, and AW as a PAI teacher at Darut Tholabah Elementary School to explore the various values of religious moderation that exist at Darut Tholabah Elementary School. From the results of the researcher's interview with AS (Head of Darut Tholabah Elementary School), the researcher found that he as a leader in educational institutions is very committed to the basic consensus of the country and makes it a habit to perform ceremonies as a form of respect and love for the homeland. This is reflected in the following interview excerpt.

"For example, from the (value of commitment) to nationalism, maybe we are used to (doing) ceremonies. We definitely have a ceremony. Even, singing the national song before learning, that has become a routine."

In general, SD Darut Tholabah is based on the basic consensus of the state, namely Pancasila and the 1945 Constitution and applies a combination of the national curriculum and local curriculum in its learning activities. So, of course, government programs such as the Pancasila Student Profile Strengthening Program (P5) and Pancasila and Civic Education (PPKn) subjects are mandatory content in schools. Specifically, Darut Tholabah Elementary School includes a form of commitment to the state and nation in the Operational Curriculum of the Darut Tholabah Elementary School Education Unit through the following document excerpt.

In the context of the research that researchers conducted at SD Darut Tholabah, which is an Islamic school, researchers found many tolerance values that exist at SD Darut Tholabah. This was conveyed by Mr. AS as the Head of Darut Tholabah Elementary School "Here there are many whose parents are NU based, some are Muhammadiyah, from ethnicity there are ethnic Madurese and Javanese and Tenger Osing".

Based on the results of the interview above, researchers found information that at Darut Tholabah Elementary School, both parents / guardians of students and students at Darut Tholabah Elementary School are Muslims who come from diverse backgrounds of understanding Islam. Then the school also responds to the differences in understanding by accommodating these differences as a repertoire of Islamic science (fiqh). This is indicated

by the statement that the school provides a variety of understandings to its students. Not sticking to just one understanding. This is in accordance with Sutrisno's (2019) statement that schools should at least be an introductory space for NU and Muhammadiyah (as the two largest religious organizations in Indonesia) in order to foster a moderate and tolerant attitude towards differences in students.

SD Darut Tholabah explicitly contains the value of tolerance in writing with the word "tolerant" in explaining and describing the indicators of achieving its school vision. This affirmation is certainly very important in deciding school policies. Lessy et al (2022) state that "the curriculum and textbooks used should include the values of unity and tolerance". This is to develop and instill the values of tolerance into a standardized value that is instilled formally and systematically.

Researchers also found the value of anti-violence in Darut Tholabah Elementary School. Through an interview with AS (Head of Darut Tholabah Elementary School), researchers found a firm statement from him, that Darut Tholabah Elementary School strongly rejects violence in the school environment. The school also tries to create a safe environment for the academic community in the school through the following statement

"Then, (related to) anti-violence, yes. Of course, we at SD Darut Tholabah strongly reject violence in the school environment. As much as possible we create a pleasant environment, yes. There is no violence in it. We try as much as possible to facilitate all these differences so that yes, we can be wiser in dealing with them and of course better, yes."

This is supported by researchers when conducting observations and documentation studies at SD Darut Tholabah. Researchers confirmed the existence of flyers (see Figure 1) regarding the prohibition of violence at SD Darut Tholabah.



Figure 1. Anti-violence poster at Darut Tholabah Elementary School

Violence in schools is very detrimental to many parties, especially students. Violence that occurs not only affects physical aspects, but also affects the psychological and mental well-being of children. Research conducted by⁹ highlighted that children who are victims of violence in schools not only experience physical injuries, but also experience negative impacts on their mental and psychological health. In many cases, children who experience violence feel emotionally shaken, experience mental disorders, and have a higher risk of experiencing psychosocial problems in the future.

Therefore, it is imperative that efforts are made to prevent violence in educational settings. Schools, as formal educational institutions, have a great responsibility in protecting and ensuring the safety and well-being of all members of the academic community from acts of violence¹⁰ Concrete actions need to be taken to create a learning environment that is safe and free from fear, so that each individual can develop well without any physical,

⁹ Erlangga, (2021)

¹⁰ Yeni Huriani, Eni Zulaiha, and Rika Dilawati, *Buku Saku Moderasi Beragama Untuk Perempuan Muslim* (Prodi S2 Studi Agama-agama UIN Sunan Gunung Djati Bandung, 2022), II; Amirudin Amirudin, M Abdan Karochman, and Supriyatin Supriyatin, 'Moderasi Beragama Dalam Perspektif Heterogenitas Di Desa Jungjang Kecamatan Arjawinangun', *Etos: Jurnal Pengabdian Masyarakat*, 3.1 (2021), 37–46; Wibisono, I.

psychological, or mental threats .¹¹ Effective preventive and intervention measures must be taken to ensure that violence no longer undermines the educational process and growth of children.

In this regard, SD Darut Tholabah has made various efforts in educating and taking preventive measures to prevent violence from occurring in its environment. In the findings of the interview, it was mentioned that at SD Darut Tholabah there is an appeal poster about "Stop Bullying!". Bullying according to.¹² is "a repeated behavior of aggression or coercion with the intention of hurting someone physically, verbally, or psychologically". Making posters like this can also be referred to as a school effort to prevent bullying or acts of violence. Because through these posters, students can recognize the dangers of bullying and the impact caused by this behavior.

Furthermore, researchers also found the value of accommodating local culture implemented at SD Darut Tholabah Purwakarta Regency. The researcher interviewed AS as the Head of SD Darut Tholabah and the researcher found two prominent explanations regarding the implementation of local culture at SD Darut Tholabah. The culture includes tribal local culture (local wisdom) and religious local culture. The tribal local culture is reflected in the school policy that implements the local Regent Regulation in the form of the 7 Poe Atikan Program. According to the interviewees, the 7 Poe Atikan Program contains various local cultural values that are tried to be instilled in the entire academic community, especially for students. This was revealed in the following interview excerpt.

"An example of the implementation of the seven poe atikans is *beas kaheman*, which we try to do consistently. We consistently do this every Thursday and we are not just limited to photo documentation or formality. But, we really instill the spirit in the children that this is a social action. The children's awareness every Thursday, setting aside only a cup of *beas kaheman*, carrying it, saving it. We then trigger the positive points. There is social to the environment, sometimes giving to the *umut tufak*. That's amazing. It can be a program that is really in line with our agenda."

"On Mondays, it's clear, we implement it, yes, in general to the children, yes, our teachers, I consistently make flyers, which are called 7 poe atikan flyers. Monday, with the theme *ajeg nusantara*, yes, we talk about *ajeg nusantara*, then, yes, there is content. The flyer (content), we set it to Instagram, to social media, so if there are children in the field in the ceremony, then red and white clothes, now there is a PERBUP. Before learning there was a national song, we were not playing around in implementing it. and again on Tuesdays, *mapag buana* is also the same and so on, so. So, more moderation, more light"

¹¹ M S Hasan, 'Internalisasi Nilai Toleransi Beragama', *Jurnal Studi Keagamaan ...*, 2019.

¹² Rafa'al et al., (2020)

Meanwhile, the religious culture implemented at SD Darut Tholabah is the Commemoration of Islamic Holidays (PHBI) which includes the celebration of the Prophet's Maulid, the commemoration of the Prophet's Isra Mi'raj, and Rajaban. This finding is corroborated by the results of observations. Researchers found the values of love and acceptance of local culture at SD Darut Tholabah, namely wearing pangsi and Sundanese kebaya every Wednesday.

The view of the Indonesian Ministry of Religious Affairs¹³ regarding an accommodating attitude towards local culture as part of religious moderation encourages individuals to accept and understand the culture that exists in society. This approach aims to enable individuals to understand the essence of religion more deeply in the context of local culture, as long as it does not violate religious principles or teachings. This perspective provides a basis for approaching the phenomenon at SD Darut Tholabah, where the values of religious moderation are implemented through local cultural accommodation.

In accordance with the research findings, SD Darut Tholabah is an Islamic religious-based school that does not explicitly state its alignment with a particular religious flag or organization. This reflects the practice of cultural accommodation in accordance with the concept of religious moderation, where the school takes an inclusive approach in embracing diverse religious understandings.¹⁴ In particular, SD Darut Tholabah opens space for different understandings of Islam and integrates them in teaching. This reflects the importance of understanding religion essentially in a broader cultural context, such as the concept promoted by the Indonesian Ministry of Religious Affairs.

Actualization of moderation

In the context of a multicultural country to create religious harmony, it is necessary to pay attention to 4 attitudes that need to be developed, namely love for the homeland, tolerance, non-violence, and friendliness to local culture.¹⁵ The 4 attitudes are at least to avoid extreme attitudes characterized by actions that violate human dignity, violate the concept of nationhood, and violate the law. The actualization of religious moderation at the research

¹³ LPMQ, 'Qur'an Kemenag' (Lajnah Pentashihan Mushaf Al-Qur'an Badam Litbang dan Diklat Kementerian Agama Republik Indonesia, 2023).

¹⁴ Estalita Kelly, 'Pembentukan Sikap Toleransi Melalui Pendidikan Multikultural Di Universitas Yudharta Pasuruan', 5.1 (2018).

¹⁵ Tri Wahyudi Ramdhan, *Kurikulum Pendidikan Islam Multikultural (Analisis Tujuan Taksonomi Dan Kompetensi Peserta Didik)*, *JURNAL PIWULANG*, 2019, I <<https://doi.org/10.32478>>; Rustam Ibrahim, 'Pendidikan Multikultural : Pengertian , Prinsip , Dan Relevansinya Dengan Tujuan Pendidikan Islam', *Addin*, 7.1 (2013).

site is generally carried out through verbal and practice. Darut Tholabah Elementary School in developing a moderate attitude is through the following efforts:

First, through the education of love for the homeland. The cultivation of love for the homeland in Darut Tholabah Elementary School through several activities. The activities are carried out during the learning process, school culture, and extracurricular activities. In the learning process, students are taught to recognize the country of Indonesia both from the wealth of natural resources, beauty, and diversity that not all countries have. The learning process also encourages children to always use Indonesian. It aims to make students have a love for the Indonesian language. In addition, in the drawing learning process, for example, students are also asked to draw the traditional houses of each custom. Students are given the freedom to draw one of the traditional houses in Indonesia. In this way, students can be more familiar with the wealth of traditional houses in Indonesia.

School culture is a school habit that is carried out regularly. One of the school cultures carried out to instill love for the country is through flag ceremony activities. Before the pandemic, every Monday, SD Darut Tholabah conducted a flag ceremony. The ceremony is held in the field and the participants are all students and teachers. Through this scouting activity, students are encouraged to remember the services of heroes who have great services in fighting for the Indonesian nation from invaders. In addition, all students also sing the national anthem together. This activity will increase students' love for the country as the nation's generation. In the flag ceremony there is also a procession of raising the red and white flag. The procession of wisdom will also provide education for students to always respect the symbols of the country.

As an educational institution under the auspices of NU educational institutions, SD Darut Tholabah also routinely commemorates the national santri day. In the event, students are introduced to the services of the santri in seizing independence. The patriotism taught to students is expected to increase students' patriotism. The story method is a very effective method used in education.¹⁶ Children naturally love stories. Through stories, it can encourage students to be active in their souls and can motivate children to follow the content of the stories that students hear. By using the story method, the transmission of patriotism values conveyed by the teacher will be more easily accepted by students.

¹⁶ Solihah Titin Sumanti, Hasan Asari, and AlRas yidin, 'Modernization of Education Contents of Muhammadiyah, Nahdlatul Ulama, and Al Jam'iyatul Washliyah 1900-1942 in North Sumatera', *International Journal of Humanities and Social Science*, 5.1 (2018) <<https://doi.org/10.14445/23942703/ijhss-v5i1p105>>.

The next activity to instill nationalism is carried out through extracurricular activities. The extracurricular activities are through scouting activities. Scouting activities can instill a sense of love for the country in students. Activities that can be carried out in scouts such as through mutual cooperation in all scout activities, camping, and exploring. Camping and exploring activities encourage students to appreciate the beauty of the surrounding nature, especially Indonesian nature. So that students will realize the importance of protecting Indonesian nature as a place where they live. The beauty of nature that they feel firsthand can provide its own experience to foster a sense of love for the country. In scouting activities there is also a flag ceremony and activities to sing the mandatory Indonesia Raya song.

Second, through tolerance education. Tolerance education implemented at SD Darut Tholabah does not use special books as teaching materials. They utilize thematic books that they teach. The thematic book also contains the contents of tolerance education. When referring to tolerance education in Indonesia, it can be found in certain subjects that have been integrated.¹⁷ The results of the interview with teacher A, he explained that the implementation of tolerance education in schools is carried out by referring to the materials of the textbooks.

In teaching tolerance values, SD Darut Tholabah through teaching students the importance of tolerance values to realize a harmonious life. In learning, students are also often involved with group activities. Group activities aim to enable students to work together with their friends. When they have worked together, it is hoped that students will grow to appreciate the differences in their groupmates. Groups are usually composed of students with diverse abilities, backgrounds, and physical differences (tall-short, white-black, thin-fat, etc.).

In addition to the learning process, SD Darut Tholabah also gives students freedom in carrying out their worship according to their habits when they are at home. Students at Darut Tholabah Elementary School are not all from NU families, but some are from Muhammadiyah families. Even though they are still elementary school children, students at least carry the identity of the background of their respective families. Based on the results of interviews with the head of the madrasa, he frees his students in identifying. This means that when they join the institution, they do not have to be required to be the same as the identity of the institution. He still gives freedom to his students.

¹⁷ Hasan.

His view on the freedom to embrace one of the mass organizations is in accordance with the value of multicultural education. One of UNESCO's recommendations related to multicultural education is to encourage schools to be able to grow and develop to recognize and accept differences in each individual and establish interactions in that diversity¹⁸ This attitude of tolerance is important to be taught to form a moderate attitude in students. SD Darut Tholabah's attitude of giving its students freedom is in accordance with Banks' multicultural education orientation which states that multicultural education is an education that upholds equality in students without discrimination based on racial, ethnic, religious and other differences¹⁹.

This view can be developed into the basic capital for the development of a multicultural society, especially in the midst of religious diversity. Education that does not prioritize tolerance is at risk of giving birth to conflict of inter groups. Education that encourages an understanding of harmony in differences will encourage a particular educational institution to be more acceptable to all diverse communities. The value that needs to be upheld is the concept of tolerance with the spirit of living together as one society²⁰.

Third, anti-violence education. One of the most frequent cases of violence in schools is verbal violence in the form of bullying cases. SD Darut Tholabah considers that multicultural education is important. This assumption is based on the reality of life that requires differences that often cause bullying. Basic differences among students need to be understood to them, so that it does not refer to bullying cases among students. The role of schools is to provide multicultural education to students so that at least students can get along at school with anyone without discrimination. Multiculturalism is an ideology that respects differences and equality²¹. Differences in backgrounds that exist in students in the

¹⁸ Deny Setiawan and Bahrul Khoir Amal, 'Membangun Pemahaman Multikultural Dan Multiagama Guna Menangkal Radikalisme Di Aceh Singkil', *Al-Ulum*, 16.2 (2016) <<https://doi.org/10.30603/au.v16i2.155>>.

¹⁹ James Banks, *Multicultural Education, School Reform, and Educational Equality, Opening the Doors to Opportunity for All: Setting a Research Agenda for the Future*, 2015; James Banks, *Encyclopedia of Diversity in Education, Encyclopedia of Diversity in Education*, 2013 <<https://doi.org/10.4135/9781452218533>>.

²⁰ M Japar, K Sahid, and D N Fadhillah, 'Social Tolerance in Multi-Religious States: A Case Study in Cigugur Society, Indonesia', *Int. J. Innov. Creat. Chang*, 7.7 (2019).

²¹ Saihul Atho, A Huda, and Nor Aini Safitri, 'Multicultural Values in Learning Islamic Religious Education in Schools (Study of Efforts to Build Student Character at SMAN II Jombang)', 2021.

context of multicultural education can be used to broaden students' understanding of differences²².

Based on an interview with teacher B who stated that bullying in schools is the most common problem encountered, namely because there are physical differences. The phenomenon of bullying - dissolving culturally in the classroom has the potential to traumatize students in the classroom. Apart from being caused by physical differences, cases of verbal violence also often occur in the learning process, namely students who often laugh when there are children who ask questions. Students laugh at the questions of students who ask. If there is a case like this then according to teacher B explained that the teacher always gives an example to respect and appreciate every student's question. That way, other students will not laugh because the teacher gives appreciation to the questions asked by students.

Appreciating and respecting students who ask questions will teach students to be able to appreciate and respect other friends. Thus, cases of verbal violence will no longer occur in the classroom. Bullying cases show that an understanding of differences must be taught to students as early as possible. School should be the most comfortable and fun place for students, not the other way around. They can make friends with a variety of students who can provide new insights, establish mutual communication, share different experiences, and form friendship circles from different backgrounds to strengthen each other. This is because diversity between individuals is inevitable²³. To realize it all, students need to understand the meaning of living together in diversity even though the scope is small at school.

Efforts made to teach anti-violence education to students, namely teachers provide an understanding to students to help each other, love each other, and respect others. Darut Tholabah Elementary School has a UKS and has officers named as little doctors. Their job is to treat students who are sick. Although simple, the activity trains students to care for each other even though they do not know each other because they are in different classes. The little doctors will grow to love their friends who are sick and the sick will grow to love their friends for helping them.

Fourth, culture-friendly education. NU as an organization that is synonymous with maintaining tradition certainly has a big share in appreciating a culture. It can be seen from

²² Hamdan Hamdan, Nashuddin Nashuddin, and Adi Fadli, 'The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School', *Jurnal Pendidikan Agama Islam*, 19.1 (2022), 165–78 <<https://doi.org/10.14421/jpai.2022.191-12>>.

²³ Gabriele Lakomski and Colin W. Evers, 'Theories of Educational Leadership', in *Oxford Research Encyclopedia of Education*, 2020 <<https://doi.org/10.1093/acrefore/9780190264093.013.603>>.

the rule used, namely *muhafadzatu alal qadimi sholih wal ahdu bil jadidil* The rule leads to an understanding of good old values being maintained and applying new, better values. The implementation is the attitude of NU which is known for maintaining cultures whose origins are not Islamic but over time by Muslim scholars who preach in the archipelago provide Islamic values. By NU, these cultures are still preserved because they contain good old values.

Darut Tholabah Elementary School as an educational institution under NU also has the same view regarding NU's culture-friendly attitude. That is, NU does not reject the old traditions handed down by the ancestors as long as there is good value and does not conflict with the Sharia. Activities that show the formation of culturally friendly student attitudes at Darut Tholabah Elementary School are shown by the existence of activities that are included in maintaining traditions. Activities such as 7 am to 8 am students from grades 1 to 6 gather in the mosque. They read *tahlil* led by the teacher.

Religious moderation as an effort to ward off extreme groups, both extreme right and extreme left, can be done through the field of education (Liyando & Hadirman, 2022). One of the efforts made by SD Darut Tholabah also focuses on education. As an elementary school, it certainly has a strategic role in providing early understanding for students about how to live among people of the same or different religions. The basic values of religious moderation developed at SD Darut Tholabah through various activities can train students to have a moderate attitude.

In Bondowoso Regency, where this research was conducted, researchers have not found cases of radical thoughts, attitudes, or actions by elementary school children. In the elementary schools that researchers surveyed, namely Darut Tholabah Elementary School, or other schools of the same level, there were no problems with students' social-religious relationships even though they belonged to different mass organizations. All teachers surveyed revealed that elementary school-age children do not even understand which organization they belong to and are friends with friends of which organization. The survey results can also be understood that for religious moderation education, especially in elementary schools that researchers surveyed, it is limited to provision or preventive measures for children as early as possible.

Implications of Moderation Actualization

The implication of the research results of the Actualization of Religious Moderation Values on Students at Darut Thalabah Wonosari Elementary School based on the results of the study is that it has an impact on the attitude of students in socializing.

Based on the research that the author has done related to the actualization of religious moderation values in students at Darut Thalabah Wonosari Elementary School, it can be seen that the impact of the actualization of religious moderation values, students are able to have a moderate attitude that is owned by the teacher as an example for students to have a moderate attitude in their daily lives.

By actualizing the value of religious moderation in students, students can have an attitude of respect, help, responsibility, nationalism and love for the country and carry out their obligations to God and to fellow human beings.

The importance of religious moderation actualized in schools is as a strengthening of religious foundations for students. In some schools there are still many students who do not have an understanding of the importance of having a moderate attitude. The existence of moderate education directs students to a moderate attitude in their daily lives. By providing an understanding of religious moderation so that students become human beings who can uphold human values, creating generations that have a moderate attitude²⁴.

Religious moderation education in schools has several advantages and the importance of being actualized to strengthen the religious foundation for students. Here are some things that can support the importance of religious moderation in the educational environment²⁵:

1. Forming a balanced understanding

Religious moderation education helps students understand religious values in a balanced and fair way. This prevents them from religious extremism and fundamentalism that can harm society and humanity.

2. Avoiding conflict and inequality

A moderate attitude in religion can reduce the potential for conflict between individuals or groups stemming from differences in beliefs. Through a broader and more

²⁴ Tri Wahyudi Ramdhan, Saifuddin Saifuddin, and Bustomi Arisandi, 'Pendidikan Moderasi Beragama Melalui Kajian Tafsir Ayat-Ayat Moderat Di Rumah Belajar Serambi Jombang', *Dharma: Jurnal Pengabdian Masyarakat*, 3.2 (2023) <<https://doi.org/10.35309/dharma.v3i2.6666>>.

²⁵ Benny Afwadzi, 'Membangun Moderasi Beragama Di Taman Pendidikan Al-Qur'an Dengan Parenting Wasathiyah Dan Perpustakaan Qur'ani', *Transformasi: Jurnal Pengabdian Masyarakat*, 16.2 (2020), 106–20 <<https://doi.org/10.20414/transformasi.v16i2.2647>>; Febriani and Ritonga.

tolerant understanding, students can build a more harmonious environment in schools and communities.

3. Maintaining tolerance and respect for diversity

Religious moderation education teaches students to appreciate and respect diversity in society. It can create an inclusive climate in schools and prepare students to live in a multicultural society.

4. Encourages open-mindedness

Moderation encourages students to have an open mind towards different ideas and beliefs. Thus, they can learn and grow in an atmosphere that supports the exchange of ideas and positive thinking.

5. Builds character and ethics

Religious moderation can help build students' characters with strong ethical values. They can learn to be responsible, fair, and uphold human values.

6. Providing tools to respond to contemporary challenges

The modern world is faced with various challenges, including the complexity of interfaith relations. Religious moderation education provides students with the tools and understanding to face these challenges wisely and tolerantly.

7. Creating a generation that contributes positively

Students who are educated with the principles of religious moderation have great potential to become positively contributing members of society. They can play a role in building peace, equality and justice in society.

Religious moderation education is not only about understanding religious teachings, but also about applying human values, justice and tolerance in daily life. By building a solid religious foundation and a moderate attitude, students can become future leaders who play an active role in building a better society.

Moderate attitudes in students can be actualized if teachers provide examples that are in accordance with moderate attitudes. For example, teachers behave moderately by obeying the rules or regulations at school so that students can imitate them because of the teacher's example.

The discipline of students in obeying school rules and following all activities at school well is one of the good impacts of the actualization of religious moderation values on students. Teachers set an example of discipline by being present on time at school, setting a good example in every word and behavior so that it becomes a reference for students to

participate in doing positive things exemplified by the teacher. In addition to instilling the value of religious moderation, it is also actualized through learning activities, religious activities, habituation activities and extracurricular activities²⁶.

Students at SD Darut Thalabah Wonosari must have a moderate attitude, polite, well-mannered, disciplined, responsible, obeying the rules both inside and outside the school environment. Students come to school on time, enthusiasm for learning to improve achievement and uphold the good name of the school.

If religious moderation is not applied and actualized in educational institutions both schools and schools and teachers in their learning do not insert the components of moderation values in students, it is certain that students do not have a polite attitude, mutual respect, discipline, responsibility, love for the country, solve problems with violence and others so as not to grow a moderate generation but to grow radical generations..

CONCLUSION

The values of religious moderation have been well implemented in SD Darut Tholabah Bondowoso Regency. These values are national commitment, tolerance, non-violence, and accommodating local culture. These values are implemented in the hidden curriculum at Darut Tholabah Elementary School through habituation at school, in intracurricular, co-curricular, and extracurricular learning activities. SD Darut Tholabah has also compiled an Operational Curriculum for Education Units (KOSP) which contains religious moderation values. The implementation of this value also has an impact on the emotional and intellectual intelligence of students. Because, through the cultivation of moderate religious values, students will be accustomed to addressing various problems and differences in a broad perspective.

There are at least 4 main points that Darut Tholabah Elementary School has implemented that illustrate the efforts of religious moderation. The first is through patriotism education which is carried out through the learning process, school culture such as flag ceremonies, and extracurricular activities through scouting activities. Second, tolerance education. Tolerance education is carried out through activities that provide an understanding of respect for differences (multicultural education). The third is through anti-violence education. The efforts made are through providing understanding and concrete

²⁶ Tri Wahyudi Ramdhan, Mufaizin Mufaizin, and Moh Kholil Baita Putra, 'Kurikulum Merdeka's Authentic Assessment for Multicultural Islamic Religious Education', *Jurnal Al-Murabbi*, 8.2 (2023), 60–76.

examples of teachers to students to have an attitude of mutual love for fellow friends. The fourth is through culture-friendly education. The efforts made by MI Darul Hikmah are to revive the tradition of culture.

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