



## Comparative Analysis of the Implementation of Religious Moderation as an Effort to Build a Tolerant Culture at Tamansiswa Sukadamai Vocational School and Era Ibang Junior High School

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### Abstract

Diversity encourages interaction among students from different backgrounds, making it an ideal place to implement the values of tolerance and respect for differences. With the existing diversity, students are faced with situations where they must understand, respect, and cooperate with fellow students who have different beliefs and cultures. This research aims to analyze the process of internalizing religious moderation as an effort to build a tolerant culture at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School. This research uses a qualitative approach with descriptive methods. Data were collected through observation and interviews with schools, teachers, and students. The research results show that the internalization of religious moderation at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School is carried out through the integration of moderation values in the curriculum, extracurricular activities, and student character development. The schools provide an understanding of the importance of being tolerant, respecting differences, and avoiding extreme attitudes through an interfaith dialogue approach and activities that encourage cooperation between religious communities, thereby successfully forming students who are tolerant, love their homeland, and respect cultural diversity.

**Keywords:** Internalization; Religious Moderation; Culture; Tolerance

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## Introduction

Indonesia, as a country with diverse ethnicities, religions, races, and cultures, is a treasure and a challenge in itself. On one side, this diversity can become a social capital that enriches social life,<sup>1</sup> but on the other side, the potential for conflict and social tension may also arise if not managed properly.<sup>2</sup> In the context of education, especially in a multicultural school environment, religious and ethnic differences often trigger the emergence of intolerant attitudes and prejudices that can disrupt social harmony.<sup>3</sup> Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School are schools that acknowledge plurality. Students from various ethnicities and religions are a challenge in creating a friendly and united school environment. It is important for educational institutions to instill the values of religious moderation to prevent radicalism and intolerant attitudes among the younger generation. Religious moderation is an effort to respect the beliefs of others fairly and in a balanced manner, to avoid excessive or extreme things when implementing it. Religious moderation is one of the most important principles in maintaining harmony in social life, especially in Indonesia, which is known as a country with religious, ethnic, and cultural diversity. Religious moderation is popularly called "*Wasathiyah al-Islam*".<sup>4</sup> This word is indeed a new term, the result of combining the word "*wasathiyah*", which means moderation, with the word "Islam". *Wasathiyah* is an Islamic teaching that can be found in the main source of Islam, namely the Qur'an<sup>5</sup>. Religious moderation is an attitude and behavior that places religion as a moral foundation, but remains inclusive and respects diversity. It aims to prevent the development of extremism and intolerance that can threaten social stability.

In schools, cultural and religious diversity play an important role in creating the values of religious moderation. This is especially true in schools like Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School. This diversity encourages students from different backgrounds to interact with each other. It is a perfect place to apply the principles of tolerance and respect for differences. Students are faced with situations where they must understand, respect, and cooperate with other students who have different cultures and beliefs, which is an important part of religious moderation.

In the context of comparative analysis of the implementation of religious moderation in these two schools, the difference in age and developmental level of students in vocational and junior high schools provides different challenges and opportunities in building a culture of tolerance. In vocational schools, with students who are more mature and ready to enter the workforce, religious moderation is more internalized through social and professional contexts, where they learn to appreciate diversity in real life. Meanwhile, in junior high schools, younger students are given the fundamentals of understanding moderation and

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<sup>1</sup> Jing Han, Jian Han, and Daniel J. Brass, "Human Capital Diversity in the Creation of Social Capital for Team Creativity," *Journal of Organizational Behavior* 35, no. 1 (2014): 54–71, <https://doi.org/10.1002/job.1853>.

<sup>2</sup> Helena Desivilya Syna, *Diversity Management in Places and Times of Tensions: Engaging Inter-Group Relations in a Conflict-Ridden Society*, *Diversity Management in Places and Times of Tensions: Engaging Inter-Group Relations in a Conflict-Ridden Society* (Springer, 2020), <https://doi.org/10.1007/978-3-030-37723-6>.

<sup>3</sup> Maykel Verkuyten and Kumar Yogeeswaran, "The Social Psychology of Intergroup Tolerance: A Roadmap for Theory and Research," *Personality and Social Psychology Review* 21, no. 1 (2017): 72–96, <https://doi.org/10.1177/1088868316640974>.

<sup>4</sup> Hasan Hamzah Lubis, "Strategi STAI As-Sunnah Tanjung Morawa Dalam Menangkal Radikalisme," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (2021): 84–95, <https://doi.org/10.51590/waraqat.v6i2.200>.

<sup>5</sup> Abdul Aziz and Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, Direktorat Jenderal Pendidikan Islam Kementerian Agama RI (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021).

harmony through a more theoretical and normative approach, as an early character foundation.

Diversity in schools also presents challenges in implementing religious moderation, especially in managing the dynamics between students who may have different religious views. Therefore, an inclusive and accommodative approach is crucial in building a tolerant culture in both schools. Through the combination of character education, extracurricular activities, and supportive social interactions, Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School can internalize the values of religious moderation to create an environment that respects differences and promotes harmonious living amidst diversity.

The internalization of religious moderation at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School is implemented through various approaches, both formally through the curriculum and non-formally through extracurricular activities and school culture. The goal is for students to have a broader understanding of the importance of a moderate attitude in religion and be able to coexist harmoniously in a pluralistic environment. Efforts to internalize religious moderation are an important part of building a more tolerant generation that appreciates plurality. It is hoped that a culture of mutual respect and togetherness can develop well among students with educational programs that prioritize discussion, understanding, and collaboration between religious communities and ethnicities. According to Listia Wardani et al.<sup>6</sup>, in a journal titled *Internalization of Religious Moderation Values through Islamic Religious Education at SMA Negeri 11 Garut*, the implementation of religious moderation in Islamic religious education learning at SMA Negeri 11 Garut has been running well. This was directly expressed by the Deputy Principal of SMA Negeri 11 Garut, who stated that SMA Negeri 11 Garut is a school that has instilled religious moderation in its learning activities. Likewise, in Islamic religious education learning, it is evidenced by the existence of lesson plans related to religious moderation. Meanwhile, according to Hilmin<sup>7</sup>, in a journal titled *Internalization of Religious Moderation Values in the Independent Learning Curriculum of Islamic Religious Education*, it shows a strong and mutually reinforcing correlation that the values of religious moderation can be internalized into the independent Islamic religious education curriculum. The principles contained in the independent curriculum are very much in line with the values of moderate religious thinking. The independent Islamic religious education curriculum really needs a framework of concepts and a moderate and contextual basis of thought.

This research will specifically discuss the comparison of the implementation of religious moderation as an effort to build a tolerant culture at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School. This research compares two schools with different levels, namely vocational and junior high schools. This research focuses on instilling the values of tolerance in multicultural students. This research also focuses on students, but also looks at the responses and reactions of teachers regarding the inculcation of the values of tolerance and respect among students.

This study aims to examine how efforts to internalize religious moderation are implemented in these schools and the extent to which they contribute to building a culture of tolerance among students. This research is expected to provide insight for educators and policymakers in efforts to strengthen character education based on moderate national and religious values.

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<sup>6</sup> Listia Wardani, Iman Saifullah, and Nenden Munawaroh, "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di SMA Negeri 11 Garut," *Jurnal Intelek Insan Cendikia* 1, no. 6 (2024): 2292–2303.

<sup>7</sup> Hilmin, Dwi Noviani, and Eka Yanuarti, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam," *Symfonia: Jurnal Pendidikan Agama Islam* (Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, 2023), <https://doi.org/10.53649/symfonia.v3i1.34>.

This research specifically discusses the efforts of Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School in internalizing the moderation value of tolerance in schools.

This research uses qualitative methods with a multi-site approach in the form of case studies.<sup>8</sup> This approach was chosen to compare the implementation of religious moderation in two different locations, namely Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School, so that patterns, similarities, and differences in instilling religious moderation as an effort to build a tolerant culture can be revealed. The data in this study were collected through three main techniques. *First*, direct observations were made in the school environment to observe activities, programs, and interactions among school members related to religious moderation.<sup>9</sup> *Second*, in-depth interviews were conducted with principals, teachers, students, and other relevant parties to explore detailed information about the implementation of religious moderation in each school.<sup>10</sup> *Third*, secondary data were collected from various official school documents,<sup>11</sup> such as curriculum, activity reports, school policies, and other archives, which serve as a complement to support the findings from observations and interviews.

Data analysis was carried out using descriptive qualitative methods through several stages. The first step is data reduction, which is sorting data from observations, interviews, and documents to select information relevant to the research focus. Next, the reduced data are arranged in the form of descriptive narratives to facilitate the identification of patterns and relationships between variables found in the two research locations. The final stage is drawing conclusions and verification, where the results of the analysis from the two sites are compared to identify similarities, differences, and contextual factors that influence the implementation of religious moderation. With this approach, the research is expected to provide a deep and comprehensive understanding of the application of religious moderation in building a culture of tolerance at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School.

## Result and Discussion

### Definition of Religious Moderation

The term religious moderation is a combination of two words, namely moderation and religious. This term indicates the meaning of "a pattern of thought, attitude, and practice in carrying out religious teachings that do not contain violence and that avoids impolite and excessive attitudes". In the 2008 edition of the Great Dictionary of the Indonesian Language, it defines "restraining oneself as reducing violence and avoiding extremism". The first edition in 1988 provides an explanation of the meaning of the word moderate/attitude: (1) always avoiding extreme behavior or expression; (2) tends towards the middle dimension or *running time*. Meanwhile, the word "moderator" means (1) a person who acts as an intermediary (judge, *arbiter*, etc.); (2) meeting leader (meeting or discussion), who becomes a facilitator when speaking or discussing issues.<sup>12</sup>

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<sup>8</sup> Robert G Burgess et al., "Four Studies from One or One Study from Four?," in *Analyzing Qualitative Data* (Routledge, 2010), 129–45, [https://doi.org/10.4324/9780203413081\\_chapter\\_four\\_one\\_one](https://doi.org/10.4324/9780203413081_chapter_four_one_one).

<sup>9</sup> Sharne A. Rolfe, "Direct Observation," in *Doing Early Childhood Research: International Perspectives on Theory and Practice* (Routledge, 2020), 224–39, [https://doi.org/10.1007/978-3-319-91280-6\\_1758](https://doi.org/10.1007/978-3-319-91280-6_1758).

<sup>10</sup> Victor Minichiello, Rosalie Aroni, and Terrence Neville Hays, *In-Depth Interviewing: Principles, Techniques, Analysis* (Pearson Education Australia, 2008).

<sup>11</sup> Marc H. Bornstein, *Secondary Data Analysis, The SAGE Encyclopedia of Lifespan Human Development* (Oxford University Press, 2018), <https://doi.org/10.4135/9781506307633.n709>.

<sup>12</sup> Abdain et al., *Moderasi Beragama; Upaya Deradikalisasi* (Riau: Dotplus Publisher, 2022).

For example, a person who is moderated in a consultation or discussion is someone who does not impose his opinion, but someone who listens and takes into account the opinions of others. Imposing an opinion regardless of the opinions of others is an excessive or extreme attitude. And conversely, it is not the right attitude not to express an opinion at all, even if you are asked to do so. Therefore, the use of the word moderate in Indonesian gives the meaning of "moderate", means having a good attitude. If this word is based on the word "Islam", which means "moderation in Islam", then it means carrying out the teachings of Islam correctly or well.

In the Arabic dictionary, the word moderation means *al-wasathiyah*. Etymologically, *al-wasathiyah* comes from the word *wasath*.<sup>13</sup> Furthermore, *wasathan* means *sawa'un*, which is the middle between two limits, or more precisely the middle or standard or ordinary. *Wasathan* also means avoiding uncompromising and even inconsistent attitudes with religious truth.<sup>14</sup> In everyday conversations such as in a sports match or when two conflicting parties are in conflict, the term referee or *arbiter* usually appears, this word not only indicates the meaning of a person who becomes a mediator between two disputing or competing parties, but a mediator is that you must act well and fairly. Although the definition of education as a planned and real effort, it is not an activity that is carried out routinely without purpose and careful planning. Education, especially in schools, plays an important role in educating the nation's life. Its implementation cannot be considered as something simple.

### **Indicators of Religious Moderation**

Religious moderation is a religious understanding that takes a middle position, not leaning to the left or right. In the context of *wasathiyah* Islam, this understanding basically also contains religious principles that lead to efforts to regulate a balanced life. Maintaining a balanced life in practicing Islamic teachings is very important to be understood by every Muslim. With a balanced understanding of Islam, a person will not be inclined to an emotional religious atmosphere of faith because he will be controlled by excessive religious attitudes and understanding. When religious attitudes are shown through expressions of anger, it will be easily guessed that a person has been dominated by his desires and anger. Consequently, such characteristics then make a person less wise in behaving and acting, especially towards other groups that are considered different.<sup>15</sup>

Religious moderation, because it prioritizes balance and justice in religious understanding, will be seen as an indicator when religious understanding is in line with its acceptance of values, culture, and nationality. This religious understanding is not resistant to the Republic of Indonesia, prioritizes living in harmony, both among differences in religious opinions that occur internally among fellow religious adherents and with adherents of different religions. Based on this, the indicators of religious moderation are:<sup>16</sup>

#### *Commitment to Nationality*

Commitment to nationality is a very important indicator to see the extent to which a person's or a certain group's religious perspective and expression are towards the ideology of nationality, especially their commitment to accepting Pancasila as the basis for the state. The issue of commitment to nationality is currently very important to pay attention to, especially when it is associated with the emergence of new religious understandings that are not

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<sup>13</sup> Azyumardi Azra, *Moderasi Islam Di Indonesia* (Jakarta: Kencana, 2020).

<sup>14</sup> Azra.

<sup>15</sup> Tahtimatur Rizkiyah and Nurul Istiani, "Nilai Pendidikan Sosial Keberagaman Islam Dalam Moderasi Beragama Di Indonesia," *Poros Onim: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 86–96.

<sup>16</sup> Aceng Abdul Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019).

accommodating to noble values and cultures that have long been imprinted as a national identity. At a certain level, the emergence of religious understandings that are not accommodating to national values and culture will lead to an attitude of pitting religion against culture because religious teachings seem to be enemies of culture. This kind of religious understanding is less adaptive and unwise because in fact religious teachings contain the spirit of fostering a sense of love for the homeland and nation.

With the emergence of religious understandings that are not accommodating to local cultural values and national identity, it is important to underline that religion is not against culture. On the contrary, religion should be the driving force for love of the homeland. In this context, social interaction theory shows that attachment to local culture can be a bridge to strengthen an inclusive national identity.<sup>17</sup>

#### *Tolerance*

Tolerance is an attitude of giving space and not disturbing others to believe, express their beliefs, and convey opinions, even if they differ from what we believe. This openness is an important point of tolerance. In addition to openness in dealing with differences, tolerance contains an attitude of acceptance, respect for others who are different, and shows a positive understanding.

In a democratic life, tolerance has a very important role in dealing with various challenges that arise due to differences. Democracy will be seen and implemented well when society has a high sensitivity to all kinds of differences that arise in the midst of their lives. In a broader context, tolerance is not only related to religious beliefs, but also leads to differences in race, gender, sexual orientation, culture, and so on.

In a social framework, tolerance creates space for dialogue and interaction that strengthens social cohesion. For example, in a democracy, tolerance becomes the basis for managing conflict peacefully. However, tolerance also faces challenges, especially when differences in social identity are magnified into sources of conflict.

The process of adaptation between social identities in moderation is realized through cross-cultural education, multicultural awareness campaigns, and strengthening universal values, such as justice and humanity.<sup>18</sup>

#### *Anti-Radicalism and Violence*

Radicalism and violence in the context of religious moderation arise as a result of a narrow religious understanding. The attitudes and expressions that arise from this ideology and understanding tend to want to make changes in the social and political order of people's lives by using violent means. The violence that arises from radical religious attitudes and expressions is not only physical violence, but also non-physical violence, such as accusing individuals or community groups who have different beliefs of being heretical without correct theological arguments.

Religious teachings, especially Islam, essentially highly uphold human values. Islam is present on earth as a mercy to the entire universe (*rahmatan lil 'alamin*). However, it cannot be denied that at this time there are still other phenomena that are far from this apostolic mission due to conservative religious understanding factors.

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<sup>17</sup> Tahtimatur Rizkiyah and Nurul Istiani, "Nilai Pendidikan Sosial Keberagaman Islam Dalam Moderasi Beragama Di Indonesia," *Poros Onim: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 86–96.

<sup>18</sup> Athoillah Islamy, "Moderasi Beragama Dalam Ideologi Pancasila," *Poros Onim: Jurnal Sosial Keagamaan* 3, no. 1 (2022): 18–30.

In the perspective of social conflict theory, radicalism is often triggered by dissatisfaction with social or political structures that are considered unfair. Therefore, religious moderation needs to instill the values of inclusiveness and empathy as a solution to conflict.<sup>19</sup>

#### *Accommodating Local Culture*

The encounter between religion, especially Islam, and culture often invites a long debate and leaves some problems. Islam as a religion is sourced from revelation which after the Prophet's death no longer descended, while culture is the result of human creation that can change according to the needs of human life. The relationship between religion and culture is something ambivalent. At this point, there are often conflicts between religious understandings, especially Islam, and local traditions that develop in the local community.

Religious practices and behaviors that are accommodating to local traditions and culture can be used to see the extent to which their understanding is willing to accept religious practices that accommodate local culture and traditions. Moderate people have a tendency to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the basic principles of religion. Non-rigid religious understanding is characterized by a willingness to accept practices and behaviors that do not merely emphasize the truth of normative religious paradigms, but also positive contextualist paradigms.

Religion and culture have a dynamic relationship. Islam, for example, originates from a fixed revelation, while culture continues to develop according to human needs. Moderate religious understanding tends to be more accommodating to local culture as long as it does not conflict with the basic principles of religion. In cultural theory, religion can be seen as a prototype that shapes local values and enriches community traditions. On the other hand, local culture also becomes a medium to introduce religious teachings in a more contextual way.<sup>20</sup>

#### *Challenges of Religious Moderation*

Although religious moderation offers many positive values, challenges still exist. One prototype of the challenges is the phenomenon of globalization which intensively brings together religious and cultural identities, often causing a clash of values. For example, the spread of conservative or radical transnational ideologies can threaten local harmony. Another challenge is the use of information technology that massively spreads narratives of intolerance, making moderation efforts more difficult.

To answer this challenge, a prototype of moderation is needed that involves strengthening digital literacy, inclusive education, and continuous development of interfaith dialogue. Thus, religious moderation can be a solution in maintaining social harmony amidst the dynamics of complex identities.<sup>21</sup>

#### *Values of Religious Moderation*

The following are some characteristics of moderate Islamic understanding and practice of religious observance:

- a. *Tawassut* (taking the middle path), which is to understand and practice faith that is not *ifrat* (having greater depth in daily life).<sup>22</sup>
- b. *Tawazun* (balance), which is being firm in stating principles that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference), namely understanding and

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<sup>19</sup> Jamaluddin, "Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia ; Analisis Kebijakan Implementatif Pada Kementerian Agama," *As-Salam; Jurnal Ilmiah Ilmu-Ilmu Keislaman* 7, no. 1 (2022): 1–13.

<sup>20</sup> Jamaluddin.

<sup>21</sup> Inayatillah, "Moderasi Beragama Di Kalangan Milenial Peluang, Tantangan, Kompleksitas Dan Tawaran Solusi," *Tazkir; Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (2021): 123–42.

<sup>22</sup> Saddam Husain, "Moderasi Beragama Berbasis Tradisi Pesantren Pada Ma'had Aly As'adiyah Sengkang Wajo Sulawesi Selatan," *Jurnal Multikultural & Multireligius* 20, no. 1 (2020).

practicing religion in a balanced manner that includes all aspects of life, both worldly and hereafter.<sup>23</sup>

- c. *I'tidal* (straight and firm), which is to put something in its place, carry out duties and address obligations and maintain a level of humility and firmness proportionally according to principles.<sup>24</sup>
- d. *Tasamub* (tolerance), which is to recognize and respect differences, both in religious aspects and various other aspects of life, and therefore *wasatiyya* demands a good attitude to be above all groups/golongan.<sup>25</sup>
- e. *Musawah* (egalitarian), which is the principle of not treating others unfairly because of gender, origin, socioeconomic background, or beliefs.
- f. *Syura* (deliberation), which is the process of reaching consensus in solving problems by prioritizing the interests of all parties rather than personal interests.
- g. *Islah* (reform), which is upholding *al-muhafazah 'ala al-qadimi al-salih wa al-akhdzu bi al-jadid al-aslah* and prioritizing the principle of reform to achieve a better state that adapts to changes and progress of the times based on public benefit (*mashlahah 'ammah*).
- h. *Anlamiyah*, or prioritizing tasks, which is the ability to identify which important tasks should be prioritized for implementation first before less important tasks.
- i. *Tawwur wa ibtikar* (dynamic and innovative), which is always being open to creating new things for the benefit and progress of humanity, a change in accordance with the times. As the *khair ummah* in human life and civilization.
- j. *Tabadhdhur* (civilized), which is upholding noble morals, character, identity, and integrity.
- k. *Qudwatiyah*, which is implementing initiatives for goodness for the benefit of human life, together with appropriate Islamic law which mentions *wasatiyat* and gives testimony (*syahadah*).

### *Concept of Tolerant Culture*

Culture is basically values that arise from the process of interaction between individuals. In the Great Dictionary of the Indonesian Language, culture is defined as 1) thought, reason, 2) custom, 3) something about a culture that has developed, 4) something that has become a habit that is difficult to change<sup>26</sup>. While tolerance is an attitude of human tolerance in the midst of a pluralistic society. Religious tolerance is the willingness and ability to recognize respect for other religions and can accept to live together peacefully and harmoniously, help each other and cooperate. According to Subastiono Mosso, tolerance is essentially based on human self-awareness of the whispers of a true, straight and healthy conscience. Tolerance is based on an inclusive, pluralist, and multiculturalist attitude towards others.<sup>27</sup> So it can be concluded that a tolerant culture is an attitude characterized by respect, acceptance, and appreciation for diversity, both in terms of religion, ethnicity, culture,

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<sup>23</sup> Fadhil Hidayat Akbar, Farida Lailatul Fasha, and Faris Abdullah, "The Concept of Religious Moderation in a Review of the Qur'an and Hadith," *Bulletin of Islamic Research* 2, no. 1 (2024): 59–80, <https://doi.org/10.69526/bir.v2i1.21>.

<sup>24</sup> Baso Sulaiman and M. Suyuti Yusuf, "Religious Moderation (in an Islamic Perspective)," *Book Chapter of Proceedings Journey-Liaison ...* 12, no. 4 (2023): 901–12, <http://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/658%0Ahttp://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/download/658/767>.

<sup>25</sup> Mustaqim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa," *Jurnal Muhtadin* 7, no. 2 (2021): 116–18.

<sup>26</sup> Melsya Fitrikasari, *Pendidikan Multikultural* (Garut: Cahaya Smart Nusantara, 2024).

<sup>27</sup> Tobroni, *Pendidikan Agama Multikultural; Dari Etika Religius, Kajian Empiris Hingga Praksis Implementatif Toleransi Beragama* (Malang: Universitas Muhammadiyah Malang, 2023).

language, outlook on life, and lifestyle. In a tolerant culture, differences are considered as a wealth that enriches social life, not as a threat or obstacle to living together harmoniously. Tolerant Culture has elements in it, which must be emphasized to express the norms or values of the procedures in the social system. These elements include, among others:<sup>28</sup>

- a. Giving Freedom and Independence.  
Humans or individuals have the right to be given freedom in acting or willing according to themselves and in their decisions to choose one of the religions they believe in. Freedom is the foundation for the creation of tolerance. Without freedom there can be no tolerance. Freedom is the right of every human being.
- b. Recognizing Individual Rights.  
Recognizing someone's rights is an attitude that must be faced and carried out without violating the rights of others, if violated there will be chaos in society. Every individual has rights to the state, groups and between individuals. So no one has the right to interfere with individuals in realizing and achieving the rights they have. Likewise, individuals in recognizing the rights of others, to embrace their respective religious beliefs and recognize the right to carry out worship according to their beliefs and recognize the right to participate in the culture that exists in society.
- c. Respecting the beliefs of others  
Respecting the existence of others even though they have different beliefs is evidence that individuals are able to implement attitudes that can create tolerance in society. Belief is a personal matter. Having an open heart in letting other believers carry out worship according to the teachings and provisions of their respective religions without any interference and coercion from anyone is an attitude of respecting the beliefs of others. However, if it is related to the socio-cultural context, then this is related to the system that exists in society. For example, within the scope of interacting with neighbors, if a neighbor makes the decision to marry a different religion, as a tolerant individual, you must respect the decisions made by others that differ from your own views.
- d. Mutual Understanding  
Mutual understanding is related to mutual respect. Mutual understanding involves open, honest and respectful communication, thus enabling the creation of harmonious and mutually supportive relationships.

### **Commitment to Nationality**

#### **Tamansiswa Sukadamai Vocational High School**

Based on the results of an interview with Mr. Rama Risky as one of the Islamic Religious Education teachers about the internalization of commitment to nationality at Tamansiswa Sukadamai Vocational High School, the following was stated:

"The commitment to nationality at Tamansiswa Sukadamai Vocational High School is shown in the weekly routine activity of the flag ceremony, then during major national events such as Independence Day, Heroes' Day and others. All these activities run well without discriminating against any religion. In daily learning, teachers also insert the values contained in Pancasila".<sup>29</sup>

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<sup>28</sup> Dewita Anugrah Nurhayati, "Toleransi Budaya Dalam Masyarakat Multikultural; Studi Kasus Masyarakat Dalam Menoleransi Pendatang Di Kota Serang," *Senaskab; Seminar Nasional Komunikasi Administrasi Negara Dan Hukum* 1, no. 2 (2023): 95–102.

<sup>29</sup> Wawancara dengan Bapak Rahma Risky pada Tanggal 10 November 2024. Pukul 14.35 WIB

The statement above is corroborated by the results of observations showing that most students of Tamansiswa Sukadamai Vocational High School actively participate in various activities aimed at fostering a sense of love for the homeland. These activities include flag ceremonies that are routinely held every Monday, celebrations of national days, and competitions with the theme of nationality held in commemoration of Independence Day on 17 August.

All of these activities involve students regardless of differences in religious, ethnic, or cultural backgrounds, reflecting an inclusive and harmonious atmosphere in the school environment. This even participation not only fosters a spirit of nationalism, but also strengthens the values of unity and tolerance amidst the existing diversity. Through these activities, the values of love for the homeland and togetherness are effectively instilled in students as part of character education.

Furthermore, students' understanding of the values of Pancasila and Bhinneka Tunggal Ika through Citizenship Education subjects shows good development. Through this learning, students not only study basic concepts but also understand how these values are applied in everyday life.

Meanwhile, understanding Bhinneka Tunggal Ika helps students appreciate cultural, religious, ethnic and linguistic diversity as the wealth of the nation. They learn to maintain unity in diversity and avoid discriminatory and intolerant attitudes. Through discussion-based learning, case studies, and projects, students not only understand the theory but are also trained to develop an attitude of tolerance and respect for differences.<sup>30</sup>

By wearing traditional clothing, students are invited to better understand and appreciate the cultural richness of the archipelago, as well as practice the values contained in Pancasila, especially the third precept, namely "Unity of Indonesia." In addition, activities like this also strengthen a sense of tolerance and respect for differences, because students come from various religious, ethnic, and cultural backgrounds.

However, despite efforts to instill a commitment to nationality at Tamansiswa Sukadamai Vocational High School through various inclusive and nationality-based activities, it cannot be denied that there is resistance from some students. Some forms of resistance that emerge include: The influence of the social environment and media. Social media, which often becomes a source of information for students, also influences their understanding of the values of diversity. Information that is provocative or exclusive often forms intolerant views and creates prejudice against other groups. This creates resistance when the school teaches the concepts of tolerance and religious moderation.

As for the challenges in implementing policies to instill the values of religious moderation, schools face a number of challenges related to student resistance and other structural barriers. These challenges include: *First*, the internalization of moderation values is not instant. The process of instilling the values of religious moderation takes a fairly long time. The internalization of these values cannot be achieved only through ceremonial or theoretical activities. It requires a consistent, continuous approach that involves students in applicative activities.

*Second*, the influence of the external environment. The family environment, community, and social media content that do not support the values of tolerance also become obstacles in implementing this policy in schools. Students who are exposed to intolerant narratives tend to bring these views to the school environment, thus slowing down the process of internalizing the values of moderation.

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<sup>30</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

Efforts to Overcome Challenges To face the resistance that arises, schools need to take strategic steps, namely Strengthening Religious Moderation Education through a more contextual curriculum, based on discussion, case studies, and direct practice in everyday life. Next is training and mentoring for teachers to have a comprehensive understanding of the values of diversity and religious moderation.

### **Era Ibang Junior High School**

The results of observations show that Era Ibang Junior High School students have a strong commitment to nationality. This can be seen from the flag ceremony activities that are carried out every Monday on a regular basis. In addition, there are also celebrations of other national days such as Youth Pledge Day, Pancasila Sanctity Day, and Indonesian Independence Day on 17 August. The activities carried out do not see elements of religion, race or ethnicity, all work together to realize the commitment to nationality.

Era Ibang Junior High School is a school that prioritizes the commitment to nationality of its school members. This is reflected during the implementation of the flag ceremony every Monday, the reading of prayers is not based on only one religion, but is carried out alternately between Islamic prayers and Christian prayers. During the reading of prayers, students of different religions remain calm and do not disturb the course of the flag ceremony. This is done in order to foster an attitude of tolerance, and respect for differences between religious communities.

Furthermore, with the celebration of 17 August, students from different religious and ethnic backgrounds work together to enliven the celebration by decorating the class with the nuances of 17 August. These students collaborate without awkwardness for the sake of prioritizing nationality. This is in accordance with the motto "Unity in Diversity". Therefore, school is not only a place to provide knowledge, but also to train attitudes of mutual respect and cooperation for the sake of prioritizing the commitment to nationality.

### **Tolerance**

#### **Tamansiswa Sukadamai Vocational High School**

The students of Tamansiswa Sukadamai Vocational High School, who come from various ethnicities and religions, are quite able to work together harmoniously in study groups and extracurricular activities. Their diverse backgrounds do not become an obstacle, but become a strength that enriches the dynamics of interaction and collaboration. In accordance with the results of an interview with Mrs. Nisa as a Citizenship Education teacher at Tamansiswa Sukadamai Vocational High School, the following was stated:

"In the learning process, it is often carried out with study groups. These study groups are heterogeneous, consisting of various ethnicities and religions. The students show good cooperation without any disputes in the name of religion or ethnicity. The learning process runs smoothly. Then at Tamansiswa Sukadamai Vocational High School, time is also provided to perform prayers as a form of concern for worship. Those who are Christians do not question the prayer time.<sup>31</sup>

The statement above is reinforced by the results of observations that in study groups, students share knowledge and skills with an attitude of mutual respect. The discussion went well, showing that students are able to manage differences of opinion constructively. The spirit of togetherness is seen in the way they support each other to achieve common learning goals.

In extracurricular activities, such as scouts, dance studio, and PPTS (Tamansiswa Student Association), their cooperation is increasingly visible. Students from various backgrounds join together to achieve shared success, whether in competitions, performances, or group

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<sup>31</sup> Wawancara dengan Ibu Nisa pada Tanggal 15 November 2024. Pukul 15.00 WIB.

projects. There are no significant obstacles that arise, reflecting the school's success in instilling the values of tolerance, unity, and cooperation.

Furthermore, Tamansiswa Sukadamai Vocational High School has an inclusive policy in supporting all students to practice their worship according to their respective beliefs. This policy is implemented through a structured arrangement of worship times that allows students from various religions to carry out their religious obligations without disturbing the teaching and learning process.

For Muslim students, the school provides a special time to perform congregational prayers when entering the prayer schedule. The implementation is arranged in three terms: starting with class X for 15 minutes, followed by class XI for 15 minutes, and ending with class XII for 15 minutes. This system ensures the smooth running of worship activities while managing time efficiently so that learning activities continue.

For students who are Christian, the worship schedule which is usually carried out on Sundays is arranged outside school hours. This reflects respect for religious diversity while supporting students in practicing their beliefs freely.

This policy reflects the school's commitment to implementing the values of tolerance and respect for diversity, in line with the principles of *Bhinneka Tunggal Ika*. By providing space for all students to practice their worship, the school not only builds an inclusive environment but also instills religious values and discipline as part of character education.<sup>32</sup>

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Although efforts to instill elements of tolerance at Tamansiswa Sukadamai Vocational High School have been carried out through various inclusive and nationality-based activities, it cannot be denied that there is resistance from some students, including the influence of the social environment and media. Social media, which often becomes a source of information for students, also influences their understanding of the values of tolerance. Information that is provocative or exclusive often forms intolerant views and creates prejudice against other groups. This creates resistance when the school teaches the concepts of tolerance and religious moderation.

As for the challenges in implementing policies to instill the values of religious moderation, schools face a number of challenges related to student resistance and other structural barriers. These challenges include: Minimal diversity literacy. Low diversity literacy, both among students and educators, becomes a serious challenge in implementing this policy. The lack of contextual and relevant learning resources causes a shallow and limited understanding of the values of religious moderation.

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<sup>32</sup> Observasi pada Tanggal 12 November 2024 – 5 Desember 2024 WIB.

<sup>33</sup> Observasi pada Tanggal 12 November 2024 – 5 Desember 2024 WIB.

Efforts to Overcome Challenges To face the resistance that arises, schools need to take strategic steps such as training and mentoring for teachers to have a comprehensive understanding of the values of diversity and religious moderation.<sup>34</sup>

### **Era Ibang Junior High School**

Era Ibang Junior High School is a national school, meaning that this school does not only focus on one religion. This school provides opportunities for anyone to learn. This is what causes diversity in this school, both in terms of ethnicity, race, and religion. In this junior high school, there are students with three religious backgrounds, namely Christian (87%), Muslim (12%), and Buddhist (1%). Although the majority of students in this school are Christian, Muslim and Buddhist students still have a place to have dialogue and make friends despite different religions.

In addition, in order to maintain tolerance, especially tolerance for students of different religions, students are prohibited from bringing haram food, especially pork and the like. Students at Era Ibang Junior High School also maintain tolerance during the celebration of holy days, such as Christmas, Eid al-Fitr, Isra' Mi'raj, Prophet's Birthday and so on. This can be seen when celebrating Christmas, Muslim and Buddhist students help prepare events and maintain security during the event. On the other hand, when Muslim students distribute takjil in the month of Ramadan, Christian and Buddhist students also help distribute it.

In this school, there is also PA (Religious Deepening) every week. Christian and Buddhist PA are held every Saturday and Islamic PA is held every Thursday. In this PA learning, students are taught or directed to deepen their religion. In classroom learning, students are directed to pray before starting and ending the lesson. The prayers offered are not only Christian prayers, sometimes also Islamic prayers, Buddhist prayers or general prayers.

### **Anti-Radicalism and Violence**

#### **Tamansiswa Sukadamai Vocational High School**

Tamansiswa Sukadamai Vocational High School implements a school discipline policy that emphasizes conflict resolution without violence. This approach aims to create a conducive and harmonious school environment, where conflicts that arise are resolved through dialogue and mediation. According to an interview with Mrs. Sellina as a guidance and counseling teacher, the following was stated:

"The value of anti-radicalism is often my material as a guidance and counseling teacher in addition to religious education material by their respective teachers. I provide socialization to students, both collectively at scheduled times and individually to each student who comes to the counseling room. All teachers collaborate as best as possible to maintain a conducive school environment from the practice of violence".<sup>35</sup>

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This policy reflects the school's commitment to implementing the values of tolerance and respect for diversity, in line with the principles of *Bhinneka Tunggal Ika*. By providing space

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<sup>34</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

<sup>35</sup> Wawancara dengan Ibu Sellina pada Tanggal 15 November 2024, Pukul 17.00 WIB.

for all students to practice their worship, the school not only builds an inclusive environment but also instills religious values and discipline as part of character education.<sup>[^22]</sup>

Although efforts to instill elements of tolerance at Tamansiswa Sukadamai Vocational High School have been carried out through various inclusive and nationality-based activities, it cannot be denied that there is resistance from some students, including the influence of the social environment and media. Social media, which often becomes a source of information for students, also influences their understanding of the values of tolerance. Information that is provocative or exclusive often forms intolerant views and creates prejudice against other groups. This creates resistance when the school teaches the concepts of tolerance and religious moderation.

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Efforts to Overcome Challenges To face the resistance that arises, schools need to take strategic steps such as training and mentoring for teachers to have a comprehensive understanding of the values of diversity and religious moderation.<sup>36</sup>

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<sup>36</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

"The value of anti-radicalism is often my material as a guidance and counseling teacher in addition to religious education material by their respective teachers. I provide socialization to students, both collectively at scheduled times and individually to each student who comes to the counseling room. All teachers collaborate as best as possible to maintain a conducive school environment from the practice of violence."<sup>[^24]</sup>

Guidance and counseling teachers play a central role in supporting the implementation of this policy. Counseling teachers are responsible for providing assistance to students involved in conflicts, helping them understand the root of the problem, and finding fair solutions without involving violence. This approach also involves developing students' communication skills, empathy, and emotional management so that they are able to solve problems independently in the future.

The presence of counseling teachers in this school ensures that students have a safe place to convey their problems, whether related to relationships between friends, family, or academic pressure. Thus, counseling teachers not only become facilitators in conflict resolution but also contribute to the formation of students' character who are tolerant, respectful of differences, and able to solve problems in a mature manner.

Tamansiswa Sukadamai Vocational High School students have a good understanding of the dangers of radicalism, thanks to the education provided through religious subjects. Students show awareness of the negative impacts of radicalism on social life, such as division, intolerance, and violence, and the importance of rejecting ideologies that are contrary to human values.

In Islamic Religious Education (PAI) subjects, teachers instill the narrative of Islam as a religion of *rahmatan lil 'alamin* (mercy to all creation). This approach emphasizes that Islam teaches the values of peace, tolerance, and compassion, which are the foundation of social life. Students are invited to understand that Islam supports diversity and rejects violence in the name of religion.

Meanwhile, for Christian students, Christian religious teachers teach the concept of love which is the core of the religion's teachings. Emphasis is given to the values of love, peace, and respect for others, regardless of differences in background.

This education strengthens students' understanding that all religions teach universal values that support peace and tolerance. Most students support this narrative and show a positive attitude towards religious diversity and reject radical ideas. This reflects the school's success in creating an environment that promotes the values of religious moderation, tolerance, and peace as part of students' character education.

"Although most students show a positive attitude towards the values of anti-violence, there are some forms of resistance that arise during the implementation of this policy. These forms of resistance include, among male students, there is a tendency to resolve conflicts through physical violence as a form of showing "strength" or "self-esteem". This makes the policy of non-violence and conflict resolution through mediation difficult to accept at the beginning of its implementation".<sup>37</sup>

Challenges in policy implementation include mindset shifts. Building students' mindsets to be more open and tolerant requires a continuous approach. The biggest challenge is changing old habits that tend to resolve conflicts in a quick but destructive way, such as violence.

Solutions to these problems include strengthening the role of counseling teachers, who need to receive special training related to handling conflicts without violence and mediation techniques to be more effective in guiding students. Positive use of social media. Schools can

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<sup>37</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

use social media as a means to spread positive narratives related to religious moderation, tolerance, and anti-violence to students.<sup>38</sup>

### **Era Ibang Junior High School**

Era Ibang Junior High School is a school that applies discipline to its students. Problems and issues in this school are resolved without violence. This school applies dialogue to students who have problems, followed by calling the students' parents to find the root of the problem and the solutions that will be offered to the students. This is done to all students, regardless of race, ethnicity or even religion. In addition, every member of the school is prohibited from cursing or saying harsh and discriminatory words and brawls that can cause violence to the students themselves and the school environment.

Furthermore, when it comes to radicalism, this school does not prohibit its students from being radical, but it is better if the radical nature of students is avoided. The anti-radicalism attitude in this school is found in religious subjects. Every religion certainly teaches peace, compassion, and also anti-violence. Likewise in this school, every student who is Christian, Muslim, and Buddhist certainly learns their respective religious subjects and is directed to uphold tolerance.

Furthermore, each student who delves into each material in their respective religious subjects will be free from discriminatory attitudes, which will lead to radicalism. This can happen, because in Islamic Religious Education (PAI) subjects, the teacher emphasizes a tolerant attitude towards others. Meanwhile, in Christian Religion and Buddhist Religion subjects, the teacher emphasizes loving every human being, even though they are of different ethnicities or religions.

### **Accommodating Local Culture**

#### **Tamansiswa Sukadamai Vocational High School**

Tamansiswa Sukadamai Vocational High School has a dance studio that plays an important role in preserving and introducing various traditional arts. This dance studio becomes a place for students to learn and appreciate dance arts from various ethnicities and cultures in Indonesia. With this activity, students can get to know the cultural diversity that exists in the homeland and appreciate these differences.

Every year, the school holds art performances which serve as a venue to showcase various dances from various ethnicities or cultures. This art performance activity is not only a means of entertainment, but also as a form of appreciation for the cultural richness of Indonesia. Various dances that are performed can include traditional dances from various regions in Indonesia, such as Balinese dance, Javanese dance, Sumatran dance, and others. This is also an effective way to introduce local culture to the younger generation and keep cultural heritage alive and appreciated.

This art performance involving various ethnicities and cultures, in addition to introducing diversity, also encourages a sense of tolerance and cooperation between students from different backgrounds. This activity provides an opportunity for students to work together in groups that reflect multiculturalism, teaching them to appreciate differences and strengthen a sense of pride in Indonesian culture. Thus, dance studios and art performances become important means in strengthening character education, especially in terms of tolerance and appreciation of diverse cultures.

The challenge in maintaining students' interest in local culture amidst the development of global culture, especially pop culture which is increasingly dominating. Many students are more interested in global pop culture trends, such as music, movies, fashion, and social media

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<sup>38</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

which are more global, which are often considered more "modern" and "cool" compared to local culture which they consider more traditional or old-fashioned.

The main challenge in this regard is how to maintain students' interest and attention in local culture which is rich in traditional values and local wisdom. Although many students are aware of the importance of preserving local culture, they tend to be more influenced by global pop culture which is more easily accessible and considered more interesting or in line with their lifestyle.

Although efforts to instill accommodative values towards foreign cultures have been carried out well through various activities such as dance studios and multicultural art performances, some students show resistance. The form of resistance is that some students' perceptions are more interested in global pop culture such as K-Pop, Western music, or "contemporary" social media trends. Not all students are interested in being involved in dance studios or art performance activities.

To overcome this resistance and challenge, some strategies that can be done are innovative and collaborative activities, holding dance creation competitions that combine elements of local culture with modern touches to be more relevant to students' tastes. Organizing cultural exhibitions or multicultural-themed bazaars involving all students from various backgrounds.<sup>39</sup>

### **Era Ibang Junior High School**

Era Ibang Junior High School has a choir and dance extracurricular. The choir extracurricular at Era Ibang Junior High School can be a medium to introduce and preserve traditional regional songs. Through learning these songs, students can understand and appreciate the local cultural values contained in them. The choir also allows students to collaborate and work together, which is an important value in the local culture of Indonesian society. This collaboration does not look at race, ethnicity, or religion.

Meanwhile, traditional dance activities as extracurricular activities help students to learn about the movements and meanings of each dance that reflect local culture. This not only teaches physical skills but also builds a sense of pride in their cultural heritage. By learning dance, students can develop a sense of aesthetics and creativity, as well as understand the social and historical context of the dance.

The above will have a positive impact on students; extracurricular activities such as choir and dance can help students develop positive character, such as discipline, responsibility, and cooperation. Furthermore, through involvement in these activities, students become more aware of the importance of preserving local culture and understanding the diversity that exists around them.

The main challenge for students in this regard is maintaining their interest or motivation to continue participating in choir and dance extracurricular activities. Because, it cannot be denied, there is a tendency for traditional dance and choir to be extracurricular activities that are not challenging. Moreover, the challenge related to the limited facilities provided by the school is still lacking. Furthermore, the challenge for teachers or teaching staff is to unite all students' cultural backgrounds, so that they are motivated to participate in dance and choir extracurricular activities. Another challenge is that teachers are forced to use existing resources and facilities.

The solution to the above is that teachers and students can combine traditional dance with modern dance. So that the resulting dance and choir extracurricular activities become interesting. Furthermore, teachers can unite students' cultural backgrounds by using an inclusive approach by considering students' multicultural cultural differences.

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<sup>39</sup> Observasi pada Tanggal 12 November 2024 – 2 Desember 2024 WIB.

**Tabel Perbandingan Aspek Moderasi Beragama antara SMP Era Ibang dan SMK Tamansiswa Sukadamai**

Aspect	Tamansiswa Sukadamai Vocational High School	Era Ibang Junior High School
Commitment to Nationality	<ul style="list-style-type: none"> <li>- Routine flag ceremonies and celebration of national days (e.g., Independence Day, Pancasila Birth Day)</li> <li>- Learning Pancasila and Bhinneka Tunggal Ika values to strengthen unity</li> <li>- Celebrating diverse cultural traditions to instill nationalism and togetherness</li> </ul>	<ul style="list-style-type: none"> <li>- Routine flag ceremonies and celebration of national days-Alternating interfaith prayers during flag ceremonies</li> <li>- Students from various backgrounds collaborating to enliven national events, fostering a sense of unity and tolerance</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>- Interfaith and interethnic collaboration in study groups and extracurricular activities</li> <li>- Inclusive policies allowing worship time for each religion</li> <li>- Instilling tolerance through academic and extracurricular activities</li> </ul>	<ul style="list-style-type: none"> <li>- Accepting religious diversity (Christian majority, Islam, Buddhism)</li> <li>- Prohibiting haram food to maintain tolerance</li> <li>- Interfaith collaboration during religious celebrations (e.g., Christmas, Eid al-Fitr, Ramadan)</li> </ul>
Anti-Radicalism and Violence	<ul style="list-style-type: none"> <li>- Discipline policy emphasizing dialogue-based conflict resolution</li> <li>- Counseling teachers actively assisting in conflict mediation</li> <li>- Religious education instilling values of peace and tolerance (e.g., Islam as rahmatan lil 'alamin, love in Christianity)</li> </ul>	<ul style="list-style-type: none"> <li>- Resolving problems without violence through dialogue</li> <li>- Religious lessons teaching peace, tolerance, and compassion</li> <li>- Preventing discriminatory attitudes by emphasizing tolerance across all religions taught</li> </ul>
Accommodating Local Culture	<ul style="list-style-type: none"> <li>- Dance studio promoting traditional arts</li> <li>- Annual art performances showcasing Indonesia's cultural diversity</li> <li>- Overcoming challenges of global pop culture's influence on students' interests</li> </ul>	<ul style="list-style-type: none"> <li>- Showcasing the distinctive local Malay culture of the Medan region during art performances</li> </ul>

### Conclusion

Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School demonstrate their commitment to nationality through various activities, such as flag ceremonies, celebrations of national days, and the introduction of Pancasila and Bhinneka Tunggal Ika values. These activities involve all students regardless of differences in religious, ethnic, or cultural backgrounds. Through this inclusive approach, the values of unity,

tolerance, and love for the homeland are successfully instilled in students, reflecting the success of character education in both schools.

In terms of tolerance, both schools create a harmonious environment that respects diversity. Students from different religious backgrounds work together in learning activities and extracurricular activities. Policies that support the practice of worship for all religions are also a concrete step in building an inclusive atmosphere. In addition, students are trained to avoid conflict and violence through dialogue and the teaching of peace values from each religion. Both schools also strive to preserve local culture through arts activities, such as traditional dance and choir. These activities not only introduce cultural richness but also instill a sense of pride in the cultural identity of the nation. Despite facing challenges from global culture, the schools' commitment to instilling traditional values remains strong, shaping students who appreciate diversity and have a sense of love for Indonesian cultural heritage.

Therefore, it can be said that the internalization of religious moderation at Tamansiswa Sukadamai Vocational High School and Era Ibang Junior High School is effective in building a tolerant culture in the school environment, and can serve as a model for other schools in educating the younger generation to be able to appreciate diversity. In addition, by cultivating an attitude of tolerance among students, it will create a peaceful school environment, without having to discriminate between race, ethnicity, or religion.

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