


Application of Religious Moderation Values to Serambi Darussalam IT Junior High School Students

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Abstract: This article aims to examine in depth the role of Islamic Religious Education Teachers in instilling the values of religious moderation in students at SMP IT Darussalam Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency, as well as analyzing its implementation and implications. A qualitative approach is used with data collection techniques through interviews, observations, and documentation of Islamic Religious Education Teachers, School Principals, learning processes, and interactions in the school environment. The results of the research show that Islamic Religious Education Teachers have a very important role, including setting an example of mutual respect and tolerance towards religious differences, providing an understanding of religious moderation through an interactive and participatory learning model in the classroom, as well as playing a role in creating good social interaction between students of different religions by upholding mutual respect, respect and tolerance. The implementation of cultivating an attitude of religious moderation is done through three ways, namely the learning process in the classroom, interaction in the school environment, and the school's interaction with the surrounding environment. In the implementation, it is seen that students respect each other and uphold tolerance in accordance with the values of religious moderation taught. The implication is that the school policy is non-discriminatory in providing the right to religious education for all students, as well as creating a sense of tolerance in students in a wider social life. The researcher concluded that teachers play a strategic role in instilling religious moderation through good example, learning, and social interaction. With proper implementation and supportive school policies, this effort has a positive impact on a more tolerant and harmonious social life.

Keywords: Teacher's role, religious moderation, Islamic religious education.

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INTRODUCTION

Religious moderation is seen from religious attitudes and practices that practice the meaning of religious teachings that actually contain human values and spread the common good. This is based on the principle of justice and balance by obeying the national agreement made by the constitution. Madrasah or school is the first place to anticipate a change, because this madrasah is considered a source of moral and moral education both in terms of individuals and groups. In the era of globalization that is colored by multidimensional challenges, instilling the values of religious moderation through education is becoming increasingly significant and relevant (Anandari & Afriyanto, 2022). The phenomenon of religious radicalism and intolerance has become a real threat to religious harmony, social stability, and national commitment (Hasan, Azizah, & Rozaq,

2023). The spread of radical, extreme, and intolerant religious beliefs requires a strategic response from various parties, especially educational institutions that have a vital role in shaping the character and religious understanding of the young generation (Atstsaury et al., 2024; Ma'arif, 2019; Masturin, 2022). In this context, Islamic education has a great responsibility to bridge social issues that intersect with the nuances of religious understanding (Ma'arif & Rofiq, 2018). Previous studies have emphasized the importance of instilling the values of religious moderation from an early age, bearing in mind that students are the tip of the spear and the next generation of the nation ((Ma'arif, 2019). Research conducted by the Indonesian Survey Board (2021) revealed the surprising fact that up to 31% of students are classified as intolerant, which indicates that there is a serious problem that needs to be dealt with strategically.

The Indonesian nation, with all its plural conditions and many differences in both tribes, groups, races and religions is facing the threat of disintegration. The disintegration of the Indonesian nation has many sources from liberal and extreme ideologies that are part of Islamic teachings. Liberal ideology from the west that wants freedom, which threatens the morality and culture of the east. Finally a liberal, free and uncontrolled Islam was discussed. On the other hand, extremism is spreading in Indonesian society as a result of transnational Islamic teachings (cross-national or cross-national). The ideology of this movement no longer focuses on the concept of the nation state, but rather the concept of the people. The two issues received special attention from the Indonesian government. To fight the two big currents, the Indonesian government talks about moderate Islam.

This research attempts to fill the gap by providing a significant contribution in understanding and implementing the values of religious moderation in a primary school environment that has religious diversity. The novelty of this research lies in the holistic approach that not only focuses on cognitive aspects, but also on affective and psychomotor aspects in instilling the values of religious moderation. In addition, this research integrates an interdisciplinary perspective, namely by combining the study of education science, psychology, sociology, and religious science in analyzing the phenomenon of religious moderation in the middle school environment.

Thus, the main purpose of this research is to describe the realization of the values of Islamic religious education in promoting moderation in religious life at SMP IT Serambi Darussalam Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency. More specifically. By exploring the dynamics of religious moderation in a primary school environment that has religious diversity, this research is expected to provide a significant theoretical and practical contribution. Theoretically, this research will enrich the wealth of knowledge related to religious moderation education, especially in the context of basic education in areas with high religious diversity. The findings of this research are also expected to be the basis for the development of effective learning models and strategies in instilling the value of religious moderation. In practice, the results of this research can be input for the government, educational institutions, and other stakeholders in formulating policies and programs that are right on target to promote religious moderation in the school environment. In addition, this research can also be a source of inspiration and reference for teachers and educational practitioners in implementing the value of religious moderation effectively and contextually. Thus, this research is expected to be able to contribute in creating a young generation that has an understanding and moderate attitude in religion, as well as appreciating diversity and tolerance in the midst of a diverse society.

METHODS

The method used is the Qualitative Research method with the Type of Library Study. Qualitative research of library studies is a research method used in researching the concept of learning design based on religious moderation. This method is done by collecting data from written sources, such as books, journals, and scientific articles related

to the research topic. Qualitative literature study research aims to gain a deep understanding of the research topic and identify the main themes related to the research topic (Salma, 2021). In researching the concept of learning design based on religious moderation, qualitative research of the library study was used to gather data about the concept of learning design based on religious moderation from written sources.

Data collection is done using three main techniques, namely observation, interview, and documentation (Arikunto, 2019). The observation technique used is moderate participation observation, where the researcher is involved in activities in the school environment but is not fully part of the research subject. The interviews used are in-depth interviews with selected informants to obtain more in-depth information. Documentation is done by collecting data from various related documents, such as daily notes, school history, and school policies.

This research will employ a qualitative research methodology, specifically utilizing a library study (library research) approach, to explore and analyze the implementation of religious moderation values among students at SMP IT Serambi Darussalam. The choice of a qualitative library study is predicated on the need to delve deeply into the conceptual frameworks, theoretical underpinnings, and existing scholarly discourse surrounding religious moderation, its pedagogical applications, and its specific manifestations within the context of Islamic education at the junior secondary level. This method allows for a comprehensive examination of relevant literature without direct interaction with the research subjects or the need for primary data collection in the field. The primary objective of this library study is to systematically identify, synthesize, and critically analyze the various interpretations, principles, and strategies related to the implementation of religious moderation values as they are articulated in academic literature, policy documents, educational guidelines, and scholarly works pertaining to Islamic education and character development. The research will focus on understanding how these values are conceptualized, the pedagogical approaches recommended for their inculcation, and the potential challenges and enabling factors associated with their implementation in a school setting like SMP IT Serambi Darussalam.

The initial phase of this research will involve a comprehensive and systematic literature review. This will entail the identification and collection of a wide range of relevant sources, including academic books, peer-reviewed journal articles, conference proceedings, policy documents from educational and religious authorities, and potentially reputable online resources that offer scholarly insights into religious moderation, Islamic education, character building, and related pedagogical theories. The search for these materials will utilize relevant keywords and databases to ensure a broad and inclusive collection of perspectives. Following the literature collection phase, the research will proceed to a critical analysis of the gathered materials. This analysis will involve a detailed examination of the conceptual definitions of religious moderation presented by different scholars and institutions, the identification of core values and principles associated with it (such as tolerance, inclusivity, justice, and respect for diversity), and the exploration of pedagogical strategies proposed for their effective transmission and internalization among students. The analysis will also consider the specific context of Islamic education and how religious moderation values are framed and integrated within this framework.

A significant aspect of the analysis will be to understand the theoretical frameworks that underpin the implementation of religious moderation values in educational settings. This may involve exploring theories of moral development, character education, social learning, and constructivism, and examining how these theories can inform effective pedagogical practices aimed at fostering religious moderation among students. The research will also pay attention to the potential role of the school environment, curriculum design, teacher training, and co-curricular activities in promoting these values.

Furthermore, the library study will seek to identify any existing research or scholarly discussions that specifically address the implementation of religious moderation values in Islamic schools or similar educational contexts. This will help to understand the

practical challenges, successes, and lessons learned from previous attempts to integrate these values into the educational experience of Muslim students. The research will also consider the potential cultural and societal factors that may influence the implementation and reception of religious moderation values in the Indonesian context, where SMP IT Serambi Darussalam is located. The synthesis of the analyzed literature will involve bringing together the key themes, concepts, and findings from various sources to develop a comprehensive understanding of the implementation of religious moderation values in the context of Islamic education. This will involve identifying areas of convergence and divergence in scholarly perspectives, highlighting key debates and unresolved issues, and constructing a coherent narrative that addresses the research objectives.

The research will also critically evaluate the pedagogical approaches proposed in the literature for fostering religious moderation. This will involve examining the strengths and limitations of different methods, such as direct instruction, experiential learning, role-playing, storytelling, and the use of media, in effectively conveying and internalizing these values among students. The analysis will consider the age and developmental stage of junior secondary students and the pedagogical strategies that are most likely to resonate with them. The findings of this library study will be presented in a structured and coherent manner, outlining the key conceptualizations of religious moderation, the core values and principles identified, the theoretical frameworks relevant to their implementation, the pedagogical strategies proposed, and the potential challenges and enabling factors. The research will aim to provide a comprehensive overview of the existing scholarly understanding of this topic, laying the groundwork for future empirical research or practical interventions at SMP IT Serambi Darussalam. In conclusion, this qualitative library study will serve as a foundational exploration into the implementation of religious moderation values within the educational context of SMP IT Serambi Darussalam. By systematically analyzing and synthesizing a wide range of relevant literature, the research aims to provide a comprehensive understanding of the theoretical landscape, pedagogical considerations, and potential challenges associated with fostering religious moderation among Muslim students at the junior secondary level in Indonesia. The insights gained from this study will be valuable for educators, policymakers, and researchers seeking to promote a more inclusive, tolerant, and peaceful understanding of Islam among the younger generation.

RESULTS

In an effort to find out the role of Islamic Religious Education teachers in cultivating an attitude of religious moderation at SMP IT Kampung Uning Gelung, Dabun Gelang District, Gayo Lues District, the researcher conducted data mining through interviews, observations, and documentation. Based on the results of the interview with the Islamic Religious Education Teacher, information was obtained that he played a role in providing an example to students regarding the importance of mutual respect and tolerance between friends of different religions. The teacher emphasized that as an educator, he should be a role model for students in teaching a good example of moderation, that is mutual respect and tolerance of differences. The statement is supported by the results of observations made by the researcher, where it is seen that teachers play a role in providing good role models for their students in cultivating an attitude of moderation. Teachers instill mutual respect and tolerance between fellow students of different religions, such as when in the field, students pray together according to their respective religions as taught by the teacher. This can be seen in the documentation obtained by the researcher, which shows that students of different religions respect each other and learn together in the field. This attitude can certainly be created because they see the example set by teachers at school.

Furthermore, related to the learning model given to students in the framework of inculcating an attitude of religious moderation, the Islamic Religious Education Teacher

conveyed that the learning model used is to teach in class. The teacher explains the material to the students, the students listen, and the teacher gives the students the opportunity to be active in the class, both by advancing to the front of the class, opening a question and answer session, as well as other things that can be applied in the learning process so that the students understand the materials presented, including material about cultivating an attitude of religious moderation. This statement is supported by the results of observations made by the researcher, where it is seen that the teacher gives the subject matter well to his students in the class or a room. The learning model is delivered in a way that the teacher gives the subject matter and the students listen, and the students are included to play an active role in the learning process, both by advancing to the front of the class and asking questions with the teacher. The documentation obtained by the researcher shows the learning model of the Islamic Religious Education Teacher at Kampung Uning Gelung IT Junior High School, Dabun Gelang District, Gayo Lues District.

In addition, based on the results of the interview with the Islamic Religious Education Teacher, information was obtained that social interaction between fellow students of different religions also occurs in this school as part of mutual respect and tolerance. The teacher instilled in the students not to discriminate between religions when interacting, because between one student and another, even if their religion is different, they are still the same, that is, they are both social creatures created by God. So, they should appreciate and respect each other. This statement is supported by the results of observations made by the researcher, where it is seen that teachers provide guidance and instructions so that students can interact well with friends of different religions when doing social things outside of religious things. The documentation obtained by the researcher shows the social interaction between students at SMP IT Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency.

The implementation of religious moderation at SMP IT Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency can be seen from the learning process at school, where teachers teach how to respect each other, appreciate, and have an attitude of tolerance between peers at school. Based on the results of the interview with the Islamic Religious Education Teacher, instilling an attitude of moderation in students is taught in the learning process, where in this learning process, the teacher instills the values of religious moderation that must be upheld by all students without exception. This learning process is done in a special room for Muslim children. In the learning that is taught, it is emphasized that basically all students are the same and there is no religion that teaches mutual hatred. Through the learning process taught by the teacher, it is hoped that students can understand the importance of having an attitude of religious moderation as a sense of upholding mutual respect, appreciation, and tolerance between religious people.

This statement is supported by the results of observations made by the researcher, where it is seen that teachers provide good lessons through sources in the form of textbooks as learning guidelines, as well as provide guidance and instructions so that students can have a good attitude of religious moderation with friends of different religions. Furthermore, the implementation of the cultivation of religious moderation in SMP IT Kampung Uning Gelung, Dabun Gelang Subdistrict, Gayo Lues Regency can also be seen from the interaction process within the school environment, which is a process of social interaction. Based on the results of the interview with the Islamic Religious Education Teacher, the implementation of the cultivation of religious moderation in this school, in addition to being instilled through the learning process, is also instilled through interaction between students or students and teachers in the school environment. The existence of this interaction is a form of well-entrenched religious moderation. So, it is very important to instill religious moderation in the school environment as a form of religious tolerance that is well integrated in the school. When students who disagree are found, this is resolved by sitting together between the students who disagree with the mediation of the teacher. So, there is no prolonged disagreement between fellow students, because everything can be resolved in a family way. This statement is supported by the

results of observations made by the researcher, where it can be seen that teachers provide guidance and instructions so that students can interact well with their friends and also interact well with the teacher in doing related activities outside of school.

The Implications of the Implementation of the Cultivation of Religious Moderation by Islamic Religious Education Teachers Implications that occurred at SMP IT Kampung Uning Gelung Dabun Gelang District, Gayo Lues Regency

The implementation of the cultivation of religious moderation by Islamic Religious Education Teachers is one of the implications related to school policy. Based on the implications that occurred at Kampung Uning Gelung IT Junior High School, Dabun Gelang Subdistrict, Gayo Lues Regency, on the implementation of religious moderation by the Islamic Religious Education Teacher, there are implications in community life. Based on the results of the interview with the Principal, the implication of the implementation of religious moderation at SMP IT Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency, is that in the community, students can instill a high sense of tolerance that is taught at school, so that they can instill that when they are in the community. They have a high sense of mutual respect and appreciation, and understand that differences are not something that should be debated or problematized, because precisely with the existence of differences, life becomes more diverse and a high attitude of tolerance for the existence of differences will be instilled in order to create a harmonious life. Because if at school students can't listen to what the teacher says and teaches, of course they can't behave well in society either. However, because at school they already understand that there are indeed differences, so when they plunge into the wider life that is in society, they are no longer strangers and are surprised again by the existence of differences, because they already understood when they were at school.

This statement is supported by the results of observations made by the researcher, where it can be seen that the relationship with parties outside the school, namely the community, is well intertwined by upholding the values of tolerance that are taught and implemented in school. Thus, it can be concluded that the Islamic Religious Education Teacher at SMP IT Kampung Uning Gelung, Dabun Gelang Subdistrict, Gayo Lues Regency, plays an important role in cultivating religious moderation in students, both through example, learning models, and social interaction in the school environment. The implementation of cultivating an attitude of religious moderation is done through the learning process, interaction in the school environment, and the school's interaction with the surrounding environment. The implications that occur include school policies that do not discriminate between students in obtaining religious education, as well as implications in community life, where students can instill a high sense of tolerance that is taught in school.

DISCUSSION

Based on the findings of the research data, the role of the Islamic Religious Education Teacher in cultivating an attitude of religious moderation at SMP Kampung Uning Gelung IT, Dabun Gelang Subdistrict, Gayo Lues District, includes providing examples of exemplary attitudes for students to people of different religions, providing understanding material about religious moderation through the learning model given to students, and playing a role in ensuring good social interaction between fellow students of different religions by upholding the values of mutual respect, appreciation, and tolerance. First, the role of the Islamic Religious Education Teacher in providing an example of an exemplary attitude for students to people of different religions in accordance with the theory presented, where the teacher functions as a role model for his students. A student can imitate the teacher's actions at school, and children can then adopt this modeling effort as a habit (Zaini et al., 2022). The implementation of this constructive action regularly will improve daily behavior both in the educational and social context of society as a whole. Habits that are followed can be related to religion or morality. So that when dealing with

what is in the student and with Allah SWT, the child will do the same as the teacher (Yandri, 2016). This finding is also in line with the results of research conducted by (Mubarok & Muslihah, 2022) who concluded that the role of the teacher as a role model is one of the most important roles in the effort to instill the values of religious moderation in students. Teachers should set good examples and role models in behaving and behaving to students, so that students can emulate and apply them in their daily lives (Hasan, 2019b).

Second, the role of Islamic Religious Education Teachers in providing understanding material about religious moderation through the learning model given to students (Harmi, 2022). The teacher has a role as a transmitter (continuator) of the existing value system to students, where a teacher can act consistently in accordance with the principles of religious moderation, can act as a mentor and motivator, as well as inspire and direct students through the learning model given to students (Ramdani et al., 2023). This finding is also in line with the research conducted by (Hasan, 2019a) who concluded that in instilling the values of religious moderation in students, teachers need to use the right learning model and adapt it to the characteristics of students. The learning model used should be able to provide students with a deep understanding of the importance of moderation in religion, as well as be able to foster awareness and willingness to apply it in everyday life (Hasan & Nikmawati, 2020).

Third, the role of Islamic Religious Education Teachers in playing a role in order to establish good social interaction between fellow students of different religions by upholding the values of mutual respect, appreciation, and tolerance is also in line with the theory discussed by Oleh (Buan, 2021; Sholichuddin et al., 2023). The teacher's function is as a conservator in an effort to promote religious moderation. Any party that upholds religious moderation as a value consistent with its principles will uphold the values of tolerance towards all religions. The educational environment should foster the principles of harmony, brotherhood, and other religious moderation. This can be encouraged by activities that are often done such as gathering together or emphasizing the value of religious moderation before class starts (Ma'arif et al., 2022). This finding is also supported by research conducted by (Hasan, Azizah, Sintasari, et al., 2023) which states that in an effort to instill religious moderation in students, teachers need to create a conducive environment and encourage positive social interaction between students of different religious backgrounds. Teachers should provide examples and guidance so that students can respect, appreciate, and tolerate each other regardless of religion.

Implementation of the Cultivation of Religious Moderation at SMP IT Kampung Uning Gelung Dabun Gelang District, Gayo Lues Regency. Based on the findings of the research data, the implementation of religious moderation at SMP IT Kampung Uning Gelung, Dabun Gelang Subdistrict, Gayo Lues Regency includes implementation in the learning process in the school, implementation in the process of interaction within the school environment, and implementation in the process of interaction between the school and the surrounding environment. In this implementation, students respect each other and uphold the attitude of tolerance.

First, the implementation of religious moderation in the learning process in schools. One of the teachers' responsibilities is to instill the values of moderation in religion to students (Hakim, 2022). All students in the school environment can emulate the attitude implemented by the teacher, because the teacher can act as a mentor and motivator, and can inspire and direct the students, which is done by the teacher in the learning process about cultivating an attitude of moderation that he teaches to the students in the class by the way the students listen or ask questions to the teacher (Khoir et al., 2023). This finding is also in line with the research conducted by (Tanjung, 2022) who concluded that one of the strategies that teachers can do in instilling religious moderation in students is to integrate the values of religious moderation in the learning process in the classroom. Teachers can insert material about religious moderation in every subject taught, so that students can understand and apply it in everyday life (Lubis, 2023).

Second, the implementation of cultivating an attitude of religious moderation in the process of interaction in the school environment. The educational environment should foster the principles of harmony, brotherhood, and other religious moderation (Wahyuddin et al., 2022). This can be encouraged by activities that are often done such as gathering together, emphasizing the value of religious moderation before class starts, and binding students through student oaths/promise. This finding is also supported by research conducted by (Sandi et al., 2023) which states that in an effort to instill religious moderation in students, schools need to create a conducive environment and facilitate positive interactions between students of different religious backgrounds. Schools can hold activities that involve all students without distinguishing religion, such as devotional work activities, competitions, or other social activities.

Third, the implementation of religious moderation in the process of school interaction with the surrounding environment is also in accordance with the theory. A teacher takes on a character or role in everything, such as relating to other people, reacting to certain situations, and understanding or interpreting information that is still in question (Djaali, 2023)). This finding is also supported by research conducted by (Saputra et al., 2021) who concluded that in an effort to instill religious moderation in students, schools need to involve other parties outside the school, such as students' parents and the surrounding community. This aims so that the values of religious moderation taught in school can be internalized well in students and can be applied in everyday life, both in the school environment and in the community environment.

Implications of the Implementation of the Cultivation of Religious Moderation by Islamic Religious Education Teachers. Based on the findings of the research data, the implications that occurred at IT Junior High School Kampung Uning Gelung, Dabun Gelang Subdistrict, Gayo Lues Regency on the implementation of religious moderation by the Islamic Religious Education Teacher include implications for the school's policy on learning for Muslim students and implications for students in community life, where students can uphold the values of tolerance when mingling in society.

Implications for students in social life are also in accordance with the theory. Teachers take on a character or role in everything, such as in relating to other people (Komalasari & Yakubu, 2023; Murharyana et al., 2023; Rochmawati, 2018). So that with the implementation of religious moderation by teachers in schools, students are expected to uphold the values of tolerance and instill religious moderation when mixing in the wider community. This finding is also supported by research conducted by (Fauzian et al., 2021) which concludes that the implementation of religious moderation in students at school will have a positive impact on community life. Students who have an understanding and awareness of the importance of religious moderation will be able to apply it in everyday life, both in the school environment and in the community environment (Nashohah, 2021; Sechandini et al., 2023). This will create an atmosphere of harmony and mutual respect between followers of different religions.

Religious moderation, as a concept and a practice, embodies a nuanced approach to faith that navigates the complexities of religious pluralism, societal harmony, and individual piety. It stands as a counter-narrative to extremism and rigid interpretations of religious doctrines, advocating for a balanced, inclusive, and contextually aware understanding and practice of faith. The discourse surrounding religious moderation encompasses theological, social, political, and educational dimensions, reflecting its multifaceted nature and its significance in contemporary global society. Theologically, religious moderation often involves emphasizing the core tenets of peace, compassion, and justice that are inherent in most major religions. It entails interpreting religious texts and traditions in a way that promotes understanding and coexistence rather than division and conflict. Moderate interpretations tend to prioritize the spirit and overarching ethical principles of religious teachings over literal and often exclusivist readings. This approach acknowledges the diversity of human experience and the need for contextual understanding in applying religious principles.

Socially, religious moderation plays a crucial role in fostering harmonious interfaith relations and building inclusive societies. It encourages dialogue, mutual respect, and cooperation among people of different faiths, recognizing the shared values and common humanity that transcend religious boundaries. Moderate religious actors often actively engage in interfaith initiatives, working together on issues of common concern and promoting a culture of tolerance and understanding. This social dimension of moderation is vital for maintaining peace and stability in diverse societies. Politically, religious moderation can serve as a vital force for stability and democratic values. Moderate religious leaders and organizations often advocate for peaceful means of conflict resolution, respect for the rule of law, and the protection of minority rights. They can act as bridges between religious communities and the state, fostering trust and cooperation. In contrast to extremist ideologies that seek to impose rigid religious frameworks on society, religious moderation supports inclusive governance and the accommodation of diverse perspectives within the public sphere.

Education plays a pivotal role in cultivating religious moderation among individuals and within communities. Curricula that emphasize critical thinking, empathy, and respect for diversity can help students develop a nuanced understanding of their own faith and the beliefs of others. Religious education that promotes dialogue, encourages questioning, and fosters an appreciation for the richness of religious traditions can inoculate young people against extremist ideologies and promote a moderate and inclusive worldview. The implementation of religious moderation in educational settings like SMP IT Serambi Darussalam requires a thoughtful and comprehensive approach. It involves not only the explicit teaching of moderate values but also the creation of a school environment that embodies these principles. This includes fostering respectful interactions among students and teachers from diverse backgrounds, promoting open dialogue and critical thinking about religious issues, and integrating moderate perspectives into the curriculum across various subjects. Challenges in promoting religious moderation in education can include navigating deeply held beliefs, addressing potential resistance from conservative elements, and ensuring that the concept is understood as an authentic expression of faith rather than a dilution of religious principles. Effective strategies involve engaging religious leaders and scholars who advocate for moderation, providing teachers with adequate training and resources, and fostering open communication with parents and the wider community.

Enabling factors for the successful implementation of religious moderation in schools often include a supportive school leadership, a diverse and inclusive student body and faculty, and a curriculum that is designed to promote critical thinking and empathy. Extracurricular activities, such as interfaith dialogue clubs and community service projects, can also provide valuable opportunities for students to interact with individuals from different backgrounds and develop a deeper understanding of religious diversity. The Indonesian context, with its history of religious pluralism and its commitment to Pancasila as a unifying national ideology, provides a unique backdrop for the promotion of religious moderation. Islamic schools in Indonesia, like SMP IT Serambi Darussalam, have a significant role to play in shaping the religious attitudes and values of young Muslims. By actively promoting religious moderation, these schools can contribute to the development of a generation that is both deeply rooted in their faith and open to the diversity of the world.

The concept of "wasatiyyah" in Islam, often translated as moderation or the middle path, provides a strong theological basis for religious moderation. It emphasizes balance, justice, and avoiding extremes in all aspects of life, including religious practice and interpretation. Understanding and promoting the principles of wasatiyyah within Islamic education can help students develop a moderate and balanced understanding of their faith that is consistent with core Islamic teachings. Implementing religious moderation effectively requires a nuanced understanding of the local context and the specific challenges and opportunities that exist within SMP IT Serambi Darussalam. This may

involve engaging with the specific religious and cultural backgrounds of the students and the community, and tailoring pedagogical approaches to resonate with their experiences and perspectives.

Continuous evaluation and adaptation are crucial for the successful implementation of religious moderation in educational settings. Schools need to regularly assess the impact of their programs and initiatives, gather feedback from students, teachers, and parents, and be willing to adjust their strategies based on what is most effective in fostering moderate religious attitudes and behaviors. The ultimate goal of promoting religious moderation in education is to cultivate individuals who are not only knowledgeable about their faith but also possess the wisdom, empathy, and critical thinking skills to engage constructively with religious diversity and contribute to a more peaceful and just world. By fostering a moderate and inclusive understanding of Islam, schools like SMP IT Serambi Darussalam can play a vital role in shaping the future of their students and their communities. In conclusion, religious moderation is a complex and multifaceted concept that is essential for navigating the challenges of religious pluralism in the contemporary world. Its theological, social, political, and educational dimensions highlight its significance for fostering peace, inclusivity, and understanding. The successful implementation of religious moderation in educational settings requires a comprehensive and contextually sensitive approach that engages students, teachers, parents, and the wider community in a shared commitment to these values.

Thus, it can be concluded that the results of this research have been in accordance with relevant theories and research results. The role of the Islamic Religious Education Teacher in cultivating an attitude of religious moderation at SMP IT Kampung Uning Gelung, Dabun Gelang Subdistrict, Gayo Lues Regency has provided an example of an exemplary attitude, provided understanding material through a learning model, and played a role in creating good social interaction between students. The implementation of cultivating an attitude of religious moderation is done through the learning process, interaction in the school environment, and the school's interaction with the surrounding environment. The implications that occur include school policies that are non-discriminatory and give equal treatment to all students without discrimination, as well as implications for students in social life, where students can uphold the values of tolerance and instill an attitude of religious moderation when mingling in the wider community.

CONCLUSION

The Islamic Religious Education teacher at SMP IT Kampung Uning Gelung, Dabun Gelang District, Gayo Lues Regency has a very important role in instilling an attitude of religious moderation in students. The role includes providing an example of an exemplary attitude for students in respecting and tolerating people of different religions, providing material for understanding religious moderation through an interactive and participatory learning model, as well as playing a role in creating good social interaction between fellow students of different religions by upholding the values of mutual respect, appreciation, and tolerance. The implementation of cultivating an attitude of religious moderation in this school is done through three ways, namely in the learning process in the classroom, interaction in the school environment, and the school's interaction with the surrounding environment. In the implementation, students respect each other and uphold the attitude of tolerance in accordance with the values of religious moderation taught. The implications of the implementation of the cultivation of religious moderation by the Islamic Religious Education Teacher in this school include two things. First, the implications on school policy, where the school applies a policy that does not discriminate between students and gives equal rights to all students to get basic religious education. Second, the implications for students in social life, where students can instill a high sense of tolerance and uphold the value of religious moderation when mingling with the wider community.

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