

# Internalization of Religious Moderation Based on Religious Education

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## Keywords:

Internalization,  
Value of Religious  
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## Abstract

The study employs a qualitative research methodology utilizing a case study framework, conducted at SMPN 89 Jakarta. Methods for data collection encompass observation, interviews, and documentation, drawing from schoolteachers and students as primary sources. Analysis methods include data collection, reduction, presentation, and deduction, with source triangulation used to validate the data. Efforts are directed towards curbing intolerance and extremism through the promotion of religious moderation. A strategy devised by school principals and teachers, known as the '5 M' approach (smiles, greetings, manners), is implemented to instill moderate religious values among the school community. Regular teacher coaching sessions are conducted to foster a culture of diversity, perceived as the divine will. The religious environment at SMPN 89 Jakarta exhibits moderate religiosity and embraces diversity, although religious teachers tend to prioritize traditional identity beliefs during the implementation of religious supervision and understanding.

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## Kata kunci:

Internalisasi, Moderasi  
Beragama, Guru,  
Sekolah.

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## Abstrak

Penelitian ini memanfaatkan metode penelitian kualitatif dengan pendekatan studi kasus. Lokasi penelitian dilakukan di SMPN 89 Jakarta. Metode pengumpulan data mencakup observasi, wawancara, dan dokumentasi, dengan sumber data utama meliputi kepala sekolah, guru, dan siswa. Metode analisis yang digunakan termasuk pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Triangulasi sumber digunakan untuk memvalidasi data. Berbagai upaya telah dilakukan dalam mencegah intoleransi dan ekstremisme dengan mendorong moderasi beragama. Strategi moderasi beragama yang dikembangkan oleh kepala sekolah dan guru melalui penerapan prinsip 5 M (Senyum, Salam, Sapa, Sopan Santun) di antara anggota sekolah. Pembinaan rutin bagi guru dilakukan sebagai bagian dari upaya sekolah untuk membentuk pemikiran yang menerima keberagaman sebagai kehendak Tuhan yang tak terbantahkan. Kehidupan beragama di SMPN 89 Jakarta menunjukkan sikap moderat dan penerimaan terhadap keberagaman. Namun, dalam proses implementasi pengawasan dan pemahaman ajaran agama, baik secara tekstual maupun kontekstual, guru agama cenderung menekankan identitas tradisional sebagai penganut agama yang rahmat.

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## INTRODUCTION

Religious moderation education in strengthening national insight is important, especially in recent years diversity in Indonesia is being tested by extreme religious attitudes expressed by a group of people in the name of religion (Azizah, Muchtar, & Putra, 2023; Evan & Rahmat, 2023). This happens in actions in the real world and statements in cyberspace. This exclusive and intolerant group is dangerous for the

religious climate in Indonesia (Arifin, Utama, Aryani, Prayitno, & Waston, 2023; Fuadi, Nasution, & Wijaya, 2023).

This transnational ideology often denies the question of nationality and local wisdom. This exclusive religious idea is easier to enter the minds of Muslims whose religious understanding is minimal and does not know the history of their nation (Aprilianto, Rofiq, Sirojuddin, Muchtar, & Mumtahana, 2023; Hakim, Sirojuddin, & Kartiko, 2023). It is in this context that religious moderation is urgently needed to build civilization and humanitarian solidarity. Religion and state are two sides of an inseparable coin, so the practice of religion with a national perspective is important to be carried out, especially in the multicultural country of Indonesia (Adimsyah, Fauzi, & Rofiq, 2023; Aprilianto & Fatikh, 2024; Rofiq & Khoirinnada, 2024). The balance of religious and national spirit is the biggest capital for this nation. The history of the struggle of predecessors has shown about the role of religion and nationality in independence (Burga & Damopolii, 2022; Dewi, Zamroni, & Leksono, 2024).

The existence of diversity and pluralism in Indonesia can lead to the emergence of intolerant attitudes that nourish extremist movements. The emergence of this intolerance penetrated into the field of education, especially institutions such as schools and madrasas (Aniah, Darmayanti, & Arsyad, 2023; Fitriani, Anam, & Maulana, 2024). Not only caused by violent factors that exist in the scientific world, religious intolerance can be carried into textbook materials as a support for PAI textbooks. The role of authors and editors of PAI books holds policy in determining textbooks in schools. This is part of efforts to internalize the value of religious moderation in schools and madrasas. Textbooks have a fundamental urgency that affects the development of students' character and personality. In books, the material that is usually held by teachers when teaching can influence students to act and think based on the description of the material and the understanding they gain after reading the textbook. In this regard, education is fundamental to limit and prevent activities such as violence and extremism (Hasan, Azizah, & Rozaq, 2023; Kartiko, Rokhman, Priyono, & Susanto, 2024; Kartiko, Wibowo, Gobel, Wijayanto, & Saputra, 2023).

An opinion written by Abdul Munib in the *Journal of Education* describes a survey opinion whose results are quite astonishing. About 48.9% in the Greater Jakarta area (Jakarta, Bogor, Depok, Tangerang and Bekasi) said they agreed with the actions of the extremists. The findings of the Institute for Islamic Studies and Peace (LaKIP) are a warning to schools and madrasas. The results of this study can make educational institutions and educators, especially PAI teachers, aware of worrying threats to their students. Even the Setara Institute hypothesizes that intolerance is the first ladder to terrorism or to violent extremism. So that tolerance is one of the key variables in fostering and realizing social harmony and inclusion, as well as building a Pancasila state with religious freedom as affirmed by the First Precept of Pancasila and guaranteed by the State Constitution of the Republic of Indonesia in 1945, especially Article 29 Paragraph (2).

Tolerance must be a must for the Indonesian nation which is known to be quite diverse in it. In the findings of the survey above, it is very concerning to see such a situation because religious education is considered unable to foster tolerance. The results can reveal that less emphasis is placed on strengthening the values of tolerance and diversity in students during learning. There are even students when reading religious materials related to Faith, Taqwa and Worship (63.47%), Ethics and Moral Values (31.36%), Islamic Ukwah (3.82%), and Islamic Civilization (1.34%). As many as 12.96% of noble morals and character materials are recognized as materials of respect for others. (Saputra; 2018)

The concept of religious moderation, namely *ramatan lil aramin*, can be the best solution, especially in the field of education to educate people who are tolerant, fair and able to respect differences between people. Education is one of the fields that can strengthen the values of Pancasila and religious tranquility. Some steps can be taken to strengthen peaceful religious education. It is mandatory for students to receive religious lessons according to the existing educational curriculum in Indonesia as stipulated in Article 37 (2) of the National Education System Law (UU) No. 20 of 2003, (Vesha Nuriefer Haliza and Dini Anggraeni Dewi; 2021) as well as compulsory education curricula, one of which is religious education and Pancasila and citizenship education, is set to include language education. Religious education is based on holistic and moderate religious education practices. In particular, Islamic Religious Education (PAI) plays an important role in responding to the challenges of a dynamic era. In accordance with the Decree of the Minister of Religious Affairs Number 183 of 2019 concerning PAI and the Arabic Language Curriculum, PAI is designed to prepare students to adapt to changing times, while Pancasila and values hold fast to religious tranquility.

Thus, religious moderation is very important to be implemented in the community to prevent acts of violence. Because it can be an important consideration that PAI textbooks must include the value of religious moderation as teaching material that responds to the situation of intolerance that develops among school residents. In this study, researchers chose the junior high school level because at this level at the transition stage or changes in attitudes from childhood to adulthood are usually associated with radical values. This condition makes them vulnerable to intolerance, violence, threats, and decriminative attitudes. This is a form of concern to instill the value of moderation since junior high school.

## **METHODS**

This research uses a qualitative approach. Qualitative approach that is, an approach that in the process is based on deep thinking about positivism which acts as a tool to conduct a study with natural object conditions. The qualitative approach to research is concerned with subjective assessment of attitudes, opinions and behaviors. Research in such situations is a function of the researcher's insight and impression (Creswell, 2012). This research uses a type of field research in the form of case studies. This type of research, the data collection process is carried out in the field. Such as, the

social environment of the community, community organizations, educational institutions both formal and non-formal and government institutions. Researchers go to the field to make observations about a phenomenon in a natural state.

In this study, the author examines the instillation of religious moderation values in students at SMPN 89 Jakarta. The data that will help in this study include documentation, interviews, observations, and other data that can help in conducting the research.

This research took place at SMPN 89 Jakarta. The school was chosen as the research location because the school is multireligious and cultural. Although the school residents are manyoritas Muslim, there are some students who are Christians and Catholics. In addition, there are ethnic backgrounds such as Javanese, Madurese, Sundanese and Bugis.

The location of SMPN 89 Jakarta itself is in the middle of the city. One of the schools with a local content program adjusts the potential of the region and its own students both in the fields of arts, culture and crafts. Of the various programs available at the school, the teachers are very supportive by providing facilities and opportunities to be shown so that students can develop according to their abilities (Sugiyono, 2008).

Data collection techniques in this study are Observation, Documentation and Interview (triangulation). To analyze data can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction (data reduction), 3) Data Presentation (Data Display), and 4) Verification and Conclusion Attraction. Triangulation is a technique of checking the validity of data that makes use of something else. This technique is carried out by research by comparing and checking findings through primary informants with other informants

## **RESULTS AND DISCUSSION**

### **Result**

#### **Instilling the Values of Religious Moderation in Students**

The Head of SMPN 89 Jakarta Nur Sehat revealed that the important role of Religious Education (PA) teachers in instilling the values of religious moderation cannot be separated from the factors of mastery of religious material, example, attitudes, and daily behavior in implementing the value of religious moderation. These factors become an inseparable part of the competencies that must be possessed by religious teachers, namely professionalism and personality. Mastery of PA material is a professional competence that distinguishes the science of teachers of religious education subjects from other subjects. When it comes to religious moderation, the competence of PA teachers must be able to reach out to an understanding of religion that is in accordance with the values of religious moderation, namely being middle, respectful, just, tolerant, and democratic. These values are an integral part of designing learning curricula for PA teachers.

Religious Education teachers at SMPN 89 Jakarta always give examples of cases that have occurred in the form of impacts after carrying out intolerant and extremist

movements. This is done in order to build a paradigm of religious moderation by listening to the experiences of religious extremism perpetrators either who have repented or with victims of extremism. Some examples of other events that often occur in education units include bullying which can result in victims can result in trauma, even suicide. It has happened in several places in the education unit. The school, which was supposed to be a comfortable and safe place for all school residents, instead became a scary and scary place. Before that happens, religious education teachers explain small behaviors that are often underestimated but can have big repercussions and have a huge impact on victims. That little behavior is bullying or bullying that is often found in education units.

The breadth and depth of religious material is the main requirement in strengthening and developing religious moderation. This can be done by continuing to follow the times as well as being able to prevent events such as sexual taps, bullying and intolerance. The efforts of PA teachers of SMPN 89 Jakarta in building the breadth and depth of PA material can be carried out through various enrichment of their reading and reference resources. This means that beyond the books or subject modules that have been set, religious teachers are also obliged to add religious insights that continue to develop. The issues of multiculturalism, tolerance, nationality, and diversity must conceptually be mastered by religious teachers.

The Principal of SMPN 89 Jakarta explained that the attitudes and behaviors, exemplary PA teachers must reflect an inclusive attitude because PA teachers are a source of inspiration for students and the community in the school environment. It should be understood that the value of religious moderation must also be realized by PA teachers in everyday life, so that with the capital of understanding and example possessed, the explanation of religious material provided will be more enlightening for students in developing spiritual and social resentment.

Abdul Somad revealed based on his 14 years of teaching experience at SMPN 89 Jakarta that the learning methods often used by religious teachers at SMPN 89 Jakarta lead to the cultivation of religious moderation values: such as cooperative learning models, group learning, active and critical question and answer discussions. When learning in class with lectures, discussions and questions and answers with contemporary themes is often applied by Abdul Somad, the aim is to stimulate students about the religious teachings he understands.

According to the social studies teacher at SMPN 89 Jakarta, Gunawan revealed that teachers are also always careful in delivering material in front of students. It merely preserves the feelings of students who have different backgrounds and beliefs. So far, based on observations made by researchers in photographing religious moderation in the school is still quite safe and fun.

Learning activities at SMPN 89 Jakarta are carried out as scheduled. Abdul Somad revealed that as part of learning activities, students are also given Islamic Religious Education outside the classroom, but still in the school environment. This kind of education is usually given to materials related to practice, such as the practice of prayer,

ablution, and Hajj. The practice is carried out in mosques and on school premises. Mosques are also commonly used for Islamic religious practices for students, as well as for routine events and taking turns for recitation activities and other worship activities.

The Principal of SMPN 89 Jakarta Nur Sehat said that the school always tries to carry out all regulations related to religious education according to the needs of the school. This is marked by the addition of teachers according to the religion adopted by students. Islamic, Christian, and Catholic religious education that is currently held is a manifestation of the school's policy that tries to comply with various existing regulations. Nur Sehat revealed that non-Muslim religious education was held on Monday, Thursday and Friday around 11.30-15.00 WIB. According to him, religious education learning is one way to strengthen religious moderation in the school environment. Through this material, students can have a moderate perspective and act. Nur Sehat explained that religious education means an effort to teach religious teachings and values to be used as a view of one's life. For this reason, according to him, the school still provides facilities to all religious believers in the school.

To accommodate misunderstandings in understanding religious teachings, in this case SMPN 89 Jakarta comprehensively and integratively seeks to strengthen the understanding and application of religious moderation values through several strategies including: integrating the values of religious moderation in learning and delivering national-minded materials. Understand the values of tolerance and multiculturalism, contextualized cultivation and national commitment to socio-cultural materials in religious education. Integration of religious material, in this case is self-development, extracurricular and other habituation activities.

According to the report of the headmaster for Hinduism, Buddhist and Confucian religious education is not taught because there are no students from these faith backgrounds. For this reason, schools only provide religious education facilities according to the needs of each student's beliefs. However, the school can facilitate if there are sufficient number of students, Buddhist, Hindu and Confucian religious education can be carried out as already running in the school. The school always appreciates these different beliefs, even the principal always provides supporting facilities to celebrate the big day according to the beliefs of students and teaching staff.

Learning activities at SMPN 89 Jakarta strive to realize classroom culture in order to present more open, inclusive, and tolerant religious learning. Based on an interview with a religious teacher at SMPN 89 Jakarta, Abdul Somad revealed that classroom culture can present differences in the classroom both in discourse, opinion, understanding, religion, group, or belief to be respected, respected, and discussed in the framework of realizing understanding and mutual understanding. He also encouraged a classroom atmosphere that could demonstrate the strengthening of peace issues and respect for differences. Learning methods such as heterogeneous group work management, encounters with people of different beliefs and different backgrounds have become common for students. Encourage more enjoyable learning practices and strengthen the values of respect for differences, interaction without discrimination and

without bullying, as well as the values of wasathiyah, nationalism and Pancasila. All of that, he demands, can help realize a friendly and safe education.

The class management that can assist in the cultivation of religious moderation includes; 1) Start the study activity by taking turns leading prayers. 2) Quote religious moderation in class. 3) Agree Anti-bully. 4) Social activities based on religious moderation. 5) Class questioning (students are accustomed to asking questions related to the issues discussed). 6) Inspirational classes (presenting people, issues, themes, or anything that reflects religious moderation to discuss, and inviting children to apply the values of religious moderation).

In addition, based on the confession of students of SMPN 89 Jakarta, Meika revealed that classroom culture strengthens tolerance and anti-extremism attitudes. This program can also be taken by building awareness that diversity is necessary by presenting differences in the classroom both in discourse, opinion, understanding, religion, group or belief. The development of this good class culture is in order to realize understanding and mutual understanding and strengthen the Islamic values of rahmatan lil alamin. It is necessary to build understanding and awareness that differences are sunnatullah. So it becomes important to present the habit of respecting differences in class, through teaching materials, involving all students, drafting class rules that contain values of respect for differences. This is depicted in a class structure that does not see beliefs.

Strengthening the culture of religious moderation values is carried out by developing respect for all school residents without discrimination because of religion, ethnicity, understanding, beliefs, religious views, social status, economy, background, and by strengthening interaction between school residents that is harmonious, safe and comfortable in interactions between school residents. Strengthening the culture of religious moderation values in schools is also carried out through strengthening the principal's policies that support the realization of the implementation of moderation values. In strengthening the culture of moderation values in schools, management of school atmosphere that shows the value of moderation can be carried out, including peaceful quotes displayed at several points in the school, joint activities of all school residents, assignment of each teacher in the implementation of peaceful schools and others.

School cultural activities such as 5S culture (Smile, Greetings, Greetings, Manners) these activities are carried out every morning when entering school. Of course this teaches students to always be polite to teachers or elders. In addition, the culture of dressing is done on the appointed day, for example wearing batik or white, blue, or others. This certainly teaches discipline, obedience to applicable rules, respect for the existing culture and so on. In implementation at this stage has a strategy used that is in accordance with what is needed.

The strategy of strengthening school culture at SMPN 89 Jakarta is carried out by the principal as a decision maker by making policies related to the realization and implementation of religious moderation values through various policy programs. The

policy includes matters related to managing the interaction of all school residents without discrimination, learning management that promotes the values of tolerance, respect for differences, strengthening a peaceful school atmosphere, strengthening habituation, managing student activities that encourage positive and active interactions to build appreciation, mutual respect, moderateness, preventing terrorist extremism, and creating a harmonious school atmosphere. The strategy of strengthening school culture is carried out through strengthening strategic objectives, programs and activities, achievable indicators, and implementation time. The strategic objectives in question are making policies for the implementation of religious moderation through various programs, strengthening the school atmosphere, school display, interaction between school residents and peaceful quotes in schools, including the management of extracurricular activities.

The school culture in instilling the value of religious moderation at SMPN 89 Jakarta includes; 1) Socialization of the value of religious moderation integrated in school programs, 2) Formulation of conflict management, 3) Arrangement of both physical and non-physical environments that strengthen religious moderation programs, 4) Affirmation of the value of religious moderation in every learning process in the classroom and outside the classroom. 5) Strengthening the daily habituation of religious moderation.

Strengthening the culture of religious moderation through school culture at SMPN 89 Jakarta directs school principals to be actively involved in realizing the value of religious moderation through making sustainable school policies and programs. The point of change that can be seen from the school culture program made by the principal is the existence of school policies that develop the implementation of a culture of peace, the management of activities that do not discriminate and provide access to involvement to all school residents without discrimination, and the existence of a school atmosphere that supports the implementation of religious moderation values.

To provide a comfortable and safe education, SMPN 89 Jakarta focuses on habituation. Routine habituation activities that have been scheduled and routine habituation activities that are carried out regularly are regular and continuous in the school environment. This habituation activity is translated into learning activities and extracurricular activities. The main purpose of habituation activities will have an impact on positive things. Praying together before the start of learning or after learning, or other things related to spiritual spirituality such as tadarus al-Qur'an, habituation of reading and memorizing the good names of Allah (asmaul husna) for Muslim students, gospel reading for Christians and Catholics. The red and white flag ceremony is routinely held on Monday morning before class learning, together singing the song Indonesia Raya in order to grow love for the country and instill the spirit of nationalism. As well as religious literacy activities to increase students' religious insight.

The Principal of SMPN 89 Jakarta in this case always strives to change attitudes or perspectives to all school residents and to students. Especially in responding to every difference that exists around it. By using some type of pattern or way that involves



several teachers to convey information that does not smell of provocation. As an educator, it is hoped that you always have an attractive attitude so that students still feel comfortable and not disturbed by other things. Persuasive communication is important considering that school residents have different backgrounds and beliefs. It aims to be able to understand with language and messages that can be easily understood and maintain comfort in interacting. Efforts to strengthen character and instill the values of religious moderation carried out in the school environment are part of the practice of social piety. The principal revealed that his party always gave directions to teachers in their meetings in the form of case examples in the education unit. In his meeting, one of them gave examples of cases of intolerance and even extremism that occurred elsewhere. Learners in this case are very vulnerable to provocation information obtained and even practiced at any time. This was revealed to be a lesson in order to do prevention as early as possible. With the prevention carried out by the principal and teachers, it is hoped that students will be able to fortify themselves from information that smells of provocation.

The head of SMPN 89 Jakarta continues to prevent the entry of extremist ideas that could enter the school environment. The pattern carried out is the restriction and strict selection of performers, especially lecturers, mentors and alumni, who are deliberately invited by the school. The restriction and selection is usually by ascertaining the origin and track record, knowing how the movement and the work of the organization. That way the principal can know and monitor all religious movements and activities as well as the theme or material discussed.

This is done solely as an effort by the principal to maintain religious beliefs that are in accordance with religious teachings, and prevent contamination from direct entry of extremism. In relation to preventive policies for the millennial generation in the digital era and how to instill the values of religious moderation in the millennial generation, especially extracurricular members. In the digital era, among others, every teacher can prevent the spread of extremism against the values of religious moderation so that monitoring of activities in schools runs well. Invite and actively involve students as millennials in concrete positive activities in the school environment. This kind of activity is generally carried out at certain times and moments in a school year. Furthermore, the principal and teachers provide a space for dialogue about social religion, discussions directly or indirectly related to viewing an interpretation of religious practice is not carried out doctrinally.

By optimizing the role and function of the family at home as the main defense in the formation of positive characters. This has not been fully implemented, but in the process the supervision carried out by the school in supervising students outside school and on social media is going well because it is supported by all parties, especially parents/guardians of students. The school's policy by always involving the surrounding community, in this case, parents/guardians of students is to provide supervision, especially in associating and doing activities on social media.

Parents/guardians of students at SMPN 89 Jakarta who are generally religious, will certainly be sensitive if there are religious practices that are not in accordance with the beliefs held firmly by the parents/guardians of the students. The message of the head of SMPN 89 Jakarta to parents/guardians of students is part of the important thing that continues to be done considering the role of the family is more individually interacting with students. Parental supervision in this case such as association, social media and learning activities at home. Principals and teachers can only give messages when conducting parent associations at school.

The Principal of SMPN 89 Jakarta considers that extracurricular activities are considered very important to shape the personality, especially the mentality of students when facing situations at school and outside school. In addition, various creativity from students can be accommodated and given the opportunity to explore themselves by giving a stage to show talent. The existence of extracurricular activities directs students to have personalities and talents that are developed in facing future developments. The principal of SMPN 89 Jakarta stated that through talent tracing of student interests, the initiative of the school itself wanted to shape what kind of students they would be. The establishment of extracurricular activities shows that the school always tries to improve the quality every year to lead to better extracurricular activities on an ongoing and scheduled basis. So that it can help in shaping the personality of students according to the vision and mission of the school.

Each activity has a function and purpose, as well as extracurricular activities at SMPN 89 Jakarta. The expectations of teachers from extracurricular activities in schools that are so massive include: 1) Channeling and developing the potential and talents of students so that they can become highly creative and creative human beings. 2) Train discipline, honesty, trust, and responsibility in carrying out duties. 3) Provide guidance and direction as well as training to students to have a healthy, fit, strong, dexterous, and skilled physique. 4) Provide opportunities for students to have the ability to communicate well, verbally and non-verbally. 5) Train the ability of students to work well, independently and in groups.

Extracurricular activities have an important role in instilling the values of religious moderation considering that in these activities there are interaction, deliberation, mutual assistance, discipline, fairness, confidence and others. This important role is what makes the school far from intolerance because all students have the same rights in participating in every activity at school. The attitude of togetherness that often appears in activities makes students have a harmonious relationship. Even if students have different backgrounds.

## **Discussion**

### **Instilling the Values of Religious Moderation in Students**

The Role of PA Teachers: The headmaster emphasized the importance of the role of Religious Education (PA) teachers in instilling the values of religious moderation. PA teachers must have professional competencies, such as mastery of religious materials in

the context of religious moderation, attitudes, and daily behaviors that reflect the values of moderation.

**Learning Methods:** PA teachers at SMPN 89 Jakarta use various learning methods such as cooperative learning, question and answer discussions, and other active learning. The goal is to stimulate students about religious teachings that are moderate and relevant to daily life.

**Strengthening Religious Material:** PA teachers continue to develop the depth and breadth of religious material by keeping up with the times. This is done to prevent negative events such as intolerance, bullying, and extremism.

**School Culture and Habituation:** SMPN 89 Jakarta emphasizes positive habituation through school culture, such as 5S culture, daily learning activities, and extracurricular activities. It aims to shape the character of students who are tolerant, respect differences, and uphold the values of religious moderation.

**Role of the Principal:** The headmaster plays an important role in maintaining an inclusive, peaceful, and safe school atmosphere. This is done through policy development, strengthening school culture, establishing programs that support religious moderation, and supervising activities in schools.

**Parent Involvement:** Principals involve parents in monitoring student activities outside of school, especially on social media. This is done to prevent the spread of extremism and maintain the safety and well-being of students.

**Extracurricular Activities:** Extracurricular activities at SMPN 89 Jakarta play a role in shaping students' personalities, training skills, and providing opportunities to explore talents. It is also a means to instill the values of religious moderation through positive social interaction (Fauzi & Masrupah, 2024).

From the results of this discussion, it can be concluded that SMPN 89 Jakarta has a comprehensive approach in instilling the values of religious moderation in students, through various aspects such as religious education, school culture, parental involvement, and extracurricular activities. This approach aims to create an inclusive, tolerant, and respectful learning environment for students (Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023).

### **Implementation of Religious Moderation Cultivation**

**Optimize School Service Functions:** Focus on improving service quality to be more effective in providing services to students. **Religious Knowledge for Students:** Instilling moderate religious understanding to students as part of efforts to maintain harmony. **Strengthening Interfaith Cooperation:** Building cooperation in interfaith social and humanitarian activities within the school environment. **Religious Moderation Extracurricular Program:** Explore the values of religious moderation through extracurricular programs to maintain harmony. **Cautious and Considerate Policy:** Formulate policies carefully to avoid hurting the feelings of certain parties. **Heart and Sense Approach:** Using a clean heart and reason approach in dealing with problematic students, and inviting teachers to exchange ideas related to policies. **Motivation and**

Support: Provide motivation, support, and guidance to learners to participate in extracurricular activities. Initiative, Creativity, and Responsibility: Encourage students to have initiative, creativity, and responsibility in carrying out religious activities (Arif, Aziz, Harun, & Ma`arif, 2023; Arif, Munfa'ati, & Kalimatusyaroh, 2021). Supporting Facilities: Provide adequate facilities to support various activities and programs in the school. Scheduling and Coordination: Scheduling tasks and coordination meetings to ensure various activities run smoothly and effectively. Evaluation and Coaching: Conduct periodic evaluations and coaching to improve and develop subsequent activities. Religious Education Extracurricular Activities: Organizing diverse Islamic extracurricular activities involving students of various faiths.

This discussion illustrates the commitment of SMPN 89 Jakarta to create an inclusive environment, respect differences, and maintain religious harmony (Hasan et al., 2023).

### **Implications of Instilling Values of Religious Moderation**

Instilling Values of Religious Moderation: Teachers at SMPN 89 Jakarta have an important role in instilling moderate and soothing Islamic values to students, and emphasize that differences are not a barrier to students' rights.

Cultured in the School Environment and Outside the School: The values of religious moderation need to be familiarized both inside and outside the school environment so that they continue to exist and be preserved by the next generation. Consistent Support from Schools: SMPN 89 Jakarta consistently supports various activities that implement the values of religious moderation, which have a good impact on the development of students in terms of interaction, cooperation, and mutual assistance without discrimination. Fair and Comfortable Policy: The headmaster expects the school to be a place that provides a sense of security and comfort to all school residents without harming any party, showing a commitment to be fair and protect all school residents. Implementation of Religious Education: Schools have implemented religious education as part of shaping students' attitudes, personalities, and skills, as well as providing religious freedom in accordance with human rights. Context of the Merdeka Curriculum: The cultivation of religious moderation values at SMPN 89 Jakarta is in accordance with the development of an educational curriculum in Indonesia, which integrates Pancasila student education and religious moderation values (Arianto et al., 2024; Arifin et al., 2023; Calora, Arif, & Rofiq, 2023; Khasanah, Violy, Yustantina, & Yasin, 2024).

Learning Strategies: Teachers use various strategies so that students can understand and practice the values of religious moderation easily in the daily learning process.

This discussion showed the alignment between the school's vision and implementation in instilling the values of religious moderation, which overall aims to create an inclusive environment, respect differences, and form learners who are ready to face diverse religious life in the Society.

## CONCLUSION

The process in internalization there are components and efforts made including; 1) The role of the teacher, 2) lesson planning, 3) classroom culture, 4) school culture, 5) persuasive approach, 6) preventive policy, 7) teacher direction to parents, and 8) extracurricular activities.

Implementation of internalization of religious moderation at SMPN 89 Jakarta to participants through 3 ways, namely cultivating school activities, learning activities, and extracurricular activities. Cultivate school activities. Every activity such as 5S culture (Smile, Greetings, Greetings, Manners) these activities are carried out every morning when entering school. Of course this teaches students to always be polite to teachers or elders. In addition, the culture of dressing is done on the appointed day, for example wearing batik or white, blue, or others. This certainly teaches discipline, obedience to applicable rules, respect for the existing culture and so on. Second, through learning activities. Through learning activities, teachers always insert the values they want to instill in students. The value instilled is not far from the material or sub-material taught to students. In addition, *gutu* explains the good and bad effects of doing or leaving the value. One of them is by telling a case or event that occurred in the world of education. Through extracurricular activities. Every teacher's extracurricular activities provide direction or stimulus meaning from the value of discipline, the value of cooperation or cohesion, the value of respecting differences. From the above activities that have been mentioned and explained by researchers, of course, it can train to form the morals and character of students from an early age to have a sense of mutual knowledge, mutual respect, respect for each other, understanding differences, have discipline and responsibility, cooperation, tolerance, forgive each other, have love and affection for others, for the diversity of the nation both religion, tribe, race, culture and customs.

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