Edukasia: Jurnal Penelitian Pendidikan Islam
https://journal.iainkudus.ac.id/index.php/Edukasia/index
P-ISSN: 1907-7254; E-ISSN: 2502-3039
Vol. 19 No. 2 Tahun 2024 | 347-368
DOI: 10.21043/edukasia.v19i2.30681

Integration of Religious Moderation Values in Education at Islamic Boarding Schools: Building a Tolerant and Islamic Generation

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Abstract

Indonesia education system applied at Islamic boarding schools is functioning as a medium for instilling the values of religious moderation. This methodological framework is to cultivate a generation who has those certain characters, inclusiveness, appreciation of diversity, and the capacity to coexist harmoniously in a pluralistic society. The assimilation of religious moderation values at Islamic boarding schools is reflected in formal education and informal activities as well as daily practices to equip students with tolerance, equality and a firm commitment to the national values. This study used a qualitative methodology equipped with a descriptive-analytic framework, utilizing data collection techniques such as in-depth interviews, observations, and document analysis. The research findings could be drawn in three main conclusions. First, the application of formal and informal education strategies in the Islamic boarding school environment has included moderation (tawasuth), equality (musawamah), balance (tawazun), justice ('adl), and tolerance (tasamuh). Second, the implementation has been done through pedagogical methods, extracurricular involvement, and flag ceremonies. The research implications could be observed in students' moderate attitudes and behavior, such as four important indicators: devotion to the nation, tolerance, rejection of violence, and acceptance of cultural norms.

Keywords: Religious Moderation, Islamic Boarding School, Islamic Characters

A. Introduction

The existence of religion in Indonesia's multifaceted sociocultural landscape faces many serious challenges that have the potential to weaken the cohesion of the Unitary State of the Republic of Indonesia (NKRI). These challenges include the tendency for the emergence of radical religious interpretations and practices, which often ignore essential universal human values (Qowim et al., 2020; Yusuf et al., 2023). Additionally, the increasing assertion of subjective truth coupled with the imposition of will by certain religious factions increases the likelihood of conflict. In addition, there is a growing religious fervor that shows a decline in alignment with the patriotic obligations inherent in the framework of the Republic of Indonesia (Saifudin, 2022; Azizah et al., 2023).

Several studies have shown that violence regarding religion and violations of religious freedom are critical concerns in Indonesia. Despite the government's promotion of religious moderation, incidents of violence and violations of religious freedom showed a disturbing rise. During the 2017 to 2019 interval, there were 27 cases of religious conflict including terrorism, communal disputes and inter-religious sectarian disputes (Sigit & Ismail Hasani, 2021). Furthermore, a report from the Setara Institute in 2023 revealed a total of 217 incidents accompanied by 329 violations of freedom of religion or belief, marking an important escalation when compared to the findings in 2022, which recorded 175 incidents and 333 violations (Setara Institute, 2023).

Despite the increasing of government initiatives aimed at promoting religious moderation, empirical evidence showed a persistent increase in cases of violence rooted in religious beliefs, alongside violations of freedom of religion or belief. This phenomenon proved that there was a separation between policies regarding religious moderation and implementation in the community context (Muqowim et al., 2022; Subair et al., 2024)). In addition, research findings documented and examined the dynamics of religious conflict, both referring to research findings related to factors in implementing religious moderation in reducing conflict, as well as effective methodologies for holistic integration of religious moderation principles into social practices, educational frameworks, and public policy.

The concept of religious moderation is a relevant and effective strategy for fostering harmonious coexistence among diverse religious communities. This strategy requires adherents of various religions to cultivate a mindset characterized by

accuracy, equality, balance, openness and tolerance in dealing with pluralism and divergence (Qowim et al., 2020; Alabdulhadi & Alkandari, 2024). In addition, the aim of religious moderation is to realign religious perspectives, attitudes and practices with their basic essence, namely to uphold human dignity and strengthen the values of civilization, rather than subverting them (Fithriyah, 2023; Ibda et al., 2024).

Formal education is an important approach in efforts to encourage the realization of the principles of religious moderation, because formal education functions as a channel for the dissemination of knowledge, skills, and the transformation of cultural values and social norms (Kustati et al., 2023; Wang & Wang, 2024). The principle of religious sobriety can be taught through a variety of direct and indirect mechanisms, such as including written material in textbooks and educators who are demonstrating behavior that embodies the principle of religious sobriety. Therefore, by implementing this learning process, students not only gain scientific knowledge but also participate in experiential learning that incorporates values such as tolerance, equality, and social harmony (Muhammad Murtadho, 2021; Özdemir et al., 2023; Kabiri et al., 2024).

From the legal perspective, the religious moderation education framework is supported by a legal basis that is in line with the provisions of Law Number 20 of 2003 concerning the National Education System. The law emphasizes that education must adhere to democratic, fair and non-discriminatory principles, while maintaining human rights, religious values, cultural norms and social welfare. These basic principles are important for instilling religious moderation as an integral part of a comprehensive national education approach aimed to enhance tolerant character in the country.

Previous research on the implementation of religious moderation in educational institutions was already reviewed extensively. Research conducted by Muhammad Nasir and Rijal explained the role of Islamic universities in instilling the value of religious moderation among students. The research results showed that Islamic higher, especially education through Islamic boarding schools, played an important role in instilling moderate Islamic values. Islamic boarding schools served as the right channel for spreading the principles of religious moderation. This was achieved through instilling these values in the official curriculum and through various religious activities aimed at fostering inclusive and tolerant attitudes (Nasir & Rijali, 2021; Chen et al., 2024).

The school curriculum applied at Islamic boarding school was carefully crafted to foster moderate religious interpretation by synergizing instruction in classical religious texts (turat) with contemporary contextualization. In addition, various initiatives, such as interfaith dialogue, seminars focused on religious moderation, and leadership training based on moderate Islamic values, have been organized to strengthen the internalization of the principles of moderation. This review concluded that Islamic boarding schools' function not only as places for religious education but also as environments conducive to the development of students' character, equipping them to engage with diversity in a reflective and harmonious manner.

The results of this research produced a significant role related to the capacity of educational institutions to function as transformative agents in promoting the values of religious moderation, in addition to the role of Islamic boarding schools as paradigmatic entities that integrate religious education with national values. The implications of these findings were relevant as a basic framework for formulating strategies aimed at encouraging religious moderation education in various educational institutions.

This research offered a new contribution where the values of religious moderation were internalized in the secondary school context through Islamic Religious Education (PAI) pedagogy. Rahmat Yudhi (Septian et al., 2022) believed that strengthening religious moderation in the curriculum could be achieved by embedding the principles of religious moderation into PAI curricular materials, both in the context of the curriculum and extracurricular activities so as to facilitate students with tolerance and inclusion among students. On the other hand, Heri Gunawan et al. (Gunawan et al., 2021) argued that the internalization of religious moderation values could be effective when applied not only through PAI learning, but also through the Islamic boarding school approach to realizing the principles of religious moderation in their daily practices (Gunawan et al., 2021). 2021). These findings underscored the critical significance of religious education in shaping the understanding and application of religious moderation among the younger generation

B. Method

The method used in this study was a qualitative approach with a case study design. A qualitative approach was used to gain an in-depth understanding of the phenomenon at Nuris Jember High School, especially in the context of the national values implementation in education.

Data collection in this research was carried out using observation techniques, in-depth interviews and documentation. Through observation, the teaching and learning process in schools was observed directly. In-depth interviews were conducted with various stakeholders including teachers, students, and school administrators. In addition, documentation involved collecting various documents such as curriculum, school vision and mission, and records of other activities.

Moreover, this research data was analyzed using the analysis model from Miles and Huberman, which consisted of three stages: data reduction, data display, and drawing conclusions. At the data reduction stage, the researcher chose, shorted and summarized the information from observations, interviews and documentation that had been obtained. Then, at the data display stage, the researcher presented the data in an organized form to make easy to understand. Finally, at the conclusion drawing stage, the researcher analyzed the data which had been presented to draw relevant conclusions to the research objectives. (Milles et al., 2014).

This research was conducted at Nuris High School, Jember. The selection of Nuris Gymnasium was based on logical arguments. Nuris High School is an Islamic boarding school under the Nuris Jember Islamic Boarding School. This school has implemented an education system based on the national curriculum and Islamic boarding school curriculum. This school places special attention and has a strong commitment to national values. This is reflected in one of its missions, namely implementing the character education to create Pancasila students. Apart from that, Nuris High School also has provided education based on moderation, in line with the Islamic education system developed by the Nuris Islamic Boarding School. This school is one of the schools (Dzofir & Nur, 2021)

C. Result and Discussion

1. Conceptualization of Religious Moderation

The term "moderation" is rooted in the word moderateio, which indicates the state of not being excessive or inadequate. According to English, the concept of moderation shows the meaning of basic, fundamental or normative values (Saifudin, 2022). In general, moderation reflects the principle of prioritizing balance in various aspects of beliefs, ethics, and character. This applies both in the treatment towards other individuals and interactions with government institutions. In Arabic, moderation

is known as wasath or wasathiyah, which has a similar meaning to tawassuth (middle), i'tidal (fair), and tawazun (balanced) (Mutawali, 2023; Fiani et al., 2024).

Religious moderation is a religious attitude that emphasizes the importance of equality and balance in carrying out the religious aspects, as well as respecting the differences in other people's beliefs. This balancing or mediating position in religion is intended to protect individuals from extremism, bigotry, and revolutionary ideologies that can endanger social cohesion. The basic principle of religious moderation emphasizes balance between various aspects. This includes an understanding of reason and revelation, the interaction between physical and spiritual, as well as rights and obligations. In addition, religious moderation also considers the balance between private and public interests, ethical needs and principles, as well as the authority of holy texts and religious leaders. The relationship between idealistic concepts and reality, as well as continuity between past and future, is equally important (Afwadzi & Miski, 2021; Mulyana, 2023). Religious moderation is not just a personal attitude but also a government policy that supports inclusive and tolerant religious life (Daheri et al., 2023; Qoumas et al., 2024).

In the Islamic context, a moderate religious attitude is actually based on the principle of plurality about Islam. Islam firmly recognizes that religious diversity is God's inevitable will. Allah explains that every religious people has a religion according to what he/ she believes in. Islam also firmly guarantees people's freedom to embrace religion and teaches tolerance between religious believers. In Islam, all religious adherents are given the freedom to embrace religion and worship according to their respective beliefs (QS. Al-Kafirun: 6). Meanwhile, in other word it is stated that Islam prohibits coercion on anyone's religion (QS. Al-Baqarah: 256).

Religious moderation has four indicators, (Saifudin, 2022), namely: First is national commitment. This indicator is used to measure a person's religious views, attitudes and practices which influence their loyalty to the basic national consensus. This is mainly related to the acceptance of Pancasila as the state ideology, as well as its attitude in facing ideological challenges related to Pancasila and nationalism.

Second is tolerance. This aspect reflects the attitude of giving space to other people without interfering in their affairs. Everyone has the right to believe, express their beliefs, and express their opinions, even if their views differ from those of other people. Tolerance means an open, accepting, spontaneous and kind attitude towards differences. Apart from that, tolerance is always accompanied by respect, accepting

other people as part of oneself, and trying to think positively towards them. Tolerance in facing differences is one of the most important foundations of a democratic system. A democracy can only be realized if each individual is able to express his opinion and respect the others' opinions (Adawiyah et al., 2024).

Third, anti-violence. This aspect is an attitude that always rejects the use of violent methods to solve problems, whether verbal, physical or mental violence. This attitude underlies a person to always prioritize dialogue and the spirit of peace in facing or resolving problems (Pramudhiarto et al., 2024). In a pluralistic religious context, this attitude underlies someone not to use violence in the name of religion.

Fourth, considering the local culture. This dimension aims to assess the extent to which an individual is willing to accept religious practices that are consistent with community values and traditions. Those who have a moderate attitude tend to be more open and friendly when it comes to incorporating local traditions and culture into religious practices, as long as they do not against the core teachings of the religion (Chotimah et al., 2025). Moderation in religion plays a crucial role in responding to the diversity and differences that exist among religious communities in Indonesia. In general, there are three things underlining the importance of religious moderation in the context of religious and state life.

First, one of the important essences of the religion presence is maintaining human dignity as noble creatures created by God, including in efforts to protect life. Therefore, every religion has a mission to create peace and safety. In achieving this goal, religion teaches the importance of balance in various aspects of life (Rifki et al., 2024). Religion also emphasizes that protecting human life must be a top priority; eliminating one life is the same as eliminating the lives of all mankind. In this context, religious moderation highly upholds human values.

However, extreme people are often trapped in wrong religious practices. They claim to defend the majesty of God, but largely ignore the humanity. By using religion in this way, they often demean others "in the name of God", even though protecting humanity should be the core of the religion itself. However, there are also groups of people who exploit religious for their personal or group.

Second, human civilization continues to change and develop, influencing the complexity of the problems faced by humanity. At the same time, various interpretations and thoughts about religion also continue to develop. Religious texts often undergo trough various interpretations which can lead to multiple

interpretations. In this situation, some religious adherents may lose focus on the essence of their believes, and instead become fanatical about the interpretation they already choose (Aderus et al., 2024). This often triggers differences on opinion and even conflict. Therefore, it is very important to have religious moderation so that human civilization can continue to develop and not be destroyed by disputes rooted in religion.

Third, in Indonesia, religious moderation is needed as part of a cultural strategy to preserve Indonesian identity. As a pluralistic nation, the founding fathers succeeded in abandoning the nation and state agreement with Pancasila. Pancasila has been proven effective in uniting various religious, ethnic, linguistic and cultural groups in Indonesia (Muhlisin et al., 2023; Saumantri, 2024; Mahmud & Umiarso, 2025). Although there is a general understanding that the country is not a religious state, religion cannot be separated from the daily lives of its people. Religious values are well maintained and integrated with local wisdom and customs. Some religious laws are officially implemented by the state. Religious and cultural ceremonies are carried out in harmony and peace. Religious moderation does not mean sacrificing the basic principles or important rituals of a religion in order to please people who have different religious views or who follow a different religion. This must be emphasized. Moderation is not an excuse for not taking religious norms seriously (Riyanto, 2023). Moderate religious behavior essentially means believing in the essence of the norms preached, that prioritizing the principles of justice and balance, and at the same time being open in conveying the truth in accordance with religious interpretation. The essence of religious moderation is to call for openness, acceptance and cooperation between various groups.

2. Integration of Religious Moderation in Education

Instilling a moderate understanding of Islam in educational institutions is a challenge for all educational institutions. Educators have a key role in instilling the values of religious moderation into learning activities (Usman et al., 2024; Chotimah et al., 2025). The aim is to ensure that learning does not only focus on cognitive acquisition of subject matter but also contributes to students' psychomotor development. Therefore, students are expected to have tolerant personalities, respect differences, and respect other people's beliefs that are different from their own. Educational institutions can act as role models in developing the character of students, leading them to a more comprehensive understanding of religion and a willingness to

embrace various existing differences (Khasanah et al., 2023). The real act of religious moderation in various formal and informal educational environments will provide important insights in developing a more inclusive, rigorous and peaceful Islamic education paradigm (Mala & Hunaida, 2023).

The implementation of religious moderation pedagogy at Nuris High School reflects a close relationship with the moderateism-based Islamic education framework that has been formulated by the Nuris Islamic Boarding School, based on the results of interviews conducted by researchers with KH. Muhyiddin Abdussomad on September 25 2021 at Nuris High School. This initiative was designed by KH. Muhyiddin Abdussomad in response to the phenomenon of anarchistic behavior that has emerged in various regions in Indonesia due to differences in religious understanding and beliefs. This educational strategy aims to instill the values of religious moderation in students, which include a tolerant, fair and balanced attitude, so that they are able to face the diversity of religious beliefs and practices in society in a harmonious and constructive manner (Abdussomad Interview, 2021).

The concept of Islamic education that is oriented towards moderation is rooted in the teachings of Ahlussunnah wal Jamaah, which emphasizes the importance of balanced religious values and is far from extreme attitudes (Zulfatmi, 2023; Kosim et al., 2024; Jeniva & Tanyid, 2025). The values of moderation taught in moderation-based education include: first, Tasamuh (tolerance), namely the ability to respect and accept differences or diversity. Second, Tawazun (balance), namely an approach that prioritizes impartiality and strives to act beneficially without harming others. Third, I'tidal (justice), which demands consistency in being fair towards things that are right, straight and appropriate. Fourth, Tawasuth, namely a moderate attitude that avoids extremism by always acting in the middle in various situations. Fifth, Nationalism or love of the homeland, which teaches the importance of contributing to the nation and state in order to create harmonious society (Abdussomad Interview, 2021).

Moderation-based education is the main basis for implementing education at Nuris High School with the aim of instilling a holistic moderate attitude. Moderation learning at Nuris High School has not been carried out specifically, but has integrated with various lessons in each class in implementing the value of religious moderation in every learning activity and social interaction in the school environment. This strategy has already offered an effective alternative in developing an educational curriculum that focusing on strengthening religious moderation, so that students have been able

to absorb and apply the principles of tolerance, balance and peace in everyday life (Interview with Robith Qoshidi, 2021).

According to the Principal of Nuris High School, Gus Robith Qoshidi, Lc, he explained that education acted as an effective means of socializing and instilling the values of moderation. Through the educational process, students or santri could understand the values of religious moderation in depth and internalize them, thus forming moderate religious character and behavior (Maarif et al., 2024). At Nuris High School, the strategy to foster an attitude of religious moderation has been carried out by integrating this principle in various aspects of education. One of the main steps was to insert the values of religious moderation in the learning process, which was an important component in supporting the socialization and internalization of these values (Umar et al., 2024). Implementation has been done by integrating the values of religious moderation into existing subjects in the curriculum, such as Pancasila and Citizenship Education (PPKn), Islamic Religious Education (PAI), Ethics, and Aswaja (Hosaini Interview, 2021).

The important role of teachers was implementing the religious moderation value for students through various teaching methods that emphasize balanced religious principles (Salim et al., 2024). In Citizenship Education (PKn), teachers provided learning material about the foundations of the Indonesian state, such as Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (NKRI). By linking national values and service to the nation with religious moderation, students were guided towards a comprehensive and in-depth understanding of these concepts. Furthermore, in Islamic Religious Education (PAI) and Character Education, teachers actively incorporated the values of religious abstinence into their teaching materials. They emphasized the importance of tolerance, balance and justice as the main foundation in building moderate character in students. The goal was to give birth to a generation that not only understanding diversity, but also practicing it in everyday life (Interview with Robith Qoshidi, 2021).

Through Islamic Religious Education (PAI) and Characteristics subjects, teachers integrate the nine main values of religious moderation, namely human values, public benefit, justice, balance, obedience to the constitution, nationality, tolerance, commitment, non-violence, and respect. towards tradition (Saepudin et al., 2023; Finch et al., 2024). This integrated learning approach is designed so that students could recognize, understand and internalize the concept of moderation in depth. Apart from supporting the achievement of academic competencies in accordance with the

curriculum, this approach also aims to develop students' affective potential, form moderate, tolerant attitudes and behavior, and creates harmony in everyday life (Hosaini Interview, 2021).

Educators have an important role in disseminating knowledge and facilitating educational experiences aimed at fostering students' religious perspectives and attitudes (Putra, 2024). Educational experiences curated with a moderate religious orientation have the ability to foster balanced and harmonious religious dispositions and practices. Conversely, educational experiences characterized by an overemphasis on religion may inadvertently encourage the emergence of extreme religious attitudes and behavior. As a result, the implication of a moderate approach in religious education emerges as a more effective strategic alternative, significantly contributing to the development of affirmative and lasting student religiosity (Ramadhani & Setyoningrum, 2023).

The principle of religious moderation is also implemented by educators through the formation of learning interactions about gender studies (Athoillah et al., 2024). In the educational process, educators are committed to ensure fair treatment of all students, without discrimination, while also providing equal opportunity, opportunity and access for each individual. Such gender-equitable learning interactions produce educational experiences that are anchored in the principles of justice and equality, thereby assisting students in their development enable them to articulate their perspectives and show respect and appreciation for others (Interview Robith Qoshidi, 2021).

At Nuris High School, the implementation of religious moderation has been realized through the selection and the use of various teaching methods that enable students to actively participate during the learning process. Learning methods based on active, creative and fun principles have created an equal and democratic learning environment. Male and female students have been given equal opportunities to participate in the learning process. These classroom interactions provided deep learning experiences and helped students internalize the values of equality and justice. This was the basis for cultivating a moderate attitude in everyday life (Hosaini Interview, 2021).

The use of Islamic Religious Education (PAI) textbooks which focus on religious moderation is a strategic tool in socializing and internalizing the values of equality and justice (Muhaemin et al., 2023). This textbook acts as the main source that provides an

in-depth understanding of the values of religious moderation within the Islamic framework. Apart from containing formal curriculum material, the book also contains a hidden curriculum which contained moral and social values which are expected to shape students' character (Hosaini Interview, 2021).

As part of cultural transformation efforts, the learning process does not just focus on transferring knowledge and skills (Parhusip, 2024). More than that, it also plays an important role in instilling cultural values and social norms. In this context, the values of religious moderation are clearly conveyed through texts in textbooks, and are indirectly reflected in behavior that prioritizes the principles of moderation (Interview with Robith Qoshidi, 2021).

Through the learning process, students not only gain knowledge but also gain in-depth experience about the value of religious moderation (Hanafi et al., 2024). These values are conveyed, taught and transformed to students in the hope of influencing and changing their perspective, attitudes and actions in practicing religious life. Therefore, Islamic religious education textbooks that emphasize religious moderation are an important means for educating generations of students to have a moderate, tolerant and fair character.

Besides, instilling the values of religious moderation at Nuris High School has been also carried out through extracurricular activities. This activity not only has served to develop students' interests, talents and abilities, such as mastery of English, but also helped shape students' character in accordance with the values of religious moderation (Jamaluddin, 2022). One of the extracurricular activities that has made a significant contribution is the Scout Movement. The aim is for students to have the character of piety, faith, noble character, love of the country, obey the law, be disciplined, and uphold the noble values of the nation (Interview with Robith Qoshidi, 2021).

Scout education plays an important role in equipping students with life skills as the nation's next generation who are able to maintain and build the integrity of the nation and state, apply the values of Pancasila, and care about the environment. Through the scout program, students are not only formed into individuals with positive character but are also taught the ability to understand and adapt to their environment (Hosaini Interview, 2021).

Scout activities train students in survival skills in emergency situations, such as using natural resources wisely, so that they grow into resilient individuals who care

about the environment and are able to maintain a balance between human and natural needs. This importance makes scout education an effective means of forming students' character who is moderate, adaptive and environmentally conscious.

The values, principles and indicators of religious moderation are closely related to the Scouting principles stated in Tri Satya and Dasa Dharma. These principles include: (1) Carrying out obligations towards Almighty God, maintaining the integrity of the Republic of Indonesia, and implementing Pancasila. (2) Helping others and contributing to the development of the surrounding community. (3) Uphold and practice the values of Dasa Dharma. In this case, Scouts act as an effective medium for disseminating and internalizing the values of religious moderation. This activity aims to teach scout members, especially Boy Scouts and Girl Scouts, to solve problems through peaceful dialogue rather than violence, and to foster a more moderate and tolerant attitude (Interview with Hossaini, (2021).

In addition, scout members have been encouraged to perform regional arts, which supports understanding of cultural diversity. In this way, scout activities provide opportunities for students to learn and appreciate the values of patriotism, respect for human values, and develop an attitude of tolerance and appreciation for cultural diversity in social life (Hosaini Interview, 2021).

The value of religious moderation has been also integrated through the flag ceremony at Nuris High School, which is routinely held every Monday, Independence Day and Pancasila day. This activity has involved all students as a means of instilling discipline and nationalism. Discipline is reflected in the students' readiness and obedience in following the ceremony, while nationalism can be seen in the solemn attitude and sense of responsibility they show during the ceremony (Hosaini Interview, 2021).

Apart from that, flag ceremonies play a role in fostering national character and the spirit of diversity. Values such as discipline, leadership, cooperation, solidarity, physical and mental resilience, and love of the homeland are bounded through rules and a series of ceremonial activities. This experience not only has trained students to live an orderly and disciplined life but also strengthened national unity and builds a strong national spirit.

The flag ceremony is a forum for giving birth to a generation that is responsible, has a national spirit and loves the country. This activity will be carried out in accordance with legal procedures as a form of respect for the national symbol. This

includes raising the flag, singing the national anthem, and paying tribute to our heroes. The aim is to maintain national values, increase patriotism, and honor the achievements of heroes who sacrificed themselves for the nation (Interview with Hossaini, 2021).

This respect is realized through a series of stages in the ceremony, such as listening to the reading of the Preamble to the 1945 Constitution by officers, singing the song "Indonesia Raya", observing a moment of silence, reading the Pancasila text, paying respects when the red and white flag is raised, and ending with a prayer. Through In this procession, the values of patriotism, nationalism and respect for state can continue to be maintained and inherited.

3. Method for Cultivating the Value of Religious Moderation

In everyday life, teachers at Nuris High School have been characterized by a high level of tolerance, adherence to nationality, rejection of violence, and respect for customs and customs. Their commitment to nationality has been clearly visible during the flag raising ceremony. At that time, with a deep spirit of nationalism, they solemnly has paid respect to the red and white flag, sung the national anthem, and read the text of Pancasila.

Teachers have become also as role models in displaying tolerance, both in relationships with fellow colleagues and with students. In meetings or discussions, they have paid respect to each other's opinions without imposing their will, and accept differences in views without claiming one-sided truth. This attitude reflects respect for diversity as an important value (Wahyuddin, Imam; Cahyono, Fajar; Alfaris, 2022).

During learning activities, the teacher have appreciated every question, response or answer from students. They do not use differences opinion or mistakes as a reason to belittle them, but instead haves provided support and appreciation. This has created an inclusive, respectful learning atmosphere and encouraged the development of moderation attitude.

Second, the habituation is an experience that is carried out repeatedly so that a person gets used to a behavior through the frequency of its implementation. In this process, the environment has a significant role, so it is necessary to create an atmosphere that supports the formation of morals (Arifin, 2023).

Nuris High School has adopted the habituation method in various school activities. One example is the routine flag-raising ceremony which is held every

Monday. The aim of this activity is to instill discipline in students, foster a national spirit, and strengthen a sense of patriotism (Hosaini Interview, 2021).

Besides, in classroom learning, teachers have taught students to be tolerant and fair by avoiding discrimination. In learning methods such as discussion, the teachers have created an active, participatory and tolerant atmosphere. This approach is designed to encourage students become active in the learning process, so that an environment created supports an attitude of moderation and inclusivity (Sunardi, 2023).

Moreover, the environment and culture at school also have influenced students' attitudes. With an environment and culture that supports students' character, they have been triggered to follow a culture of religious moderation. With the environment and culture implemented by all teachers, students imitate what is exemplified by them, and implement religious moderation both inside and outside the school environment (Muslimah et al., 2023).

4. Implications of Integrating Religious Moderation Value in Culture

Integrating the moderate attitude into school culture has an important role to build students' awareness about the importance of being tolerant towards diversity and differences, especially in religion matter. In Islam, students are taught to understand the existence of differences in views and interpretations of Islamic teachings which result in religious practices variation among people.

Students are taught to appreciate differences in worship, such as variations in prayer procedures, the number of rakats of tarawih prayers, or the use of qunut prayers. They realize that these differences are based on valid propositions or arguments and do not need to be a matter of debate. On the contrary, they respect each other's diversity without feeling that their views or practices are the most correct (Prihatin, 2020).

In the context of religious pluralism, Nuris High School students have accepted diversity as a social reality that cannot be avoided. They have understood the existence of the six official religions recognized by the Indonesian government and showed a respectful attitude towards various religions and beliefs in society. This reflects their awareness of the importance of maintaining harmony in diverse religious life (Info, 2024).

Regarding differences in beliefs, Nuris High School students have showed respect for adherents to other religions, in line with Islamic teachings which emphasize respect for adherents to other religions. This attitude of tolerance has been also visible in everyday life. During the learning process, mutual respect between students has been apparent, especially in class discussions. The tolerance that grows within students has encouraged a spirit of cooperation and collaboration in carrying out various school activities (Hosaini Interview, 2021).

In addition, Nuris High School students have a strong national commitment, which has been reflected in their attitude towards Pancasila as the basis of the country. They believe that Pancasila cannot be replaced by religion because it is considered to be in harmony with Islamic teachings, so there is no reason to oppose it. They also have accepted the 1945 Constitution and its derivative regulations as the nation's legal basis. This attitude shows a deep understanding of the importance of maintaining a balance between national and religious values (Mustakim, 2020).

By habituating attitudes above, it has equiped students with various skills and knowledge in terms of goodness, both in terms of knowledge and attitudes and behavior of students. As a result, students have become more disciplined in practicing religious moderation in accordance with national values (Yulianto, 2020).

D. Conclusion

From the explanation above, it can be concluded that the education of religious values at Nuris High School has been carried out by integrating religious moderation learning and integrating religious moderation values. The integrated values of moderation have included the values of simplicity (tawasuth), justice ('adl), balance (tawazun), tolerance (tasamuh) and patriotism.

The strategy for integrating the values of religious tranquility has been implemented through classroom learning, extracurricular activities, and flag ceremonies. Apart from that, the principles of religious moderation have been instilled through exemplary and habituation methods, both of which play an important role in cultivating moderate and tolerant character among students. These strategies and methods have become a manifestation of Nuris High School's commitment to create an educational environment that supports the growth and development of moderate religious attitudes and behavior among students.

The integration of moderate religious values at Nuris High School has showed a significant impact on students' religious views, attitudes and behavior, encouraging them to be moderate rather than extreme. This can be seen from the four main indicators of religious moderation. In other words, 444 students have showed moderate attitudes and behavior, which are reflected in commitment to nationality, tolerance, rejection of violence, and acceptance of general cultural norms.

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