

## Implementation of Religious Moderation Values in Forming *Tasamuh* Attitudes in Students of Madani Palu Integrated Model Senior High School

Muhammad Shadiq Muntashir<sup>1\*</sup>, Hamka Hamka<sup>2</sup> & Kamaruddin Kamaruddin<sup>3</sup>

<sup>1</sup> Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

<sup>2</sup> State Islamic University Datokarama Palu, Indonesia

<sup>3</sup> State Islamic University Datokarama Palu, Indonesia

\*Corresponding author: Name, Muhammad Shadiq Muntashir, E-mail: [shadiqalfatih2@gmail.com](mailto:shadiqalfatih2@gmail.com)

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### ABSTRACT

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Moderate Islamic education can prevent students from radical behavior, both in attitude and thought. What happens from this moderation-based Islamic educational institution can have implications for the understanding of all Muslims to accept all forms of religious differences and can respect the beliefs held by others. The author formulates the formulation of the problem How is the implementation of religious moderation values in shaping the attitude of tasamuh in students of SMA Negeri integrated model madani Palu. The method used is a qualitative method, the results of the study mention the implementation of religious moderation values in shaping the attitude of tasamuh in students at the State Senior High School of the civilized integrated model of Palu runs very well with a fairly mature planning. The steps of the implementation of religious moderation values start from school policies, the role of teachers both in class and outside the classroom, as well as cooperation between students of SMA Negeri model integrated madani Palu.

### 1. Introduction

Since entering the reform era, many social events have occurred in Indonesia that tend to be destructive, both in the form of conflict, ethnic, class, religious and political. Social conflicts in Ambon, Poso, Sampit, Sukabumi and various other places. Elements of society seem to easily harbor suspicion, hatred and hostility towards fellow children of the nation. (Sagaf S, Pettalongi, 2013). Islam as a religion is often brought up in the debate on the rise of radicalism and terrorism. This certainly happens on the basis of the teachings of jihad in Islam which are misunderstood by radical Islamic groups.

Islamic Education Institutions in Indonesia such as madrasas or Islamic boarding schools are also not free from these accusations. Education and educational institutions are very likely to be the seed spreaders of radicalism and at the same time the antidote to radical Islam. Studies on radicalism and terrorism indicate that certain Islamic educational institutions have taught fundamentalism and religious terrorism to students. (Andik Wahyun Muqoyyudin, 2013) Radical groups make students an easy target, because they are a very promising generation for the continued operation of the radical group movement. This often happens because of a fairly shallow understanding of religion.

<sup>1</sup> Muhammad Shadiq Muntashir is a Student of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2<sup>nd</sup> International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

The reality that occurs in some schools still does not instill moderation values in the learning process. For example, a study by the Institute for the Study of Islam and Peace (LaKIP) of Islamic Religious Education teachers and junior and senior high school students in Jabodetabek showed that 49 percent of students agreed with acts of radicalism for the sake of religion. On some campuses of public universities, the tendency of students to support radicalism is also very high. The above scenery shows that school community members in particular have not been able to live the values of Islamic moderation or it can be said that the understanding of Islamic moderation is still low. (Andik Wahyun Muqoyyudin, 2013).

Meanwhile, the Indonesian government has made many efforts to create a harmonious atmosphere, in education in particular. The 2003 National Education System Law explains that religious education in Indonesia must be able to deliver students to have cognitive intelligence related to religious knowledge and be virtuous. The message of the law implies that religious education should be able to deliver students to have attitudes and behaviors that reflect religious values, namely compassion, peace, tolerance, and gentleness. Religious education does not only contain teachings so that a servant deals well with the creator (God), namely *hablu minallah*, but more than that humans are social creatures who must also be able to deal with others or *hablu minannas*. Both vertically and horizontally must be balanced, because among the manifestations of worship is doing good among fellow humans and the universe. Umar Al Faruq and Dwi Noviani, "Religious Moderation Education as a Shield for Radicalism in Educational Institutions, 2021). But in fact, the government's ideals of creating a harmonious and peaceful atmosphere have not been fully achieved.

Therefore, research on the implementation of religious moderation values in shaping the attitude of *tasamuh* in students is increasingly relevant. This research will show how the school's efforts should be in counteracting radicalism, by strengthening religious moderation which will later form students to have a tolerant attitude in religion.

## **2. Literature Review**

### **2.1 Implementation**

Implementation is the process of turning a plan or concept into actual action or reality. It involves concrete steps to implement or carry out an idea or plan. (Bert Spector, 2018)

### **2.2 Values**

Values refer to the principles or beliefs that guide a person or group's behavior, decisions, and outlook on life. These values can include things like integrity, honesty, ethics, responsibility, loyalty, and more, and they form the moral and social foundation of cultures and societies. (I Gede Karya, 2016)

### **2.3. Religious Moderation**

Religious Moderation is an approach to religious practice that emphasizes moderation, balance, and tolerance among religious communities. It includes efforts to encourage dialog and harmony between followers of different religions, as well as avoiding religious extremism and acts of intolerance. (Din Syamsuddin, 2016)

### **2.4 Tasamuh attitude**

*Tasamuh* is an attitude that reflects tolerance, understanding, and peace in interacting with individuals or groups that have differences in various aspects such as religion, culture, or views. (Khozin, 2010)

## **3. Methodology**

This type of research uses a descriptive qualitative approach. The qualitative approach utilizes a theoretical basis as a guide to the focus of research with facts in the field. A qualitative approach is a process of research and understanding based on methodology that investigates a social phenomenon and human problems. For this reason, the author will use a field / field research approach, namely the method of collecting data.

## **4. Results and Discussion**

### **4.1 Implementation of Religious Moderation through school policies**

SMA Negeri Model Terpadu Madani Palu is a school that since its inception has had a strong commitment to ensure that the attitude of tasamuh is truly reflected in the personality of each of its students. This can be proven by several steps taken by the school leadership below:

1. Freedom of Worship in the Code of Conduct

In the existing rules, there is a sentence "freedom to worship according to their respective religions". This is certainly in line with one of the spirits of religious moderation, namely ensuring the freedom for every religious believer to worship according to their respective beliefs. This is also protected by the state through Article 29 Paragraph 2 of the 1945 Constitution which reads: "everyone is free to embrace their respective religions and to worship according to their religions and beliefs.

2. Establishment of a Spiritual Organization

The school realizes that equality is very important to create a more harmonious atmosphere and avoid gaps between students. Therefore, the school also requires students to form spiritual organizations based on their respective religions. Just as Islamic students usually form a mosque Islamic Youth organization (Risma), this right is also obtained by adherents of other religions such as Christianity, Hinduism, Buddhism, and Protestantism. The permissibility of forming organizations of each religion as described above, certainly reinforces the school's attitude of its commitment to the values of religious moderation, especially in encouraging students to have an attitude of tasamuh, this will make all students feel truly equal rights.

3. Student Placement by Religion

The majority of students at SMA Negeri Model Terpadu Madani Palu are Muslim, followed by Christian, Buddhist, Hindu and Protestant. When placing students, the school also strives for one class to be filled by representatives of the five existing religions. At present, almost all classes are filled with three different religions. This is because the first three religions mentioned above, Islam, Christianity and Hinduism, are the majority religions in this school. The school policy in an effort to make each class have a representation of each religion according to the results of the interview above, is certainly a fairly brilliant policy. Because this will train students to get used to interacting with students of different religions, will help each other, and respect. So that students when they are in a more pluralistic environment, of course, will easily uphold the values of tasamuh.

4. Cultivating an Attitude of Tasamuh Since the Introduction Period of the School Environment

As usual, every student is certainly obliged to go through the orientation stage organized by the school. SMA Negeri Model Terpadu Madani Palu calls it the School Environment Introduction Period. In this activity, the school has also instilled in students the importance of having a tasamuh attitude in socializing among fellow students, through the material presented when they attended the school environment introduction period. The school has also emphasized that the programs offered will not take sides with one particular religion. As is known, new students of SMA Negeri Model Terpadu Madani Palu certainly come from various schools and backgrounds, so it is necessary to equalize perceptions among fellow students about the life of the school environment that they will live. The introductory period of the school environment is the right time to provide an understanding of religious moderation to students, the school of SMA Negeri Model Terpadu Madani Palu realizes this so that it has carefully prepared materials related to tolerance values that will be presented to students during the introduction period of the school environment.

5. Section for the Development of Faith and Piety towards God Almighty in Intra-Student Organizations

As we know, in an intra-student organization, the existence of a field section that focuses on fostering faith and piety towards God Almighty is a must. The duties of this section include:

- a. Carrying out worship in accordance with the provisions of each religion.
- b. Commemorating religious holidays.
- c. Carrying out acts of worship in accordance with religious norms.
- d. Fostering tolerance of inter-religious life.
- e. Organizing competition activities that have religious nuances.
- f. Developing and empowering religious activities at school.

The existence of the section above is enhanced by the establishment of a coordinator for each religion. This aims to avoid gaps between religious students. This will certainly make it easier for students who are members of the student intra organization (OSIS) to coordinate, especially those related to their respective religious activities.

## **4.2 Teacher's role in implementing religious moderation values**

### **4.2.1 Religious Moderation Values in the Core Competencies (KI), and Basic Competencies (KD) of Islamic Religious Education in High School**

Based on Permendikbud Number 37 of 2018 concerning changes to Permendikbud Number 24 of 2016 concerning Core Competencies and Basic Competencies (KI and KD) of primary and secondary education subjects, it is known that the values of religious moderation at the SMA / SMK level are contained in the Core Competencies (KI) covering each level / grade. The Core Competency in question is "Demonstrating honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace), polite, responsive, and pro-active behavior as part of the solution to various problems in interacting effectively with the social and natural environment and placing oneself as a reflection of the nation in world relations."

The core competencies contain the words tolerance and peace, as a form of religious moderation. Besides being mentioned in the Core Competencies (KI), it is also mentioned in the Basic Competencies (KD), there are several sentences contained in KD that show the development of religious moderation attitudes for students. Some of the KD statements contained in class X include KD number 2.11 which reads "Showing an attitude of *ukhuwah* and harmony as *ibrah* from the history of the Prophet Muhammad's preaching strategy in Medina" then KD number 4.1.3 "Presenting the relationship between the quality of faith with self-control (*mujahadah an-nafs*), good prejudice (*husnuzzan*), and brotherhood (*ukhuwah*) in accordance with the message of Q.S. *al-Hujurat* / 49: 10, as well as related *hadith*.

Then in class XI there is in KD number 2.2 which reads "Be tolerant, get along well, and avoid acts of violence as an implementation of understanding Q.S. *Yunus*/10: 40-41, Q.S. *Al-Maidah*/5: 32, *Hadith* related to KD number 2.8 "Maintaining togetherness with others by advising each other through *khutbah*, *tabligh*, and *da'wah*" KD Number 2.10 and KD number 2.11 "Being harmonious and competitive in goodness as an implementation of the values of the development of Islamic civilization during the heyday" and "Being harmonious and competitive in goodness as an implementation of the values of the history of Islamic civilization in modern times", KD number 4.2.3 "Presenting the relationship between harmony and tolerance according to the message of Q.S. *Yunus*/10: 40-41, Avoiding violence according to the message of Q.S. *Al-Maidah*/5: 32.

The development of the next moderation attitude is found in several KDs of class XII including KD number 2.6 "Showing an attitude of unity and togetherness in the community as an implementation of the provisions of marriage in Islam", KD number 2.8 "Being moderate and polite in preaching and developing Islamic teachings", KD number 2.9 "Upholding harmony and peace in everyday life", KD number 2.10 "Upholding the values of Islam *rahmatanlil-alamin* as a trigger for the progress of Islamic civilization in the future", KD number 2.11 "Watching wisely against deviations from Islamic teachings that develop in society.", KD number 4.2.3 presents the relationship between the obligation to worship and be grateful to Allah by doing good to fellow human beings according to the message of Q.S. *Luqman* / 31: 13-14, Q.S. *Al-Baqarah* / 2: 83.

### **4.2.2 Use of Contextual Teaching and Learning Model**

One of the efforts made by Islamic Religious Education Teachers in implementing the learning process of religious moderation and especially the cultivation of tolerance values is through the application of contextual learning models (Contextual Teaching and Learning / CTL). In the contextual learning model, religious moderation is not only taught as knowledge transferred by the teacher but students are invited to analyze the material that has been delivered with real life in their environment. Students gain knowledge about Islamic moderation by experiencing and living what they learn. Contextual Teaching and Learning (CTL) is a learning concept that helps teachers link the material they teach with the real world situation of students and encourage students to make connections between the knowledge they have and its application in their daily lives, by involving seven main components of effective learning, namely: constructivism, questioning, discovery, learning community, modeling, reflection and authentic assessment.

The learning process can be said to use a contextual learning model when the learning material is not only textual but is associated with its application in students' daily lives both in the family environment and the wider community. In learning Islamic religious education, the principles of Islamic moderation be it justice, tolerance, diversity, balance and exemplary

must be understood by students not only textually but must be contextual. Contextual learning is believed to be more meaningful and effective in an effort to internalize Islamic moderation. Students' cognitive, affective and psychomotor aspects of the principles of Islamic moderation can be well owned which is manifested in real life.

#### **4.2.3 Freedom of Democracy for Every Religious Student**

One of the efforts to encourage the creation of a harmonious atmosphere and the birth of students who always have an attitude of tasamuh is by giving freedom to every student of any religion to nominate as chairman, and or vice chairman of the osis. This is an indicator of the value of tasamuh among fellow students, as well as a reflection of the healthy democracy in SMA Negeri Model Terpadu Madani Palu. Because every student has the right to be elected and the right to vote. Freedom of democracy is something that must be realized, as explained above, the school has guaranteed this for every student, so that every student has the right to be elected and the right to vote, in this case the election of the chairman and vice chairman of the student council of SMA Negeri Model Terpadu Madani Palu.

From the explanation above, the researcher concludes that SMA Negeri Model Integrated Madani Palu has truly become a school that always encourages the implementation of religious moderation values in shaping the attitude of tasamuh in its students. The school of SMA Negeri Model Integrated Madani Palu certainly continues to make efforts so that students always maintain the attitude of tasamuh.

#### **4.3 The impact of the implementation of religious moderation values on students**

##### **4.3.1 Creating a Safe and Comfortable Feeling in the School Environment**

All efforts made by the school, starting from the introduction of the school environment, to the formation of each spiritual organization, of course, aim to produce students who have an attitude of tasamuh, so that finally a safe and comfortable school environment is created.

##### **4.3.2 No Conflict Between Religious Students**

When the researchers interviewed the vice principal of student affairs and the teacher of Islamic religious education subjects at SMA Negeri Model Terpadu Madani Palu, one of the questions we asked was whether there had been conflicts between students triggered by religious tensions. Both the vice principal and the teacher claimed that until now there has never been such a conflict.

## **5. Conclusion**

The implementation of religious moderation values in shaping the attitude of tasamuh in students at Madani Palu Integrated Model State High School has been running properly. This implementation can be seen from several efforts made by school leaders including: freedom of worship in the rules, the formation of each spiritual organization, the placement of students based on religion, the cultivation of tasamuh attitude since the introduction of the school environment, the procurement of a coordinator in the faith and piety section in the student intra organization. In addition, Islamic religious education teachers have a role including, teaching the values of religious moderation in accordance with the core competencies (KI), and basic competencies (KD) of Islamic religious education in high school, using contextual teaching and learning models in providing material related to the values of tasamuh, and the existence of freedom of democracy for every religious student. All of these implementation efforts finally received recognition from the students that the Integrated Model State Senior High School of Madani Palu had created a safe and comfortable atmosphere. In addition, until this thesis was compiled by the researcher, there has never been a conflict triggered by ethnic or religious differences.

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