

Application of Moderate Attitudes in Religion Among Students at MAN 2 Palu City

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ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489	This moderate attitude is very important amid the rise of extremism and intolerance, which often stem from a narrow understanding of religion. A moderate attitude in religion is a principle taught in Islam to encourage its followers not to be excessive in practicing their religion, both in practice and in judging others. This study uses a qualitative approach, data collection techniques through observation, interviews and documentation, data analysis techniques used data reduction, data presentation, and data verification or conclusion drawing. The results of this study indicate that MAN 2 Kota Palu actively applies a moderate attitude in religion through various educational activities and habits in everyday life. This moderate attitude is reflected in respect for differences, tolerance, and balance in religion. Several forms of moderate attitudes implemented at MAN 2 Kota Palu include: 1) Seminars on religious moderation and the selection of religious moderation ambassadors. 2) Congregational midday prayers. 3) The 5S culture (Smile, Greet, Say Hello, Be Polite, and Be Courteous). 4) Short religious lectures. 5) Commemoration of Islamic Holidays (PHBI).
KEYWORD	
Moderate Attitude, Religious, Students	

1. Introduction

To create a society that is moderate in religion, the state needs to facilitate the creation of public spaces for interaction among Muslims. In the context of diversity, a moderate attitude plays an important role in strengthening national unity and integrity. Given the diversity of Indonesian society, one can imagine how diverse the opinions, views, beliefs, and interests of each citizen are, including in matters of religion (Lukman Hakim Saifuddin, 2019:3).

The National Education System Law No. 20 of 2003 is the main legal basis for the development of the education system. Article 3 paragraph (1) states that national education aims to develop the potential of students to become people who believe in and fear God Almighty (1945 Constitution of the Republic of Indonesia No. 20 of 2003). The government formulated the National Education System, which explains that education is carried out in order to achieve the desired goals (Nursam Thalib 2020:72).

According to Kasinyo Harto, the failure of the religious education system in Indonesia as part of our overall national education system seems to be caused by religious education that has been too focused on the process of transforming religious knowledge to students. In fact, the implementation of religious education today places more emphasis on the cognitive and psychomotor domains and tends to neglect the affective domain in the form of spiritual and moral attitudes, which are

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actually the most essential parts of religious education and guide students to become individuals who are strong in personality and character so that there are no mistakes in understanding religion (Kasinya Harto, 2021:4). This attitude emphasizes balance and avoids excessiveness in practicing religious teachings. There are still pockets of intolerance, vulnerability, communal conflict, and radical elements that must continue to be addressed. This includes religious intolerance or, in a broader sense, religious harmony or coexistence (Yedi Purwanto, 2019:111).

MAN 2 Kota Palu has a big responsibility in instilling a moderate attitude in its students. MAN 2 Kota Palu can be an example of how character education can be integrated with religious education. Therefore, this research is very relevant in the current context where a balanced understanding and practice of religion is needed to overcome various social and religious challenges. However, there are still many students who do not fully understand and apply a moderate attitude in religion. Some students may tend to follow excessive worship practices or, conversely, are not sufficiently committed to worship. This study aims to explore how moderate attitudes in religion are applied at MAN 2 Kota Palu. By understanding the application of these moderate attitudes, it is hoped that a real contribution can be made to students who are not only academically competent but also have balanced, tolerant personalities and are able to coexist with various differences.

2. Literature Review

Previous studies are the results of research conducted by previous researchers and are used as references in this study to strengthen the theoretical basis and avoid duplication of research. The review of previous studies is also intended to examine the relevance, differences, and novelty of the current study. Based on the results of a literature search, no research has been found that specifically discusses "The Application of Moderate Attitudes in Religion among Students at MAN 2 Palu City." However, several studies related to this topic have been conducted previously and are relevant for comparison.

2.1. Research by Habibur Rohmman NS (2020)

The study entitled "Efforts to Shape Moderate Religious Attitudes among Students at UPT Ma'had Al-Jami'ah UIN Raden Intan Lampung" explains that Ma'had Al-Jami'ah plays an important role in shaping moderate attitudes among students through deepening religious knowledge, selecting competent teaching staff, and an accommodative approach to local culture. These efforts were obtained through observation and direct interviews with Ma'had officials. The similarity between this study and the current study lies in the same subject of study, namely moderate attitudes in religion. However, the difference lies in the focus and approach: Habibur Rohman's research emphasizes the institutional aspects and policies of higher education institutions in shaping moderate mindsets among students, while this research focuses on the application of moderate attitudes in the daily practices of madrasah students.

2.2. Research by Nisar (2021)

The study entitled "Understanding Religious Moderation and the Attitudes of Sociology of Religion Students towards Social Intolerance at IAIN Parepare" shows that Sociology of Religion students have a fairly good understanding of moderate values in religion, both on campus and in society. They generally reject all forms of social intolerance in the name of religion and support peaceful and inclusive religious attitudes. The similarity with this study lies in the discussion of religious moderation and individual religious attitudes. However, the difference lies in the approach and scope of the research: Nisar's research focuses on students' conceptual understanding of the issue of social intolerance, while this study is oriented towards the implementation of moderate attitudes in religion in the madrasah educational environment, by looking at the actual practices and behaviors of students in their daily lives.

2.3. Research by Rahim Sahril (2019)

Student activities (UKM) at UIN Datokarama Palu play a role in providing an understanding of religious moderation through various short-term and long-term work programs. However, only eight of the nine UKMs were active in programs to increase understanding of religious moderation; one UKM, namely the Student Cooperative (KOPMA), did not have a program relevant to this theme. The similarity between this study and the one being conducted is that both discuss efforts to form moderate attitudes, while the difference lies in the unit of analysis and approach. Rahim Sahril's research focuses on the role of student organizations as institutions that shape moderate understanding in higher education, while this study examines how moderate attitudes are manifested personally by madrasah students, as well as the environmental factors that contribute to their religious behavior.

From the three previous studies above, it can be concluded that the formation and application of moderate attitudes in religion have been widely studied at the higher education level, mainly through institutional approaches, student organization programs, or conceptual understanding of the values of moderation. However, there has been no research that specifically examines the application of moderate religious attitudes among madrasah students, who have different characteristics in terms of discipline, learning environment, and level of maturity of thinking. Thus, this study has a novelty in that it focuses on the implementation of moderate attitudes in the lives of students at MAN 2 Kota Palu, rather than merely conceptual understanding or institutional policy. This study also highlights aspects of daily religious practices, social interactions, and the influence of the madrasah and family environments in shaping students' moderate religious attitudes.

3. Methodology

This study uses a qualitative approach that aims to explore the application of moderate attitudes in religion among students at MAN 2 Palu City.

3.1 Data Collection Techniques

- 3.1.1 Observation The researcher directly observed various religious activities at the madrasah. The aim was to observe the interactions, participation, and behavior of students in applying moderate attitudes.
- 3.1.2 In-depth Interviews These were conducted with key informants such as the head of the madrasah, the deputy head of student affairs, religious teachers, and students. The purpose of these interviews was to explore their views and experiences regarding the application of moderate attitudes in everyday life at the madrasah.
- 3.1.3 Documentation The researcher collected documents such as religious activity programs, madrasah policies, and student activity records.

This data is used to reinforce the results of observations and interviews.

3.2 Data Analysis

- 3.2.1 Data Reduction Filter and select data relevant to the research focus to make it more targeted.
- 3.2.2 Data Presentation The reduced data is organized in a coherent narrative form for easy understanding.
- 3.2.3 Data Verification Rechecking the accuracy and consistency of information to ensure the validity of the research results.

Conclusion Drawing conclusions about the final results regarding the application of a moderate attitude in religion based on the analyzed data.

4. Results and Discussion

MAN 2 Kota Palu strongly supports and implements a moderate approach to religion in everyday life. As stated by the Acting Head of Madrasah MAN 2 Kota Palu during an interview on the reasons for supporting the implementation of a moderate approach among students: "The reason the madrasah supports and implements a moderate attitude can be seen in daily life, how students are able to implement some of the moderate attitudes, such as respecting teachers and fellow friends, then they are also able to see and make teachers a good example in daily life, and I hope they are also able to accept differences" (Interview on January 21, 2025).

Based on the researcher's observations at MAN 2 Palu City, there are several religious activities such as seminars on religious moderation, 5S culture, religious lectures, congregational prayers, and activities to commemorate important Islamic days. Students at the madrasah are also actively involved in these activities. For example, as part of the 5S culture, they hold a daily assembly and exchange smiles and greetings with their friends and teachers. They are also taught to greet each other politely and be respectful to teachers during lessons and on the madrasah grounds, and they apply this in their daily lives. For congregational prayers, the dakwah organization or OSIM patrols the classrooms to guide students to the mosque, and many perform prayers, but there are still some who are not eager to pray. Before performing congregational prayers, they often lead zikr while waiting for the iqamah, and interestingly, they also assign class representatives to deliver short religious lectures in turns. They also carry out collaborative religious activities to commemorate important Islamic days such as Isra Mi'raj, as a form of applying a moderate attitude of mutual respect for differences of opinion.

The application of a moderate attitude in religion is certainly very much needed, especially in this era of globalization which is full of diversity and challenges. This attitude was also explained by a religious teacher, Mrs. Judriawati, S.Pd., Gr. She said, "I strongly support a moderate attitude, because as long as it is still within the corridor/path of goodness, it is fine, but when it deviates far from Islamic teachings, we must reprimand and give advice. When I teach in class, I always relate it to my subject, but not all subjects can be linked to it. I often link it to the topic of sacrifice because we can teach them how to share with others, whether family, neighbors, or people of other faiths. This can also be called a moderate attitude because it seeks to maintain harmonious relationships with others and mutual respect" (Interview on December 17, 2024). Then, from the results of the student interviews, "we have just gained an understanding and learned how to apply this moderate attitude at MAN 2 Kota Palu. Every time a teacher teaches related material, they always slip in a little bit about this attitude, usually in the subjects of Quran Hadith or Aqidah Akhlak" (Wawanara, December 12, 2024). Examples of these activities include:

4.1 Religious Moderation Seminar & Ambassador Selection

Religious Moderation The religious moderation seminar is an educational effort aimed at increasing understanding, awareness, and moderate attitudes in religious life. Religious moderation is a concept that promotes tolerance, balance, and respect for differences in religion. This seminar usually involves speakers who are competent in the fields of religion, social affairs, or education, and is attended by participants from various backgrounds. As stated by the students, "Yesterday, we held a seminar that invited many participants from within and outside the madrasah, and the speaker was one of the well-known figures in Palu City, Prof. Dr. Zainal Abidin, M.Ag., who discussed the concept of religious moderation, and this proves that MAN 2 Palu City is very competent in terms of moderation in religion. In addition, yesterday, a student from MAN 2 Palu named Muhammad Sauqi was elected as ambassador" (Wawanara, December 12, 2024).

4.2 Congregational Zuhur Prayer

Congregational Zuhur prayer is one of the acts of worship that is highly recommended in Islam because it contains many lessons, both spiritually and socially. Congregational prayer is not only a form of obedience to Allah, but also a reflection of a moderate attitude in religion. The following are several points that explain how congregational prayer reflects and supports a moderate attitude in religion: 1) Wherever you are, follow and adjust to the prayer leader even if you have different madhabs, schools of thought, manhaj, etc. 2) Do not look at position, status, or rank.

Based on observations made by researchers, congregational prayer activities carried out at MAN 2 Palu City can be said to be good because almost all students perform it, but it cannot be denied that there are also some students who do not perform congregational prayer. Given this situation, it is necessary to provide regular guidance and training so that all students can consciously and voluntarily perform congregational prayers at the madrasah.

4.3 Cultivating a Culture of 5S

The application of a moderate attitude in religion can be linked to cultivating a culture of 5S (Smile, Greet, Say Hello, Be Polite, Be Courteous) as part of practicing inclusive and tolerant religious values, as stated by the students: "One of the attitudes we often practice in the madrasah environment is applying the 5S culture, which can be seen from the way we apply it in our daily lives in the madrasah environment. For example, when we meet our teachers, we smile first, then greet them and shake hands, and we do the same with our friends" (Interview on December 12, 2024).

4.4 Kultum

Kultum is a learning forum for MAN 2 Kota Palu students to hone their talent of speaking in front of a crowd, as stated by the students: "Every day after noon prayer, we are scheduled to be class representatives to deliver kultum. We never underestimate our friends who speak; we respect what they say because it is all useful knowledge for us, and when delivering kultum, we are neither extreme right nor left" (Interview on December 12, 2024).

4.5 Islamic Holiday Celebrations (PHBI)

MAN 2 Kota Palu routinely holds Islamic Holiday Celebrations (PHBI) as a manifestation of moderate religious attitudes, such as Isra Mi'raj, Maulid Nabi, and welcoming the Islamic New Year. As explained by the religious teacher regarding PHBI activities: "At MAN 2 Kota Palu, we always hold PHBI activities every year, such as the Prophet's Birthday, Isra Mi'raj, and the Islamic New Year. This is a form of moderate religious practice because even though the students have different opinions and follow different schools of thought, they still participate in these celebrations. Because of the principle that the teacher never forces students to do what she says, and she only emphasizes not to blame each other" (Interview on December 17, 2024).

5. Conclusion

From the results of the research described above, the author has formulated several conclusions, namely: MAN 2 Kota Palu actively applies a moderate attitude in religion through various educational activities and habits in everyday life. This moderate attitude is reflected in respect for differences, tolerance, and balance in religion. Several forms of moderate attitudes implemented at MAN 2 Kota Palu include: a. Seminars on religious moderation and the selection of religious moderation ambassadors are educational efforts aimed at increasing understanding, awareness, and moderate attitudes in religious life. b. Congregational midday prayers, which not only form a habit of worshipping together but also instill the value of unity without distinguishing between backgrounds or sects. c. The 5S culture as a form of practicing an inclusive and tolerant moderate attitude. This attitude reflects the teachings of Islam, which are full of balance, respect, and appreciation for others regardless of their religious, ethnic, or ideological backgrounds. d. Short religious lectures are not just a routine, but also a means of learning, sharing knowledge, and applying a moderate attitude. The attitude of mutual respect and not belittling friends who speak reflects good character and demonstrates a moderate attitude. e. Islamic holidays (PHBI) are a manifestation of moderate attitudes in religion, such as the Isra Mi'raj, Maulid Nabi, and welcoming the Islamic New Year. These activities increase students' understanding and love for Islamic teachings, which are full of values of balance, tolerance, and togetherness.

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