



## ANALYSIS OF THE IMPACT OF INSTILLING RELIGIOUS MODERATION ON STUDENTS' SOCIAL ATTITUDES

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**Abstract:** The research is motivated by the implementation of instilling the values of religious moderation in students through Islamic Religious Education (PAI) learning, aiming to foster positive attitudes among students towards the diverse religious landscape in Indonesia. PAI teaching involves instilling several values of religious moderation, including tolerance, morality, consultation, nationalism, equality, and equity. The diversity present in Indonesia is considered a blessing that should be preserved and cherished, thus emphasizing the need for unity among different religious, ethnic, cultural, and traditional groups. The implementation of religious moderation values serves as an appropriate strategy to promote harmony and peaceful coexistence amidst the existing differences. The research is conducted at Yos Sudarso Majenang High School, an educational institution affiliated with the Catholic Church, despite having a majority of Muslim students. This study adopts a field research approach, employing a qualitative descriptive method. Data collection methods include interviews, observations, and documentation. In general, the process of instilling values of religious moderation includes: a) Instilling the value of tolerance in every lesson by teachers. b) Providing knowledge of good morals and behaving well towards fellow believers, as well as being able to distinguish between right and wrong. c) Instilling values of nationalism in learning, such as having students stand and sing the national anthem of Indonesia. d) Instilling the value of consensus-building through the use of discussion methods in problem-solving during learning. e) Instilling the values of equality and equanimity in students by not differentiating them based on religion or background in PAI (Islamic Religious Education) lessons. These approaches have a positive impact on students' social attitudes. Such models are considered relevant in the context of building individuals who can understand equality amid differences.

**Keywords:** *Religious Moderation, Yos Sudarso High School, Social Attitudes*

**Abstrak:** Penelitian ini dilatarbelakangi oleh implementasi penanaman nilai-nilai moderasi beragama pada siswa melalui pembelajaran Pendidikan Agama Islam (PAI), bertujuan untuk menumbuhkan sikap positif di kalangan siswa terhadap lanskap keagamaan yang beragam di Indonesia. Pengajaran PAI meliputi penanaman beberapa nilai moderasi beragama, antara lain toleransi, moralitas, musyawarah, nasionalisme, kesetaraan, dan pemerataan. Keragaman yang ada di Indonesia dianggap sebagai anugerah yang harus dijaga dan dijunjung tinggi, sehingga menekankan perlunya persatuan antar kelompok agama, suku, budaya, dan adat yang berbeda. Penerapan nilai-nilai moderasi beragama merupakan strategi yang tepat untuk mendorong kerukunan dan hidup berdampingan secara damai di tengah perbedaan yang ada. Penelitian dilakukan di SMA Yos Sudarso Majenang, sebuah lembaga pendidikan yang berafiliasi dengan Gereja Katolik, meskipun mayoritas siswanya beragama Islam. Penelitian ini menggunakan pendekatan penelitian lapangan dengan metode deskriptif kualitatif. Metode pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Secara umum proses penanaman nilai moderasi beragama meliputi: a) Penanaman nilai toleransi dalam setiap pembelajaran oleh guru. b) Memberikan pengetahuan tentang akhlak yang baik dan berperilaku baik terhadap sesama orang beriman, serta mampu membedakan antara yang benar dan yang salah. c) Menanamkan nilai-nilai nasionalisme dalam pembelajaran, seperti menyuruh siswa berdiri dan menyanyikan lagu kebangsaan Indonesia. d) Menanamkan nilai musyawarah mufakat melalui penggunaan metode diskusi dalam pemecahan masalah selama pembelajaran. e) Menanamkan nilai-nilai kesetaraan dan keseimbangan pada siswa dengan tidak membedakan berdasarkan agama atau latar belakang dalam pelajaran PAI (Pendidikan Agama Islam)

**Kata Kunci:** *Moderasi Beragama, SMA Yos Sudarso, Sikap Sosial*

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## **.Introduction**

Indonesia, as a country with a majority of its population adhering to Islam, tends to be highlighted in terms of Islamic moderation. Moderation is a core teaching in the Islamic faith. Moderate Islam is a religious perspective that is closely related to the abundant diversity in various aspects such as religion, customs, ethnicity, and nationality itself. (Abidin, 2021) The diversity possessed by the Indonesian nation is a blessing that should be appreciated and preserved by the Indonesian society, just like religious diversity. Therefore, religious moderation serves as a unifying force that emphasizes similarities rather than sharpening differences, as it promotes harmony among religious communities. (Abror, 2020)

The cultivation of values of religious moderation can be instilled in the educational environment through Islamic religious education. Islamic religious education aims to prepare students to have faith, belief, and practice the teachings of Islam wholeheartedly. Through guidance and teaching activities, students are provided with an understanding to respect other religions in order to maintain harmony among religious communities (Yulianto, 2020). With an understanding of religious moderation, students will comprehend how they should behave towards the diverse communities around them. Religious diversity brings about differences in beliefs and practices. Religious moderation in Islam teaches us how to have good and balanced behavior in our approach to various matters without going to extremes in our religious practices. (Hefni, 2020)(Hanipudin, 2019)

Educational institutions are trusted as appropriate platforms to instill values of religious moderation. Through the learning process, the fundamental principles of religious moderation can be effectively conveyed to students. This can result in Muslim individuals with moderate attitudes, encompassing positive social and religious behaviors. Examples include adhering to the teachings of their religion with devotion, displaying democratic behavior, helping others, and more. (Chadidjah, 2021), (Hanipudin, 2020)

SMA YOS Sudarso Majenang, Cilacap Regency, is a private school with a Catholic background. It has its own uniqueness in terms of its institutional structure. Despite being under the auspices of the Catholic foundation, the majority of students enrolled in the school are Muslims, with 62 Muslim students and only 1 Catholic student. The majority of teachers and staff members are also Muslims, including the school principal. The Islamic Religious Education (PAI) curriculum taught at the school is similar to that of Islamic-based schools. Various religious activities are carried out there, such as congregational Dhuhr prayers, Duha prayers, literacy activities related to the Asmaul Husna (Names of Allah), and the commemoration of Islamic holidays, just like in other schools. (Nasihah, 2023)

Based on the initial observations at SMA YOS Sudarso Majenang, it was found that there is no specific curriculum on religious moderation, but teachers incorporate the values of religious moderation during the teaching process. This research focuses on the impact of instilling religious moderation on students' social attitudes, which will serve as a measure of the success of the program.

## **Literature Review**

### **Religious Moderation**

Moderasi beragama in Arabic is also referred to as "Islam wasatiyah." According to Nurkholis Majid, Islam Wasatiyah is a universal Islam that prioritizes safety, justice, and peace. Religious moderation, or Islam wasatiyah, can be achieved through an understanding of three principles as manifestations of the strength of Islam. Firstly, Islam teaches monotheism (tauhid) so that humans do not feel arrogant and always express gratitude for what they have. Secondly, Islamic teachings are highly relevant to changing times, making it easy to adapt to cultural and societal lifestyles. Thirdly, Islam teaches mutual tolerance in facing differences.(Saihu, 2021)

Etymologically, based on the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), "moderat" or "moderasi" means an attitude that consistently avoids extreme behavior or expressions. Moderate Islam is an effort to promote peaceful communal living, steering clear of extreme actions, whether in speech, behavior, thinking, or approaching various matters. It emphasizes acting with fairness and avoiding extremism or excessive measures in practicing religion.(Akhmadi, 2019)

Religious moderation, known as "Islam wasatiyah" in Arabic, is an Islamic concept that emphasizes universality, prioritizing safety, justice, and peace. According to Nurkholis Majid, Islam Wasatiyah is an Islam that promotes a balanced and moderate approach to life. Religious moderation or Islam wasatiyah can be achieved through an understanding of three fundamental principles that manifest the strength of Islam. Firstly, Islam teaches the concept of "tauhid" (monotheism) to prevent arrogance and promote gratitude for what individuals possess. Secondly, Islamic teachings are relevant to changing times, allowing for adaptation to cultural and societal norms. This flexibility enables Muslims to engage with their surroundings while maintaining their faith. Thirdly, Islam teaches the importance of mutual tolerance in the face of differences, promoting harmonious coexistence and respect for diversity. By adhering to these principles, individuals can cultivate religious moderation and a balanced approach to life, avoiding extreme behaviors or beliefs. This enables them to practice their religion with justice,

gratitude, and a spirit of tolerance, fostering peace and harmony within society. (Saihu, 2021), (Fahri, mohammad, 2022)

According to Lukman Hakim Saifudin, moderation is the key to achieving harmony and balance, leading to peace in the midst of the numerous differences present in society. Religious moderation serves as a reference for religious practices in Indonesian society. Through religious moderation, individuals of different faiths can respect one another, behave well, accept differences, and live peacefully and harmoniously despite the existing diversities. (Saifudin, 2019)

According to Muhammad Bagus Azmi, the values within religious moderation include:

1. Straightforwardness: Upholding honesty and sincerity in one's beliefs and actions.
2. Justice or Proportionality: Treating others fairly and equitably, taking into account the appropriate measure or proportion.
3. Tolerance and Peace: Promoting acceptance of religious diversity and fostering a peaceful coexistence among different religious communities.
4. Consultation (Musyawarah): Encouraging dialogue and consensus-building to make collective decisions that benefit all.
5. Unity and Brotherhood: Emphasizing the importance of unity and fostering a sense of brotherhood among individuals regardless of their religious backgrounds.
6. Protecting and Liberating: Safeguarding the rights and freedoms of individuals, respecting their autonomy and dignity.
7. Preserving Cultural Heritage: Valuing and preserving cultural traditions and heritage, recognizing their significance in society.

These values are central to religious moderation, promoting harmonious interactions, mutual respect, and the preservation of cultural diversity. (Azmi, 2019)

The implementation of religious moderation in a school environment can be observed through the following aspects:

1. Moderation in Thinking: Encouraging moderate religious thinking, which entails avoiding extreme ideologies and embracing a balanced approach to understanding and interpreting religious teachings.
2. Moderation in Beliefs: Avoiding beliefs in multiple gods and recognizing the oneness of God (Allah) and the understanding that the world is not the sole purpose of human existence.
3. Moderation in Actions: Promoting constructive and beneficial actions in spreading religious teachings while distancing oneself from harmful or negative practices. The implementation of moderation in actions should be guided by the principle of wasathiyyah, which upholds the pursuit of good without coercion.
4. Moderation in Worship Practices: Striving for a balance between physical and spiritual aspects during worship. This means engaging both the body and the soul in acts of worship, ensuring that there is harmony between physical movements and internal devotion.
5. Implementing religious moderation in these areas can foster a balanced and harmonious religious environment within the school, promoting tolerance, understanding, and positive engagement with others. (Elihami, Elihami, 2018)

### **Social Attitudes**

The theory of students' social attitudes discusses how students develop attitudes towards themselves, others, and their social environment. Students' social attitudes can encompass their attitudes towards peers, teachers, school, family, and society in general. This theory is important because students' social attitudes can influence their interactions with others, the decisions they make, and their participation in social activities.

Some important indicators that can be used to measure students' social attitudes include:

1. Empathy: Students' ability to feel and understand the feelings, needs, and experiences of others. Indicators can include the ability to identify others' emotions, show concern, and respond with sympathy.
2. Cooperation: Students' ability to work together and collaborate with others. Indicators can include the ability to work in groups, listen to others' opinions, contribute constructively, and resolve conflicts positively.
3. Openness to Differences: Students' attitudes towards individual differences in terms of religion, culture, background, and special needs. Indicators can include tolerance, respect for differences, and avoidance of discriminatory behavior.
4. Environmental Sustainability: Students' attitudes towards the environment and their concern for sustainability. Indicators can include participation in environmentally friendly activities, understanding of environmental issues, and taking tangible actions to preserve the environment.

5. Social Responsibility: Students' awareness of their responsibility in promoting community well-being and making positive contributions. Indicators can include participation in volunteer activities, willingness to help others, and responsible behavior in society.

Measuring students' social attitudes using these indicators can provide valuable information for developing educational programs that promote positive social attitudes among students. (Septiani & Widda Djuhan, 2021)

## Method

This research is a field study conducted using a qualitative approach. The main data in this research are obtained through direct field observations. The primary sources of data used in this qualitative research include verbal expressions and observed actions, as well as relevant documentation. Data is collected through in-depth interviews with respondents to obtain valid information about the research topic, which is the impact of instilling religious moderation on students' social attitudes. (Sugiyono, 2016)

In this research, there are two types of data sources used, namely primary data and secondary data. Primary data is obtained directly at the research site through observations and in-depth interviews with relevant respondents. Meanwhile, secondary data is obtained from institutional documents related to the research process, supported by information obtained from literature and journals from various references.

## Results and Discussion

Here are the results of the analysis on the impact of instilling religious moderation values at SMA YOS Sudarso Majenang on students, both within the school environment and in the broader community. These values are applied by students in their daily lives when encountering differences, whether they be religious, cultural, linguistic, racial, or ethnic differences. The results are as follows:

Table 1. Recapitulation of the data on the impact of instilling religious moderation values

No	Types	Sub	Prosentase %	
			Yes	No
1	Worship	Comfort in worship	94	6
		Beliefs in worship	100	0
		Respecting and appreciating the celebrations of other religious holidays	100	0
2	Social	Respecting and appreciating differences in beliefs	100	0
		Caring for others	100	0
		Not discriminating against friends	100	0
		Accepting and appreciating differences in the community	100	0
		Distinguishing friends of different beliefs	100	0
3	Nationality	Consensus-building in problem-solving	100	0
		Love for the homeland	100	0

Based on the survey data above, it is known that out of the 10 social attitudes, only one type of social attitude received a percentage of 94%, while the other 9 social attitudes reached 100%. The social attitude of "feeling comfortable in worship" had the majority of respondents answering "NO" to the statement that they feel disturbed if a friend of different beliefs is practicing their worship according to their own religious rules. This means that respondents feel comfortable and not disturbed when a friend of different beliefs is practicing their worship according to their own beliefs. They do not feel burdened by friends of different beliefs when they are engaged in worship. With a sense of comfort among one another, students can apply one of the values of religious moderation, which is to respect and honor existing differences without considering backgrounds, also known as tolerance. Through tolerance, peaceful coexistence among religious communities can be achieved, creating unity and solidarity among different religious groups.

From the survey data on "beliefs in worship," it can be seen that the majority of respondents chose the answer "NO" to the statement that they would "participate in a series of worship activities conducted by friends of different beliefs." This indicates that students will not participate in a series of worship activities if they have different beliefs. However, they will still respect and honor one another. With a strong belief in their own faith without being influenced by the surrounding environment, students will develop a sense of respect and appreciation for one another. This allows them to live peacefully and harmoniously without religious conflicts.

From the survey data on "respecting and appreciating the celebrations of other religious holidays," it is found that all respondents chose the answer "YES" to the statement that they would "respect and appreciate the celebrations of other religious holidays." This means that students are able to respect and appreciate the celebrations of other religious holidays without participating in or belittling the series of worship activities associated with them. With a sense of religious tolerance, students can behave well and avoid excessive fanaticism towards their own beliefs. They will not compare or contrast the teachings of their own faith with those of other beliefs.

From the survey data on "respecting and honoring beliefs," it can be observed that all respondents chose the answer "YES" to the statement that they would "respect and honor friends who have different beliefs." This means that students are able to cultivate values of tolerance in their community and friendships. They can respect friends who have different beliefs and live harmoniously together, regardless of their backgrounds. In this context, students have been taught how to behave and act in a positive manner when encountering differences in their surrounding environment.

From the survey data on "caring for others," it is evident that all respondents chose the answer "YES" to the statement that "if they see friends fighting, they would intervene and advise them." This indicates that students have a sense of caring for their fellow peers, regardless of their status or background. One aspect of students' care for others can be observed during learning activities. In these activities, students assist one another if someone is struggling to understand a particular subject taught by the teacher. Additionally, students demonstrate their care for others by willingly visiting a sick friend, regardless of their economic or religious background. With a sense of caring for others, students can avoid conflicts among their peers.

From the data on "not discriminating against friends," it can be seen that all respondents chose the answer "YES" to the statement that they are "willing to be friends with those who have different beliefs." In this case, students have implemented one of the values of religious moderation, which is the value of equality and equanimity. Equality and equanimity mean not comparing or differentiating based on differences. The instillation of religious moderation values in Islamic Religious Education (PAI) lessons undoubtedly has a positive impact on students in dealing with differences in the community. (Baihaqi, 2022)

From the data on the social attitude of "accepting and appreciating differences in the community," it is explained that all respondents chose the answer "YES" to the statement that they "can accept and appreciate all forms of differences in the community." Similarly, from the data on "distinguishing friends of different beliefs," it can be seen that all respondents chose the answer "NO" to the statement that they "would not be friends with someone who has different beliefs." This means that students are able to accept differences and behave fairly when encountering differences within their friendships. They are capable of embracing and appreciating diversity. (Zasrianita et al., 2022)

From the data on the survey about "consensus-building in problem-solving," it can be observed that all respondents chose the answer "YES" to the statement that they "will always use consensus-building in resolving a problem." Resolving problems through consensus-building is an appropriate action to be taken in both the community and school environments. The implementation of consensus-building in the educational setting can be applied during learning activities using discussion methods. This aims to develop students' critical thinking skills, ability to accept differing opinions, and practice becoming good leaders.

The data on "love for the homeland" above describes that all respondents chose the answer "YES" to the statement that they "have instilled a sense of nationalism or love for their homeland, Indonesia." This means that students have understood the importance of loving their homeland, which has diverse characteristics and is a blessing for the Indonesian nation. It is essential to preserve and uphold this diversity together. In instilling a sense of nationalism in students, schools often encourage students to participate in flag-raising ceremonies and sing the national anthem before the start of their lessons.

## Conclusion

In general, the process of instilling values of religious moderation includes: a) Instilling the value of tolerance in every lesson by teachers. b) Providing knowledge of good morals and behaving well towards fellow believers, as well as being able to distinguish between right and wrong. c) Instilling values of nationalism in learning, such as having students stand and sing the national anthem of Indonesia. d) Instilling the value of consensus-building through the use of discussion methods in problem-solving during learning. e) Instilling the values of equality and equanimity in students by not differentiating them based on religion or background in PAI (Islamic Religious Education) lessons. These approaches have a positive impact on students' social attitudes. Such models are considered relevant in the context of building individuals who can understand equality amid differences.

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