A Learning Model of Religious Moderation: Learning from Islamic Schools

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ARTICLE INFO	ABSTRACT
	This study describes the method and evaluation of internalizing religious moderation at school. This research employed a qualitative approach. It was conducted at a senior high school in Purworejo, Central Java, Indonesia. The researchers obtained the data from observation and interviews involving the students, teachers, vice principal, and headmaster. It investigated the teaching-learning methods and evaluation of the learning process. This study's results showed that four methods were used to internalize the values of religious moderation. They were the cooperation of the school elements, the learning process, strengthening the values in each student's activities, and other activities, such as field trips. The evaluation of the internalization of religious moderation values in schools can be done through three evaluations. Formulating the four methods and three learning evaluations can be a model for learning religious moderation. Based on the research results, this research contributes in such a way that the school can adapt to internalize the values of religious moderation to the students.

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INTRODUCTION

The rise of religious organizations or several sect groups, which were increasingly unfriendly to other groups, caused conflict in these decades. It has bothered the stability of Indonesian society. It did not just happen naturally, but through special indoctrination from certain groups and for particular interests.[1] Some cases usually arise from words that are spread and then become viral on various social media platforms. Some groups often dispute because they feel that what was practiced by their beliefs was the most correct, so they feel free to judge a belief that was not in line with theirs. The particular group believed that some rituals different from what they had done were rituals or practices that were not right, and they claimed to be the right ones.

Education was a fundamental aspect related to the intolerance problem. It can be seen from the degradation phenomena of the Indonesian nation's moral values, which were quite significant. Some problems were fighting among students, brawls, clashes between school youth in the community, and bullying between participants and students; one of the causes was the lack of religious moderation education.[2] It has led to intolerant attitudes and behavior in religious and social life. In the end, problems appeared and caused various behaviors and attitudes of intolerance, such as hate speech and persecution, and could even lead to physical violence, which threatens national stability.[3] Incidents like this, if not overcome, will move wildly and become a serious threat to Indonesia, which is, incidentally, a multicultural country. Especially the younger generation will be the target of anti-religious moderation propaganda agents. The young generation will be the next generation of the nation's struggle to continue the development relay of the Unitary State of the Republic of Indonesia.

All elements of society in Indonesia play a role in solving the problems that occur, especially the role of the participants, students who were carrying out the learning process in schools through efforts to build a moderate attitude that was open to respecting differences. It was a concrete step to avoid disharmony that often occurs in religious circles in society. As mentioned, this moderate attitude in religion was usually called religious moderation. Religious moderation was a moderate way of looking at religion. The attitude of moderation avoids extreme action. The religious moderation was *wasathiyah* or *tawasuth* (put the position in the middle), meaning being flexible, not rigid, and tolerant of other religions that practice their beliefs without losing the essence of their beliefs. Then, the other was the opposite of *wasathiyah* or *tawasuth,* namely *tatharruf,* which means discrimination, intolerance, excess, extremism, radicalism, and marginalization.[4]

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[1] Ashif Az Zafi, Abd Rachman Assegaf, and Najib Kailani, "Islamic Spiritual (Rohis) Activities in Preventing and Overcoming Student Radicalism in School Institutions," *Edukasia : Jurnal Penelitian Pendidikan Islam* 17, no. 1 (July 8, 2022): 33–48; Ahmad Syafi'i Mufid, *Perkembangan Paham Keagamaan Transnasional di Indonesia* (Jakarta: Puslitbang Kehidupan Keagamaan, Badan Litbang dan Diklat Kementerian Agama, 2011); Claudia Nef, "Living for the Caliphate: Hizbut Tahrir Student Activism in Indonesia" (Zurich: University of Zurich, 2012).

[2] Farid Wajidi, "Kaum Muda Dan Pluralisme Kewargaan," in *Pluralisme Kewargaan: Arah Baru Politik Keragaman di Indonesia* (Jakarta: CRCS-Mizan, 2011); Winarto Eka Wahyudi, "Tantangan Islam Moderat di Era Disruption," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (April 22, 2018): 922–28.

[3] Bernhard Platzdasch, *Islamism in Indonesia, Islamism in Indonesia* (Terrace: ISEAS Publishing, 2018).

[4] Ahmad Najib Burhani, "Al-Tawassuṭ Wa-l I'tidāl: The NU and Moderatism in Indonesian Islam," *Asian Journal of Social Science* 4, no. 5 (2012).

Religious moderation led to efforts and attitudes to distance oneself from extreme (violent) behavior and constantly seeking a middle ground to find common ground between the two camps in that religion. The attempt to take this middle way was not without reason. Based on the arguments of the Al-Qur'an Surah Al-Baqarah verse 143, which explains middle ummah (*ummatan wasathan*) was the concept of an ideal society in the view of the Qur'an, namely a society that fills the middle position so that it causes humans to behave in a balanced, just, and proportional manner. This attitude was the basis for the emergence of the term moderate Islam.[5] In implementing religious moderation, schools were educational institutions that could be the first stepping stone in sowing the seeds of religious sensitivity. At school, the teachers make their role part of moderation, giving students an understanding that there are differences in religion and that they must be accepted with an open heart. Schools could be a cornerstone of religious moderation because they were miniatures of a diverse society, especially regarding religion.[6] In schools, religious moderation can be practiced on a small scale through supervision and guidance by teachers to reduce intolerance in society.

At least three title-appropriate studies have studied this in the past three years. The first was the research entitled "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces." This study explained that PAI-based learning religious moderation at universities in Lampung and Banten could increase the attitude of tolerant students. This study used Research and Development with an approach to learning about multiculturalism.[7] The second one was a research entitled "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." This study explained that an attitude of religious moderation could prevent the existence of radicalism. Religious moderation could manage a plural and multicultural society to create harmony in public.[8] The third was *a* research entitled "Strengthening the Value of Religious Moderation in Islamic Boarding Schools." This study explained that strengthening the values of religious moderation at the Al Fattah Islamic boarding school, Lamongan, through activity learning, spiritual activities, and supporting religious skills. Moreover, understanding the principles of religious moderation in Islamic education should be based on forming a moderate character, students ' aqidah, sharia, and morals.[9]

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[5] Ahmad Fauzi, "Moderasi Islam Untuk Peradaban dan Kemanusiaan," *Jurnalnu.Com*, 2018; Balitbang Kemenag, *Moderasi Beragama, Balibang Kemenag RI* (Jakarta: Kementerian Agama RI, 2019).

[6] Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi Al-Qur'an Dalam Pendidikan Islam," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (January 30, 2020); Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323–48.

[7] Imam Syafei et al., "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces," *Tadris: Jurnal Pendidikan Islam* 17, no. 2 (December 31, 2022): 335–47.

[8] Muhammad Alfatih Suryadilaga, Sunan Kalijaga, and Muhammad Amin Abdullah, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (April 27, 2020): 91–108.

[9] Zakariyah Zakariyah, Umu Fauziyah, and Muhammad Maulana Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 29, 2022): 20–39.

This article has something different from the three previous articles. The difference lies in the way of realizing religious moderation at school. This study investigates the internalization method of moderation values by conveying religious intolerance cases. This study aimed to explain methods and evaluate the internalization of religious moderation.

RESEARCH METHOD

This research was a qualitative study. The qualitative research method, often called naturalistic research methods, was carried out in natural conditions.[10] This research aimed to explain methods and evaluate the internalization of religious moderation. This research was conducted at a Senior High School in Purworejo. This location was chosen because, based on previous research, there were indications of radicalism in Islamic schools in the Purworejo area. The researcher used interviews, observation, and documentation to collect the data. The interview was used to investigate the teachers and the students, to obtain data about learning methods and evaluation. The observation and all activities related to religious moderation were also used during the learning process. The documents collected were used in activities related to religious moderation. Data analysis was done using the data reduction method, the data display, and the conclusion. Testing the validity of the data was done using triangulation methods and sources.

RESULT AND DISCUSSION
The Internalization of Religious Moderation Values

Internalization is an appreciation of values in a personal self, through conscious teaching of a truth, adjusting beliefs, values, attitudes, behaviors (attitudes and conduct), practices, and rules of self-standard.[11] It is a process of attitude growth in the individual through guidance and coaching, so the ego can be more flexible when deep in something that values and lives it, so that it can practice through appropriate behavior and attitude with expected standards—internalizing the moderation education value involved incorporating values of religious moderation into the heart. Hence, the spirit and the soul moved to address how to have beliefs that were not extreme and to accept the diversity in society. The internalization done through the understanding will teach religious moderation to the students, and then, with this deep understanding, they will eventually practice that actual behavior. Internalization was an understanding, a deep meaning, a mastery, and a plunging through training, guidance, and so on.

The internalization of values was a method to grow the normative values, which were expected behavior in an educational system associated with religion, to create the glorious morals of the Islamic personality of the Muslims. To make it happen, internalization is needed to plant educational character values in the learners to minimize religious intolerance.

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[10] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2011); Lexy J Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

[11] Lukis Alam, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus," *Istawa : Jurnal Pendidikan Islam* 1, no. 2 (August 3, 2016): 101–19; Mustiqowati Ummul Fithriyah and M.Saiful Umam, "Internalisasi Nilai-Nilai Aswaja Dalam Pendidikan Islam Sebagai Upaya Deradikalisasi Menuju Good Citizen," *Prosiding Seminar Nasional Islam Moderat* 1 (September 24, 2018): 110–24.

Internalization can be done through the teaching and learning process implemented through mental engineering in students at school.[12]

The term internalization originates from *internal* or a given *internal* word, meaning part, or inside. Whereas it was more clearly explained, the term of internalization was deepening. Internalization took an essential role in the life of the social public because this was proof that a social creature like a man would always proceed with the changes in the existing society. Internalization appears to be a result of instinct and biological desire. There was something from every born human. However, the critical role was crucial in the growth of man in society and the circumstances around them, with some individuals at each level in the process of socialization and enculturation.

The understanding of internalization was a process within which there was time and change. Then, the next one of the internalizations has the meaning of unification or combined behavior, attitudes, and opinions that occur in the personality of humans. Internalization is also a process that deepens and appreciates a value, orders later values that can be embedded in every individual. Besides, it means something values embedded within the self-individual, or normal, called adjustment beliefs, rules, attitudes, and values in the self. Hence, it turns out that very close values are related to internalization; the values must have something to be practiced, and it impacts the person to internalize them firmly and permanently.

The value was something inherent in someone's belief, which was given an understanding. In this case, the subject was human beings who interpret and believe.[13] However, if we explore further, it turns out that value is not only positioned as a subject that gives value. The value arises and is obtained from objective sources.

Value means something that ultimately makes something desirable, liked, desired, worthwhile, and valued. It can make individuals who live and interpret it dignified. Value is often related to virtue, kindness, and being upheld, valued, and wanted by people, so they feel satisfied and like real human beings.[14] The value of education has always been an excellent topic, exciting news, and always current. Ultimately, this will become a pedestal for educational value that can play a role in forming behavior and attitude. The values of education were essential concerning the humanization process, or "humanization."[15] The process could create a human's character to become human with a normal posture. The correlation with education values and humanization was a guiding process that made students mature.

Some values were often interpreted narrowly in people's daily lives. From this, it is known that value has a similar meaning to virtue. In this problem, the most important thing was the relationship between wisdom and responsibility. For example, educators must have

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[12] Fatia Azzahrah, Budhi Setiawan, and Supana Supana, "Internalisasi Nilai Religius Pada Rencana Pelaksanaan Pembelajaran (RPP) Muatan Lokal Bahasa Jawa di Lembaga Pendidikan Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 16, no. 3 (December 31, 2018).

[13] Raden Ahmad Muhajir Ansori, "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik," *JURNAL PUSAKA* 4, no. 2 (May 28, 2017): 14–32.

[14] Nindy Elneri, Harris Effendi Thahar, and Abdurahman Abdurahman, "Nilai-Nilai Pendidikan Dalam Novel Mamak Karya Nelson Alwi," *Puitika* 14, no. 1 (April 29, 2018): 1–13.

[15] Eka Nilam Safitri and Ashif Az Zafi, "Konsep Humanisme Ditinjau dari Perspektif Pendidikan Islam," *Al-Murabbi: Jurnal Studi Kependidikan Dan Keislaman* 7, no. 1 (June 16, 2020): 78–89.

a wise, good, and structured value system in their relationship or communication with students. It relates to the duties and responsibilities of a teacher. The children or the students will observe and imitate the teacher's behavior to watch the internalizing values in learning, including the internalization of character education in Madrasas in the teaching and learning process. There are two approaches. The first is schools structured to foster religious moderation education through character education through a formal curriculum. The second is through character education that naturally or voluntarily relates to school members' interpersonal relationships.[16]

The etymology of moderation comes from the Latin word *moderatio,* which means "moderate", meaning nothing more or less. Kamus Besar Bahasa Indonesia (KBBI) explains that moderation means reducing violence and avoiding extremes. Moderation relates to attitudes and behavior that are not extreme, putting themselves in a middle position between the right and the left (liberal). It chooses a middle ground between the two. Therefore, if someone puts himself in the middle, he does not side with one of the camps, both right and left. Moderation in Islam is also known as *wasathiyyah. Wasathiyyah* derives from Arabic, from the word *wasath,* which means in the middle or between.[17] In addition, *wasath* also has many meanings, namely fair, best, main, sustainable, not excessive, and not lacking, unity, strength, security, and stability.

Two fundamental principles of religious moderation become a reference in religious behavior. The first one was attitude and behavior that led to justice, so as not to be one-sided, to choose and always side with the truth, to give something according to one's portion, and to place something where it should be. The second is behavior that constantly balances the world and the hereafter, reason and revelation, and so on. In addition, the balance has no principles and a firm meaning to have an attitude of *istiqomah* and not lean towards one side.[18] At this time, moderation begins to find its bright spot in the Islamic religious tradition, just as the *wasathiyyah* terminology is an identity and fundamental character of Islam.[19] In general, it can be concluded that religious moderation is a religious perspective, attitude, and behavior that stays away from extreme (abusive) attitudes, maintains justice and balance, and then chooses the middle way, leaning well to the left or the right.

Religious moderation can not be separated from tolerance. The result of moderation is a process, while becoming tolerant is the outcome. Tolerance can be interpreted as the deep understanding of accepting anyone, giving people freedom of opinion, or standing elsewhere. They will not bother with freedom of thinking and to believe differently.[20] Intolerance was the opposite of tolerance. That word was a noun that meant they did not want to accept different attitudes and beliefs from other people, and disapproved of

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[16] Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan."

[17] Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019): 95–100; Hani Hiqmatunnisa and Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem-Based Learning," *JIPIS* 29, no. 1 (April 16, 2020): 27–35.

[18] Umar Al Faruq and Dwi Noviani, "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme di Lembaga Pendidikan," *Jurnal TAUJIH: Jurnal Pendidikan Islam* 14, no. 1 (2021): 59–77.

[19] Fauzi, "Moderasi Islam untuk Peradaban dan Kemanusiaan."

[20] Friedrich Schweitzer, "Education for Tolerance," in *Religious Education* (Springer Fachmedien Wiesbaden, 2018), 19–34; Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa* 12, no. 2 (January 7, 2019): 197.

something that other people outside of their beliefs believed. Tolerance can give excess to the people who have it. Someone can interact or relate to others even though it is beyond their belief (not the same beliefs, and so on). The behavior of intolerance was detrimental to the religion itself. Intolerance was a behavior that made religions such as Islam, Christianity, Buddhism, Catholicism, and Confucianism trigger scary analogies from other people. The problems of religious intolerance in society have always been issues and concerns in society, nation, and state life.[21]

Until now, some communities still carry out some actions and attitudes related to religious intolerance. If we look and trace from several conflicts against the construction of mosques in our neighborhoods where the majority were non-Muslims, and vice versa conflicts against the construction of churches in neighborhoods where the majority were Muslims, that was the real example of what happened, however earlier only a tiny part of the signs and events religious intolerance in society that happened in Indonesian society. In the end, cases that occur due to acts of religious intolerance still occur and bind various groups of people in Indonesia. More technology and everything also impacted social life in Indonesian society. Even though accepting differences of opinion or maybe how to worship was a form of harmony to create peace between communities, all people, without exception, must accept all differences and manage diversity so that it becomes a force to sustain the framework of life in society, nation, and state.

The Method of Religious Moderation Values

Based on the results of the interviews and the observations obtained, teachers who were close to the students can open a dialogue with them. This topic was covered during the learning process in class or extracurricular activities outside of class. The education participants were given material about religious moderation with examples of cases of intolerance to be close in reverence with them. The learners were guided and familiarized with tolerance towards differences or diversity in the family, community, and surroundings. It was expected from activities that stimulate students' mentality about moderation. They have an attitude of tolerance because they have been accustomed to addressing everything openly in the face of diversity. The students have also been accustomed to dealing with all forms of differences because they live in an incidentally multicultural country. Not only that, students were, of course, still encouraged to remain firm in holding fast to the religion they believed in; they were still obliged to carry out and practice the teachings of the religion they studied. From this point of view, religious moderation emphasizes students' respect for differences in religion and belief and attempts to strengthen students in the religion they believe in.[22]

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[21] Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *Quality* 8, 2 (November 2, 2020): 269-290.

[22] Muhtar Sofwan Hidayat, "Penanaman Toleransi Beragama Di Madrasah Ibtidaiyah Muhammadiyah Sendangmulyo Kulon Progo" (UIN Sunan Kalijaga Yogyakarta, 2016); Casram Casram, "Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 2 (August 23, 2016): 187–98; Siti Rohmaturrosyidah Ratnawati, "Multicultural-Based Islamic Religious Education in Ahmadiyya's School: A Strategy to Strengthen The Moderation Vision of Indonesian Islam in School," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 1 (2020): 117–137.

In particular, the method used by the teachers in internalizing the values of religious moderation in schools, in the formation of moderate student character could be carried out through activities and learning activities in the classroom in a fun way, giving examples of cases of intolerance in the community then asking students to give their opinions. Activity strengthened through extracurricular activities and other activities related to religious moderation could minimize cases of social intolerance. The attitude of moderation is religiously strengthened through activity and the religious form of study of Islam. The continuous activities will become mainstream to form a moderate attitude among students.[23]

Other activities carried out by the school to develop religious moderation were field trips. The field trip was held at places full of religious moderation. The learners were introduced to buildings, places of worship, and how religious people worship. It was not intended to invite the learners to follow the worship activities of other religions. Still, only a small introduction that around them place their living in, other religions needed to be respected and could not be disturbed in their worship. Developing an attitude and having good behavior is needed to open oneself up to accepting the differences of diversity early. It will become the foundation for growing religious moderation. It was indeed not easy. Still, the process must be forced as part of the program that can be implemented from preschool and elementary school to senior high school.[24]

The exemplary teacher was a task tree teacher who taught and guided students. It has become an agreement among education experts that exemplary practices are essential, as part of the most effective method in guidance and education. The other aspects that could be a method of internalizing the value of religious moderation in education were discipline, exemplary learning outside the classroom, opening dialogue spaces with students who discuss cases of religious intolerance in society, educating with attitudes and values of honesty, and influencing reading habits among students.

Based on the data analysis, internalizing the value of religious moderation education through cases of religious intolerance in schools was implemented in some ways. The first is the existence of collaboration that produces programs from religion teachers, civics teachers, and social sciences teachers that could be a direction in forming a moderate character for the students. Second, it was implemented based on the example carried out by all staff in the school, especially teachers, who must always prioritize moderation because it has something to do with the quality of the students. It is because everything starts with the teacher. Teachers must act as role models or examples for their students. Apart from the teacher's attitude and behavior, other essential things were also reflected in the communication between the teacher and students during the direct learning process. In addition, the process of internalization (providing an in-depth understanding) made students understand moderate

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[23] Elihami and Abdullah Syahid, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi yang Islami," *Edumaspul - Jurnal Pendidikan* 2, no. 1 (2018): 79–96; Putri Rosyidatul Albania, Khairul Saleh, and Abdul Razak, "Pengaruh Suasana Keagamaan dan Kegiatan Rohis Nurul Aulad Terhadap Perilaku Siswa SMA Negeri 2 Samarinda," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 7, no. 1 (March 1, 2020): 18–24.

[24] Ansori, "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik"; Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 212–24.

values, namely in the form of mindset, attitude change, behavior change, and societal change. The third one was introducing education participants to cases of intolerance in society by describing the impacts of existing religious intolerance. To give them guidance on moderation with notice value that can be studied from the cases of intolerance.

Evaluation of Internalization: The Religious Moderation Values

Evaluation of internalizing the value of moderation through religious intolerance and at school, as well as activities related to presenting cases and the problems of religious intolerance, was a form of evaluation for students at school. It aims to evaluate the ability of students to understand it. The amount of exposure to material or the descriptions consists of two cases per week to introduce and provide students with an understanding of the impact of religious intolerance in society. The activities used cause and effect, which can be a good choice or suitable for carrying out this activity. It is an effective way to evaluate the internalization value of religious moderation.[25] However, the inner teacher needed to modify the response to the students' exposure.

The teachers also introduced an attitude of religious tolerance to their students, which was related to the subject matter being taught. The cases of intolerance that occur in society could be used as an interesting issue that is used as material for discussion, and could be conveyed with various fun learning methods or approaches.[26] Then, when students have entered adulthood and live in a community environment, they could positively influence the environment around them.[27] It was also hoped that they could minimize intolerance among young people with the existence of a religious moderation movement in schools.

The evaluation process concerned internalizing the value of religious moderation in schools. The screening process was the initial stage of finding information related to the extent of students' understanding of religious moderation. It will assist teachers and other staff in providing information when it is detected that there is a possibility that there are understandings and attitudes that lead to religious intolerance. Next, the tutorial and guidance process that the tutor will use effectively to detect things that can lead to distorted understandings and actions. At this stage, the tutor can do the actions in the form of coaching and success, which are pretty effective. It needs to be emphasized because religious moderation could minimize the adverse effects of the dangers of radicalism in Indonesia. It is essential to provide an understanding of religious moderation to all levels of society in Indonesia.

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[25] Siti Almaratus Sholikah and Siti Almaratus Sholikah, "Evaluasi Penerapan Moderasi Beragama Terhadap Sikap Beragama Peserta Didik di SMP PGRI Kecamatan Ngraho Kabupaten Bojonegoro," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (March 31, 2022): 107–27.

[26] Hendra Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama," *JRTI (Jurnal Riset Tindakan Indonesia)* 7, no. 2 (June 1, 2022): 228–34.

[27] Heri Gunawan et al., "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI di SMA Al-Biruni Cerdas Mulia Kota Bandung," *Atthulab: Islamic Religion Teaching and Learning Journal* 6, no. 1 (July 13, 2021): 14–25.

CONCLUSION

The education of religious moderation can be done by some method. First, the cooperation principle that produces programs from religion teachers, civics teachers, and social sciences teachers can be a guide to give information of a moderate character to students. Second, it is through a learning process guided and initiated by the teacher. Third, it is through strengthening practice and tutorial activities. It can be through extracurricular mentoring outside class hours. Fourth, other activities, such as field trips to places, contain insights into religious moderation and ultimately support the achievement of religious moderation educational values for students. At the evaluation stage of internalizing the value of religious moderation through cases of religious intolerance in schools, it could be implemented through some stages. First, screening material insights regarding religious moderation and introducing cases of intolerance in society. Second, the evaluation of the teachers on the implementation of moderation practices. Third, reports from teachers and other parties at school. Based on the findings, this research contributes to how you could adapt the school to internalize the values of moderation in religious beliefs among the students. However, this study has not yet described cooperation between schools and society in internalizing the values of religious moderation. The researcher expected that the following research would discuss that.

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