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FOSTERING RELIGIOUS MODERATION: INTEGRATING VALUES INTO THE ENGLISH LANGUAGE TEACHING CLASSROOM

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Abstrak:

Keberagaman agama di Indonesia, terutama Islam, menghadapi ekstremisme yang berkontribusi pada kesenjangan sosial ekonomi dan merusak persepsi terhadap agama. Ekstremisme semacam ini mengancam persatuan nasional dan kesejahteraan generasi muda. Untuk melawan tren ini, pengembangan moderasi beragama merupakan strategi penting yang dapat mencegah doktrin-doktrin ekstrem. Oleh karena itu, pendidikan merupakan salah satu aspek penting dalam menanamkan nilai-nilai moderasi beragama. Penelitian ini mendeskripsikan bagaimana nilai-nilai moderasi beragama diintegrasikan ke dalam pengajaran bahasa Inggris. Penelitian ini menggunakan penelitian kualitatif. Penelitian ini melibatkan tiga tingkat lembaga Islam: sekolah dasar Islam (madrasah ibtidaiya), sekolah menengah pertama Islam (madrasah tsanawiyah), dan sekolah menengah atas Islam (madrasah aliyah) di Ponorogo. Peneliti mengumpulkan data melalui wawancara mendalam, observasi, dan dokumentasi. Data tersebut kemudian dievaluasi secara tematis. Hasil penelitian ini menunjukkan bahwa nilai-nilai moderasi beragama ditanamkan dalam RPP, materi pembelajaran, kegiatan belajar-mengajar, dan penilaian di dalam pengajaran bahasa Inggris.

Keywords: Moderasi Beragama; Pembelajaran Bahasa Inggris; Madrasah

Abstract:

Indonesia's diverse religious landscape, notably Islam, often grapples with extremism, contributing to socioeconomic disparities and a tarnished perception of faith. Such extremism poses a threat to national unity and the well-being of youths. In countering this trend, fostering religious moderation emerges as a pivotal strategy, discouraging the glorification of extreme doctrines. Education emerges as a crucial tool in instilling religious moderation values. This study investigates how religious moderation values integrate into English teaching settings. This study employed qualitative research. It

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involved three levels of Islamic institutions: Islamic elementary school (madrasa ibtidaiya), Islamic junior high school (madrasa tsanawiya), and Islamic senior high school (madrasa aliya) in Ponorogo. The researchers collected the data through in-depth interviews, observation, and documentation. The data, then, was evaluated thematically. This study revealed that religious moderation values were instilled into the lesson plans, learning materials, teaching-learning activities, and assessments in the English language teaching classroom.

Keywords: *Religious Moderation; English Language Teaching; Madrasah*

INTRODUCTION

Indonesia is the largest archipelago state in the world, with more than 17,000 islands, resulting in diversity in terms of ethnicity, race, religion, customs, and culture. Thus, it can be said that Indonesia is a multicultural, multiracial, and multiethnic country. Indonesia is a unitary state with a republican form of government based on the 1945 Constitution of the Republic of Indonesia, which acts as a legal charter. Pancasila was developed from Indonesian customs and ideals; therefore, matters relating to the life, nationality, and statehood of all Indonesians refer to Pancasila. Therefore, Pancasila is used as the foundation of the Indonesian state. Pancasila unites many life values, including religious beliefs.¹

As mentioned earlier, Indonesia has some diversity, which includes religion. Indonesia has six official religions, with Islam being one of them, with the number of followers reaching around 87.2% based on data from the Ministry of Religious Affairs. However, the diversity of people's perspectives and understanding of Islam can lead to extremism or radicalism, which can cause hazardous disparities in society.² Extremism undermines religious teachings and creates a negative image of faith, thus posing a significant threat to humanity.³ The global development of this issue

¹ Nini Adelina Tanamal and Sapta Baralaska Utama Siagian, "Implementasi Nilai Pancasila Dalam Menangani Intoleransi di Indonesia," *Jurnal Lembaga Ketahanan Nasional Republik Indonesia* 8, no. <https://jurnal.lemhannas.go.id/index.php/jkl/issue/view/14> (October 24, 2022): 172–89, <https://doi.org/10.55960/jlri.v8i3.341>.

² Ni Wayan Apriyani and Ni Komang Aryani, "Analisis Nilai Moderasi Beragama Dalam Geguritan Dharma Sunyata," *Kalangan Jurnal Pendidikan Agama, Bahasa dan Sastra* 12 (March 1, 2022): 34–45, <https://portal.issn.org/resource/ISSN/1979-634X>.

³ Hanafi Pelu and Nurwafia Nur, "Penerapan Moderasi Beragama Dalam Pembelajaran Bahasa Inggris Di Madrasah," *Educandum* 8 (2022): 246.

is characterized by the growth of extremist crimes and their various manifestations. The rapid rise in religious extremism can be viewed from multiple perspectives, including religious, political, and ideological.⁴ It is significant because radicalism and terrorism have evolved from being a state-sponsored threat to one that requires our collective attention as a humanitarian emergency.⁵

These days, a lot of new problems involving false beliefs are emerging, such as terrorism, radicalism, extremism, and liberalism. These concepts have the potential to undermine state ideology and split the nation. For example, in 2019, according to the West Java governor, there were signs of radicalization in various high schools, vocational high schools, and even particular institutions. Seven school principals were suspected of supporting radicalism. This extremism has expanded rapidly through subjects and extracurricular activities. Not only that but there is a startling survey from UIN Syarif Hidayatullah Jakarta in which a significant number of children were affected by extremism. This concept had an impact on many teachers and lecturers as well as students.

Indonesian government agencies, including the Ministry of Religious Affairs, encourage moderate and inclusive Islamic education to protect religious and civil rights in inclusive public programs and services and organize religious life in the country's pluralistic society.⁶ This program must be implemented, especially for students in the Madrasah or Islamic schools. As we know, extremism, radicalism, terrorism, and liberalism sometimes can happen in a place that is unexpected, such as an Islamic school or madrasah. The concept of religious moderation can serve as a helpful deterrent to notions that are very strong or hard in embellishing or glorifying a doctrine. It might result in new teachings in the form of deviations from teachings inconsistent with the essence of Islamic teachings.

⁴ Muhammad B. Sholeh et al., "The Integration of Religious Moderation Values in English Language Teaching in Madrasah," in *International Conference on Madrasah Reform 2021 (ICMR 2021)* (Atlantis Press, 2022), 178–85, <https://www.atlantispress.com/proceedings/icmr-21/125968405>.

⁵ Tanamal and Siagian, "Implementasi Nilai Pancasila Dalam Menangani Intoleransi di Indonesia."

⁶ M. Mukhibat, Ainul Nurhidayati Istiqomah, and Nurul Hidayah, "Pendidikan Moderasi Beragama Di Indonesia (Wacana Dan Kebijakan)," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (2023): 73–88.

Collaboration with all stakeholders is critical for Indonesian unity, as student decisions will form the country's government's course. Educational institutions are critical to the long-term development of human capital, and mismanagement can result in considerable losses. Islamic schools should exemplify the vision of Islamic moderation by instilling principles and practices in their curriculum, syllabus, and teaching materials. Instilling Islamic moderation ideals must occur through religious topics and broad subjects such as Mathematics, Biology, and English. Because pupils, as the future generation responsible for the nation's survival, must be taught Islamic moderation ideals as soon as feasible. Teaching English can be less stressful and discouraging by incorporating Islamic moderation principles. These values promote progressive views in the twenty-first century and dissuade excessive action. Islamic moderation values demonstrate education incorporating mental, physical, and spiritual aspects of community and self-awareness.⁷ This study aims to determine how Islamic moderation principles are incorporated into EFL classrooms at three levels of Indonesian Islamic institutions.

To explain the integration of religious moderation that the Ministry of Religious Affairs has formed in Islamic schools at the elementary, junior high, and Islamic high school levels, researchers in this study used a descriptive method. The schools used as informants or sources were MI Ma'arif Mayak Ponorogo, Mts Al-Iman Babadan Ponorogo, and MA Al-Islam Joresan Mlarak Ponorogo. Descriptive research is a research method that accurately describes existing phenomena using instruments such as tests, questionnaires, interviews, or observations. This research aims to describe existing phenomena systematically. Descriptive research includes subtypes such as surveys, correlation studies, qualitative studies, and content analysis. These methods differ in data collection and analysis procedures, such as quantitative and qualitative analysis. Surveys investigate the perspectives of large populations; correlation studies use quantitative data analysis; content analysis involves quantitative or

⁷ Sholeh et al., "The Integration of Religious Moderation Values in English Language Teaching in Madrasah."

qualitative analysis; and qualitative, ethnographic, and life history research involves qualitative data analysis.⁸

The researchers focused on the values of religious moderation integrated by English teachers in English learning in Islamic schools consisting of MI, MTs, and MA levels in Ponorogo, Indonesia. These data were evaluated based on the Ministry of Religious Affairs's notion of religious moderation, such as the value of tolerance, national commitment, non-violence, and acceptance of tradition and culture.

DISCUSSION

Integration of Islamic Moderation Values in Independent Curriculum

Independent Curriculum provides teachers with an optimal and varied intra-curricular learning environment that allows them to customize teaching materials and content to match their students' requirements and interests, improving their learning process. One program from the independent curriculum is P5 (Pancasila Student Profile Strengthening Project). The Pancasila learner profile aims to produce Indonesian students with competencies aligned with Pancasila's values, such as by allowing learners to study important issues in their communities to increase focus on meeting the Graduate Competency Standards at all levels of education. The new paradigm in the independent curriculum responds to the needs, challenges, and problems in society and the educational environment through interdisciplinary projects. It includes the value of Rahmat Lil Alamin, which focuses on attitudes and perspectives in religious practice, and it is called P2RA (Profile of Rahmatan lil Alamin Student). The Pancasila Student Profile integrates this to promote moderate religious practice and a peaceful, compassionate, and secure world order for all humanity.⁹

The application of the P5 and P2RA programs occurs at MI Ma'arif Mayak Ponorogo, where its application uses nine main values of religious moderation. These values are (1) *tawassuth*, (2) *i'tidal*, (3) *tasamuh*, (4) *tawazun*,

⁸ Haryanto Atmowardoyo, "Research Methods in TEFL Studies: Descriptive Research, Case Study, Error Analysis, and R & D," *Journal of Language Teaching and Research* 9 (January 2018): 197-204, <http://dx.doi.org/10.17507/jltr.0901.25>.

⁹ Siti Nuraini, "Implementasi Project Penguatan Profil Pelajar Pancasila (P5) Profil Pelajar Rahmatan lil Alamiin (P2RA) Dalam Kurikulum Prototipe di Sekolah / Madrasah," *Jurnal Ilmiah Pedagogi* 2 (February 2023): 84-97.

(5) *musawah*, (6) *syura*, (7) *ishlah*, (8) *aulawiyah*, and (9) *tathawwur wa ibtikar*.¹⁰ There are nine points of religious moderation applied at ELT. These nine points are applied in various activities, such as covering the aurat perfectly for women, namely wearing a veil and covering the curves of the body by leaving the face and palms of the hands, which are not the aurat of a woman. In contrast, the use of a veil or niqab is considered an excessive attitude for some people so as not to trivialize religion but also not extreme in dressing as an attitude that reflects the value of *tawassuth* (moderate). Reading the Qur'an together between teachers and students can encourage attitudes of justice, honesty, humility, and courage. Educators or parents model these values in children and encourage self-confidence and balance in actions and words, referring to *i'tidal* (fair and consistent). The teachers at MI Ma'arif Mayak also teach children English using *juz amma*, which is in Arabic, Indonesian, and English. Teaching mutual respect and appreciation for all differences, such as appreciating differences in accent when speaking English because it is still affected by the accent or accent of the area of origin, is an attitude that reflects the attitude of *tasamuh* (tolerance). Group projects or activities represent the value of *tawazun* (balance). In other words, they collaborate to complete the task, which means that the group, not just individuals, bears the burden of the work or task equally.¹¹ When teaching English, teachers will evaluate each student based on their proficiency in the language and ensure that the evaluation process is equitable to prevent any student from feeling the teacher is favoring them. This straightforward exercise demonstrates the teacher's *musawah* (equality) value, an attitude or value that balances the teacher's attention and wisdom with each student's equality in terms of rights and obligations. The next is a group discussion that reflects the value of *syura* (deliberation/discussion). The teacher's decision to separate the two arguing children represents an attitude of *ishlah*, or repair. Teachers can change pupils' perspectives regarding their faults by reprimanding and offering guidance.

¹⁰ Ahmad Kurnia Sandy and Hamka, "Konsep Wasathiyah Dalam Al-Qur'an; (Studi Komparatif Antara Tafsir At-Tahrir wa At-Tanwir dan Aisar At-Tafasir)," 2019.

¹¹ Ulya Himawati and Nurul Azizah, "Pendidikan Karakter Islam Dalam Kelas Bahasa Inggris di Universitas Wahid Hasyim Semarang," *Jurnal PROGRESS Wahana Kreativitas dan Intelektualitas* 9 (December 2021): 232-62, <http://dx.doi.org/10.31942/pgrs.v9i2.5567>.

Religious moderation is essential for building relationships between teachers and students, promoting tolerance and appreciation for each other's friendships. It prevents verbal and non-verbal violence and helps students appreciate their friends. It also helps students who do not conform to religious principles improve their attributes and become more charitable. Religious moderation helps students understand and appreciate the world's diverse religious and cultural differences, especially in Indonesia. All religions must attain knowledge. Learning about religious moderation alongside English lessons can allow children to expand their careers and knowledge and access information from various sources. Mastering English early can improve language skills like grammar and sentence structure. It is an example of value *aulawiyah* (priority). The last value is *tathawwur wa ibtikar* (dynamic and innovative). This value can be represented by the media and methods that the teacher uses in English language teaching. Mrs. Ifa, an English teacher at MI Ma'arif Mayak, uses the latest media and methods to teach English, considering students' preferences and carefully selecting the best methods and media for effective learning.

Integration of Islamic Moderation Values in Material

Learning materials are curriculum content that students master to fulfill the demands of subjects in an education unit. Learning materials are used to develop information, abilities, and attitudes for competency criteria. Learning materials are divided into cognitive knowledge, affective attitudes, and psychomotor skills, which require emphasis on various facts and arguments to improve their understanding. The best possible selection of learning resources is made to help students acquire fundamental skills and standard competencies. Learning materials' kind, scope, sequence, and treatment must be considered when choosing educational resources.¹²

MTs Al-Iman Putri teaches English and learns it according to the rules or curricula of the Al-Iman boarding school combined with the modern Darussalam Gontor cottage curriculum. The materials selected and taught in the English language study here reflect the four values of religious moderation: tolerance, the value of national commitment, the anti-violence

¹² Sabarudin Sabarudin, "Materi Pembelajaran Dalam Kurikulum 2013," *Jurnal An-Nur: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman* 4, no. 01 (2018): 1-18.

value, and the acceptance of tradition. The followings is how to select the teaching material that matches the four values.

The first is to promote cultural and linguistic diversity by incorporating material on the culture and history of different regions into the curriculum. It can help students to express or talk about their culture of origin and the culture of seeing friends they witness in a class of cultural tolerance and differences. That is how it creates an attitude of appreciation and tolerance for mistakes in speaking English. It results in evaluation activities with good delivery. It generates a sense of appreciation and support for the student's learning process. In implementing the values of national commitment in English language learning activities, it is essential to use materials that cover the history and culture of Indonesia to increase the effectiveness of the English language by getting used to the use of English in learning.

In applying anti-violence values to English language learning activities, Ms. Fitria taught her students to appreciate each other's differences, avoid bullying, and use positive material. Discussions should also be conducted politely so as not to hurt the hearts of others, as well as the use of discussion materials related to bullying and its handling. Teaching the importance of effective communication and empathy towards others can prevent violence. Next is applying acceptance values to traditions in English language learning activities. Ms. Fitria prepared materials for learning English, such as folk stories and legends. Through these stories, students will be interested in keeping them alive, learning about them, and learning that the culture in Indonesia is so diverse. Here, English teachers choose and use material that is neutral and unbiased. So, it can provide open discussion material about beliefs by avoiding discussions on controversial topics.

Ms. Fitria, as a teacher, also promotes Indonesian cultural and linguistic diversity by incorporating material about the culture and history of various regions of Indonesia into the curriculum. Which selection of such material can shape the student's character so that they can appreciate differences of opinion, culture, etc. So, it can support creating an inclusive learning environment because it can appreciate the differences and understand the cultural and social context of different language groups.

Integration of Islamic Moderation Values in the Teaching and Learning Activities

Teaching and learning activities are carried out by teachers and students who collaborate to gain extensive knowledge. This activity requires a conducive classroom environment to maximize the interaction between teachers and students. Maximal interaction between teachers and students can be achieved if teachers have suitable methods and strategies. English language learning requires a teacher's ability to create an interactive classroom. With the right and mature strategy, the learning objectives can be achieved. Teachers should also try various learning models to know students' most effective learning models. It can also prevent students from feeling bored by using the same learning models and methods for a semester or even a year.

The English language learning process in the madrasah environment is often underestimated because madrasahs focus more on Islamic religious education and Arabic language education. But that's where the task of the teacher who carries the mandate is a transfer of knowledge. A teacher must be able to integrate English education with religious education. One of the main objectives of religious moderation in education is integrating various subjects with religious essence to produce students who are good at academics and have good character.¹³ These students are expected to become a generation that advances the Indonesian nation.

In MA Al-Islam English learning activities, teachers have applied religious moderation at least 50-70% during the learning process. The lack of maximum application of religious moderation is because the school is transitioning from K13 to the Independent Curriculum. Teachers apply a task-based learning approach to improve student understanding by providing situations and problems that need to be solved. This approach can improve problem-solving, critical thinking, and students' discussion skills. Task-based learning can help students master various English skills. Listening and speaking skills are improved by exchanging opinions. Reading and writing skills are also improved by reading the sources needed and then

¹³ Moh. Wardi et al., "Implementation of Education Based on Religious Moderation," *Tafkir: Interdisciplinary Journal of Islamic Education* 4 (January 2023): 163-79, <https://doi.org/10.31538/tijie.v4i1.313>.

writing down the problem-solving given by the teacher. In this process, the teacher constantly supervises every activity carried out by students so that the learning process remains conducive. Teachers also solve challenges that occur in the learning process. One of the challenges that often occurs is the presence of students who are passive during discussions. When the teacher encounters something like this, the teacher asks the reason for his passivity and attracts his interest to discuss. If the student is still passive, the teacher will provide counseling to find out the problems faced and try to solve them together.

The application of religious moderation is carried out during the learning process. One of the applications is in the process of group formation. Teachers form groups according to the range of English language skills. The teacher also adjusts the tasks to be done or the problems to be solved. With such a group division method, student cheating will be easier to avoid. Students will not depend on their more intelligent friends. Students will also be interested in improving and advancing their English language skills to get into more brilliant groups.¹⁴ It can provide a fair assessment according to each student's ability. However, before the division of groups with this method, the teacher gives a test. Class members have also agreed to form groups with this method.

Teachers also apply four indicators of religious moderation in the learning process. The four indicators involve national commitment, tolerance, anti-violence, and accommodating local culture.¹⁵ The first is a national commitment. Although it is an English subject, the teacher still teaches the values of national commitment to students. Students are expected to love their homeland even though they are learning a foreign language. The teacher also teaches students to learn English to serve the nation and country, not to live abroad forever. Although teachers advise students to seek knowledge as far and as much as possible, teachers also advise that the nation's progress is in the younger generation's hands. So,

¹⁴ Eka Amalia, "Collaborative Learning: The Concepts and Practices in the Classroom," October 2018, 1-10, <http://dx.doi.org/10.31219/osf.io/xn67t>.

¹⁵ Ali Wafi, Sobri Washil, and Foad Serinio, "The Actualization of Religious Moderation Values in SD Darut Thalabah Wonosari," *Jurnal Al-Murabbi* 9 (December 1, 2023): 147-66.

learning a foreign language does not necessarily cause students to become foreign to their homeland but to love their homeland even more.

The second is tolerance. English learning here also teaches the high value of tolerance that must be upheld. Tolerance not only respects people of different religions but also respects others. Differences are respected as long as they do not violate the law or ethics. Students are invited to respect each other and the teacher during the learning process. Every student is free to have an opinion during the learning process. Teachers do not only focus on intelligent students but also pay attention to other students.

The third is anti-violence. Verbal and non-verbal violence is strictly prohibited in the classroom. In the process, teachers often relate it to the material being studied. One of the materials usually used to instill anti-violence is the narrative text about fables. So, if a student shows mild violence, the teacher reminds him with examples related to the material. If it continues, the teacher will remind him directly. Still, if it continues, the teacher will counsel the student. However, anti-violence can lead to radicalism. That is where the teacher plays a role in producing moderate-minded students so they do not fall into radicalism.

At last, accommodating of local culture. Learning a foreign language is not a barrier for students to love local culture. Moreover, the Merdeka curriculum integrates every material with nationalism and Indonesian culture. It shows that students need to learn local culture not only in cultural arts subjects but also in other subjects. Language and culture are two things that cannot be separated, so learning a foreign language can be a place for cross-cultural learning between the local culture and the culture of the language being studied. However, it should be underlined that students must know that we must not get out of religious teachings in learning and practicing local and foreign cultures. So during learning culture, it must still be integrated with religion so as not to practice misguidance.

In the process of integrating the values of religious moderation, teachers have two primary responsibilities. First, teachers are obliged to be excellent examples in carrying out the role of religious moderation.¹⁶

¹⁶ Muhammad Redha Anshari, Surawan, and Cindy Fatimah, "Religious Moderation in Public Schools; A Search for A Model of the Teacher's Role," *Proceeding International Seminar on Islamic Studies Medan* 4 (March 2023): 354-69.

Teachers must model and teach how a moderate mindset is. By integrating religious moderation with English learning, teachers understand students' problems individually and in groups, understand their needs, and help students achieve their goals. During the process, the teacher inserts religious moderation lessons to form good morals and encourage and motivate students to learn effectively. Teachers must also have good communication skills to respond to students' complaints and opinions during the learning process.¹⁷

The second responsibility is that teachers provide students with opportunities to develop their moral standards individually and in groups during the English learning process. Although they have the opportunity to develop their moral standards, teachers must also support the process so that students do not fall into radicalism and extremism. Religious moderation can develop moderate thinking based on the moral values of life. It can help everyone become social beings who can socialize well with anyone.

Integration of Islamic Moderation Values in Evaluation

Once the lessons are completed, the session or class will be closed. Closing sessions end contact between teachers and students and include other actions, such as offering a brief evaluation of current teaching and learning activities and motivating and encouraging students to continue learning carefully. One type of evaluation involves teachers and students who have questions and answers sessions or reflections on the material presented today as a review of the results of today's learning activities. The closing learning activity should be consistent with the learning objective, the strength of all learning activities, and centered on meaning, effectiveness, efficiency, timing, and continuity. It also tries to offer students a thorough understanding of the topic, consolidate their understanding, evaluate learning outcomes, provide feedback to teachers, and provide appropriate follow-up.

Teachers from the three schools participating in the project conducted similar evaluations and activities based on a microteaching practice manual.

¹⁷ Alamgir Khan et al., "Communication Skills of a Teacher and Its Role in the Development of the Students' Academic Success," *Journal of Education and Practice* 8 (2017): 18-21.

Researchers observed pre-closure evaluation activities in the schools, implementing similar methods to the theory of class completion from one of the Indonesian universities found by the researchers. The first thing to do is conclude together. In this activity, the teachers ask their students for their opinions on conclusions that can be drawn from today's lesson. They collect all the students' answers, draw an outline, and add a little to the conclusion of the learned material. The second step is to identify the advantages of understanding the significance of the lessons learned. Here, the teachers encourage students to recognize the benefits of understanding the significance of the lessons in their daily lives.

The next thing is reaffirming the previous conclusions made together. Then, the next thing teachers are going to do is reflect. During this time, the learners are given time to reflect on their new knowledge and skills and create plans based on their learning experiences. They do not forget feedback and assessment. Here, the teachers asked oral questions related to the current lesson. They also asked some students to briefly, concisely, and clearly explain the material. Afterward, they would ask some students to provide simple examples of the material they had learned. The most crucial thing in evaluation is giving appreciation to their students who are active and who successfully answer the previous question. After all the evaluation steps are done, the teachers will close their classes. Nevertheless, before that, the teachers will provide motivation and advice based on the lessons. Then, the last step is closing the lesson with prayers and greetings.¹⁸

In addition, student evaluation focuses on the behavioral moderation of the learning processes of verbal communication and English both inside and outside the classroom, such as *as syura* (discussions) and assessments, which are individual evaluations, which means that teachers will evaluate each student based on their language skills and ensure that the evaluation process is fair to prevent each student from feeling that the teacher is in their favor. These simple exercises show the values of the teacher, such as *musawah* (justice), *i'tidal* (righteous and consistent), *tawazun* (balanced), *tathawur wa ibtikar* (dynamic, creative, and innovative), and *tasamuh* (tolerant).

¹⁸ Hotmaulina Sihotang, T. Simorangkir Sahat, *Buku Pedoman Praktik Microteaching: Universitas Kristen Indonesia*, 1st ed., 2020.

It can be seen from the above presentation about the benefits of discussing the integrity of religious moderation in the process of teaching and learning English. According to research findings from observations and interviews with researchers, incorporating Islamic values into the assessment or evaluation process could be a worthy choice because every student will feel the effort; even if it is small, it is still appreciated and even received praise from the teacher.

CONCLUSION

Indonesia, the largest archipelago state in the world, is home to a diverse population of over 17,000 islands, with Islam being one of its official religions. However, this diversity can lead to extremism or radicalism, which can cause harmful disparities in society and undermine religious teachings. The rapid rise in religious extremism can be viewed from multiple perspectives, including religious, political, and ideological. The Indonesian government agencies, including the Ministry of Religious Affairs, encourage moderate and inclusive Islamic education to protect religious and civil rights in inclusive public programs and services. It is essential for students in Islamic schools, where extremism, radicalism, terrorism, and liberalism can sometimes occur unexpectedly. Educational institutions are critical to the long-term development of human capital, and mismanagement can result in considerable losses. Islamic schools should exemplify the vision of Islamic moderation by instilling principles and practices in their curriculum, syllabus, and teaching materials. Religious moderation is one of the most valuable instruments for managing the heterogeneous population of Indonesia, which includes a wide range of racial, cultural, and religious backgrounds. So, it is an urge to instill religious moderation into official and informal schooling.

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