



Innovation of Religious Moderation Education in Muhammadiyah 2 Senior High School Surabaya

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Abstract

Keywords:

Religious
Moderation;
Educational
Design;
Islamic
Religious
Education.

This study aims to find out the process and implications of the educational process of religious moderation, so that it can be used as an evaluation and as a basis for better education. The research method used in this research is qualitative and with a descriptive analytic approach. The results of this study show that innovation in religious moderation education is found in the principal's policies, curriculum, habituation programs, and activities outside of learning such as extracurricular activities, commemoration of Islamic holidays, and other religious activities by mainstreaming the principles of religious moderation, namely *tawassuth*, *ta'adul*, and *tawazun*.

Abstrak:

Kata Kunci:

Moderasi Beragama;
Desain Pendidikan;
Pendidikan Agama
Islam.

Penelitian ini memiliki tujuan untuk mengetahui proses dan implikasi dari proses pendidikan moderasi beragama, sehingga dapat dijadikan evaluasi maupun pijakan agar pendidikan menjadi lebih baik lagi. Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif dan dengan pendekatan deskriptif analitik. Hasil dalam penelitian ini di ketahui bahwa inovasi pendidikan moderasi beragama terdapat pada kebijakan kepala sekolah, kurikulum, program pembiasaan, dan kegiatan di luar pembelajaran seperti kegiatan ekstrakurikuler, Peringatan Hari Besar Islam, dan kegiatan keagamaan lainnya dengan mengarusutamakan prinsip moderasi beragama yaitu *tawassuth*, *ta'adul*, dan *tawazun*.

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1. Introduction

Indonesia is a pluralistic country that has a rich variety of cultures, races, ethnicities, ethnic groups, religions to different beliefs.¹ However, this diversity

¹Kusaeri Kusaeri, "Socioeconomic Status, Parental Involvement in Learning and Student' mathematics Achievement in Indonesian Senior High School," *Cakrawala Pendidikan*

can also be a threat to the integration of the nation, because it will be very vulnerable to social conflicts such as cultural hostility to one another, conflicts between religions such as cases related to religion, race, ethnicity between groups..²

From several cases of conflict in the social community stemming from religious problems such as blasphemy, destruction of facilities of worship and SARA (hate speech) either directly or indirectly, as well as mutual discredit between one community and another.³

Head of BNPT Komjen Boy Rafli stated that East Java was one of five provinces (West Java, Central Java, East Java, Sulawesi and NTB) priority in dealing with radicalism and terrorism movements. The National Counterterrorism Agency (BNPT) monitors four regencies/cities in East Java (Jatim) regarding radicalism and terrorism movements, namely Lamongan, Magetan, Surabaya, and Malang.⁴

Lately we often see some mischief committed by students. Various forms of student delinquency are increasingly coloring today's life, making parents, teachers, community leaders and even the government restless. As an alternative solution to the problem, the government establishes a policy of strengthening character education for the entire community, including the field of education.⁵

Adolescents who sit in high school according to psychoanalytic theory are a period of searching for identity, looking for identity with doubts about the concepts they got from childhood, including religious beliefs.⁶ Therefore, educators at this level must be able to present the true Islamic concept that carries a mission *rahmatan li al 'alamin*, not extreme to the left or to the right.⁷ Islam taught by the Prophet, which is able to bring peace to yourself and those around you. It is not Islam whose presence is actually disturbing and frightening the people around him. Such an Islamic concept is *wasathiyah* islam or moderate islam.⁸

Religious moderation is very well actualized in every educational institution to live a life full of peace and benefit.⁹ Internalization of moderation can be through learning Islamic education in high school.¹⁰ Religious moderation in

Jurnal Ilmiah Pendidikan 37, no. 3 (2018): 333–344.

²Buyung Syukron, "Agama Dalam Pusaran Konflik (Studi Analisis Resolusi Terhadap Munculnya Kekerasan Sosial Berbasis Agama Di Indonesia)," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 2, no. 1 (2017): 1.

³Choirul Mahfudz, *Pendidikan MultiKultural* (Yogyakarta: Pustaka Pelajar, 2006).

⁴"BNPT Pantau 4 Daerah Rawan Terorisme Dan Radikalisme Di Jatim," accessed April 4, 2022, <https://www.cnnindonesia.com/nasional/20220317102438-12-772463/bnpt-pantau-4-daerah-rawan-terorisme-dan-radikalisme-di-jatim>.

⁵Novrian Satria Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik" 8, no. 2 (2018): 183.

⁶Henri Saputro, *The Counseling Way Catatan Tentang Konsepsi Dan Ketrampilan Konseling* (Yogyakarta: Deepublish, 2018), 48.

⁷Akh Syaiful Rijal, and Lutfi Hakim. "Etika Tasawuf Guru: Studi Pemikiran Imam al-Ghazali dan Syekh Muhammad Amin al-Kurdi." *TADRIS: Jurnal Pendidikan Islam* 16.1 (2021): 127-140.

⁸Muhibbin, *Hakekat Moderasi Beragama, Moderasi Beragama Dari Indonesia Untuk Dunia* (Yogyakarta: LKiS, 2019), 106.

⁹Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 2, no. 12 (2019): 323.

¹⁰Purwanto, Qowaid, and Fauzi, "Internalisasi Nilai Moderasi Pendidikan Agama Islam Di

Indonesian religion strengthens the nation's unity.¹¹ The application of religious moderation can also be applied through habituation, and extracurricular activities at school.¹²

Religious moderation is one of the efforts to find a way to goodness, brotherhood and benefit, especially it can be applied through the educational process. The educational process, inculcating the values of religious moderation, whether included in the formal curriculum or non-formal in nature, is believed to be able to alleviate or even prevent radical (negative) behavior, intolerant behavior and behaviors that can damage the harmony of the people religion in Indonesia.¹³

Religious moderation is important to be instilled from an early age in students or students. Implicitly or explicitly moderate attitude is already present in our education curriculum. However, this is not explicitly taught. Only in the subjects of Religious Education and Character Education (PAI) there is clearly explicit religious moderation material. While in other subjects, moderate attitude only exists in classroom teaching practices. In addition, the values of religious moderation in the curriculum only relate to the passive tolerance model, not encouraging active moderation. So that a moderate attitude needs to be implemented both in the classroom and outside the classroom.¹⁴

2. Methods

This type of research is descriptive qualitative with a case study approach.¹⁵ Collecting data through interviews with the principal, deputy head of the curriculum, deputy head of student affairs and students.¹⁶ Observations were made in schools and researchers participated in online learning. Documentation such as module books, worksheets, organizational structure. Data analysis method using data reduction.¹⁷ Presentation of data and drawing conclusions.¹⁸

3. Result and Discussion

3.1. Religious Moderation Education Ecosystem at Muhammadiyah 2 Senior High School Surabaya

The rise of delinquency cases that occur in the community is suspected to be a lack of exemplary and intensive supervision from the education ecosystem, including parents, so that it becomes one of the causes of acts of violence that

Perguruan Tinggi Umum," *Edukasi 2* (2019): 2.

¹¹A Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Inovais Diklat Keagamaan* 13, no. 2 (2019): 45.

¹²Hiqmatunnisa, Zafi, and Ashif, "Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih Di PTKIN Menggunakan Konsep Problem Basic Learning," *JIPIS* 29, no. 1 (2020): 27.

¹³Novan Ardy Wiyana, *Desain Pembelajaran Pendidikan Tata Rancang Pembelajaran Menuju Pencapaian Kompetensi* (Yogyakarta: Ar-Ruzz Media, 2017), 21.

¹⁴Abu Bakar, "Theologi Fundamentalisme," *Toleransi: Media Komunikasi Umat Beragama* 6, no. 2 (2014): 156.

¹⁵Suharsimi Arikunto, *Manajemen Penelitian*, VII (Jakarta: Rineka Cipta, 2005), 234.

¹⁶Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: IKAPI, 2016), 98.

¹⁷Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Juli 2018 (Bandung: Remaja Rosdakarya, 2018), 145.

¹⁸Matthew B. Miles and AS. Michael Huberman, *Analisis Data Kualitatif Terj. Tjetjep Rohendi Rohidi* (Jakarta: UI Press, 1992), 17.

are contrary to the values of religious moderation.¹⁹ The implementation of the movement to strengthen religious moderation education at every level involves and utilizes the existing educational ecosystem in the Muhammadiyah 2 Surabaya Senior High School.²⁰

In connection with the description that has been presented, it is deemed necessary to conduct a study on the implementation of the role of the educational ecosystem in strengthening religious moderation education for students.²¹

The program to strengthen religious moderation education will not succeed without the synergy of the education ecosystem. The education ecosystem consists of principals, teachers, education staff, parents, and the community. Implementation of the principal's role in implementing character education strengthening at Muhammadiyah 2 Surabaya Senior High School in the form of: disseminating school policies on religious moderation education, policies for inculcating religious moderation values in schools, managing the implementation of religious moderation values in schools, professional development, providing special services to students in need, and providing examples in implementing the values of religious moderation.

Furthermore, the implementation of the teacher's role in implementing the program for strengthening religious moderation education in schools/madrasas in the form of: disseminating school policies on religious moderation education, providing examples in implementing the values of religious moderation to students, giving students the opportunity to have an equal opinion, assessing and reporting learning outcomes in a fair and transparent manner, especially those related to inculcating the values of religious moderation, and providing special services for students in need.

Forms of implementing the role of staff/educational staff in strengthening religious moderation in schools/madrasas, for example in terms of proposing supporting facilities and activities in schools with activities related to religious moderation education, and looking neat, speaking politely, and so on.²²

The last role of the educational ecosystem is from parents/ community in terms of strengthening religious moderation education to students, among others in the form of providing school program support related to religious moderation education, supporting the implementation of education in schools, carrying out routine habituation in the family, as a mediator (building networking) with other institutions or communities in the action of planting religious moderation values in schools, actively participating in school *adhiyata*, conducting training in schools by inviting experts, and so on.

Synergy in strengthening religious moderation education at Muhammadiyah 2 Surabaya High School, it will directly create a conducive atmosphere in the Muhammadiyah 2 Surabaya High School environment which will have a positive impact on improving the character of students. In an effort to strengthen religious moderation education in schools, it must continue to involve all components including the components of education itself, namely

¹⁹Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik," 184.

²⁰Perdana, 185.

²¹Perdana, 187.

²²Perdana, 190.

curriculum content, learning and assessment processes, handling or management of subjects, school management, empowerment of infrastructure, financing, and the work ethic of the entire ecosystem. education. Success in efforts to strengthen religious moderation education begins with understanding good character by the educational ecosystem, loving it, and implementing or imitating that character as a habit. Thus, strengthening religious moderation education is not only taught but the most important thing is to be exemplified and practiced by all elements. The educational ecosystem in realizing the educational goals of religious moderation.²³

3.1.1. Religious Moderation Policy at Muhammadiyah 2 Senior High School Surabaya

3.1.1.1 Principal's Policy in Providing Religious Moderation Education

Efforts to prevent the entry of radicalism or extremism in Muhammadiyah 2 Surabaya Senior High School are for schools to make preventive policies against the entry of extremism. The principal's policy regarding religious moderation education at Muhammadiyah 2 Surabaya Senior High School is contained in the school rules and program activities that students must participate in. But it must be discussed together with the entire school community.²⁴

Principals, leaders, and teachers make de-ideological policies aimed at reorienting, reducing, providing re-understanding of teachers who are exposed to extreme views. This policy was agreed with all residents in the Muhammadiyah 2 Senior High School Surabaya. Although the policy emerged from a meeting of leaders and teachers, everything must be mutually agreed upon. All must be obligated to undergo, it may not be partially implemented because it has been mutually agreed upon. The policies that have been agreed upon earlier are in writing.²⁵

3.1.1.2 School Principal's Efforts to Provide Religious Moderation Education

The principal's efforts to provide religious moderation education at Muhammadiyah 2 Surabaya Senior High School by taking a persuasive approach to teachers and students. By establishing good communication is an effort made by the principal in instilling religious moderation education to the residents of Muhammadiyah 2 Surabaya Senior High School.²⁶

So the school does need to provide proper understanding to all students at Muhammadiyah 2 Surabaya Senior High School, especially related to the right faith and worship. In order to strengthen the ideology of students. in order to deal with these various problems. So that students can filter and sort out which information is correct and which information is incorrect. Which teachings are true and which are false teachings. So that students are in the right ideology and belief. So that they can carry out the right worship and are supported by good and correct insights as well.

²³ Perdana, 190.

²⁴ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

²⁵ Ibid.

²⁶ Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik," 183.

Because students at Muhammadiyah 2 Surabaya Senior High School are very heterogeneous and come from various backgrounds, the religious moderation education given to students must also be different.

Indeed, all students have different backgrounds, so the school must know it. So that the school is not wrong in guiding and assisting these students. For example, there are students who start small, the religious environment is good, there are children whose religious environment is not good, there are even some children from non-Muslim families. Including there are also children who have recently converted. The school also has to handle it in a different way. So indeed, when these students enter Muhammadiyah 2 Surabaya Senior High School, the educators matriculate and also map the students. From these results we can then get information. Information related to how we guide, accompany, and guide students to become better students.²⁷

The principal also always invites communication between PAI teachers at Muhammadiyah 2 Surabaya Senior High School to determine the direction of religious moderation education policies. In fact, those who have the obligation to determine the direction of religious moderation education policies are not only PAI or Al-Islam teachers, but all have obligations. However, those related to Islamic development, we mainly work with PAI or Al-Islam teachers. Therefore, coordination was carried out, then we just formulated the program and for the program it must be known by all school members. This religious moderation education needs to be done. Like it or not, the times are always changing, challenges are always changing, it is the duty of all school members to be ready to face these changes, including religious moderation.²⁸

Educators or teachers provide understanding to students so that there is no gap to carry out acts of radicalism, so that acts of radicalism cannot grow. The student council at SMA Muhammadiyah 2 Surabaya is called IPM, that is the spearhead for getting used to a moderate attitude, because students who are still in high school are very easy to be exposed to radicalism. Educators provide students with experience so that students can manage activities and embrace their friends to participate in activities held by the school. This activity is called a class meeting which is held after every exam.²⁹

The exam in question is the PAS exam, namely the PAS semester 1 and PAS semester 2, while waiting for the report card to be issued. In this activity, students can manage the organization so that it can prevent the exposure of radicalism to students. Because students are active in the activity and respect each other's differences at the event. The spearhead in the event is the IPM or OSIS. Where in IPM the values of unity, diversity, leadership are instilled, how he can respect the shortcomings of his friends, how students understand their friends, how he embraces his friends so that his friends are active so that negative things disappear. The most important thing is the understanding that all are brothers, if there is a sick relative, a relative who is

²⁷ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

²⁸ Ibid.

²⁹ Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik," 183.

lacking, a relative who is in a disaster, students are obliged to help. Because the seeds of radicalism will emerge if there are students who are not noticed by their friends and are not noticed by the environment, which eventually raises the character of radicalism. That is why we must eliminate the seeds of radicalism. With all the activities and all the life experiences that have been given while at school.³⁰

3.1.1.3 How the Principal Gives an Example of Moderate Attitude

The principal gave an example of a modern attitude at Muhammadiyah 2 Surabaya Senior High School by being a religious person, being able to put things in their place (*ta'adul*), and balancing (*tawazzun*) between the interests of the world and the hereafter. The school has conveyed to all school members, both teachers, employees, and all school members in any position, that as teachers and employees they are examples for students. No matter how good the concept of rules is, if there are no examples from educators and employees, the program will not run well. Because what students see are teachers and employees. It doesn't matter if it's a teacher, employee, security guard and so on.

But what you see is all the people in the school. If teachers and employees set an example of a good moderate attitude, God willing, the students will also follow suit. It's simple, for example the habituation in Muhammadiyah 2 Surabaya High School starting in the morning there is a sympathetic picket, that is, when all students attend each class we will take turns to welcome all students, teachers, employees who are present by getting used to greetings, greetings, greetings and greetings. smile and be polite. So it has become a habit. Including before starting the activity, both teachers, employees, and students must start with a prayer together. This includes the reciting habituation program, for example, every morning, not only students, including teachers and employees, also the school makes it a habit to recite the Koran. Including on Thursdays and Fridays there is an interpretation study that must be followed by all teachers and employees. In the morning before class starts, at 7 o'clock all the teachers, employees, and students are accustomed to praying dhuha together. So the teachers and employees will go down to accompany the students.³¹

3.1.2. Religious Moderation Learning at Muhammadiyah 2 Senior High School Surabaya

3.1.2.1 Contribution of Islamic Religious Education Teachers in Religious Moderation Learning

The contribution of teachers is very much needed, especially PAI teachers, namely by teaching that students should not act arbitrarily and disobey the rules and teachers. Teachers must also teach students the principle of musawammah or equality, namely respecting others, not bullying

³⁰ Interview results on Monday, May 23, 2022. 07.00 - 08.00 WIB.

³¹Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik," 183.

friends. In this case the role of educators or teachers is needed to provide understanding to students so that students do not do this.³²

The form of the contribution of Islamic Religious Education teachers at Muhammadiyah 2 Surabaya Senior High School in religious moderation education, the most important of which is learning. In the learning there are innovations to provide insight related to religious moderation. What is very important is that when students continue their studies abroad, students will easily adapt there.³³

There is a student exchange program called sister school. This program sends students to senior high schools abroad to try to exchange culture and knowledge. Some students who take part in the sister school program must be given insight regarding religious moderation before leaving. So that students who carry out these activities can practice them directly and can give examples to students at the school where the activity is carried out.³⁴

All levels of leadership at Muhammadiyah 2 Surabaya Senior High School hope that all teachers are able to make learning a discussion in which the values of religious moderation are embedded. The term religious moderation has the same meaning as *tawasut* or *wasatiyah* which means middle. Values related to *tawasut* or *wasatiyah* that can be taught to students are being able to appreciate the difference.³⁵

Students of Muhammadiyah 2 Surabaya Senior High School in their daily life must come into contact with various kinds of people who have different backgrounds. Therefore, the teacher must teach students how to be a person who is useful and does not harm others. An example of harming others that is often done by students against their friends is bullying. This is a tangible form that each individual must respect each other. Teachers must be able to provide understanding to students, lest some of the students feel higher and arbitrarily towards their friends or other people. Don't let it be because of factors such as the richest, then do whatever you want. Educators must often remind the importance of mutual respect.

3.1.2.2 Implementation of Religious Moderation Learning in Islamic Religious Education Subjects

The implementation of religious moderation learning in Islamic Religious Education subjects at Muhammadiyah 2 Surabaya High School in its application is not only in PAI subjects, but in all subjects. All these subjects must include the values of religious moderation, because in religious moderation learning there are characters of mutual respect, tolerance, and nationalism. All of these characters are expected to be instilled and taught to

³²Alif Jatmiko, "Wawancara Di SMA Muhammadiyah 2 Surabaya" (Ruang Rapat SMA Muhammadiyah 2 Surabaya. Senin, 23 Mei 2022. Jam 09.00 - 10.00 WIB., n.d.), 10.

³³Aceng Abdul Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, 2019), 163–64.

³⁴Syuhada Ishak Abilio Gomes, "Wawancara Di SMA Muhammadiyah 2 Surabaya" (Ruang Kepala Sekolah SMA Muhammadiyah 2 Surabaya. Senin, 23 Mei 2022. Jam 10.00 -11.00 WIB., n.d.), 8.

³⁵Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, 163.

all students. For example, if there are non-Muslims who need student assistance, they must immediately help. So that students can not only apply a moderate attitude in school, but can apply a moderate attitude in society as well.³⁶

All material in the subject of Islamic Religious Education can basically be used to convey religious moderation learning. because actually learning is not related to material based on the syllabus ansis. So it depends on the innovation of the teacher to be able to relate it to the existing context. Do not let the teacher get stuck on the textual only to ignore the context to be achieved.³⁷

PAI material in class XII that is suitable for learning religious moderation is about *fastabikhul khoirat* competing in virtue and related to tolerance in Surat al-Kafirun. This spirit of *fastabikhul khoirat* aims to become a wasathiyah community or middle class community who can make real and useful contributions to others without degrading others.

The method of presenting religious moderation learning materials in PAI subjects is by discussing case studies. The teacher provides case studies related to the condition of how to be tolerant. Without having to lose identity as a Muslim.

In presenting the learning material, the teacher can display a video. For example, videos about children in music groups or bands trying to become the best best music group by auditioning. While each of the personnel in the music group there are members of different beliefs. Because of the difference in beliefs, the music group has a burning passion. Because they have the same vision and mission, which is to become a champion. So automatically a sense of belonging and respect will appear in each individual member of the music group.³⁸

The problem is when Muslim members fast and non-Muslims do not fast. But because of the high sense of friendship, non-Muslim members join to fast as well. Then the teacher throws these conditions to students to be used as material for discussion.

With that, the teacher can build students' critical reasoning. From the discussion, there were many understandings of religious moderation and the importance of respecting others. The teacher only needs to take a sample of the reality of the community where the incident is similar to the video used for the learning.³⁹

The teacher must be able to deduce the meaning of a friendship. Without having to sacrifice the values of religious moderation and mutual respect between religious communities in Indonesia. The video scene that tells of non-Muslims participating in fasting shouldn't be necessary, just respecting it is enough.

If teachers want to provide religious moderation learning, they should relate things that are up to date. Because actually students are faster to update the conditions that are currently happening or are viral. Then the

³⁶ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

³⁷ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, 162–63.

³⁸ Aziz et al., 160.

³⁹ Aziz et al., 161.

teacher only needs to raise it in learning in the classroom. The teacher raised the incident in class by discussing it. The teacher simply observes and becomes the regulator of students in seeing the situation that is being discussed.⁴⁰

3.1.2.3 Learning Objectives of Religious Moderation

The purpose of conducting religious moderation learning for students is so that students of Muhammadiyah 2 Surabaya Senior High School can set an example in the community, both students from cities or students from villages. Because students at Muhammadiyah 2 Surabaya High School come from various regions. Some are from the city, some are from the village, although Muhammadiyah 2 Surabaya Senior High School is a bona fide school and is located in the center of Surabaya.⁴¹

Students who come from remote areas or villages will get boarding facilities or housing from the school. These students usually come from the Madura area. This can not be separated from the way of preaching or promotion carried out by the management of the Muhammadiyah 2 Surabaya High School. In doing da'wah or promotion, it is not only looking at certain people or circles but also at anyone who has a different background. The background referred to here is the educational, social, and regional background.⁴²

Therefore, students must be equipped with an adequate and appropriate understanding of religious moderation. Because they come from a variety of different backgrounds. The provision is in the form of mabit activities. In this activity, students were given the task of making a speech with the theme of religious moderation. Therefore, educators personally must and must have a moderate attitude. So that there is no sense of specialization or exclusive Islam. Having a moderate attitude is okay but not to be liberal. For example, the teacher gives advice to students not to celebrate Valentine's Day, allows students to hang out with non-Muslims but must know the limits, and all students who want to do student exchanges abroad are given direction and understanding regarding moderation, maintaining the good name of the alma mater and religion.⁴³

3.1.2.4 Factors Affecting Religious Moderation Learning

The first factor is the personality of educators and education staff in implementing or exemplifying moderate attitudes to students. The second factor is the many refraction programs that are already in school. The third factor is support from parents who are at home. The fourth factor is Human Resources at Muhammadiyah 2 Senior High School Surabaya. It will determine the success of religious moderation education at Muhammadiyah 2 Senior High School Surabaya. Teachers must master a lot of knowledge so that there are many sources that can be used in providing religious

⁴⁰ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB

⁴¹ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, 161.

⁴² Aziz et al., 161.

⁴³ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB

moderation learning to students. Either through books from Muhammadiyah or other organizations. So that it can provide broad insight to students.⁴⁴

3.1.2.5 Religious Moderation Learning Output

The output of religious moderation learning is having a moderate attitude. This should be done when there is a difference of opinion or belief. It's just that if we have different beliefs, don't let our own beliefs be eroded. Every human being has to mingle but don't let the religious teachings we profess to be biased. Therefore, students must be knowledgeable, especially related to religious moderation. When students discuss case studies, students confirm and provide feedback. So that students can have critical reasoning.⁴⁵

3.1.3. Habituation of Religious Moderation at Muhammadiyah 2 Senior High School Surabaya

Muhammadiyah 2 Surabaya High School instills habits in transmitting religious moderation education. The most important thing is the existence of a sympathetic picket habituation program in the school environment. That is a program in which social lessons are taught, such as welcoming friends when they come to school and shaking hands. Male students with male students and female students with female students. Habituation such as greetings usually eliminates an introverted attitude because the introvert's attitude triggers the seeds of radicalism. In class, it is usually customary to ask about their friends. If someone is sick, it is customary for students to pray and visit as a form of support so that students who are sick get well soon. Infaq is held to be given to students who are sick but the amount of money is not determined or sincerely.⁴⁶

Actually, students do not have to use infaq, because educators and schools do not require them to donate. Educators and schools only recommend. Everything is based on the awareness and sincerity of the students themselves. Unless someone dies, infaq is managed by the school and then when students have gathered, they give it. There students are trained to care and togetherness. With that all students will respond if there is a friend who is struck by a disaster.⁴⁷

The school also formulates programs and biases to strengthen character education, meaning that this is not only carrying out routines but this has also become a school program, and schools also have targets that have measurable assessments. For example, where is the target for class X, where is class XI, where is class XII, it's all been measured. For example reciting the Koran, if class X starts from Juz 1 to Juz 10, class XI Juz 11 to Juz 20, class XII Juz 21 to 30. Including other Islamic coaching, for example related to Ramadan activities, for example there are Pondok Ramadhan activities in class X, class XI, and Class XII already have different targets. For example, in class X, we put more emphasis on taharah, prayer, and reading the Qur'an. This innovation formulated by schools and other schools is not

⁴⁴Gomes, 22.

⁴⁵ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB

⁴⁶Ali Muhtarom, Mahnan Marbawi, and Ala'i Najib, *Integrasi Moderasi Beragama Dalam Mata Pelajaran Pendidikan Agama Islam* (Jakarta: Kerjasama Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II, 2021), 6.

⁴⁷ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB

necessarily implemented and here it has been implemented and the results are good.⁴⁸

The dhuha prayer at Muhammadiyah 2 Senior High School Surabaya is mandatory for all school members, so that teachers and employees accompany students. When the school does this, the worship of students becomes more solemn, calm, and not crowded. Because all teachers also accompany it is a form of good supervision.⁴⁹

How educators integrate religious moderation education with learning and habituation systems in the classroom and outside the classroom by providing examples according to integrative policies of religious moderation education to students, parents, and guests at Muhammadiyah High School 2 Surabaya. Of course, schools under the auspices of the Muhammadiyah Foundation provide the best for their parents and students.⁵⁰

Muhammadiyah 2 Surabaya High School also has a special coaching program for students who need more guidance because of their delinquency and actions that have exceeded the limit. Students who meet the criteria set by the school will be sent to KOSTRAD or State Defense Dodik. Because they have established cooperation, every year they send children who have been included in the list. That's where the selected students will be given education and experience. Students will be directed to positive things by parties who have been appointed by the school. Approximately 80 to 100 students are sent to these activities every year.⁵¹

The activity consisted of class X, XI, and XII. Students who have entered the selected list will be called to their parents, then the school provides an understanding of the student's guardian, and if it is felt that the student's guardian has understood and agreed to send their child to the activity, the student whose name has been entered into the participant list will immediately sent. The activity lasted for one week. Students will live in a predetermined place.

After carrying out these activities, students will change a lot in terms of nature and behavior. There are even some students who actually become leaders in certain activities at school. Whereas before participating in these activities, students tend to be indifferent and shy. In fact, many also become leaders in their home environment. What is very clear is that these students are polite and courteous to everyone they meet.⁵²

The program is actually not included in the curriculum of Muhammadiyah 2 Surabaya Senior High School. However, the program is an innovation created by all leaders and teachers at Muhammadiyah 2 High School Surabaya. This activity started from anxiety that assumed that students who had delinquency levels beyond the normal limits were actually smart and creative. It's just that it takes the right attitude and is suitable to direct so that these students can change and return to the right path. Not unexpectedly, it turns out that the results of students who take part in the

⁴⁸ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁴⁹ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁵⁰ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁵¹ Muhtarom, Marbawi, and Najib, *Integrasi Moderasi Beragama Dalam Mata Pelajaran Pendidikan Agama Islam*, 7.

⁵² Muhtarom, Marbawi, and Najib, 8.

program are more successful than students who do not take part in these activities.

Even though at first they were more naughty and less in the lesson. After participating in the program, students become more polite, courteous, and successful in any field and activity. There were even parents who initially did not approve of their son joining the program. However, after participating in the program, the students are sent back to their respective parents. The parents, who initially did not agree with their son joining the program, expressed their gratitude. This is because of the very positive changes shown by students. For example, at first they did not want to say goodbye before leaving but after joining the program, they became willing to say goodbye and kiss the hands of their parents.⁵³

Students must map which ones are lacking and which ones are not. To see the lack of students in any case. if they don't respect their parents, the school will send them to a nursing home. If he lacks attitude, the school will send him to an orphanage. If the energy is excessive but the path is wrong, the school will send it to the National Defense Dodik or KOSTRAD.⁵⁴

Students who have participated in these activities can turn into more positive individuals. This cannot be separated from the supervision of their activities while in the place where the program is implemented. The school also supervises the curriculum used in these activities. Do not let students be more brutal or bolder to negative things, even though students are fully surrendered to the agency that carries out these activities. In this activity, the teacher is accompanying.⁵⁵

But only limited to supervising and observing not to interfere in these activities. The task of the accompanying teacher or educator is to provide understanding to students who have not been able to accept the circumstances of the activity or are in protest. The understanding received by these students will motivate themselves so that they are strong in participating in these activities. Teachers who are assigned to accompany these activities must embrace students who do have shortcomings in terms of attitudes and thinking patterns. Because if it is not embraced, the seeds of radicalism will appear in the minds of these students.⁵⁶

3.1.4. Religious Moderation Extracurricular at Muhammadiyah 2 Senior High School Surabaya

3.1.4.1 Implementation of Extracurricular at Muhammadiyah 2 Senior High School Surabaya

In addition to classroom learning, the method of transmitting religious moderation education at Muhammadiyah 2 Surabaya Senior High School is through extracurricular activities. These extracurricular activities are the fastest way to transmit religious moderation education.⁵⁷

⁵³ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁵⁴ Muhtarom, Marbawi, and Najib, *Integrasi Moderasi Beragama Dalam Mata Pelajaran Pendidikan Agama Islam*, 9.

⁵⁵ Muhtarom, Marbawi, and Najib, 10.

⁵⁶ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁵⁷ Perdana, "Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik," 189.

The school holds extracurricular training activities in an area where the majority of the population is Christian, it is hoped that students in that place can learn to apply moderate attitudes directly with non-Muslims. Through socializing, students will indirectly practice the values of religious moderation in society. Students will understand that sharing and mutual respect is not only with Muslims but with non-Muslims as well. That way the activity is very fast and right on target. When compared to classroom learning alone, field learning like this is much better and more pervasive in students' understanding.⁵⁸

Extracurricular activities at Muhammadiyah 2 Senior High School Surabaya that are used to transmit religious moderation education are extracurricular tahfid, young preachers, vocal Islam, nasyid, and MTQ. But the main thing is the extracurriculars of young Dai.⁵⁹

3.1.4.2 The Contribution of Islamic Education Teachers in Extracurricular Activities at Muhammadiyah 2 Senior High School Surabaya

PAI teachers take part in extracurricular activities at Muhammadiyah 2 Senior High School Surabaya. Every school must have additional duties for teachers, PAI teachers have additional duties to oversee worship. So that all PAI teachers will take part in the task. PAI teachers will be assisted by counseling guidance teachers if needed in supervising students.⁶⁰

The next task given by the school to PAI teachers is the task of taking part in religious extracurricular activities. The task was given to all PAI teachers who are members of the Ismuba teacher working group. But the ideas for the activities come from the student section. Likewise in activities that are shaded by the curriculum section, such as Ramadan mubarak and mabit. In terms of refraction, PAI teachers also took part in it, such as ordering ablution, straightening lines before praying, and assisting all worship activities in Muhammadiyah 2 Senior High School Surabaya. There are 14 PAI teachers at Muhammadiyah 2 High School Surabaya.⁶¹

3.2. *Students' Understanding of Religious Moderation at Muhammadiyah 2 Senior High School Surabaya*

3.2.1. Understanding Religious Moderation at Muhammadiyah 2 Senior High School Surabaya

Teachers provide understanding regarding religious moderation to students with teaching and guidance. Teacher behavior that reflects moderate attitude can be a way to increase students' understanding of religious moderation at Muhammadiyah 2 High School Surabaya. How to cultivate religious moderation at Muhammadiyah 2 Surabaya Senior High School by deepening the appreciation of students at school in fostering

⁵⁸ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB..

⁵⁹ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁶⁰ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

⁶¹ Interview results on Monday, May 23, 2022. 11.00 - 12.00 WIB.

religious moderation through habituation and intracurricular, co-curricular, and extracurricular activities.⁶²

Moderate attitude bias is applied with a focus on changing student behavior. Behavior is the result of habituation to something that is done continuously. If all schools apply the intervention of religious values together, it is not impossible that religious moderation becomes something that is owned by the whole community. The impact of habituation of moderate attitude at Muhammadiyah 2 Surabaya Senior High School on the community is that the community will have a moderate attitude, so that the life of the nation and state will run well.⁶³

3.2.2. The Reality of Religious Moderation at Muhammadiyah 2 Senior High School Surabaya

The reality of religious moderation at Muhammadiyah 2 Surabaya Senior High School there are several findings, one of which is that there are still many religious observances that are only exoteric (*dzahiri*), so there are still many internal aspects. Second, in this post-modern and post-digital era, morality is still at the conventional stage. So that they do not realize the plurality and heterogeneity of society.⁶⁴

There is no radical understanding phenomenon in the Muhammadiyah 2 Senior High School Surabaya. There were only a few students who were bullying but only joking. It's just that sometimes the students who are invited to joke take it seriously. So that from the beginning the intention was just to joke, it ended up hurting the students who were invited to joke. However, after such an incident occurs, students who do bullying are called by the Counseling Guidance. There are also students who are usually hurt or whose attitude is closed. Can't open if have problem. This can trigger a radical nature that must be handled immediately by either the homeroom teacher or the Counseling Guidance teacher.⁶⁵ Students should not follow those who are radical. Radical attitudes are more visible through the behavior and communication patterns of students to their friends.⁶⁶

3.2.3. Prevention of Radicalism at Muhammadiyah 2 Senior High School Surabaya

Efforts are being made to prevent the entry of radicalism into Muhammadiyah 2 Surabaya Senior High School by holding talks by the teachers in addition to talking about the subjects being taught, teachers also often talk about nationalism, about diversity, about religious moderation. So it is hoped that when the teacher teaches it will also be conveyed to the students. The teacher should often advise students to sing the song "Indonesia Raya" and the song "Sang Surya" before the first hour of learning begins. There are teachers who make meeting chants to foster cooperation.

⁶² Agus Muhammad and Sigit Muryono, *Jalan Menuju Moderasi Modul Penguatan Moderasi Beragama Bagi Guru* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021), 148.

⁶³ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁶⁴ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁶⁵ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁶⁶ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

The school allows and invites teachers to innovate in fostering a sense of nationalism, diversity, and also religious moderation at Muhammadiyah 2 Senior High School Surabaya. The Counseling Guidance Section always gives reprimands to students who are bullying their friends, and will even call students who do bullying, so that they can eliminate the seeds of radicalism in Muhammadiyah 2 Surabaya Senior High School.⁶⁷

Forms of prevention that must be done by students and teachers to avoid radical understanding with activities which are forms of prevention that students and teachers must do to avoid radical understanding. Namely bringing in members from the Indonesian National Army and the Police of the Republic of Indonesia to fill seminars related to nationalism, diversity, and religious moderation in Indonesia.⁶⁸ Students are also required to take part in the Fortasi program or Student Orientation Period which is held for new students.⁶⁹

The characters that students must hold in order to prevent radical understanding are *tawassuth*, *ta'adul*, and *tawazzun*. Will be able to escape from the trap of extremism-fundamentalism. The narrow and textual religious reasoning that gives rise to this symptomatic extremist behavior reinforces the importance of mainstreaming religious moderation in schools. Moderation of religion that has the character: non-violence in teaching religion with a contextual approach in understanding religion.⁷⁰

If there are educators or students who are exposed to radicalism, coaching will be carried out on those involved. This guidance applies to all school members without exception. Coaching is carried out every month, namely the first week and the third week. The guidance is not only related to Islamic insight but also related to Muhammadiyah. This is in order to fortify teachers and employees so that they do not get exposed to radicalism or have wrong views.⁷¹

3.2.4. The Causes and Triggers for the Emergence of Radical Understanding in the Muhammadiyah 2 Senior High School Surabaya

There are no causal factors and triggers for the emergence of radicalism in the Muhammadiyah 2 Surabaya High School environment. Because there really is no radical understanding in the Muhammadiyah 2 Surabaya Senior High School. Indeed, the phenomenon of religious extremism is caused by several factors, firstly an incomplete understanding of religion, secondly studying religion from the wrong teacher (having a narrow religious understanding), thirdly using the wrong approach in teaching religion and in the normative approach of Islamic studies called the "missionary-traditionalist approach", apologetic, irenic". the four self-claims as someone who has understood, possessed, and even carried out purely and consistently the values of absolute truth. This did not happen at Muhammadiyah 2 Senior High School Surabaya.⁷²

⁶⁷ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁶⁸ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁶⁹ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁷⁰ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁷¹ Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

⁷² Interview results on Monday, May 23, 2022. 08.00 - 09.00 WIB.

4. Conclusion

The religious moderation education ecosystem at Muhammadiyah 2 Senior High School Surabaya consists of the Principal's policies which are contained in the school rules and program of activities that must be followed by students. The principal also always invites communication between Islamic Religious Education teachers in high schools in determining school policies, even outside of religious activities. Schools are the most strategic places to start social engineering in religious moderation, because schools are a real miniature of society. Religious moderation in schools must be present in the curriculum, intra-curricular, co-curricular and extra-curricular. Moderation education also needs to be present in good habits at school. Students' understanding of religious moderation at Muhammadiyah 2 Surabaya High School by providing an understanding of good and bad values to students with teaching and guidance. Deepen the appreciation of students at school in fostering religious moderation through habituation and intracurricular, cocurricular, extracurricular activities. Behavior is the result of habituation to something that is done continuously. The implication of religious moderation is Muhammadiyah 2 Surabaya High School by encouraging students to apply noble values derived from religion in the school environment and at home. So that it becomes a noble character in the personality of students. Schools create religious nuances as stated in the school's vision and mission, as a forum to encourage students to always apply noble character in the school environment. Synergize learning programs with activities outside of learning, such as extracurricular activities, Commemoration of Islamic Holidays, and other religious activities by mainstreaming the principles of religious moderation, namely *tawassuth*, *ta'adul*, and *tawazun*.

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