



Strengthening Religious Moderation through the Merdeka Curriculum: The Role of Islamic Religious Education Teachers at Senior High School

**Abdul Haris^{1✉}, Dede Aji Mardani², Endang Kusnandar³,
Muhammad Aunurrochim Mas'ad⁴**

^{1,2} Islamic Institute of Tasikmalaya, West Java, Indonesia

³ SMAN 1 Tasikmalaya, West Java, Indonesia, ⁴ Universiti Sains Islam, Malaysia

ABSTRACT

Religious moderation as a perspective can facilitate openness, acceptance of differences, and harmony between religious communities. This study aims at examining the implementation of religious moderation within Kurikulum Merdeka framework at SMAN 1 Tasikmalaya City, understanding the role of PAI teachers in implementing and enhancing religious moderation, and identifying the supporting and inhibiting factors for PAI teachers in promoting religious moderation. Employing descriptive qualitative research, data collection techniques include observation, interviews, and documentation. The results of the study indicate that teachers serve not only as educators but also as demonstrators, classroom managers, motivators, and evaluators. Two, religious moderation activities at SMAN 1 Tasikmalaya City include: a) organizing extracurricular activities and competitions to prevent violence, b) conducting social service and religious studies, and holding competitions to foster tolerance, c) implementing activities during the month of Ramadan. Lastly, supporting factors for enhancing religious moderation in SMAN 1 Tasikmalaya City include the support from the principal, alignments to teachings of students' religions and alignment with educational objectives and the school's vision and mission. Obstacles in instilling the values of religious moderation at SMAN 1 Tasikmalaya City include students' diverse characters, lack of parental guidance, and students bringing negative habits from home.

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Email Corresponding: ✉ abdulharis@iaitasik.ac.id

ABSTRAK

Moderasi beragama sebagai perspektif dapat memfasilitasi keterbukaan, penerimaan perbedaan, dan harmoni antarumat beragama. Penelitian ini bertujuan untuk mengkaji implementasi moderasi beragama dalam kerangka Kurikulum Merdeka di SMAN 1 Kota Tasikmalaya, memahami peran guru PAI dalam menerapkan dan meningkatkan moderasi beragama, serta mengidentifikasi faktor pendukung dan penghambat bagi guru PAI dalam mempromosikan moderasi beragama. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa guru tidak hanya berperan sebagai pendidik, tetapi juga sebagai demonstrator, pengelola kelas, motivator, dan evaluator. Kedua, kegiatan moderasi beragama di SMAN 1 Kota Tasikmalaya meliputi: a) menyelenggarakan kegiatan ekstrakurikuler dan perlombaan untuk mencegah kekerasan, b) melakukan bakti sosial, kajian keagamaan, dan mengadakan perlombaan untuk menumbuhkan toleransi, c) melaksanakan kegiatan selama bulan Ramadan. Terakhir, faktor pendukung peningkatan moderasi beragama di SMAN 1 Kota Tasikmalaya meliputi dukungan kepala sekolah, keselarasan dengan ajaran agama siswa, serta kesesuaian dengan tujuan pendidikan dan visi misi sekolah. Kendala dalam menanamkan nilai-nilai moderasi beragama di SMAN 1 Kota Tasikmalaya meliputi karakter siswa yang beragam, kurangnya bimbingan orang tua, dan kebiasaan negatif yang dibawa siswa dari rumah.

KATA KUNCI

Kurikulum Merdeka, Peran Guru Pendidikan Agama Islam, Nilai-nilai Moderasi Beragama

Introduction

The founding fathers of Indonesia had devoted a masterpiece named Pancasila, which succeeded in uniting all religious, ethnic, The existence of issues related to religious moderation is caused by the lack of protection of culture, culture of creativity, as well linguistic and cultural groups (Kertamukti et al., 2022; Suhendar et al., 2022). Religious moderation is important to overcome extremism, radicalism and religious conflict (Mukhibat et al., 2024; Sözer & Eskin, 2023). The concept of moderation has been known since the time of the Prophet Muhammad, where the Prophet brought together various groups in the city of Medina. Medina. Religious moderation is defined as choosing a middle way position between various choices and is very important to create a peaceful and safe environment from threats Mursyid (Mardani, 2019; Mukhibat et al., 2024).

In addition, the lack of understanding and practice of moderate and tolerant religious values also contributes. Efforts to instill religious moderation can be done through various aspects, especially in education. The curriculum is an important foundation in the learning process, influencing the achievement of educational goals and the success of the learning process (Pillay & Shipalana, 2023). The Indonesian government has promoted religious moderation by issuing Presidential Regulations and Minister of Religious Affairs Regulations, which emphasize religious moderation as a top priority (Purwanto et al., 2024; Solahudin & Fakhruroji, 2020). Education is also an important place to strengthen religious moderation, by introducing moderate values early on to students so that they are not easily influenced by radicalism. The curriculum plays an important role in education, as it is the foundation for achieving educational goals and learner abilities (Hasan & Juhannis, 2024).

Education is also an important forum for strengthening religious moderation, by introducing moderate values from an early age to students so that they are not easily influenced by radicalism. The curriculum plays an important role in education, because it is the foundation for achieving educational goals and students' abilities. But in practice it is not completely perfect. Previous researchers only focused on the pedagogical realm. This research tries to offer a new perspective, namely by elaborating on local culture, the

role of teachers as mediators, or activity-based moderation programs. Emphasizes the contribution of research to strengthening religious moderation in multicultural education

Overall, religious moderation is an important aspect in efforts to tackle extremism and radicalism and create a peaceful and harmonious environment in Indonesia (Mukhibat et al., 2024). Education plays a major role in instilling moderate values to the younger generation, with the curriculum being an important foundation in conveying these values. With a good understanding and practice of religious moderation, it is hoped that Indonesia can avoid religious conflict and achieve true religious harmony.

Curriculum changes in Indonesia have undergone several changes in an effort to improve the quality of education. The latest curriculum ((M. Yusuf 2015; Saridudin 2020; Suprpto 2020; Umar, Ismail, and Syawie 2021; Yoto et al., 2024; Rosyada 2017), the Merdeka Curriculum, provides three levels of implementation options that education units can choose from. The Merdeka Curriculum emphasizes intracurricular learning and projects to strengthen the Pancasila student profile (Nurrohmah et al., 2022; Yoto et al., 2024). In addition, Islamic Religious Education teachers play an important role in mentally galvanizing students through religious values to strengthen religious moderation in schools. At SMAN 1 Tasikmalaya City, there are many students with different religious backgrounds. To maintain religious moderation, it is necessary to foster, educate, and develop all elements of the school, especially students (Miconi et al., 2021). The activities of mutual forgiveness, sitting together with students of different religions in the classroom, and cultural art performances are examples of the implementation of religious moderation in the school (Caswita 2019 ;Saridudin 2020; Saridudin and Ta'rif 202; Minhatul Maula, 2023).

Strengthening religious moderation is done through classroom learning as well as social activities such as fundraising when a school member is sick or dies. Seminars on strengthening the ideology of Pancasila and respect for differences in religion, ethnicity, race and culture are also part of the efforts to strengthen religious moderation in schools. For the success of the socialization program and the strengthening of religious moderation, an educator in this case the Islamic Religious Education Subject Teacher becomes a very important figure in his role in galvanizing mental and moral through the values taught by religion (Caswita 2019; Munawiroh 2017; Purwanto et al. 2019; Saefudin et al. 2023)Ferreira-Valente, 2022). Teachers are able to become a bridge for students to introduce differences in implementing religious moderation at school. So that students can take the examples given by their teachers to be implemented in real life.

The objectives of this research are 1) To determine the implementation of religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City. 2) Knowing the role of PAI teachers in implementing and improving religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City. 3) To find out what are the supporting and inhibiting factors for PAI teachers in increasing religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City. This research contributes to building equal dignity and maintaining religious unity and harmony among students.

Methods

This study employs a descriptive qualitative approach. Qualitative research methods, often referred to as naturalistic research methods, are conducted in natural settings. Originally used in cultural anthropology, this approach is also known as the ethnographic method. It is termed qualitative because the data collected and analyzed are qualitative in nature (Sitompul et al., 2023). This research fits within the qualitative paradigm as it describes occurring phenomena. Qualitative research aims to investigate and understand phenomena in real-life settings. Data was collected through in-depth interviews, which allowed for a rich and contextual understanding of the teachers' roles and experiences. Data was collected through in-depth interviews, which allowed for a rich and contextual understanding of the teachers' roles and experiences. After data collection, thematic analysis is carried out to identify patterns and relationships in the data, using coding techniques to organize and interpret the findings accurately. Ethical considerations are essential; Informed consent is obtained from all participants, ensuring that they understand their rights and the purpose of the study, while steps are taken to maintain their confidentiality and protection during research.

Data were obtained through in-depth interviews. Following the interviews, the research design involved tabulating and summarizing the data to provide an accurate description of the situation or events, and to elucidate the relationships between mechanisms or processes (Dr. Wahidwarni, 2017; Islamia, 2016; Muh. Fithrah, 2018). This approach aligns with the research objectives, which are to describe the role of Islamic Religious Education teachers in implementing religious moderation within the education system in the context of the Merdeka Curriculum (Fauziah et al., 2023).

Result and Discussion

Results

1. Implementation of religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City.

Religious moderation is a middle attitude, where religious moderation does not tend to the extreme right or extreme left. This understanding of religious moderation is an understanding that has long existed but recently the understanding began to be raised or echoed again by the Ministry of Religion of the Republic of Indonesia. The understanding or understanding of religious moderation according to the Principal of SMAN 1 Tasikmalaya City said in his interview as follows: "Religious moderation is closely related to the way we bond, our perspective, our behavior about belief. And it cannot be separated from the character or disposition in the midst of diversity, diversity of diversity, various teachings, various religions, various cultures and habits. So this becomes a very important thing to pay attention to when looking at the situation that is increasingly developing in this 4.0 era. So the point is our perspective, our behavior towards belief in the midst of growing diversity."

Furthermore, the researcher asked the PAI teacher about your views regarding religious moderation, he said as follows:

"Religious moderation is a good thing as long as the aspects of mutual respect (tolerance) between religious communities are put forward." (teacher K)

Based on the results of the interview above, religious moderation is very important to be applied at the educational level, especially the state of the environment of SMAN 1

Tasikmalaya City, the students are very heterogeneous from various religions. Therefore, the implementation of strengthening religious moderation education at SMAN 1 Tasikmalaya City is designed in such a way to be applied in both routine and incidental activities.

As revealed by the principal of SMAN 1 Tasikmalaya City:

“In the Merdeka curriculum for the implementation of religious moderation activities carried out in this school, there are many, including activities to share basic necessities to increase awareness, celebrations of Religious Holidays, religious activities according to their respective religions which are carried out on Fridays, the implementation of Qurban at school, SATAS One Day One Coin (SODOC), all students come every morning are also required to shake hands with the teacher or teacher's mother, say greetings when entering the class, greet fellow friends when meeting, there are also activities such as SATAS Action.” (School Principal)

The form of activities carried out at SMAN 1 Tasikmalaya includes all the moderation values contained in the Merdeka curriculum. In the Merdeka curriculum there are the main characteristics of the Merdeka curriculum which supports learning recovery where the main character is project-based learning for soft skills and character development according to the profile Pancasila Students, in the Pancasila Student Profile (Perdana & Muttaqin, 2023) there are several themes that schools can develop, especially related to the implementation of strengthening diversity moderation at SMAN 1 Tasikmalaya (Asis et al., 2023). This form of moderation strengthens the findings of previous researchers that the implementation of religious moderation should be carried out from school, even though the techniques used at this school are different from those that have been used before.

Then the application of the values of religious moderation efforts to instill the values of religious moderation in learning can also be through activities or habits that exist at school such as activities to share basic necessities to increase awareness, celebrations of Religious Holidays, religious activities according to their respective religions which are carried out on Fridays, the implementation of Qurban at school, SATAS One Day One Coin (SODOC), all students come every morning are also required to shake hands with the teacher and the teacher, say greetings when entering the class, greet fellow friends when meeting, there are also activities such as SATAS Action.

From the explanation, it can be understood that the application of strengthening religious moderation outside the classroom is in the school culture, as a way or method used by SMAN 1 Tasikmalaya City in instilling religious moderation among religious communities. Based on the results of interviews with PAI teachers of SMAN 1 Tasikmalaya City, they emphasized that:

“That the importance of the value of religious moderation for the strengthening of our students because our school is not all Muslims a small part (minority) among them there are religions other than Islam and they should be treated as they should” (student B)

Students at SMAN 1 Tasikmalaya City have different religious backgrounds and religious organizations consisting of Islam and non-Islamic religions. Based on the existing data, from the total number of students in SMAN 1 Tsikmalaya City amounted to 1368 students, there are 1,331 students who are Muslim, 33 students who are Christian

and 4 students who are Catholic. From the observation of the researcher, the condition of the attitude of students who are Muslim to students who are non-Muslim so far there is no conflict. Likewise with the condition of students who are both Muslims, although in Islam there are several religious organizations, they still respect the differences that exist. In an interview conducted by researchers along with one of the students at SMAN 1 Tasikmalaya City stated:

“Moderation or Tolerance in my opinion is maintaining an attitude to respect and acknowledge the diversity of beliefs without any intolerant or discriminatory attitude. Tolerance also shows an open attitude and acceptance of religious differences, and respects the right of each individual to carry out their religious beliefs in peace and tranquility” (student D)

There are also students of SMAN 1 Tasikmalaya City who argue that:

“Religious moderation or tolerance towards religion is an attitude of appreciating and respecting the diversity of religions that exist without discrimination, conflict, or violence. This certainly includes an understanding that each individual has the right to choose their own religious beliefs, and carry out all worship in accordance with their teachings without interference from outside parties” (student B)

From several interview statements above, as a follow-up to what PAI teachers do in class to instill the values of moderation, several activities were held to further deepen the values taught. These activities include sharing basic necessities to increase awareness, celebrating religious holidays, religious activities according to their respective religions which are held on Fridays, implementing Qurban at school, SATAS One Day One Coin (SODOC) in these activities all students are required to participate and if there are non-Muslim students in religious activities according to their respective religions which are carried out every day such as midday prayers and Friday morning activities, then non-Muslims are given the opportunity to carry out activities according to their religion in school library facilities, this is also in accordance with the results of an interview conducted with one of the students of SMAN 1 Tasikmalaya City said. Here you can see how research conducted by previous researchers discussed religious cognitive issues/understanding religious moderation only on verbal and recommendation. However, in this research there were actions to distribute basic necessities and philanthropy, namely giving alms and humanitarian aid:

“When Muslims perform *dzuhur* and *asr* prayers, non-Muslims perform their worship in the library room and during Islamic religion lessons, my non-Muslim friends are given the task of reading their respective books” (student C)

Strengthened by the words of other students saying that:

“One of them is when there are duha prayer activities and yasinan in the indoor, the pai teacher also provides a place in the library for satas student learners who are non- Muslims to worship and pray together” (student G)

Then for the practice of implementing religious moderation in Islamic Religious Education learning through the Merdeka Belajar curriculum carried out by PAI teachers in the classroom, among others:

Initial or Opening Activities

Before the learning begins, the Islamic religious education teacher first invites students to link the things they know or experience with what they will learn (apperception) with the brainstorming method. They know or experience what they will learn (apperception) with the brainstorming method, besides that the Islamic education teacher also provides motivation and preparation of learning materials by the teacher and also students. As the results of interviews with Islamic religious education teachers related to initial activities as follows:

“Before starting learning, I start with apperception using the brainstorming method to find out the initial ability of the Learners. In addition, I will prepare the media, and other needs needed in learning and the Learners will prepare learning materials. This is done so that students can focus on learning.” (teacher F)

From this explanation, it can be understood that the activities that Islamic religious education teachers do at the beginning of learning by giving apperceptions to students using the brainstorming method to find out the initial abilities of students.

a. Core Activities

The core learning carried out by Islamic religious education teachers in instilling religious moderation values at SMAN 1 Tasikmalaya City is good. Teachers deliver learning materials with certain methods. Where the teacher can adjust the ability and condition of the Learners, so that learning in the classroom can run properly. This includes giving freedom to students to find sources of information, so that students do not feel pressured in learning. As explained by the Islamic religious education teacher:

“For learning in class I often use different methods, or learning with several methods. This happens because it adjusts the condition of the Learners in receiving learning, so that the Learners do not feel bored in the delivery of learning “ (teacher D)

From this explanation, it can be seen that the methods used by teachers in learning vary according to the conditions of the learners. This is used so that students do not feel bored when learning takes place. End or Closing Activities Learning at SMAN 1 Tasikmalaya City ends by summarizing the learning outcomes in general from the results of discussions or personal learners (Mokoginta, 2022). In this final activity the Islamic religious education teacher tells that in the learning process, the teacher has carried out a process assessment (Febriani & Ritonga, 2022). So that Learners who are active in learning activities get their own value. Then the Islamic religious education teacher gives direction to the Learners regarding the material that must be learned at the next meeting.

As expressed by the Islamic religious education teacher, as follows:

“At the end of the lesson, I will invite students to provide conclusions from what was learned in the lesson. then, I will help summarize the outline. This is so that students are trained to express their opinions” (teacher F)

From this explanation, it can be seen that in the final activity of learning, students provide conclusions from learning and the teacher participates in summarizing the

outline of the material learned. So it can be concluded from the above explanations from several research subjects that the practice of strengthening religious moderation in learning Islamic religious education through the application of an independent learning curriculum in the class of SMAN 1 Tasikmalaya City is in providing the practice of instilling religious moderation values at SMAN 1 Tasikmalaya City not only in class, but outside the classroom as well. This is evidenced by the existence of a religious culture that is carried out every day in the morning. This culture was formed before the Merdeka Belajar Curriculum was implemented. Then for the practice of strengthening religious moderation in the classroom is given directly in learning activities.

2. The role of PAI teachers in implementing and increasing religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City.

Religious moderation is very important to be instilled in students so that they can become students who have an attitude of tolerance, avoid acts of violence, become responsible citizens and can adjust to existing cultures. and can adjust to the existing culture. Teachers have a very important role in instilling religious moderation values (Alabdulhadi & Alkandari, 2024). A teacher in carrying out his duties must be a source of inspiration for students. As a demonstrator the teacher will be a role model for students, because the profession of a teacher is to be digugu and imitated. Therefore, a teacher must not only be able to convey subject matter in the classroom but the teacher must also be able to be an example for students by having good behavior.

The role of Islamic religious education teachers at SMAN 1 Tasikmalaya City as a role model in instilling the values of religious moderation, the teacher shows respect for older teachers and respect for teachers of different religions, showing affection for students of both fellow religions and different religions. This shows the attitude of how to implement the values of religious moderation applied by the teacher. Based on the results of the author's interview with the Islamic Religious Education Teacher related to the role of PAI teachers in implementing religious moderation values, he said:

“The attitude taken in instilling the value of tolerance or mutual respect in learning, the first is to instill in students that the purpose of coming to school is to learn. The second is that the teacher creates a learning atmosphere that can make students work together so that no one feels smart and stupid. Then the third is that the teacher does not differentiate in terms of giving grades, this is done so that children feel that the teacher's attitude of justice is applied. In addition, teachers also always remind students to respect friends of different religions, that everything in this school is the same except in terms of practicing the teachings of each religion “ (teacher D)

In line with what was said by one of the Students of SMAN 1 Tasikmalaya City in his interview said:

“PAI teachers teach to respect religious differences and embrace friends of different religions without any discrimination. Discrimination, even in every word that is issued we are taught to be careful so that no party is hurt” (teacher K)

Based on a study by Suharti et al. (2022), in instilling the value of religious moderation, the teacher carries out his role as a motivator, namely by always reminding students to improve their intentions and learning goals, and reminding students that all school residents are the same except in their respective religious affairs. In addition to motivators, teachers also carry out their role as class managers by creating a learning atmosphere that invites all to work together (Chanifah et al., 2021). Teachers also carry

out their role as demonstrators in this case the teacher becomes a role model. In addition, the teacher is also an evaluator in this case the teacher must be able to assess the character of students.

Furthermore, interviews with PAI teachers related to the role of PAI teachers in instilling religious moderation values, especially anti- violence.

“What is done is to implement religious activities, carry out congregational prayers and provide religious enlightenment to students”.

Another PAI teacher also said the same thing.

“With the different characters of children, the way that is done as a religious teacher so that children avoid violent behavior is to remind them to always do good because life is only temporary, multiply religious deeds, keep praying because prayer is one way to prevent themselves from all wrongdoings and for non- Muslims always carry out their respective religious rules.”

Furthermore, an interview with one of the students of SMAN 1 Tasikmalaya City.

“Not forcing non-Muslim students to stay in class or forcing them out when PAI learning takes place Not forcing non-Muslim students to stay in class or forcing them out when PAI learning takes place”. Based on the results of interviews that the authors found in the field that in instilling the value of religious moderation, especially anti-violence, the teacher carries out his role as a motivator, in this case the teacher gives advice to students and always reminds them of the value of religious moderation.

In this case the teacher gives advice to students and always reminds them. In addition, the teacher also carries out his role as a demonstrator and mediator in this case the teacher shows a good example such as congregational prayer and invites students to participate in congregational prayer. This is corroborated by the results of interviews with students that Islamic religious education teachers always remind and advise students.

Furthermore, interviews with PAI teachers related to the role of PAI teachers in instilling religious moderation values, especially the attitude of responsibility.

“The learning process is carried out in two ways, in the classroom and in the prayer room. In the classroom the teacher teaches according to the existing curriculum. While in the prayer room the teacher invites students to practice prayer and provide religious enlightenment, spiritually”.

Another PAI teacher expressed a similar opinion.

“In instilling an attitude of responsibility in students, what is done is always reminding, advising, and giving examples. Such as school rules that require students to enter class no later than 07:00 am, then the teacher must show an example to students by entering the class no later than 07:00 am and singing the Indonesia Raya song, wheel together, religious literacy activities respectively “ (teacher H)

Furthermore, interviews with students of SMAN 1 Tasikmalaya City.

“The Islamic Religious Education teacher always starts the activity from the morning at 07.00 am, the entrance bell, praying together, then singing the

Indonesia Raya song, then students follow their respective religious literacy activities, for Muslims reading the Qur'an in class, for non-Muslim religions praying and reading their respective religious books in the library. Directly this process is included in the culture of literacy, after completion students return to class to continue learning. Including during the activities of the Pondok Romadhon activities, non-Muslims also have their own activities at the same time, even in the sacrificial committee of non-Muslim religions also become committees by observing the limits of the restrictions. Muslim religions also become committees by paying attention to their limits so as not to interfere with their diversity activities " (student G)

Based on the results of interviews that the authors found in the field that in instilling the value of religious moderation, especially the attitude of responsibility, the teacher carries out his role as a mediator and class manager in this case the teacher combines curriculum material and material practice such as in the classroom the teacher teaches the obligation to pray and practice praying in the *musolah*. In addition, the teacher also carries out his role as a demonstrator by showing examples to students.

1. Supporting and inhibiting factors for PAI teachers in increasing religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City.

The achievement of providing religious moderation values at SMAN 1 Tasikmalaya City cannot be separated from the positive support from various elements, as expressed by the Islamic religious education teacher as follows:

"There are many supporting factors in the cultivation of religious moderation values, both in the classroom and outside the classroom. Parents support religious activities and are happy with the school's activities in the process of instilling the value of religious moderation" (teacher F)

From the explanation above, it can be seen that the cultivation of the value of religious moderation at SMAN 1 Tasikmalaya City. Parents or guardians of students support the cultivation of moderation values in daily activities. As for the activities or activities both routinely and incidentally carried out by the leadership of educational institutions in implementing multicultural education, as stated by the principal of SMAN 1 Kota Tasikmalaya, these activities include:

1) Routinely, the leadership of religious institutions organizes spiritual inspiration activities that can be carried out once a week which is attended by students, even from various ethnicities and religions as well as educators in the environment of SMAN 1 Tasikmalaya City.

2) Organizing various social-regional activities of the surrounding community regardless of their socio-cultural background in order to apply religious values as *rahmatan lil al- lil al-alamin*.

3) Initiating an interfaith forum that is scheduled annually and at the same time becomes part of the source of funds.

4) Becoming an active participant in inter-religious dialogues that are placed in rotation; in Muslim, Christian, Hindu, Buddhist, and Confucian communities.

5) Improve inter-religious communication to enhance true brotherhood, which is carried out at certain moments. Can attend invitations of other religious communities to follow the ceremonies and almost every important moment such as the first teaching and learning activities in educational institutions at the beginning of the year, speakers or

speakers almost always present among religious communities. 6) Providing moral and material support to the activities of teachers and students in socializing the values of interfaith harmony, tolerance, and togetherness”.

From the above explanation, we can see that the school, especially the PAI teacher, has maximized its role in instilling the values of religious moderation at school. Even the school and all educators and school employees have worked together to instill the value of religious moderation in students by organizing a number of activities.

However, there are obstacles that PAI teachers experience in instilling the values of religious moderation in students. As expressed by the PAI teacher in the interview.

“The obstacles experienced in instilling the values of religious moderation in students are the different characters of children, some are easy to manage and some are difficult to manage” (teacher D)

The same thing was also expressed by another PAI teacher in the interview.

“The teacher's obstacle in guiding, directing children is the character that children bring from home is different. There are children who seem to lack attention from their parents so that the child becomes indifferent. There are also those who from home seem to be educated with violence so that at school it is difficult to do what is conveyed, the child tends to disobey. There are also children who are well educated at home so that teachers at school find it easier to direct them school is easier to direct” (teacher B)

From some of the interview above, it can be shown that the teacher has several obstacles in instilling religious moderation values. Namely, the different characters of children, laziness in children, lack of upbringing in the family, bringing bad habits from home.

Discussion

1. Implementation of religious moderation in the Kurikulum Merdeka at SMAN 1 Tasikmalaya City.

The implementation of religious moderation in the Merdeka curriculum at SMAN 1 Kota Tasikmalaya has been implemented in the school environment, not only in the classroom but outside the classroom. Reinforcement is a teacher's reaction to learner behavior that makes that action more likely to occur again. Reinforcement is divided into two, namely verbal reinforcement and nonverbal reinforcement. Verbal reinforcement is reinforcement that teachers usually use during the learning process in the form of words of praise, appreciation, approval and other expressions. There are two types of verbal reinforcement, namely positive reinforcement, for example “the explanation is good” and negative reinforcement, for example “the explanation is good, fix it again”. While nonverbal reinforcement is reinforcement given by the teacher during the learning process in the form of direct action, for example, the teacher gives gifts to students who score well.

Religious moderation reinforcement is a teacher's effort to help students understand the importance of respecting religious diversity by instilling religious moderation values in their lives. It is expected that students are able to believe in the religion they adhere to by paying attention to principles and staying away from radical ideologies, acts of violence and criminal behavior. Religious moderation plays an important role in maintaining balance, especially in Indonesia, which is rich in diversity

of races, ethnicities, cultures and beliefs. Therefore, strengthening religious moderation is important to be instilled in students as the next generation of the nation. Providing reinforcement cannot be given haphazardly, but by teachers should be very careful when deciding how to reinforce each learner individually and as a class. How often reinforcement is given will depend on a person's needs, interests, behavior, and abilities, all of which are important factors in developing reinforcement skills. The practice of providing reinforcement for religious moderation at SMAN 1 Tasikmalaya City already exists in the school culture. The culture is called Religious culture, which is an effort made by SMAN 1 Tasikmalaya City to teach students to have a sense of religious tolerance by providing space for worship.

This is evidenced by the existence of religious literacy activities by reading the books of each religion they adhere to during school hours accompanied by teachers of the same religion. The obligation in the implementation of the practice of strengthening religious moderation in school culture at SMAN 1 Tasikmalaya City is not only carried out by religious education teachers, but all teachers participate. Even the principal participated in religious moderation training in instilling religious moderation attitudes among religious communities. But religious teachers play the most role in the implementation of religious moderation. Because it involves religion, practice, learning in the classroom and practice in everyday life. So at SMAN 1 Tasikmalaya City, the implementation of religious moderation is not only verbal, rhetoric, words, but real practice in everyday life.

2. The role of PAI teachers in implementing and improving religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City.

To fulfill the attitude of religious moderation, humans must have knowledge, be virtuous, and be careful. The value of religious moderation is fairness, balance, simplicity, unity, and unity. School is the right place to foster an attitude of religious moderation. Because at school students will be educated to respect each other between differences. At school, students will also be helped to develop their emotions. Also in school will be instilled to students to be responsible citizens and willing to be responsible citizens and willing to accept existing cultural values. To instill these values, the role of Islamic Religious Education teachers is needed. Teachers have a very important role in instilling religious moderation values, including

a) The role of the teacher as a demonstrator

A teacher in carrying out his duties must be a source of inspiration for students. As a demonstrator the teacher will be an example for students, because the profession of a teacher is to be digugu and imitated. Therefore, a teacher must not only be able to convey subject matter in the classroom but the teacher must also be able to be an example for students by having good behavior.

The role of Islamic religious education teachers at SMAN 1 Tasikmalaya City as a role model in instilling religious moderation values, the teacher shows respect for older teachers and appreciates teachers of different religions, showing affection for students of both fellow religions and different religions. This shows the attitude of tolerance applied by the teacher. Then the teacher also implements congregational prayers in the school mosque, the implementation of Qurban at school, SATAS One Day One Coin (SODOC). Then to show the attitude of national commitment, the teacher participates in carrying out the flag ceremony every Monday, commemorating August 17, commemorating Heroes' Day. Teachers also participate in commemorating teacher's day, participating in Ramadan amaliah activities, maulid, SATAS Action competitions held by the school, this reflects teacher participation in the local culture of the school.

b) The teacher's role as a classroom manager By instilling the values of religious moderation, teachers as the most important factor in classroom management strive to

create a learning atmosphere that invites all students to work together. Peran guru sebagai motivator

Teachers as motivators must be able to encourage students to be enthusiastic and active in learning. To be able to encourage students to be enthusiastic and active in learning, the teacher must be able to investigate the reasons why students are not excited about learning. Reasons students are not eager to learn. The role of the teacher as a motivator in instilling religious moderation values is very important.

As a motivator in instilling the values of religious moderation, the teacher gives advice and always reminds students to improve their intentions and goals to school, respect friends of different religions by not disturbing other religions when worshipping, always inviting students to perform duha and dhuhur prayers in congregation at the school mosque and for non-Muslims are given the opportunity to carry out other worship activities related to their respective religions and Islamic religious education teachers also provide religious enlightenment to students.

The role of teacher as an evaluator Assessment in the learning process needs to be done because with assessment the teacher can find out the students' mastery of the lesson, the appropriateness of the teaching methods used, and the success of achieving goals. Likewise, in instilling religious moderation values, the role of the teacher as an evaluator is needed. The role of the teacher as an evaluator in instilling religious moderation values is to know the personality of students so that they can choose the right method to instill religious moderation values.

A teacher's ability to assess student character has a great influence on the process of instilling religious moderation values. In the application of religious moderation, students will learn about the importance of respecting other people's religions and cultures. Because Indonesia is a country that has a diversity of religions, languages, cultures and ethnicities. As in schools, students have a variety of differences in religion, language, culture and ethnicity. Not only that, but students also have a variety of different characters. For this reason, in instilling the value of religious moderation, teachers must be able to understand the character of their students so that in educating, teachers can use methods that are in accordance with the character of their students. From the explanation above, it can be seen that in instilling the values of religious moderation, Islamic education teachers at SMAN 1 Tasikmalaya City carry out their roles as demonstrators (role models), class managers, motivators (encouragers), and evaluators (assessors). Of the four roles of the teacher, the Islamic education teacher at SMAN 1 Tasikmalaya City mostly carries out his role as a demonstrator, namely as a role model for students.

1. Supporting and inhibiting factors of Islamic education teachers in increasing religious moderation in the Merdeka curriculum at SMAN 1 Tasikmalaya City

Supporting Factors in increasing religious moderation in the Merdeka curriculum at SMAN 1 Kota Tasikmalaya There is support from the principal, that the principal is very supportive of all religious policies at SMAN 1 Kota Tasikmalaya as long as they do not conflict with the teachings of their respective religions and of course also do not conflict with the educational goals and vision and mission of the school. Regarding school activities that can be used as a forum for efforts to foster moderate attitudes, there are many activities, one of which is in the form of competitions, cooperation in the fields of sports, arts and culture. Then other supporting activities are the existence of dzuhur prayers in congregation, the implementation of Qurban at school, SATAS One Day One Coin (SODOC), then the supporting factor is the existence of material related to religious

moderation As has been conveyed by the PAI Teacher at SMAN 1 Tasikmalaya City that, material that discusses religious moderation is found in the classroom.

The teacher's obstacles in increasing the values of religious moderation in students are first the different characters of students, some are easy to manage and some are difficult to manage. The character of students will certainly not be the same as other students. To deal with the different characters of children, the teacher must be good at choosing methods in educating. Second, the lack of upbringing from parents.

Meanwhile, education in the family plays a very important role in the development of students. The family environment is the initial place for the formation of intelligence, morals and personality to be able to live in the community. Parents must set a good example for their children to emulate. However, it is not uncommon for parents nowadays who do not educate their children due to other activities. And there are also parents who no longer guide their children on the grounds that the school has been educated by the teacher. Parents only focus on meeting children's material needs but ignore children's education. So that children develop by themselves at will without any clear goals.

Third, students bring their bad traits from home. As explained in the second point, this is due to a lack of parenting in the family so that children develop by themselves as they please without anyone helping in determining their goals. This results in children not obeying school rules and being difficult for teachers to regulate. The contribution of this research is that it is important for all schools, especially those with students from different racial backgrounds, to instill religious moderation. The second contribution is that schools, whether under the Ministry of Religion or the education department, should implement religious moderation curriculum and/or materials. Meanwhile, this research has limitations, namely that the number of schools used as a measure is only one school, whereas in the city of Tasikmalaya the number of schools is quite large. The next research is to develop from this research, namely to carry out religious moderation education and literacy for all educational units so that it has implications for harmony, peace will be felt by all levels of society starting from school.

Conclusion

The study highlights that the implementation of religious moderation in the Kurikulum Merdeka at SMAN 1 Kota Tasikmalaya does not only occur in the classroom, but also in the school practice. This is evidenced by the existence of a school culture called Religious culture, which is an effort made by SMAN 1 Tasikmalaya City to teach students to have a sense of religious tolerance by providing space for worship. The obligation in the implementation of the practice of cultivating religious moderation in school culture at SMAN 1 Tasikmalaya City is not only carried out by religious education teachers, but all teachers participate.

In the classroom, the values of religious moderation is delivered directly in learning activities. The role of Islamic Religious Education teachers in instilling the values of religious moderation at SMAN 1 Tasikmalaya City include: a) As a demonstrator, the teacher gives examples to students such as praying in the prayer room, respecting the older teacher and respecting the teacher who is more mature. The teacher as a class manager must be able to create a conducive learning atmosphere in instilling the values of religious moderation then the teacher as a class manager tries to create a learning atmosphere that invites all students to work together. c) As a motivator in instilling the values of religious moderation, the teacher gives advice and always reminds students to improve their intentions and goals to go to school, respect friends of different religions by not disturbing other religions when worshipping. d) As an evaluator, the teacher

understands each character of his students so that he can choose the right method in instilling the values of religious moderation in students.

Supporting Factors in the improvement of religious moderation in the Kurikulum Merdeka at SMAN 1 Kota Tasikmalaya can be recognized that the principal is very supportive of all religious policies at SMAN 1 Kota Tasikmalaya as long as they do not conflict with the teachings of each religion and of course also do not conflict with the educational goals and vision and mission of the school. Hindering factors in instilling religious moderation values at SMAN 1 Tasikmalaya City include: a) students have different characters; b) high laziness in students; lack of upbringing from parents; d) bringing bad habits from home.

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