

# Implementation of Religious Moderation Values in Teaching Materials at NWDI Middle School and Muhammadiyah Middle School

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## A B S T R A C T

This study was conducted at Muhammadiyah Narmada Junior High School and Al-Kamal IT NWDI Junior High School. The purpose of this research is to analyze the implementation of religious moderation values in the teaching materials of both schools. Employing a qualitative case study approach, data were collected through observation, interviews, and documentation from school principals, Muhammadiyah teachers, NWDI teachers, and students. The data analysis involved data reduction, presentation, and conclusion drawing. The findings indicate that SMP IT Al-Kamal NWDI implements religious moderation through several strategies: (1) instilling Islamic beliefs aligned with Ahlussunnah waljama'ah understanding; (2) assigning leadership tasks to students as a form of learning; (3) habituating students through school or boarding school programs; and (4) fostering a sense of love for the nation and state.

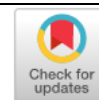
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## INTRODUCTION

The context of Indonesia's multicultural society, religious moderation plays a very important and relevant role. Indonesia is known as a country with a rich diversity of religions, ethnic groups, cultures, and traditions that coexist side by side. This diversity is a national treasure that must be preserved and nurtured to create a harmonious and peaceful social life.

The phenomenon of increasing doctrinal exclusivism and fanaticism within certain religious groups can lead to tensions, conflicts, and even divisions among religious communities. Therefore, religious moderation becomes a strategic solution to address these dynamics. Moderation in religion promotes attitudes of mutual respect, tolerance, and recognition of diverse beliefs and religious practices. Through this approach, society can avoid excessive intolerance and strengthen social harmony.

The relevance of religious moderation is also reflected in efforts to build an inclusive and harmonious community. Agus Akhmadi emphasizes that differences in viewpoints and beliefs should be viewed as assets rather than sources of conflict. A moderate attitude demands acknowledgment of diversity as part of the national identity. This aligns with Indonesia's foundational principles of Pancasila and Bhinneka Tunggal Ika, which are vital in maintaining unity and cohesion.

Furthermore, religious moderation can enhance political and social stability in Indonesia. By prioritizing dialogue, understanding, and mutual respect, society can resolve differences peacefully and constructively. Yoga and Liliek assert that religious polemics based on exclusivism and fanaticism threaten social harmony and stability. Therefore, strengthening

religious moderation is essential to ensuring the continued peaceful and harmonious life of the nation.

Overall, the relevance of religious moderation in Indonesia's multicultural society serves as a fundamental foundation for fostering harmony, preventing conflicts, and strengthening an inclusive national identity. This approach is a crucial strategy in facing the challenges of diversity and maintaining the unity of Indonesia in the future.

Researchers argue that the main root of religious conflict in Indonesia is not solely due to diversity, but rather the lack of public understanding of the values of moderation and the emergence of fanatical doctrines. Fanaticism that considers truth absolute and one-sided and looks down on differences is often exploited by certain parties for personal or group interests. This reinforces exclusive and intolerant attitudes that can trigger social tension and conflict. Indonesia, as a highly pluralistic nation, with diverse ethnicities, cultures, races, and religions across more than 17,000 islands, has its own unique characteristics. However, this uniqueness can be a source of division if not managed properly. Agus Salim Tanjung emphasized that Indonesia's diversity is the nation's wealth, but if there is no serious management from the government and religious figures, this diversity can actually trigger conflict and division.

To overcome differences and increase harmony, Indonesian society needs to instill and internalize the values of religious moderation such as tolerance, mutual understanding, appreciating differences, and mutual respect. Muhammad Miftahuddin emphasized that religious moderation must be present in thoughts and actions, so that it can give rise to self-awareness in responding to developments in the times. Budi Suhartawan added that in the era of globalization, the world community, especially Muslims, must be able to empower moderate attitudes in everyday life, in order to create an atmosphere of mutual understanding and respect. In Islam, moderation is known as *wasathiyah*, which means a balanced and middle attitude, neither extreme left nor right, and prioritizing tolerance as prescribed by law. According to Quraish Shihab, moderation is not a passive or indecisive attitude, but rather an attitude that is able to put something in its place proportionally and wisely.

One of the strategic steps to prevent conflict is to instill the values of moderation to the younger generation, because they are the successors of the nation and the future of Indonesia. The world of education is the main place to instill these values systematically and sustainably. Education is able to shape moderate Muslim personalities through a curriculum that contains Muhammadiyah material and NW principles that instill a tolerant, just, and balanced attitude. Educational institutions owned by Islamic mass organizations such as Muhammadiyah and Nahdatul Wathan (NW) have shown success in strengthening the values of moderation. Muhammadiyah, through organizations such as Aisyiyah, has long empowered gender equality and social justice, and instilled moderate principles in social and religious life. As explained by Amru Almu'tasim, Muhammadiyah founder KH. Ahmad Dahlan built a foundation of religious moderation and tolerance from the beginning of his leadership, including establishing good relations and cooperation with various community groups, including Christian religious leaders.

Likewise, NW through NWDI and NBDI, since its inception, has instilled the values of moderation through educational institutions and madrasas. NW practices the principles of *Ta'adul*, *Tawazun*, and *Tasamuh* through educational institutions that fight for fair and balanced rights and obligations between men and women. Wirajaya added that NW practices this moderate attitude through educational innovations and institutions such as NWDI and NBDI which fight for educational rights and gender justice, as well as creating an atmosphere of mutual respect and appreciation between races.

Empowering the values of moderation from Muhammadiyah and NW is very effective if it is carried out consistently and integrated through their educational institutions. This research will focus on two educational institutions in West Lombok, namely Muhammadiyah Narmada Middle School and Al-Kamal NWDI IT Middle School. These two institutions are located very close to each other in the same village and hamlet, which has the potential to cause friction and conflict due to the influence of fanatical doctrines from each mass organization. Previously, there had been a small verbal conflict when Muhammadiyah

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and NWDI students worshipped in the same place, but now their relationship is getting better. They often do activities together such as archery practice, futsal matches, and invite each other to various activities. This shows an effort to strengthen relationships and instill the values of moderation.

The importance of education in forming moderate and tolerant attitudes cannot be underestimated. Experience and data show that instilling the values of moderation through educational institutions can build individuals who are tolerant and appreciate diversity. If the existence of this educational institution can be run effectively, it is hoped that it can prevent conflicts caused by bigotry and exclusivity. Thus, instilling an attitude of religious moderation through educational institutions owned by Muhammadiyah and NW in West Lombok is an important strategy in strengthening social harmony and maintaining the integrity of the Republic of Indonesia.

## METHOD

This study uses a qualitative approach with a descriptive analytical method of case study type. The qualitative approach was chosen because the study focuses on natural phenomena, such as the values of religious moderation and their implementation in the field.

Using an exploratory mixed methods design approach, which is sequential in nature, the first stage involves qualitative data collection through in-depth interviews with two informants selected via purposive sampling. This is followed by quantitative data collection in the second stage using questionnaires administered to 30 ninth-grade students. All data in the second stage are analyzed descriptively using IBM SPSS Statistics 24.

Sugiyono (2017) stated that qualitative methods are used to obtain in-depth and meaningful data, because the data collected contains meaning and value behind its physical appearance. This type of research is descriptive, namely describing functional relationships without manipulating variables, so that the main focus is understanding the phenomena that are occurring in the field. The data sources used in this study consisted of primary and secondary sources. Primary data were obtained from the principal, teachers, students, as well as the Islamic boarding school leadership and dormitory administrators.

According to Rachmat Kriyantono (2014), primary data is data obtained directly from the source through interviews, observation and documentation. Meanwhile, secondary data comes from documents, syllabi, textbooks, and school profiles relevant to the research focus.

Arikunto (2010) states that documents are existing data that can be used to complement primary data. The data analysis process follows systematic steps. First, the data is reduced by filtering and summarizing important information obtained from observations, interviews, and documents. According to Miles and Huberman (1994), data reduction aims to focus data to make it clearer and facilitate the subsequent analysis process. Second, the reduced data is presented in narrative form, tables, or diagrams for easier understanding and analysis. Sugiyono added that this data presentation makes it easier for researchers to discover patterns and relationships between data. Third, after presenting the data, the researcher draws temporary conclusions and carries out verification to ensure its validity and credibility. Creswell (2014) stated that this process is important so that research results can be trusted and accurate.

## FINDINGS AND DISCUSSION

Paelani Setia and colleagues in the "Religious Moderation Campaign" stated that the approach taken by the Ministry of Religious Affairs in promoting religious moderation needs to be studied in depth. It is seen that the plan focuses more on the education aspect. This is reasonable because educational institutions are known to have a big influence on the mindset of the younger generation, especially students. According to him, religious moderation is a policy of the Ministry of Religion in various fields which aims to encourage moderate understanding of religion in Indonesia's diverse society.

Ajat Hidayat believes that moderation is an effective solution in overcoming various social conflicts in Indonesia, not only conflicts between religious communities but also other social conflicts that threaten national unity. Therefore, instilling the values of religious moderation is very important, especially among the younger generation. In addition, Maimun and Muhammad Kasim emphasized that the world of education, which is tasked with producing professional workers and an educated society, has a major responsibility in helping the government resolve cases of intolerance in various forms. Furthermore, Mujizatullah emphasized that religion-based education must be able to strengthen students' relevant ideas in supporting the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution. He believes that efforts to provide an understanding of religious moderation through the world of education are a strategic step to counter the issues of radicalism that have spread in society, especially in the context of students in madrasas who are prone to extreme thinking.

Ahmad Sodiqin in his writing stated that inserting the value of moderation in every learning activity is an effective method. This is supported by the results of Munawar's research which shows that education is able to form moderate Muslim individuals if the strategies, methods, and teachers are implemented professionally.

As previously explained, the values of religious moderation have been applied both in Muhammadiyah material at Muhammadiyah Narmada Middle School and in NW material at Al-Kamal NWDI IT Middle School. This material is not only theoretical in class, but the most important thing is its implementation in the school environment and society. The way in which the values of moderation are applied in both institutions is of course different according to the context and characteristics of each.

The application of the values of religious moderation that have been explained includes character education for students and pupils in both institutions. The following is a description of the implementation of the values of religious moderation in Muhammadiyah material at Muhammadiyah Narmada Middle School and NW material at Al-Kamal IT Middle School NWDI:

### **Curriculum and Learning Approach**

At Muhammadiyah Narmada Middle School, the curriculum incorporates content related to moderate religious values, with an emphasis on introducing and understanding Muhammadiyah personalities who exemplify moderation. According to teacher Yunda Febriana, the curriculum specifically includes materials that highlight the traits of moderate Muhammadiyah figures.

### **Character Development and Habituation**

The practice of embedding these values is achieved through daily routines and boarding school activities that foster friendly behavior, respect, and mutual appreciation among students. The principal emphasizes that consistent implementation of these habits helps to ingrain these traits as intrinsic aspects of students' character.

### **Teaching Methods and Strategies**

Efforts are focused on cultivating a correct understanding of religion based on the Qur'an and Sunnah. Methods such as discussions and deliberations are employed to promote tolerance and openness toward differences. Additionally, the school conducts regular evaluations and builds harmonious relationships to monitor and reinforce the progress of students in embodying these values.

### **Teaching Strategy and Approach**

At Al-Kamal Islamic Junior High School (SMP IT) NWDI, the values of NW are not taught as a standalone subject but are integrated into various lessons and activities, reinforcing religious principles in line with Ahlussunnah waljama'ah teachings. Instruction employs both monolithic and integrated approaches, delivering NW content either specifically or as part of other lessons and routine activities within the boarding school environment.

### **Character Building and Leadership Development**

Students are entrusted with leadership roles that foster an understanding of religious moderation. These responsibilities encourage students to act justly, wisely, and

compassionately, and to resolve conflicts through deliberation. This leadership development is sustained continuously as part of character education.

### **Routine Activities and Habituation**

The values of religious moderation are further reinforced through routine activities such as school assemblies, national celebrations, and scouting activities. These activities aim to nurture patriotism, tolerance, and a sense of national pride among students and the surrounding community.

### **Discussion**

The implementation of the values of religious moderation in Muhammadiyah material at Muhammadiyah Narmada Middle School and NW material at Al-Kamal NWDI IT Middle School shows that a holistic and contextual approach is the main key in instilling moderate character in students. Philosophically, religious moderation is a fundamental concept in building social harmony and maintaining diversity as the wealth of the Indonesian nation. Therefore, its implementation must be carried out systematically and continuously so that it can become a solid foundation in forming individuals who are tolerant, inclusive, and have a national perspective.

At Muhammadiyah Narmada Junior High School, the successful implementation of religious moderation values is inextricably linked to the Islamic boarding school-based education system, which employs an integrative approach. The pluralistic environment naturally facilitates the learning of values of tolerance and mutual respect. The socialization of Muhammadiyah material combined with the habituation of daily behavior creates a conducive atmosphere for the internalization of the values of moderation as part of the character of students and students. This approach contains a strong pedagogical aspect, where the learning process is not limited to the transfer of knowledge, but also the instillation of moderate and progressive attitudes and values in life.

Furthermore, discussion methods, deliberation, and fostering harmonious relationships are important instruments in developing students' social and emotional competencies. Open discussions that prioritize mutual respect for differences not only enrich their insights, but also train them to become critical and wise thinkers in facing the dynamics of religious and social life. Regular evaluations serve as a feedback mechanism that allows institutions to measure program effectiveness and adjust strategies so that the values of moderation can become deeply rooted.

Meanwhile, at SMP IT Al-Kamal NWDI, the integrated approach model applied through NW material shows that integrating the values of moderation into every aspect of students' lives is an effective strategy in building a moderate Islamic identity. This approach is based on the principles of strong faith, real practice, and consistent example. In this context, the emphasis on the Aswaja teachings and the rahmatan lil 'alamin attitude becomes a foundation that strengthens diversity and tolerance as part of a peaceful and loving religious culture.

More than just formal teaching, habituation through routine activities such as assembly, boarding school activities, and leadership assignments act as a medium for instilling noble values in daily life. This approach is in line with the principles of character education which emphasize the development of positive attitudes and habits. Thus, the process of internalizing the value of moderation is not only theoretical, but also practical and applicable, so that it can form a generation that is able to adapt well in a pluralistic society.

Overall, these two institutions demonstrate that the implementation of religious moderation values must be carried out in a comprehensive and integrated manner, encompassing curricular, personality, and social environmental aspects. This strategy emphasizes that religious moderation is not merely an option, but a necessity in the context of Indonesia's diversity, which is rich in culture, ethnicity, and beliefs. These values must be deeply and continuously embedded in order to build social harmony, reduce extremism, and strengthen the national identity based on justice, peace, and tolerance. Thus, religious moderation education is one of the main pillars in building an advanced, civilized, and highly cultural Indonesian society.

## CONCLUSIONS

Based on the results of research, discussion and analysis conducted by the researcher, the following conclusions can be drawn:

The research reveals that both Muhammadiyah Narmada Middle School and SMP IT Al-Kamal NWDI embody core values of religious moderation, including tolerance, fairness, balance, and respect for diversity. Muhammadiyah Narmada emphasizes moderation through socialization, daily application, and methods rooted in Islamic teachings such as Qur'an and Sunnah, along with fostering harmonious relationships. Meanwhile, SMP IT Al-Kamal promotes moderation by instilling authentic Islamic beliefs, empowering students with leadership responsibilities, cultivating habitual practice of moderation, and fostering national love. Both institutions demonstrate committed efforts to integrate religious moderation into their educational frameworks and student development.

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