

Implementation of Moderation of Religious Life in State Senior High School 12 Semarang City

Safira Salsabila^{1*}, Sutomo Sutomo², Alil Rinenggo³

¹⁻³ Universitas Darul Ulum Islamic Centre Sudirman GUPPI, Indonesia

Email: safisalsa97@gmail.com^{1*}, sutomo1960@gmail.com², rinenggoalil@gmail.com³

*Corresponding author: safisalsa97@gmail.com

Abstract. SMA Negeri 12 Semarang City has religious diversity, namely 1) Islam; 2) Christianity; and 3) Catholicism, making the school one of the targets of the National Medium-Term Development Plan 2024 to increase the index of harmony between religious communities through education. The focus and purpose of the research is to describe in detail the implementation of moderation of religious life in SMA Negeri 12 Semarang City. This research uses a qualitative approach with descriptive methods. The researcher had a role in collecting data by using observation, interview, and documentation methods. This research uses an interactive model data analysis technique which then uses source and technique triangulation for validity. The results showed that the implementation of moderation in SMA Negeri 12 Semarang City has been carried out well, this can be seen from the achievement of moderation indicators, namely 1) National Commitment of the Pancasila Student Profile Strengthening Project (P5), Pancasila Education (PP) learning, Religious learning, flag ceremony and character camp; 2) Tolerance of P5, Religious and PP learning, Healthy School Movement programme, and Child Friendly Education Unit; 3) Anti-violence of P5 and punitive measures in the form of warnings, advice, point deductions, and mediation with the result that cases that cannot be handled are expelled from school; 4) Local Cultural Accommodation of P5 and extracurricular activities in the form of traditional dance.

Keywords: Moderation, Religious Moderation, Senior High School.

1. INTRODUCTION

The potential for conflict between groups and religious communities can occur in Indonesia, seen from the development of technology that is increasingly advanced in its dissemination. Digital technology as a medium for disseminating information allows many digital campaigns to be scattered by each group. Based on 2020 data regarding the Religious Harmony Index, this index has decreased from 75.4 in 2015 to 73.8 in 2019. The decline in this index illustrates that there is still a low attitude of tolerance and equality in society. Therefore, the principle of religious moderation has been included in the 2020-2024 National Medium-Term Development Plan (RPJMN) as a form of resolving religious conflicts while creating religious harmony. (Yusuf & Mutiara, 2022).

The basis for religious moderation can be found in the Regulation of the Minister of Religious Affairs (PMA) No. 3 of 2024 on Procedures for Coordination, Monitoring, Evaluation, and Reporting on the Implementation of Strengthening Religious Moderation (PMB). The regulation aims to strengthen and refine the management mechanism of PMB in Indonesia. The provision implies that PMA No. 03 of 2024 establishes concrete steps to improve coordination between institutions and agencies in the implementation of strengthening

religious moderation. In addition to this, the PMB is an effort to ensure policy effectiveness by establishing a more rigorous monitoring and evaluation system of religious moderation strengthening activities, so as to measure the impact of the programme and adjust strategies when necessary (Ayu, 2024).

In line with the principle of religious moderation included in the 2020-2024 National Medium-Term Development Plan (RPJMN). Nadiem Makarim as the Minister of Education and Culture at the launch of "Religious Moderation Action" acknowledged the fact of three sins that exist in the education system, namely intolerance, bullying, and sexual violence. His statement is as follows.

"These three sins are what we are eradicating in the education system, of course it will take time to complete, but that is the aspiration of the community and there is no grey area in achieving it", he also said "we are also seeking breakthroughs in teacher education programs such as inserting topics of diversity and religious moderation values in the driving curriculum education materials" (Meiliza, 2021).

This study was motivated by data on the total number of students at SMA Negeri 12 Semarang City provided by Mr Dwi Muh Fajar Basuki as Deputy Head of Curriculum on Friday, 17 May 2024 at SMA Negeri 12 Semarang City. Researchers obtained information in the form of the total number of students is 1,272. The total number of students is 1,243 or (97.72%) Muslim, 22 or (1.729%) Christian, and the remaining 7 or (0.55%) Catholic. Based on the data obtained, it can be concluded that the majority of students in SMA Negeri 12 Semarang City are Muslim.

Religious diversity in SMA Negeri 12 Semarang City makes teachers as educators must teach religious tolerance so that students respect each other's individual beliefs. Based on data obtained by researchers on Sunday, 16 June 2024 using *google form* with the number of respondents as many as 35 students of class XI-F4, the selection of student data is based on the direction of the Pancasila Education Teacher Mr. M. Basofi A.Q.. Based on *Google form* data, it is known that most students have a good attitude to respect each other regardless of different beliefs. The attitude of tolerance which is the basis for mutual respect has been implemented well, but it does not necessarily immediately make learners aware of the overall respect related to differences in beliefs that exist. Based on the answers of 35 informants, it was found that there are still students who use religious beliefs as a joke, one example of the sentence is "Praying why sing", "Praying why like playing seesaw", "*Login Islam*" and so on.

Based on interviews conducted on Tuesday, 04 June 2024 to Mr Dwi Muh Fajar Basuki as Deputy Head (WaKa) Curriculum along with Mr Khasan Farid as an Islamic Religion Teacher at SMA Negeri 12 Semarang, it can be concluded that the school has implemented religious moderation, it can be seen from the existence of Islamic, Christian, and Catholic Religion Teachers to facilitate understanding related to religion and overcome existing religion-related problems. There are also programmes that support the moderation of religious life as evidenced by the existence of learning materials on religious moderation in the subject of Pancasila Education, the existence of the newly implemented Pancasila Student Profile Strengthening Project (P5) programme namely "Bangunlah Jiwa dan Raganya" to increase students' awareness of the importance of tolerance of others with seminars related to religious tolerance. In addition, when SMA Negeri 12 Semarang invites speakers for seminars and other needs, a thorough investigation will be carried out through social media, *Curriculum Vitae* (CV), and looking at the behaviour and gestures of the speaker to prevent bad influences from entering students.

2. LITERATURE REVIEW

Previous research has mentioned related to religious moderation, namely from Hasan Albana (2023) in his research related to 'Implementation of Religious Moderation Education in Senior High Schools' showing the results that the implementation of religious moderation education in schools can be done through extracurricular activities, special school programs and activities to instill religious moderation, and classroom learning. The research method is a systematic review of publications related to the practice of religious moderation education in Senior High Schools in Indonesia which includes identifying topics and criteria, screening, determining eligibility, and analysing further. Research conducted by Umro J. & Nurhasan (2024) entitled 'Implementation of Moderation Values in Schools' shows that the implementation of religious moderation values in schools is very important because of lifelong learning that pays attention to religious moderation values, namely tolerance, respect, and respect. The research method uses the same method as Hasan Albana, namely literature review with data collection techniques in the form of researchers will explore data in accordance with the discussion of the implementation of religious moderation values in schools using various books, literature, documents, journals, articles and information from print media and other electronic media that are relevant in the observed problems.

The similarities between this research and research conducted by Hasan Albana (2023) and Umro J. & Nurhasan (2024) are similarities in discussing related to religious moderation in high schools, besides that the results presented by the two researchers have similarities in the results of this study that the implementation of religious moderation in schools can be done through extracurricular activities, programs from schools, and learning through material, besides that religious moderation is also important to teach tolerance between fellow students. As for the difference lies in the method used by researchers, researchers use qualitative research methods with descriptive research types, this research is used to describe in depth related to religious moderation activities carried out by SMA Negeri 12 Semarang City.

3. METHODS

The type of research in this study uses descriptive research with a qualitative approach. Data collection techniques with triangulation, data analysis is qualitative, and the results of this study emphasize meaning rather than generalisation, Sugiono (2019: 9). Data collection techniques in this study include observation, interviews, and documentation. Then it will be tested for validity using Triagulation Techniques (observation, interviews, and documentation) and Sources, namely interviews with obtained from the Head of Curriculum named Mr Dwi Muh Fajar Basuki, Islamic Religion Teacher Mr Khasan Farid, Christian Religion Teacher Mr Mulyanto, Catholic Religion Teacher named Mr Bonifasius Suprihadi, Pancasila Education (PP) Teacher named Mr M. Basofi A.Q., and 4 students with details of class XI students totalling 2 named Amel (Catholic Religion) & Abigail (Protestant Christianity) and class XII totalling 2 named Yoel (Christian Religion) and Naila (Islamic Religion). Data management uses data analysis techniques proposed by Miles and Huberman (1994: 14), namely that activities in qualitative data analysis are carried out interactively and take place continuously until the data is saturated. Activities in qualitative data analysis are data reduction, data presentation, data conclusion or verification.

4. DISCUSSION

The results of research and discussion on "Implementation of Religious Moderation in SMA Negeri 12 Semarang City" are described as follows.

1. Nationality Commitment

The application by the school on the indicators of national commitment using the values of Patriotism, Nationalism, and Citizenship Education is through the cultivation of insight from P5 with the theme "Bineka Tunggal Ika" while the activities are in the form of

instilling the value of unity from Pancasila with the culmination of these activities being a cultural festival with students travelling around the region wearing traditional clothes. This is in line with Mubit's opinion that multiculturalism is a necessity, especially in the context of Indonesia. The diversity of races, ethnicities, languages and religions is a distinctive feature and advantage of the Indonesian nation that distinguishes it from other nations. However, differences that are not managed properly will lead to conflict and strife (Mubit: 2016). Therefore, there must be a formula to reconcile and unite them. The existence of P5 activities that introduce Indonesian diversity to students is expected to make a formula to unite the nation.

Figure 1.1 P5 peak cultural procession

Source : (<https://jatengpos.co.id/karnaval-keren-sma-negeri-12-semarang-pakai-baju-adat-38-provinsi/bejan/>)

Apart from P5, there is also material from Pancasila Education with various themes, one of which is material related to "Diversity in Diversity" and coupled with other learning subjects specifically, for example in Islamic Religion learning with material "Hadith about love for the country" and in Catholic Religion learning with the theme "Indonesian Nation Building". This is in line with Heriyono's opinion that in the context of religious moderation in the education process, Civic Education (Civics Education) plays a very important role. Therefore, to fulfil the fifth principle of Pancasila "Social Justice for All Indonesian People) which states that students should live as citizens who uphold social justice, then attitudes and actions that foster a mindset of religious moderation can be consciously and fully instilled in the lives of students (Heriyono: 2024).

The activities carried out by the school on a regular basis are holding a ceremony every two weeks to commemorate the struggle of heroes and ceremonies on national days. The ceremony has a moral meaning as a reminder of the struggle of the heroes, this is reflected when singing the song "Indonesia Raya" which is sung together (teachers, students, or guests who attend the ceremony) and the song "Mengheningkan Cipta" which is sung by the choir with the teachers and students bowing their heads to remember the struggle of the heroes when fighting for independence. Apart from reminding the morale of students, the ceremony is also a reminder of the nation's ideology in the form of Pancasila and the legal basis in the form of the preamble of the 1945 Constitution.

Apart from the ceremony, another routine activity is holding a character camp once a year which is mandatory to foster an attitude of Patriotism and Nationalism for class X students which is carried out for 3 days and 2 nights. Character camp activities have the

benefit of fostering an attitude of independence, discipline, a sense of responsibility, and solidarity between students. This is also in line with Iswahyudi's opinion that character camps have a role in character building in students which is the implementation of extracurricular scouts in character building, especially the values of nationalism, discipline, responsibility, religion and tolerance carried out by scout coaches by organising activities with structured material and emphasising character education (Iswahyudi: 2024).

2. Tolerance

The school's implementation of the Tolerance indicator uses the values of respect for people of other religions, love of peace, democracy, and respect for differences, namely through the cultivation of P5 insights with the theme "Voice of Democracy", this activity has the aim of providing a deeper understanding of calm democracy to students, who are young voters and prospective voters. One of the activities is organising a seminar on the history of the development and insight of democracy in Indonesia by members of the General Election Commission (KPU) of Semarang City. This is in line with Crippen's statement (in Muhidin: 2021) which states that in a democratic school, students are involved in the organisation of the school, such as determining learning, choosing what to learn according to the time series and leadership. This is because it is in accordance with the teacher's statement that students will also be asked about appropriate learning methods, there will also be reflections after learning in accordance with the independent curriculum, and so on.



Figure 2.1 P5 Seminar on the theme "Democracy"

Source: (<https://cabdindikwil1.com/2023/10/24/sman-12-semarang-membangun-kesadaran-demokrasi-melalui-p5-tema-suara-demokrasi/>)

Learning related to tolerance is also found in religious learning, one of which is in Islam with the material "Strengthening Harmony through Tolerance and Maintaining Human Life" and in Catholicism with the theme "Dialogue of cooperation between religious communities". As for the activities carried out by the school, namely through the implementation of the GSS (Healthy School Movement) program and the Child Friendly Education Unit (SPRA), a concrete example of activities from the GSS program is the

existence of Cheerful Friday which was carried out on 16 August 2024 with gymnastic activities together and eating together to get used to healthy living by exercising and having breakfast. This is in line with Fita Mustafida who stated that instilling the value of peace can avoid views that lead students to acts of discrimination to violence. Planting attitudes like this can be done during learning activities and habituation through school culture. Through these activities, students not only meet their classmates, but students will get to know diversity, from here an attitude of respect for differences will be formed in students, and then the attitude of multiculturalism will be embedded in them (Mustafida: 2020).



Figure 2.2 Cheerful Friday on 16 August 2024, with the agenda of morning gymnastics together followed by breakfast together with students bringing lunch from home.

(Source: personal)

3. Anti-Violence

The school's implementation of the Anti-Violence indicator uses the value of the level of participation in the anti-violence programme, the level of compliance with the law, and the level of knowledge of moderate values, namely through the cultivation of insight in the form of P5 with the theme "Anti *Bullying*" with the results of activities in the form of anti *bullying* posters posted on the school wall. This is in line with research conducted by Lisliningsih (2024) by upholding regional cultural values and having the spirit of *Bangunlah Jiwa Raga* in P5, students are expected to be able to avoid promiscuity, LGBT (lesbian, gay, bisexual, and transgender) behaviour and even *bullying* which is rampant today.



Figure 3.1 Student-made pamphlets displayed on the school wall in the 'Stop Bullying' campaign

(Source: Personal)

As for what the school does to deal with the problems that exist in the school, namely by advising first if there is a violation, for example if students who wear *makeup* will be directly reprimanded, advised, and asked to remove the *makeup*. If the problem caused by students is very large, it will be mediated and if the mediation fails and the problem cannot be handled, the students will be expelled. This is in line with Rahmawati research (2021), which states that punishment in certain conditions will make students feel that there are things to fear and consider. Learners will also be wary before going further to make a mistake. The legality of giving punishment does not mean that teachers can punish at will without any rules or effective control mechanisms, but must go through standard school procedures.

The material taught to increase moderate values is in religious moderation material. The research conducted by researchers is in line with research conducted by Mokoginta (2022) which states that with religious moderation, a person is not extreme and not excessive when undergoing religious teachings. Being moderate is enough to respect others and not interfere with each other. Moderate people must be in the middle, standing between the two extremes of not being excessive in religion. However, one also does not overdo religion.

4. Local Culture Accommodation

The application carried out by the school on local cultural accommodation indicators uses the value of participation in cultural management, protection of cultural heritage, and maintenance of language and traditions, namely through instilling insights in P5 learning with the theme "Local Wisdom" in the form of utilising batik painted onto *totebags* and in the form of protection of traditional games. This is in accordance with Ruwaida's research (2023) which states that with the application of P5 (Projek Penguatan Profil Pelajar Pancasila) with the theme of Malangan batik, students can find out the local wisdom products of the city of Malang, know the characteristics of Malangan batik and understand the symbols, meanings, philosophies, and advantages of local wisdom of the city of Malang.

As for the activities, namely the existence of extracurricular activities in the form of saman dance and traditional dance. This is in accordance with research conducted by Wulandari (2024) which states that the role of students in schools is very important in preserving local languages, and there are three key steps in this effort, namely learning, participation in community activities, and the use of local languages on special occasions. Therefore, preserving local languages is not just a task, but a very important responsibility in maintaining and maintaining cultural and linguistic diversity.

5. CONCLUSION

The implementation of moderation of religious life in SMA Negeri 12 Semarang City has been done well through several programmes and through materials provided by the school to students. It can be seen from the achievement of moderation indicators, namely 1) National Commitment of the Pancasila Student Profile Strengthening Project P5, Pancasila Education (PP) learning, Religious learning, flag ceremonies and character camps; 2) Tolerance is P5, learning material from PP, learning Religion and PP and, GSS (Healthy School Movement) and Child Friendly Education Unit (SPRA) programmes; 3) Anti-violence is P5 and punitive measures in the form of warnings, advice, point deductions, and mediation with the result that cases that cannot be handled are expelled from school; 4) Local Cultural Accommodation is P5 and extracurricular activities in the form of traditional dance.

Based on the results of the study, the researchers suggest that the school can work with resource persons such as the Police, Law Lecturers or other Legal Experts in order to increase the legal awareness of the school community so that there are no problems that occur both at school and when not in the school environment that violate the law. In addition, it is hoped that the school can increase programmes and activities in anti-violence participation apart from P5 activities so that the school community will actively participate in preventing bullying, sexual harassment, and intolerance that occurs both in the school environment and outside the school environment.

REFERENCES

- Albana, H. (2023). Implementation of religious moderation education in senior high school. *SMART Journal (Studies of Society, Religion, and Tradition)*, 9(1), 49-64.
- Ayu Dewi Indah. (2024). *PMA NO 03 Year 2024 Refines the Procedures for Implementing Strengthening Religious Moderation*. Research & Development & Education Agency of the Ministry of Religious Affairs of the Republic of Indonesia. Accessed on 22 July 2024. [PMA Number 3 of 2024 Refines the Procedure for Implementing Strengthening Religious Moderation \(kemenag.go.id\)](https://kemenag.go.id/PMA-Number-3-of-2024-Refines-the-Procedure-for-Implementing-Strengthening-Religious-Moderation)
- Heriyono, H. (2024). Internalising the Principles of Religious Moderation through Civic Education (PKn) in Senior High Schools. *Academicus: Journal of Teaching and Learning*, 3(1), 36-45.
- Iswahyudi, M., & Widiastuti, S. (2024). Character Building Efforts in Students Through Extracurricular Scouting Activities at SMP Negeri 2 Turi, Sleman Regency. *AGORA*, 13(1), 071-086.
- Jakaria Umro, N. (2024). Implementation of Religious Moderation Values in Schools. *Al-Makrifat: journal of Islamic studies*, 9(1), 152-163.

- Lisliningsih, N., & Aprison, W. (2024). The Merdeka Curriculum P5 Programme: A Solution for Educators to Overcome Students' Moral Crisis. *Journal of Innovative Learning Circle*, 5(5).
- Meiliza, Laveda. (2021). *Nadiem Reminds the Importance of Religious Moderation in Education*. Khazanah. Accessed 12 June 2024. <https://khazanah.republika.co.id/berita/qzug7u366/nadiem-ingatkan-pentingnya-moderasi-agama-dalam-pendidikan>
- Mokoginta, H. (2022). Cultivating the Value of Religious Moderation of MTs N 2 Kotamobagu Students Through Religious Symbols, Moderate Content and Social Relations. *Journal of Islamic Education Policy*, 7(1).
- Mubit, R. (2016). The Role of Religion in the Multiculturalism of Indonesian Society. *Epistemé: Journal of Islamic Science Development*, 11(1), 163-184.
- Muhidin, M., Makky, M., & Erihadiana, M. (2022). Moderation in Islamic Education and the Perspective of National Education. *Reslaj: Religion Education Social Laa Roiba Journal*, 4(1), 22-33.
- Mustafida, F. (2020). Integration of Multicultural Values in Learning Islamic Religious Education (PAI). *Indonesian Journal of Islamic Education*, 4(2), 173-185.
- Presidential Regulation of the Republic of Indonesia No 53 Th 2023. On Strengthening Religious Moderation
- Rahmawati, E., & Hasanah, U. I. (2021). Giving sanctions (punishment) to students late for school as an effort to build disciplinary character. *Indonesian Journal of Teacher Education*, 2(1), 236-245.
- Ruwaida, I. M., Hambali, M., & Rizal, M. S. (2023). Implementation of Character Education in the Pancasila Student Profile Strengthening Project Programme (P5) Local Wisdom of Malangan Batik at SMA N 1 Malang. *Constructivism: Journal of Education and Learning*, 15(2), 232-245.