

STRATEGY OF RELIGIOUS EDUCATION TEACHERS IN STRENGTHENING RELIGIOUS MODERATION AMONG STUDENTS AT STATE SENIOR HIGH SCHOOL 1 SAUSU

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ABSTRACT

The aim of this paper is to investigate the strategy of religious education teachers in strengthening religious moderation among students at State Senior High School in Sausu District. This used a case study qualitative method. Data were gathered through direct observation, in-depth interview, and written document analysis. In-depth interview involving the school principal, religious teachers, and students. This study concluded that teachers of religious education have implemented various strategies to instill the values of religious moderation in students through classroom learning, daily practices, teacher role modeling, and extracurricular activities. The values emphasized include balance (At-Tawassuth), reflected in equal treatment for all religious adherents and fostering a harmonious relationship between religious practices and social life without extremism. Justice (Al-I'tidal) is practiced through fairness toward others, maintaining environmental cleanliness, and ensuring equal treatment for all students, regardless of their religious backgrounds

ARTICLE INFORMATION

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1. Introduction

Misunderstanding in religious life can lead to radical and intolerant attitudes towards followers of different beliefs and adherents of other religions.

Radical, extreme, and intolerant religious understanding, in reality, does not only occur in social, political, and spiritual aspects but is also prone to happen in the field of education (Davids, 2017).

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The rise of radical, extremist, and intolerant ideologies can pose a threat to teenagers, especially students who are the future generation of the nation. Preventive measures are needed to prevent the spread of such ideologies (Wattana, 2006). In the context of the education world, preventive efforts can be carried out through religious education included in the religious studies curriculum in schools.

Conflicts rooted in religion are very prone to occur, not only in community life but also in the realm of social media (Reychler, 1997). In this realm, students as active social media users are the group most easily influenced by hoax content that spreads quickly and is prone to causing conflict. The religious understanding adhered to by extremist groups, which do not tolerate differences and tend to be harsh towards other groups, will be very dangerous if it enters the student community.

Religious education can be a strong fortress in combating radicalism, intolerance, and extremism. In religious education, deradicalization values are instilled by teaching the truth without disparaging other beliefs or religions. The material taught in religious education must align with the values of Pancasila. Religion should function as a pillar of nationalism, meaning that religious teachings shape individuals to be tolerant of one another and support each other in the life of the nation and state. Harmony in national and state life can be created through mutual respect for human rights.

Religious moderation is very important to instill in students to create harmonious relationships between teachers, students, and the community. Teachers play an important role in countering radical, extremist, and intolerant attitudes. Although an educational institution has a curriculum, teaching materials, and textbooks, teachers as deliverers of the subject matter are the key to the success of the learning process, especially in religious subjects.

2. Literature Review

2.1 Strategies of Islamic Religious Education Teachers

Strategy can function as both a noun and a verb. Strategos is a noun derived from the combination of the word Stratos, which means military, and ago, which means to lead (Zack, 1999). Meanwhile, strategy is a verb that means to plan.

Strategy is a plan that includes empowerment steps and the use of existing potential and resources to enhance effectiveness and efficiency (Ali, Afwadzi, Abdullah, & Mukmin, 2021). The definition of strategy here refers to a plan formulated by mobilizing all available potential and resources to achieve specific goals.

Strategy is understood as the science and art of military command employed with the object of meeting the enemy under conditions advantageous to one's own force (Wahyuddin, Nurdin, & Pettalongi, 2022). Based on that definition, the strategy was initially used

in the military field, which is related to the art of tactics to win wars. However, the concept of strategy was later adopted in various other fields, including education.

Learning strategy is a term that is often associated with learning models and methods (Harton, Richardson, Barreras, Rockloff, & Latané, 2002). Learning strategy refers to a conceptual plan, while teaching methods are the steps used to achieve specific goals. The learning process from start to finish is depicted through a learning model. To determine the right strategy, teachers must first understand the goals they want to achieve in the learning process.

2.2 Components of Learning Strategies

The learning process is the core of educational activities aimed at helping students develop their potential to the fullest. A well-planned strategy is essential in every learning process to ensure that learning objectives are achieved effectively and efficiently (Baker & Clark, 2010). Such strategies not only serve as a guide for teachers in delivering material but also act as a key to creating an interactive, engaging, and relevant learning environment that meets the needs of students. By understanding the key components of learning strategies, educators can design methods that align with the characteristics of the students and the goals to be achieved.

In order to determine the learning strategy to be implemented, the components contained within a learning strategy need to be considered. According to Dick and Carey, as cited by

Gunawan and Darmani, there are five components of a learning strategy, that is:

1. Pre-learning activities,
2. Presentation of information,
3. Student participation,
4. Test, and
5. Follow-up.

Based on the components of the learning strategy, it can be concluded that in determining the learning strategy, at least five of these components must be included (Baker & Clark, 2010). The learning activities begin with pre-learning activities in the form of an introduction aimed at assessing the readiness of students to participate in the learning activities. The next stage is the presentation of information, which is the core activity in the learning process, where the teacher delivers the learning material. The next stage is student participation, where the teacher strives to involve students in the learning process so that learning is not one-way (teacher-centered), but rather student-centered. To measure the extent of learning success, an evaluation in the form of a test or assessment needs to be conducted. The final stage is a follow-up, carried out by educators to improve the learning process.

There are nine components of learning strategies, that is:

1. Providing motivation or attracting attention,
2. Explanation of instructional objectives to students,
3. Providing stimulus,
4. Provide study instructions,
5. Bring out the appearance of students,

6. Providing feedback,
7. Appearance assessment, and
8. to conclude.

The components of the learning strategy, according to Gagné and Briggs, are more numerous compared to the components according to Dick and Carey. However, not all learning activities need to include all nine components. Some learning activities only use a portion of those components according to the characteristics of the learners and the learning objectives. The first stage is providing motivation to attract the interest and attention of students to participate in the learning process. The next stage is explaining to the students the objectives achieved in the learning process. Learning is conducted according to competencies, so teachers need to remind students about the relevant prerequisite material. The provision of stimuli in learning serves to elicit responses from students and help them recall the lesson material.

The selection of teaching techniques is an important factor that determines the success of learning. The implementation of learning involves all students, subject teachers, and other educational staff. The learning event is a series of processes carried out at each stage so that the learning process can be successful. The learning sequence is the stages in the learning process that must be carried out systematically.

Every lesson requires evaluation in the form of assessment as a measure of success. Classroom management is essential so that teachers can manage the class well, ensuring that learning

objectives are achieved. The learning process requires a conducive place or environment to achieve the set goals. In addition, time in the learning process needs to be managed as efficiently as possible so that all the material can be conveyed well.

2.3 Various Learning Strategies

In the following, the author outlines several learning strategies explained by various figures regarding learning strategies, that is:

a. Direct Learning Strategies

Direct learning strategy is the provision of direct instruction from the teacher through specific tasks that must be carried out by students under the strict supervision of the teacher (Boekaerts, 1999). Teacher-centered learning is a characteristic of direct instruction strategies. Based on the explanation above, it can be understood that direct learning, where the teacher acts as the center of information and the students as the recipients of information. Students in this strategy tend to be passive, making it unsuitable for developing the process skills and attitudes necessary for critical thinking and the ability to work in groups. Methods that can be used in direct learning strategies include lectures, exercises, and demonstrations.

b. Learning Strategy does not Direct

The indirect learning approach focuses on students who actively acquire knowledge from the teacher, who acts as a facilitator. The teacher supervises the learning environment and provides opportunities for students to participate. Students actively participate in the

learning process with indirect learning strategies. In the management of indirect learning, teachers provide ample space for students to observe, investigate, and explain based on the data obtained as a foundation for formulating hypotheses. The use of this strategy allows students to develop creativity, skills, and interpersonal abilities. This strategy requires more time, teachers are less able to supervise every aspect of learning, and the learning outcomes may not meet expectations, which are the weaknesses of the indirect learning strategy. Methods that can be used in indirect learning include discussion of observation results, concept formation, concept generation, problem-solving, and guided inquiry.

c. Expository Learning Strategies

The expository strategy is based on the understanding that learners are considered individuals who do not yet possess knowledge. According to Lyusri and Situmorang, as cited by Tri Ariani, the expository learning strategy does not require students to discover the subject matter independently because the teacher has prepared the material. This strategy places more emphasis on the process of verbal delivery. The teacher guides students' understanding through verbal explanations of the material so that students can master the material optimally. The expository learning strategy is similar to the direct learning strategy, where the teacher dominates the learning process, giving the impression of being teacher-centered.

d. Inquiry Learning Strategies

The inquiry learning strategy is a learning strategy for searching and

discovering on one's own. The inquiry learning strategy is heavily influenced by cognitive learning theory, which posits that the learning process is not merely about memorizing and accumulating knowledge, but more than that, knowledge is acquired through thinking skills so that it becomes meaningful for learners. The use of thinking skills by students to determine the core of the material taught by the teacher is emphasized in the inquiry learning strategy. In the inquiry-based learning approach, the teacher only acts as a facilitator to assist students in their learning. This inquiry-based learning strategy can be applied to the delivery of science subjects that require practical work to facilitate students' understanding of the learning material.

e. Contextual Learning Strategies

Contextual learning strategies emphasize the process of encouraging students to seek out the content of the material being studied and then connect it with real-life events (Carroll, 1963). According to Hadiyanta, as quoted by Ari Irawan and Chatarina Febriyanti, contextual strategy is a learning strategy that encourages students to relate classroom learning to practical applications in their lives. According to Hadiyanta, as quoted by Ari Irawan and Chatarina Febriyanti, contextual strategy is a learning strategy that encourages students to relate classroom learning to practical applications in their lives. Based on that opinion, it can be concluded that contextual learning strategies are learning strategies that provide opportunities for students to find

connections between learning materials and real life so that students can utilize what they gain from learning in their daily lives. The contextual learning strategy is student-centered.

f. Problem-Based Learning Strategy

Problem-based learning strategy emphasizes the ability of learners to solve problems logically and systematically. According to Boud and Felletti, as quoted by Moh Eko Nasrulloh, problem-based learning strategies are efforts to confront learners with practical problems carried out by themselves or by those around them.

g. Cooperative learning strategies

Cooperative learning strategies are one of the strategic options conducted in groups to achieve predetermined goals (Hsiung, 2012). The focus of cooperative learning strategies lies in the collaboration of students during the learning process to enhance understanding and knowledge.

h. Thinking Ability Learning Strategies

The learning strategy for thinking skills emphasizes the students' thinking abilities acquired after undergoing a long and consistent discussion process and involving the students' experiences. Creative thinking and critical thinking are components of thinking skills.

i. Interactive Learning Strategies

Emphasis on discussions among learners is a key aspect of the interactive learning strategy. Students can contribute by sharing ideas, concepts, and experiences through discussion and sharing.

j. Independent Learning Strategies

Self-confidence, individual initiative of students, and self-development are developed using self-directed learning strategies. Teachers can assist students in self-directed learning strategies by acting as guides and monitors of students' learning progress.

k. Experiential Learning Strategies

Experiential learning strategies are strategies based on experience that are learner-centered and oriented toward student activities. The learning process is the focus of experiential learning strategies, not the learning outcomes. This learning strategy can be implemented both inside and outside the classroom.

2.4. *Impelementasi Moderasi Beragama di Sekolah*

Educational institutions must be pioneers in promoting religious moderation, among other things, by improving the curriculum and teaching materials based on the perspective of religious moderation. The curriculum in educational institutions, whether under the auspices of the Ministry of Education or the Ministry of Religious Affairs, whether public or private, must include the principles of religious moderation. Religious moderation needs to be considered in all educational materials, especially those related to social, political, and religious issues.

Schools have great potential to promote and strengthen the practice of religious moderation because schools are a small reflection of society. Teaching and learning resources are needed to strengthen devotion to the country, foster

tolerance, and encourage a spirit of nonviolence, including books, images, audio-visual materials, and other media (Arif, Nurdin, & Elya, 2023). Religious moderation content also needs to be created in forms relevant to social media so it can serve as an educational resource for students.

Besides the curriculum, the idea of religious tolerance in schools should focus on the role of teachers, who play an essential part in imparting knowledge to students and instilling values of moderation. The teachers were referred to as including all teachers who teach subjects in the school, not just religious education teachers. Schools, as educational institutions, need to pay attention to the recruitment process of prospective teachers who understand religious moderation as a concrete step to implement the values of religious moderation.

Schools are the ideal place to raise students' awareness about diversity. Teachers can form discussion forums to explain that religion conveys a message of love, not hate, and that the education system should accommodate differences. This is very important because, based on several surveys, three main pathways allow radical understanding and intolerance to infiltrate the educational environment:

1. Through extracurricular activities,
2. Through the role of teachers in the teaching and learning process,
3. Through lax school policies that open the door to the entry of radicalism.

Therefore, these three factors must be strengthened to prevent school radicalism and intolerance. Currently, the Ministry of Religious Affairs continues to strive to strengthen religious moderation in educational institutions through various training sessions, seminars, and workshops themed around religious moderation involving school principals and teachers. These activities are expected to serve as preventive measures in countering radicalism and intolerance through these three main pathways. One of the latest efforts undertaken by the Ministry of Religious Affairs is the implementation of the Computer Assisted Test (CAT) to measure the index of professionalism and religious moderation, which is simultaneously participated in by the Ministry's ASN.

3. Methodology

This study used a qualitative multi-case study method. A qualitative research method is a naturalistic research method that is conducted in natural settings (Nurdin, Scheepers, & Stockdale, 2022; Yin, 2011). Qualitative methods will produce descriptive data, then analyze and interpret it with a thematic approach (Nurdin & Pettalongi, 2022). The case study of this research was a State Senior High School 1 in Sausu City, Central Sulawesi Province in Indonesia. The high schools are situated in the center of a multicultural city that belongs to the Department of Religious Affairs Indonesia.

Data was gathered through direct observation, in-depth interviews, and

written document analysis. This study was conducted at Senior High School 1 Sausu. In-depth interviews involved the principal, religious education teachers, students, and educational staff at Senior High School 1 Sausu, serving as the primary data sources for this research. Meanwhile, written document analysis focused on the strategies employed by religious education teachers at the school to understand the program for strengthening religious moderation among students. Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (Corbin & Strauss, 1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2021). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

4. Result and Discussion

4.1 Religious Education Teacher Strategies in Strengthening Religious Moderation in Students

Religious education teachers play a crucial role in facilitating the internalization of religious moderation values among students. Through inclusive education, teachers are expected to foster and maintain a culture of tolerance within the school environment. The instillation of religious

moderation can minimize conflicts among students in the name of religion. However, in the nation's effort to achieve this, Religious Education Teachers at Senior High School 1 Sausu must conduct research and plan appropriate teaching strategies to support students' moderation attitudes.

To understand the strategies of religious education teachers at State Senior High School 1 Sausu, the researcher focuses on answering the question outlined in the problem formulation, namely the strategies of religious education teachers in strengthening the values of religious moderation among students at State Senior High School 1 Sausu.

The Religious Education teachers at Senior High School 1 Sausu generally understand strategy as a way, step, stage, and method in designing or planning learning. Three religious education teachers at Sausu State Senior High School 1 each have their own abilities to reinforce the values of religious moderation through the materials included in the religious education curriculum and in daily interactions at school. The differences in abilities and approaches taken by the existing Religious Education Teachers will certainly create a continuous synergy in the implementation of learning and the strengthening of students' religious moderation values.

Based on the results of interviews and observations, the researcher classified the strategies used by religious education teachers in strengthening

students' religious moderation at State Senior High School 1 Sausu as follows:

1. Melalui Pembelajaran

The learning process conducted by teachers needs to begin with a good strategy so that the learning objectives can be achieved. Strategy is a plan or concept that must be implemented, taking into account various factors, such as the condition of the students, the environment, learning media, and the teacher's ability to apply it.

The strategy applied in learning must be adaptive, make good use of technology, and align with the characteristics of students in receiving learning materials. The right strategy will help maximize learning outcomes, namely the improvement of understanding and knowledge and the strengthening of religious moderation values among students.

Based on the researcher's observations, the Religious Education teacher at State Senior High School 1 Sausu reinforces the values of religious moderation to students through learning, both inside and outside the classroom, as outlined in the lesson materials and designed in the Lesson Plan (RPP).

Based on the interviews conducted by the researcher and supported by the results of the observations, there are several strategies used by religious education teachers in delivering material related to religious moderation: direct learning strategies, expository, contextual, and problem-based learning.

2. Through habituation

The formation of students' character can be done through habituation which is

implemented in stages, both in the home and school environment. This process requires regular repetition so that it becomes a habit that is firmly ingrained in students and difficult to abandon in the future.

In this regard, the Islamic Religious Education teacher said as follows:

In this school, the Religious Education Teacher implements routine worship habits every day at 12.00–12.30 WITA. This time is designated as worship time for all religious followers at school. As a marker, the bell is rung before 12.00. Followers of the Hindu religion perform midday worship at exactly 12.00 WITA, followers of Islam perform midday prayers according to the time of midday prayer, and followers of the Christian religion perform midday worship between 12.10–12.30 WITA.

This joint worship activity is included in the school's daily schedule and is part of the curriculum structure. The uniformity of worship times for all religions at Sausu State Senior High School 1 creates an understanding among all elements of the school, especially students, that religious activities, especially worship, can be carried out in harmony without disturbing each other.

3. Through example

Another example shown by the Religious Education teacher at Sausu State Senior High School 1 was initiating donations to install the ceiling of the school mosque, which was followed by other teachers and students, even though

they had different beliefs. The donation for the construction of the school mosque ceiling was made because there was no budget from BOS funds or the school committee for this allocation. This donation received a good response from the school principal, teachers, and students, and no one objected to this request. Religious education teachers can communicate well with school principals, teachers and students. This idea can be accepted because the Religious Education teacher, as the initiator, also provides a direct example in providing donations.

4. Through extracurriculars

In this regard, the Hindu Religious Education teacher, Mrs. Ni Made Ratna Mayomi, said as follows:

Apart from being a place for students to develop talents and interests, extracurricular activities can also be a place for students to exchange experiences. Yoga is extracurricular at Sausu 1 State High School under the guidance of the Hindu Religious Education teacher, Mr. I Gede Yasa Putra. Yoga, which initially emerged as a Hindu teaching, has now become an increasingly popular sport and in demand by the general public. Extracurricular Yoga became a strategy to strengthen religious moderation for Sausu 1 State High School students. Yoga extracurriculars are not only attended by Hindu students but are open to all students interested in participating.

4.2 The Values of Religious Moderation Implemented in Students

Various values of religious moderation are applied by students of Sausu State High School 1, which researchers classify as follows:

1. At Tawassuth

The value of tawassuth is the main basis for implementing religious moderation. Students at Sausu State Senior High School 1 have implemented this value well. Information from the school principal and statements from students who were informants in interviews show that they are able to maintain a balance between religious practices and social life.

Religious Education Teachers, together with other teaching staff, have succeeded in instilling the value of tawassuth (attitude of moderation) in students so as to create a balanced understanding between religious aspects and general knowledge. The application of this moderate attitude can be seen in teachers' equal treatment of all students, regardless of ethnic, racial, or cultural differences. Teachers try to be fair and not discriminate against particular religions, so all students feel they are in the same position in religious matters, whether from the majority or minority groups.

In addition, the principal's policy supports religious moderation by providing freedom for all religions in the school to determine religious activities that can be carried out together. This policy further strengthens the atmosphere of tolerance and a sense of unity in the school environment.

2. Al I'tidal

The perpendicular value is often interpreted as the value of justice. A fair attitude means respecting and fulfilling the rights of other people and living creatures. Students at Sausu State Senior High School 1 reflect this value of justice by keeping the school environment clean. This action is also a form of respect for the rights of plants as fellow living creatures. "We always instill in students to care about the surrounding environment. "They have their own picket schedule and must be responsible for this task," said one of the teachers. Based on this data, the application of perpendicularity values at Sausu State Senior High School 1 does not only include relationships between humans but also with other living creatures, by the school's mission to increase students' awareness of environmental cleanliness and involve all school members in maintaining cleanliness, beauty and greening.

3. Tolerance Value (At Tasamuh)

Every educational institution is obliged to teach the values of tolerance to students, especially considering that Indonesia is a country rich in culture, ethnicity, race, and religion. This diversity makes tolerance an essential attitude that every individual must have. At Sausu 1 State High School, the value of tolerance is applied through various activities, such as praying before lessons start, learning about religious education, carrying out worship services, extracurricular activities, and celebrating religious holidays. The habit of praying every morning or before lessons, according to their respective beliefs, teaches students to respect differences

without disturbing each other. This activity also instills an understanding that all religions teach servitude and surrender to God without denigrating the teachings of other religions because all religions teach goodness.

As explained by the Islamic Education teacher at Senior High School 1 Poso, Mrs. Tsaniatul Mufida, that:

Morning prayers are performed after apples according to each person's beliefs. Material about tolerance is also taught in class XI Islamic Religious Education lessons.

Based on observations, during Religious Education lesson hours, students are usually divided into three groups according to their respective religions. Christian students, both Catholic and Protestant, are combined to take part in learning in the laboratory or library. Hindu religious education is carried out in the classroom because the majority of students are Hindu. Meanwhile, Islamic religious education generally takes place in school mosques.

4. The Value of Deliberation

The value of deliberation needs to be instilled from an early age and starts in small environments such as families or schools. The application of the value of deliberation at Sausu State Senior High School 1 is carried out in all matters. The principal of Sausu 1 State High School, Mrs. I Nyoman Puasa, stated that:

All matters or activities at school are based on the principle of deliberation. For example, for the celebration of religious activities that will be held at school every year, we have a meeting first to

discuss each activity, especially regarding the budget.

5. Value of Love for the Motherland (Al Muwatanah)

The value of patriotism at Sausu State Senior High School 1 is applied by carrying out routine ceremonies every Monday as stated in the schedule. The ceremony is intended as a form of respect for the services of independence heroes who died on the battlefield fighting for the independence of Indonesia. Not only is it a form of respect, the ceremony is also meant to be a manifestation of love for the country by teachers and students every week. Ceremonial officials are carried out in rotation from each class. Each class scheduled as a ceremony officer carries out their mandate well and responsibly.

One form of love for one's country is routinely taking part in solemn flag ceremonies, attending and participating in national holiday activities and memorizing national songs. Sausu State High School 1 has a vocal group trained by the Christian Religious Education Teacher, Mrs. Lusmin.

6. Nonviolence Values (La 'unf)

The implementation of anti-violence values at Sausu State Senior High School 1 is carried out in the form of prevention. This prevention is manifested in the form of school rules, which include giving points to students who are involved in fights or other violations. Mr. I Made Sudiana, as Deputy Principal for Student Affairs, said that:

We collaborate with parties outside the school to prevent violence

involving students. For example, there is cooperation between the police and Koramil. We invite the police or Koramil to supervise the ceremony to provide direction to the students. We are also collaborating with the sub-district authorities so that the civil service police (Polpp) can help supervise students if someone misses school because usually gatherings like that can trigger fights.

7. Cultural Friendly Values (I'tibar al 'urf)

Based on data on the condition of students obtained from administrative archives, the majority of students at Sausu State High School 1 are Hindu and Balinese. One of the extracurricular activities that provides a forum for students to study various cultures is the dance extracurricular. The Deputy Principal stated that:

One of the extracurriculars here is dance, which all interested students can participate in. In this extracurricular, students learn various dances from several regions, such as the Kecak dance, Pamonte dance, and Mamiri wind dance.

Ekstrakurikuler seni tari di Sekolah Menengah Atas Negeri 1 Sausu berperan dalam edukasi kepada peserta didik perihal kebudayaan.

8. Value of Collaboration (At Taawun)

Based on the researcher's observations, the implementation of the value of cooperation at Sausu 1 State High School is carried out between

teachers and students as well as all school stakeholders in the various activities carried out. The implementation of religious holidays at the school proved to run smoothly and successfully, thanks to the cooperation of all parties at the school. The value of cooperation is also visible in the implementation of worship, where all teachers work together to direct students to perform worship. The value of cooperation is also visible in the Clean Friday activities carried out at schools; teachers, education staff, and students, without exception, work together to maintain the cleanliness of the school environment. Good collaboration at school makes students accustomed to collaborating with other parties, thereby strengthening relationships between students.

5. Conclusion

This study concluded that teachers of religious education have implemented various strategies to instill the values of religious moderation in students through classroom learning, daily practices, teacher role modeling, and extracurricular activities. The values emphasized include balance (At-Tawassuth), reflected in equal treatment for all religious adherents and fostering a harmonious relationship between religious practices and social life without extremism. Justice (Al-I'tidal) is practiced through fairness toward others, maintaining environmental cleanliness, and ensuring equal treatment for all students, regardless of their religious backgrounds. Tolerance (At-Tasaamuh) is demonstrated by respecting each

student's right to worship according to their beliefs without interference. Consultation (Asy-Syura') is applied by involving all stakeholders in decision-making processes for school activities. Patriotism (Al-Muwatanah) is fostered through routine flag ceremonies and learning national songs facilitated by Christian religious education teachers. Nonviolence (La-'Unf) is encouraged through a structured code of conduct, disciplinary measures, and collaborations with external parties to prevent misconduct. Cultural appreciation (I'tibar al-'Urf) is nurtured through extracurricular dance programs that introduce students to diverse cultural traditions. Collaboration (At-Taawun) is promoted through joint efforts among all school stakeholders, creating a supportive environment that strengthens relationships among students. These integrated efforts aim to create a school culture that embodies the principles of religious moderation.

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