PROGRAM MANAGEMENT STRENGTHENING INTERNAL RELIGIOUS MODERATION LEARNING ISLAMIC RELIGIOUS EDUCATION AT SMK MAARIF PANDEGLANG

AMRULLAH

Universitas Islam Nusantara Bandung. Email: amrullah@uninus.ac.id

IIM WASLIMAN

Universitas Islam Nusantara Bandung. Email: iimwasliman@uninus.ac.id

ACHMAD SAEFURRIDJAL

Universitas Islam Nusantara Bandung. Email: achmadsaefurridjal@uninus.ac.id

HELMAWATI

Universitas Islam Nusantara Bandung. Email: helmawati@uninus.ac.id

Abstract

This research is motivated by the existence of radical ideology and behavior which has recently begun to enter the realm of education, targeting teachers and students. On this basis, the government through the Ministry of Religion is trying to place education as a forum for understanding religious moderation among students in preventing religious phenomena and issues that divide the unity of religious communities. The presence of religious moderation is to provide views, attitudes and behavior that are not extreme in understanding religion, on the contrary it makes students respect differences of opinion, spread kindness, help and respect each other. This research aims to obtain an overview and analysis of planning, organizing, implementing, evaluating, problems, results, and results of the program to strengthen religious moderation at Ma'arif Pandeglang Vocational School. This research uses management theory from GR Terry and religious moderation theory from the Ministry of Religion. This research uses a qualitative approach with descriptive methods. Data sources were collected using interviews, observation and documentation studies, as well as drawing conclusions through triangulation. The results of the research show that, 1) Planning, SMK Ma'arif has prepared plans for a program to strengthen religious moderation through insertion and integration into PAI learning and general lessons, 2) Organizing, SMK Ma'arif has not yet formed a team specifically to handle the moderation program religious. The religious moderation team is still based on the character strengthening program team, the NU team, and the Pancasila student profile. 3) Implementation, Ma'arif Vocational School has implemented a program to strengthen religious moderation as planned in the syllabus and RPP. The implementation of religious moderation in PAI learning is carried out in 3 stages, namely: the value transformation stage, the value transaction stage, and the value transinternalization stage, 4) Evaluation, Ma'arif Vocational School evaluates the program to strengthen religious moderation in PAI learning through observation and oral tests, 5) Problem, there are still some students who still do not understand the concept of religious moderation, there is no special team that deals with religious moderation in schools, 6) Solution, teachers provide understanding and re-understanding of religious moderation, the formation of a religious moderation team at school level, 7) As a result or impact, the program to strengthen religious moderation at Ma'arif Vocational School has succeeded in changing students' attitudes and behavior to be positive. Students become stronger in terms of tolerance, non-violence, accommodating, national commitment, balance and justice. In conclusion, the management of the program to strengthen religious moderation at Ma'arif Vocational School is in accordance with management functions although there are still management functions that need to be improved. The results of the program to strengthen religious moderation have changed students' positive behavior.

A. INTRODUCTION

Among the important roles of kiyai lies in the ability to put Pancasila as the philosophy of life in the nation and state, while Islam is positioned as a religion. In other words, Islam can develop well and even become an important part in the formation of Pancasila. In this context, Pancasila is not a religion but a state ideology as a guideline for being a good citizen in the nation. As a result, the Muslim population is seen to be able to interact with other residents under the auspices of Pancasila.

Shigeo Nishimura described that strengthening the beliefs of Pancasila as an ideology and Islam as a religious ideology was carried out by kiyai through educational institutions called Islamic boarding schools. The effectiveness of this strengthening was seen when the kiyai strengthened it by establishing madrasas as modern education with the latest value systems, classes, subjects and curriculum (Nishimura, 1995: 304). The role of kiyai is as a major figure who has an influence not only on the formation of scientific traditions, but also on expanding the Muslim population with moderate beliefs (wasathiyah). Shihab Quraish. M (2020: 182) explains that:

For the application of wasathiyah in personal life and society, serious efforts are required which are strengthened by/through: (a) correct knowledge/understanding, (b) balanced and controlled emotions, and (c) continuous vigilance and prudence. With the correct knowledge and understanding, wasathiyah can be applied properly and correctly.

However, the struggle of these great kiyais which was carried out long before independence is now tarnished when the Muslim population promotes radicalism and extremism. As can be seen in much research literature, the ideology that has emerged in the last two decades is an ideology driven by Muslim groups who want fundamental changes both in terms of religious understanding and practice. In fact, this group's movement is fighting for its roots using various approaches including symbolic and physical violence. Zezen Mutaqin (2016: 183) explains that this group is called formalistic Islam, especially in terms of promoting the caliphate and sharia, it is a group that wants the demands for the implementation of Sharia law to return to the stage of political life.

The struggles of the groups and radical ideas above clearly conflict with the struggles of the kiyais who prioritize a cultural approach in marketing Islam to society. This is also contrary to the spirit of Islam which encourages its followers to use the approach of mercy and womb (love and compassion). Islam is a religion of mercy for all humans and the world so that its spread is also carried out with grace and mercy, as in Surah al-Anbiya' verse 107 and Surah An-Nahl verse 125, which means: "And we did not send you (Muhammad) but to (be) mercy to the universe." (QS, 21:107).

Researchers assess that tensions between fellow citizens in the name of religion in recent years have increased in various countries. This tension is thought to be the impact of the globalization program which some Muslims are not ready to accept. Globalization which is now touching all countries in the world is marked by the widespread use of information

and communication technology (ICT) which has given rise to a new phenomenon in the context of religion called the conservative turn by rejecting contextual interpretations of Islamic teachings as carried out by Islamic figures such as researchers mentioned above.

The above phenomenon has given rise to movements of intolerance, radicalism and extremism in the name of religion among some Muslim populations, including among students and university students. Many studies have described this movement as a phenomenon that worries various parties, including Islamic figures themselves, due to the increase in attitudes of intolerance and radicalism in the last two decades. In fact, many studies have also revealed the exposure of young Muslims, especially pupils and students, to the ideology of extremism and terrorism.

The above movement, as seen in the recent bombings, has become a concern for many parties, from students, researchers, education experts, Islamic boarding school leaders, heads of taklim councils, to the government. In various media, interviews and broadcasts of bomb terror attacks carried out by some Muslim community groups were shown in the name of defending their religion. The motivation that is quite surprising to many people is that this movement and approach is carried out to defend God (small t). In this context, it appears that this group brings religion and God to justify its actions. This means that acts that are indiscriminate or brutal - or perhaps more accurately do not recognize the human side - are justified by religion which will open the gates of heaven for the perpetrators automatically.

A survey by the Institute for Islamic Studies and Peace (LAKIP), led by Bambang Pranowo (Professor of Islamic Sociology, State Islamic University (UIN) Jakarta, from October 2010 to January 2011, revealed that almost 50% of students agreed with radical actions, 25% of students and 21% teachers stated that Pancasila was no longer relevant. Meanwhile 84.8% of students and 76.2% of teachers agreed with the implementation of Islamic Sharia in Indonesia. The number who said they agreed with violence for religious solidarity reached 52.3% of students and 14.2% justified the bomb attacks .

The Center for Islamic and Community Studies (PPIM) in 2018 also revealed a similar trend. The results of his research on 2,237 Muslim teachers from kindergarten to high school in Indonesia showed that more than half or 56.9% had an intolerant opinion towards followers of religions other than Islam (6.03% were very intolerant, 50.87% were intolerant). Teachers nationally, from RA/TK to MA/SMA, have intolerant opinions. Among pupils and students, 58.8% chose radical attitudes.

UIN Bandung research in December 2020 also stated that 58% of young people prefer to learn about religion via social media such as YouTube or Instagram. This latest model of learning is actually prone to causing negative impacts, one of which is the potential for the spread of conservative ideas among young people to increase. In the latest research, PPIM (2020) also revealed that relatively easy access among pupils and students to digital channels (web, social media & podcasts) means that young people's exposure to radical and extreme ideas is high due to the influence of conservative media.

In fact, currently there is a new trend among young Muslims in Indonesia amidst the increasing use of social media that disputes can take various forms and types, such as differences of opinion in the fields of politics and/or religion as a result of different reading sources. In a situation like this, it can be seen that there are those who accept and reject it as disinformation bias. In fact, it is not uncommon to find them expressing their opinions in an emotional tone. This can be characterized as people who lack knowledge, while knowledgeable people/young people can accept differences of opinion as differences in perspective.

Therefore, now various parties and community groups are jointly trying to pay attention to religious phenomena among pupils and students to prevent these new ideas accompanied by efforts to provide appropriate knowledge. Apart from being intended to safeguard their future with the input of good knowledge, this effort is also driven by a shared enthusiasm to maintain Pancasila and the 1945 Constitution and maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI).

In this context, the Ministry of Religion's efforts to prevent the spread of these ideas is by compiling four religious moderation (MB) modules. This module, which has been prepared since the beginning of 2021, is an effort to respond to the phenomenon of the growth of radical and extreme ideology which is now strengthening among pupils and students. This module, which consists of four books, was launched by the Minister of Religion and the Minister of Education, Culture, Research and Technology (Mendikbudristek) in mid-September 2021, which will become an important part of learning Islamic Religious Education (PAI) in schools.

The module prepared by the Directorate of Islamic Religious Education (PAI) of the Directorate General (Ditjen) of Islamic Education (Pendis) of the Indonesian Ministry of Religion at the end of 2021 has entered the implementation stage. A total of twenty-one (21) institutions are involved in implementing these four MB modules covering six regions such as West Java, Banten, DKI Jakarta, Central Java, DI Yogyakarta, and East Java. One of these institutions is LP Ma'arif NU, Pergunu, and others to train PAI teachers in the schools they support.

The PAI Directorate's MB program implementation phase is preceded by two steps, namely Bimtek (Technical Guidance) and ToT (Training of Trainers). Bimtek is carried out as an introduction to the MB program for institutional/foundation managers, while ToT is training for institutional/foundation managers to become an extension of the PAI Directorate in the field of MB. These two activities were carried out in collaboration with INOVASI as a step to socialize and effectiveness of the MB program to the community, specifically administrators of educational institutions and PAI teachers. Piloting the MB module is also one of the Ministry of Religion's efforts to be able to develop MB programs in 2022 as a year of religious moderation.

All of these programs are efforts by the Ministry of Religion to mainstream or indigenize religious moderation in the context of religion, nationality and statehood. The Ministry of Religion hopes that MB mainstraiming will become a stepping stone for the nation's

children to place Islam and Pancasila as one inseparable unit. On the one hand, the Ministry of Religion hopes that Islam will be placed as a blessing as Allah says in surah al-Anbiya verse 107, surah al-Mumtahanah verse 8, surah al-Nahl verse 125, surah al-Baqarah verse 143, and others, while on the other hand Pancasila is positioned as state ideology to become the basis of the nation and state of every citizen.

Another thing that can be understood from this program is that it is a form of practicing the basics of statehood as mandated by the 1945 Constitution, article 29 concerning the basis of God and guarantees for every citizen to embrace religion and carry out its teachings well; Presidential Regulation Number 18 of 2020 concerning the 2020-2024 National Medium Term Development Plan (RPJMN) concerning strengthening religious moderation; Minister of Religion Regulation Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion 2020-2024 states that religious moderation is one of the priority programs; and Director General's Decree No. 7272 of 2019 concerning Guidelines for Implementing Religious Moderation in Islamic Education.

Sociologically, researchers consider that the presence of the four MB modules has an important meaning for the following three things: First, a response to the strengthening of radicalism, extremism and terrorism among young people, especially pupils and students, especially as a counter-narrative step which has recently become a concern for many Islamic figures. Apart from being a projection of the Ministry of Religion to present narratives as taught by previous kiyai and ulama, this module is also an effort to stem narratives of radicalism. , providing quality reading sources with authoritative sources, changing paradigms and ideologies towards an order that is in accordance with good paradigms as is done by Islamic boarding school kiyais and ulama. The presence of this module is important because the reading sources published so far are still considered minimal for the public to refer to or read, moreover the reading sources available now are more instant and fast in the media with references that are still doubted by many parties. Third, save the younger generation from the spread of radical ideas which are suspected to be a threat to Pancasila, the 1945 Constitution and the integrity of the Republic of Indonesia. Historical facts explain that the steps to save the country from disunity during the formulation of Pancasila and the 1945 Constitution were due to the presence of an attitude of religious moderation expressed by Islamic figures at that time. It is this principle of moderate religion that paves the way for all elements of the nation to accept Pancasila, the 1945 Constitution, and the form of the Republic of Indonesia as a nation.

Departing from the context of the problem above, the researcher is interested in conducting research with the title, Program Management for Strengthening Religious Moderation in Islamic Religious Education Learning in Schools. (Qualitative Study at SMK Ma'arif NU Pandeglang). The researcher's argument is that they chose the locus at SMK Ma'arif NU Pandeglang, because SMK Ma'arif NU Pandeglang is located far from urban areas. The school already has an operational permit and is under the auspices of the Nahdhatul Ulama Education Foundation. Ma'arif NU Pandeglang Vocational School has school curriculum material that has an insight into national unity and national values. The school is deemed to have implemented a strengthening program for religious moderation

with material that is considered structured in the school curriculum and/or local curriculum and has carried out management functions in implementing the program to strengthen religious moderation in Islamic Religious Education learning in schools through: planning, organizing, directing, supervision and control.

Based on the background of the problems above, this research attempts to explore the phenomenon of management of strengthening religious moderation in Islamic Religious Education learning at SMK Ma'arif NU Pandeglang and SMK Ma'arif Jakarta. This research is of course needed by the PAI Directorate, Directorate General of Education, Ministry of Religion, namely as input material in the form of information from PAI teachers about the concept of strengthening religious moderation in Islamic Religious Education learning as a teacher's obligation to educate and guide students and provide students with an understanding of PAI and MB. . This is where the importance of this research is as an effort to reveal the effectiveness of PAI-MB learning in high school (SMA/SMK) which is usually carried out by PAI teachers when educating and guiding their students, both in the classroom and outside the classroom.

This research aims to obtain an overview and analysis of: Planning, organizing, implementing, evaluating, problems, solutions to overcome problems, and the results of the program to strengthen religious moderation in Islamic religious education learning at Ma'arif Vocational School, Jakarta.

B. THEORITICAL REVIEW

1. Management

The success of an organization is not only determined by planning according to needs, placement of personnel according to their expertise, implementation of activities according to plan, on time and on target, continuous evaluation and monitoring activities are also needed, so that all activities carried out are measurable, controlled and achieve results. according to the plan that has been set. Based on this, it is very appropriate to measure the success of the program to strengthen religious moderation in schools by using management science. This research uses the grand theory of management from George R. Terry. According to George R Terry,

> "*Management is a distinct process, consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated goals by the use of human being and other resources*" (Terry, 1982)

George R. Terry (1982) further stated, these four fundamental functions of management are (1) planning, (2) organizing, (3) actuating, (4) controlling. There are four main functions of management, namely planning, organizing, implementing and supervising (Wijaya, Candra; Rifa'i, 2016: 43). These four management functions are more popularly abbreviated as POAC.

2. Religious moderation

The word "moderation" comes from Latin, moderâtio, meaning moderation. Moderation means neither too much nor too little, neither extreme right nor extreme left. The word moderation can also mean self-control from excessive and excessive attitudes (Ministry of Religion, 2019: 15). This has the meaning of self-mastery of attitudes of excess and attitudes of deficiency. The Big Indonesian Dictionary (KBBI) explains the words moderation and moderation. It is explained that moderation contains two meanings, namely: reducing violence or avoiding extremes, while the word moderate is interpreted as avoiding extreme behavior and tending towards the middle ground dimension (KBBI, 2022).

In Arabic, the word moderation is known as wasath or wasathiyah. This word has an equivalent meaning to the word tawassuth (middle), which is related to the words i'tidal (fair) and tawazun (balanced). There are also those who interpret the word wasathiyah as "the best choice", for example Imam Ibnu Jarir At-Thabari means "the best". Thus wasathiyah can have the meaning of fair, balanced and best. In fact, the word wasath has been absorbed into Indonesian, namely wasith, which means mediator or intermediary; mediator or separator or reconciler between people (groups) in dispute; and a leader in a match. A person who applies the principles of wasathiyah is called wasith.

Muhammad Mutawalli al-Sya'rawi explains wasathiyah as having the meaning of "courage" which is the middle attitude between carelessness and fear, "generosity" which is the attitude between wasteful and stingy, and "purity" is the middle attitude between disobedience caused by passionate desires (Sya'rawi, 2010: 1209). Meanwhile, M. Quraish Shihab explained the word wasathiyah as a benchmark for describing "religious moderation". There are other terms whose meanings are assessed by experts as being in line with wasathiyah in the Koran, but these do not yet cover the meaning contained in the nature of moderation that Islam requires (Shihab, 2019: 6). Wasathiyah, a teaching applied in the Islamic world to encourage people to always do justice. Meanwhile in Indonesia, wasaṭhiyyah which is defined as "moderate" (moderation) has a middle meaning, an attitude to always position oneself not too far to the right and not too left.

Meanwhile, "religious" is defined as embracing or professing a religion, without being confused (KBBI, 2020). Religion means a system, principles and belief in God and His teachings and carrying out His obligations. In terms of religion, it means spreading peace and love. Religion is not to create uniformity, instead respecting diversity with full wisdom.

Religion exists for humanity, to protect and elevate honor, rank and dignity; not to demean, let alone eliminate and negate one another. Religion is not the basis of the state, but only an individual matter, not related to the affairs of state (Hilmi Muhammadiyah, 2015: 102). So loyalty to the king and state does not come from religious affiliation, but from national identity, one element of which is religion (van der Veer, 2002: 178).

Thus, religious moderation is a perspective (mindset) in religion based on a moderate mindset that places religions on the same footing. Religious moderation is a way of practicing religion and diligently practicing religious teachings based on the opinions of

ulama to spread peace, coolness and beauty. Religious moderation rejects extremism, liberalism and terrorism, is an effort to build balance in the social order of religious life, maintain the continuity of civilization and create peace.

The nine values of religious moderation that researchers call are middle (*tawassuth*), upright (*i'tidal*), tolerance (*tasamuh*), deliberation (*syura*), reform (*islah*), pioneering (*qudwah*), citizenship/love of the country (*muwathanah*), anti-violence (*la'un*) and culturally friendly (*i'tibarul al-'urf*) (Directorate of PAI, 2021: 11). One to seven of these values are values adopted as a result of the agreement of the ulama at the Summit (High Level Conference) of world ulama at the Bogor Palace in 2018. They agreed to present Islamic values to regulate people's lives. Meanwhile, the next two additional values, namely non-violence (al-la'un) and respect for indigenous traditions (*al-i'tiraf al-urf*) come from advice from experts at the Ministry of Religion and refer to a book entitled Religious Moderation published by the Indonesian Ministry of Religion. This value can also be found easily in Islamic law books.

3. Islamic Religious Education

Islamic religious education is one part of Islamic education (Muhaimin, 2010: 6), namely efforts to educate the Islamic religion or Islamic teachings and values, so that it becomes a person's way of life (view and attitude to life). In this sense, it can take the form of: (1) all activities carried out by a person to help a person or group of students in instilling/or developing Islamic teachings and values to serve as a view of life, which is manifested in an attitude to life and developed in daily life skills. -day; (2) all phenomena or encounters between two or more people whose impact is the embedding and/or growth and development of Islamic teachings and values in one or several parties (Muhaimin, 2006: 5-6).

According to Zakiah Daradjat, as quoted by Abdul Majid, Islamic Religious Education is an effort to develop and nurture students so that they can always understand Islamic teachings as a whole. Then live the goal, which in the end can practice and make Islam a way of life (Abdul Majid and Dian Andayani, 2004: 30).

The results of the Indonesian Islamic Education seminar from 7 to 11 May 1960 in Cipayung Bogor defined Islamic education as guidance for spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing and supervising the implementation of all Islamic teachings (Djamaluddin and Abdullah Aly, 1999: 11).

C. RESEARCH FINDINGS

Ma'arif Pandeglang Vocational School is located on Jln. Kadomas Ciekek Hilir, Karaton, Majasari, Karaton, Kec. Pandeglang, Pandeglang Regency, Banten 42218. This school is an Islamic boarding school-based high school that implements a full day school system. This school is under the guidance of LP Ma'arif PBNU. Ma'arif Vocational School is known to the local community as a religion-based school because this school applies religious education in a balanced manner for all students to study. This school is under the

auspices of an Islamic boarding school or Islamic boarding school-based institution, namely YPI (Islamic Education Foundation) with strengthening character education based on the Yellow Book, developing al-karimah morals, developing science, and others.

a) Planning

1. Mechanism for developing curriculum, syllabus and lesson plans

Based on findings in the field, in terms of curriculum development mechanisms, Ma'arif Pandeglang Vocational School always adapts to the curriculum agreed upon and used in the school. Likewise, the syllabus and lesson plans are prepared based on the curriculum used by the school (CL: 003c/TW) and (CL: 003d/TW). Regarding the curriculum, Ma'arif Pandeglang Vocational School has carried out development by involving teacher council meetings. They analyze the current curriculum and the curriculum that will be implemented in schools (CL: 002b/TW).

2. Integration of character values in PAI learning

Ma'arif Pandeglang Vocational School based on data in the field has implemented the integration of character values in PAI learning. This was conveyed by the PAI teacher who stated that there are several character values that have been integrated into PAI learning, such as the values of piety, honesty, obeying the rules, being responsible, respecting diversity. The strategy used to integrate these character values into PAI learning is by incorporating material substance, approaches, methods and evaluation models developed by PAI teachers (CL: 003c/TW) and (CL: 003d/TW).

In fact, character values have been integrated, not only in PAI subjects but also in general subjects. Spiritual attitudes and social attitudes such as responsibility, discipline, religion and others have been taught and familiarized in learning and through extra-curricular activities (CL: 002b/TW). The strategy for integrating these values into PAI learning with character values is integrated into the RPP by adding the formulation to the formulation of objectives in each lesson material. Each material always has a learning objective that contains spiritual attitudes and social attitudes known as KI 1 and KI 2 (CL: 002b/TW).

3. Integrating HOTS in PAI learning lesson plans

PAI learning should apply high order thinking skills (HOTS) considering that the material in PAI requires students to be able to solve complex religious problems, including religious moderation. PAI Vocational School teacher Ma'arif Pandeglang said that HOTS has been implemented in PAI learning with strategies through approaches and methods used in learning, including through problem solving methods (CL: 003c/TW). Meanwhile, another PAI teacher said that the implementation of HOTS in class was realized in the form of discussions in the form of study groups. In this condition students are given a problem to find a solution (CL: 003d/TW).

HOTS integration was also conveyed by the Deputy Head of Vocational School, Ma'arif Pandeglang. The integration stages or steps are analyzing the HOTS-based material that

will be developed, developing HOT material by formulating HOTS learning objectives, and synchronizing the material with HOTS learning objectives (CL: 002b/TW).

4. Instilled values of moderation

Based on findings in the field, Ma'arif Pandeglang Vocational School teaches the values of religious moderation which are in line with the values of Pancasila and the values espoused in religious moderation developed by the Ministry of Religion. The values that are instilled and familiarized according to PAI teachers at Ma'arif Pandeglang Vocational School include balance, justice and tolerance (CL: 003c/TW) and (CL: 006a/TW). Meanwhile, another PAI teacher said that the value of moderation that was instilled in his students was related to divine values and faith (CL: 003d/TW). On the other hand, Deputy Head of Vocational School Ma'arif Pandeglang confirmed that the values of moderation that are taught and accustomed to are the values contained in the Pancasila character and student profile values, including the values of respect for local cultures (CL: 002b/TW).

5. Stages of inserting religious moderation in the RPP

In relation to the stages of inserting religious moderation in the RPP, based on findings in the field, as stated by PAI Vocational School teacher Ma'arif Pandeglang, the stages of inserting religious moderation values are carried out in several stages, such as determining learning objectives. In determining learning objectives, the reference is the curriculum used by the school. Then determine the content or learning materials. In determining this material, careful attention is needed considering that there are things that are suitable and that are not suitable if the values of religious moderation are inserted into the PAI material. Then determine the use of the approach and methods used according to the material to be presented. Using the right methods and approaches will make learning more effective and efficient (CL: 003c/TW). Another PAI teacher mentioned the stages of inserting religious moderation values which he carried out by creating a process starting from planning, implementation and assessment and (CL: 003d/TW).

Deputy Head of Vocational School Ma'arif Pandeglang further strengthened the steps for inserting religious moderation in the RPP. As is the case in character strengthening learning, the steps taken are to examine and identify Basic Competencies (KD) to find the values that are required to be taught to students. Next, a learning plan is formulated which is used as a reference in learning. In formulating this learning plan, what is really paid attention to is the suitability between learning objectives, materials and strategies used. The strategies used are group discussions and assignments (CL: 002b/TW).

6. Barriers to the insertion of religious moderation in the RPP

Based on the findings in the field, PAI teachers stated that in terms of inserting the value of religious moderation in the RPP they found no obstacles and (CL: 003c/TW) and (CL: 003d/TW). Another thing was confirmed by the Deputy Head of Vocational School, Ma'arif Pandeglang. According to him, in general no major obstacles were found, because the

insertion of values has long been practiced in schools, for example known as Character Strengthening Education. Currently it is known as the Project for Strengthening the Profile of Pancasila Students. Even though the implementation of religious moderation is new in schools, the approach and strategy are already there, only the values are different. Technical obstacles such as inadequate support for facilities and infrastructure (CL: 002b/TW).

b) Organizing

1. Implementation team to strengthen religious moderation

Based on findings in the field, Ma'arif Pandeglang Vocational School has formed a team tasked with implementing the values of religious moderation. Although PAI teachers admit that the team that was formed has not specifically or specifically handled this matter. The teams that have existed so far are in the form of PAI subject teacher deliberations (MGMP) (CL: 003c/TW) and (CL: 003d/TW). A different thing was mentioned by the Deputy Head of Vocational School, Ma'arif Pandeglang. According to him, the school does not yet have a special team for this program (CL: 002b/TW).

2. PAI teaching team

Regarding the existence of a PAI teaching team based on religious moderation to implement the values of religious moderation, PAI teachers at Ma'arif Pandeglang Vocational School do not yet have the team in question. The reason it was ignored was because the number of teaching staff was still limited. However, he hopes that there will be a PAI teaching team because it is considered very useful in making learning material easier to achieve (CL: 003c/TW), (CL: 003d/TW), and (CL: 002b/TW).

3. The ideal organization to strengthen religious moderation

Based on findings in the field, the Pandeglang Vocational School PAI teacher said that the program to strengthen religious moderation was integrated into PAI subjects into a separate curriculum so that it was more focused and directed (CL: 003c/TW). Another PAI teacher said that a special team was needed to be tasked with strengthening religious moderation programs (CL: 003d/TW). Deputy Head of Vocational School Ma'arif Pandeglang explained the ideal organization. According to him, the organization of learning must synergize between Religious Education subjects and character strengthening subjects such as Civics as well as between Islamic Religious Education subjects and other general subjects. In addition, learning organizers can adapt teaching methods, materials and assessments to suit individual student needs (CL: 002b/TW).

4. Organizing obstacles and solutions

Considering that the program to strengthen religious moderation at Ma'arif Pandeglang Vocational School is still relatively new, its implementation in the field still faces obstacles or requires adaptation in the classroom learning process (CL: 003c/TW). An important finding was stated by the Deputy Head of Vocational School, Ma'arif Pandeglang. According to him, differences in teachers' understanding of religious moderation and

pedagogy are obstacles in organizing Islamic Religious Education learning. The solution that can be taken is to always involve teachers in training and activities to increase their competency and understanding of religious moderation. Teachers are also always asked to always update their pedagogical competencies (CL: 002b/TW).

c) Implementation

1. The value of religious moderation is taught

PAI Vocational School teacher Ma'arif Pandeglang said that the values of moderation taught to students include responsibility and obeying rules (CL: 003c/TW). Meanwhile, another PAI teacher said that the values he taught and instilled in his students were the value of responsibility and divine values (CL: 003d/TW). Deputy Head of Vocational School Ma'arif Pandeglang added that moderation values were inserted into PAI learning such as greetings, prayers, and Pancasila student profiles (CL: 002b/TW).

2. How religious moderation is taught

As found in the field, PAI teachers have the task of ensuring that the values of religious moderation are integrated into learning. The PAI teacher's strategy at SMK Ma'arif Jakarta for successful integration is by aligning PAI materials with relevant religious moderation values (CL: 003c/TW). Other PAI teachers differ in this regard. According to him, the insertion of religious moderation values was carried out with a team (CL: 003d/TW). Deputy Principal of Ma'arif Pandeglang Vocational School provided reinforcement regarding this matter. According to him, he discussed real cases that occurred in society which were related to character values or values of religious moderation which would be strengthened in students (CL: 002b/TW).

3. The teacher's attitude towards seeing students is contrary to religious moderation

In the process of implementing religious moderation in schools, which is still relatively new, in the field teachers are faced with things that actually conflict with various moderation values. The PAI teacher stated that regarding this matter the steps taken were to give a verbal warning as well as provide understanding (CL: 003c/TW) and (CL: 003d/TW). Several things can be done, such as providing warnings and guidance to improve their behavior (CL: 002b/TW).

4. Class model in learning religious moderation

PAI teachers at Ma'arif Pandeglang Vocational School in religious moderation-based PAI learning prefer class models that are suitable for cooperative learning or group learning models (CL: 003c/TW) and (CL: 003d/TW). The Deputy Head of Vocational School Ma'arif Pandeglang said a similar thing. According to him, the classical learning model is centered on active students so that students can discover for themselves the values that are instilled (CL: 002b/TW).

d) Evaluation

1. Method of assessment

To assess the success of the implementation of the program to strengthen religious moderation in schools as expected, an evaluation is needed. Based on this, the PAI teacher at Ma'arif Pandeglang Vocational School made a measurement to assess the success of the program using observation techniques and oral tests (CL: 003c/TW) and (CL: 003d/TW). A complete explanation of the assessment was delivered by the Deputy Head of Vocational School, Ma'arif Pandeglang. According to him, the assessment is carried out as used in Islamic Religious Education subjects, the emphasis is on the affective aspects of formative and summative assessments. The assessment instruments that are often used are observation, self-assessment checklist and classmates (CL: 002b/TW).

2. Assessment results

Based on information provided by PAI teachers, the program to strengthen religious moderation at Ma'arif Pandeglang Vocational School is relatively good (CL: 003c/TW) and (CL: 003d/TW). According to the Deputy Head of Vocational School Ma'arif Pandeglang, the results of the character habituation assessment were carried out using a questionnaire in addition to other forms of assessment (CL: 002b/TW).

3. Follow up

Based on findings in the field, the program to strengthen religious moderation at Ma'arif Pandeglang Vocational School, although funding evaluation has been carried out, the results are already there, but no follow-up has been carried out (CL: 003c/TW). Instead, follow-up is carried out by other PAI teachers. The follow-up he took was that the students implemented it in their daily lives (CL: 003d/TW). According to the Deputy Head of Vocational School, Ma'arif Pandeglang, follow-up is always carried out on the assessment results. This needs to be done to strengthen or improve the habituation process of the attitudes expected during learning (CL: 002b/TW).

4. Obstacles and solutions

In practice in the field, the implementation of the program to strengthen religious moderation still faces several obstacles. At Ma'arif Pandeglang Vocational School, which is a school that was involved in the project, it still faces obstacles both at the conceptual and practical levels. PAI Vocational School teacher Ma'arif said that there are still students who do not yet understand the concept of the definition of religious moderation. On that basis, the solution that teachers use in class is to provide repetition of the material. Another solution is to condense or summarize the material so that it can be understood easily. Based on these field facts, PAI teachers said that as a result there are still those who do not understand the concept of religious moderation, making learning less interactive. However, this can be overcome by PAI teachers implementing strategies and methods that attract children to continue learning (CL: 003c/TW). Another obstacle found was that there were still some students who did not understand the values of religious

moderation so the teacher continued to explain again (CL: 003d/TW). According to the Deputy Principal of Ma'arif Vocational School, there are obstacles in the form of inadequate supporting facilities and the need to increase teachers' understanding in implementing the values of religious moderation in the classroom (CL: 002b/TW). Regarding assessment barriers, Deputy Principal of Vocational School Ma'arif said that because the dominant factor is affective assessment, it takes a relatively long time, so that for schools that lack teachers, the assessment is not objective and unable to detect poor student behavior (CL: 002b /TW).

e) Problem

1. Preparation of a religious moderation program

Based on field findings, teachers or schools have not yet prepared a plan for a program to strengthen religious moderation (CL: 003c/TW) and (CL: 003d/TW). According to the Deputy Principal of Vocational School, Ma'arif Pandeglang, he has prepared a plan for a program to strengthen religious moderation which is aligned with activities already running at the school, namely religious (NU-ness) (CL: 002b/TW).

2. POAC Problems

PAI SMK teacher Ma'arif Pandeglang said that the problem with implementing the program to strengthen religious moderation in his school was the lack of material and literature on religious moderation (CL: 003c/TW) and (CL: 003d/TW). The most important thing is that we don't have a special team regarding this matter (CL: 002b/TW).

3. Future problems that may occur

Based on findings at school, PAI teachers said that future problems that might occur were students' criticality with religious issues. Children will be faced with furu'iyah problems in fiqh (CL: 003c/TW). Another problem that will arise in the future is that students will become lazy about following the PAI KBM process (CL: 003d/TW). The problem in the future is that carrying out the assessment requires relatively time (CL: 002b/TW).

4. Determining factors for the success of implementing a religious moderation program

The successful management of the program to strengthen religious moderation in schools, especially at Ma'arif Pandeglang Vocational School, according to PAI teachers, depends on the readiness of the school's human resources (HR). Apart from that, this program must also be supported by all school members, not only teachers, but support involves all stakeholders such as foundation heads, school principals, teachers, staff, students and also a school environment that supports the existence of adequate facilities and infrastructure (CL : 003c/TW) and (CL: 003d/TW). Meanwhile, according to Deputy Principal of SMK Ma'arif Pandeglang, there are at least four factors that determine the success of the program to strengthen religious moderation in his school, (1) resources, (2) environment, (3) facilities and infrastructure, and (4) school leadership (CL: 002b/TW).

f) Solutions to Solve Problems

1. Ultimate solution

In dealing with the problem of the program to strengthen religious moderation in PAI learning, the SMK PAI teacher Ma'arif Pandeglang said that usually if there is a learning problem it will be discussed and discussed with other PAI teachers at the school (CL: 003c/TW). Similar things were found by other PAI teachers. According to him, it is necessary to form a team to strengthen religious moderation in schools. The hope is that if there are obstacles or problems they can be discussed or even collaborated with other PAI teachers at school and (CL: 003d/TW). According to the Deputy Head of Vocational School, Ma'arif Pandeglang, the main solution is: (1) understanding the concept and implementation of religious moderation by teaching and education staff, (2) a supportive environment, (3) complete facilities and infrastructure (CL: 002b/TW).

2. Alternative solutions

Meanwhile, regarding alternative solutions or solutions in strengthening religious moderation in PAI learning at Ma'arif Pandeglang Vocational School, PAI teachers conveyed this problem into a joint evaluation with PAI teachers at school (CL: 003c/TW). Apart from that, evaluation also needs to be carried out on an ongoing basis (CL: 003d/TW). According to the Deputy Head of Vocational School, Ma'arif Pandeglang, cultivating character values and providing motivation to students to have and practice values in everyday life is an alternative to solving problems (CL: 002b/TW).

g) Results

1. Results of changes in student attitudes at school

Although the program to strengthen religious moderation in PAI learning at SMK Ma'arif NU Pandeglang is still relatively new, the results achieved in changing students' attitudes at school and outside of school have shown good results. PAI Vocational School teacher Ma'arif Pandeglang said that there had been a change in students' attitudes, especially regarding their responsibility and discipline (CL: 003c/TW) and (CL: 003d/TW). Apart from these values, students also have a deeper understanding of the values of faith (CL: 003d/TW) and (CL: 006a/TW). According to the Deputy Head of Vocational School, Ma'arif Pandeglang, it is clear that the program to strengthen religious moderation has had an impact on changing the character of students and making the school more conducive. Students are very motivated, especially if the learning is differentiated (CL: 002b/TW).

2. The direct impact of religious moderation on the school community

Even though the program to strengthen religious moderation in PAI learning at Ma'arif NU Pandeglang Vocational School is still relatively new, the results achieved in changing the attitudes of the school community have shown good results. PAI SMK teacher Ma'arif Pandeglang said that there had been a change in the attitude of the school community, especially regarding discipline. The indicators are that students come to school on time,

dress neatly, wear complete attributes, and participate in lessons on time (CL: 003c/TW) and (CL: 003d/TW). The impact is very significant, schools are more conducive (CL: 002b/TW).

3. The impact of religious moderation on students' parents

Meanwhile, the impact of the program to strengthen religious moderation held in schools not only has a positive impact on the school community, it also has an impact on the students' parents. PAI Vocational School teacher Ma'arif Pandeglang said that parents are more concerned about tolerance issues (CL: 003c/TW) and (CL: 003d/TW). Parents really appreciate that their children have better character and noble morals and are more harmonious and conducive in the family and in society (CL: 002b/TW).

D. DISCUSSION

Based on the data found above, the understanding of the value of religious moderation that has been instilled in schools in both teachers and students is the value of religious moderation, namely the nine values that have been agreed upon and become a reference with the Ministry of Religion. The Ministry of Religion has designated 21 institutions as partners to continue the religious moderation program which has two important tasks. First, partner institutions should design their activities to involve educational units under their auspices. The training is carried out based on the four Religious Moderation Modules that have been prepared by the PAI Directorate, namely the Values of Religious Moderation, the Path to Moderation, the Integration of Religious Moderation into PAI Subjects, and the Formation of Great Moderate Students. , activities carried out by 21 partner institutions were the beginning of instilling the values of religious moderation for PAI teachers and students in schools supported by each institution.

Ma'arif Pandeglang Vocational School is an Islamic boarding school-based school that implements a full day school system. This school is under the guidance of LP Ma'arif PBNU. Ma'arif Vocational School is known to the local community as a religion-based school because this school applies religious education in a balanced manner for all students to study. This school is under the auspices of an Islamic boarding school or Islamic boarding school-based institution, namely YPI (Islamic Education Foundation) with strengthening character education based on the Yellow Book, developing al-karimah morals, developing science, and others.

The values instilled in students are the values of religious moderation that have been determined by the Indonesian Ministry of Religion as stated in the Religious Moderation Module. This value is actually an embodiment of the values that NU also holds, such as tawassuth (balance), i'tidal (justice), and others. This value influences Nahdlatul Ulama's political attitude which prioritizes a balance between the values of ukhuwah Islamiyah, ukhuwah basyariah, and ukhuwah wathaniyah. National politics is also the character of Indonesian society which prioritizes harmonious relations between people, is moderate, and chooses peaceful paths to achieve harmony in social relations. Because of this, NU is a mass organization that is always at the forefront in managing the pillars of nationality

to realize harmonization. Nahdlatul Ulama is an adaptive and accommodating organization that is always protected by a moral and spiritual spirit (Nasikhin, Raharjo, and Nasikhin, 2022: 25). This shows the effectiveness of the Technical Guidance carried out by the Islamic Education Directorate, Directorate General of Education, Ministry of Religion of the Republic of Indonesia to introduce the values of religious moderation. The response of the religion teacher at Ma'arif Vocational School shows that his experience in following Bimtek was well studied. As a result, the PAI curriculum taught includes moderation values for all Ma'arif Vocational School students. In fact, since incorporating moderation values, PAI learning has become richer in knowledge both in the classroom and outside the classroom.

Two things you need to know about the implementation of religious moderation values at Ma'arif Vocational School. First, the values of religious moderation are integrated in lessons. Ma'arif Vocational School places the values of moderation as enriching Islamic Religious Lessons (PAI) so that students can easily learn them. This is supported by several factors, for example these institutions both place religious education as an important part of learning. , Ma'arif Vocational School is an educational institution that places PAI lessons as a means of character formation.

E. CONCLUSION

Based on the results of the research findings and interpretations that have been stated previously, research on the management of the program to strengthen religious moderation in learning Islamic religious education at Ma'arif Vocational School can be concluded as follows:

Ma'arif Vocational School has prepared plans for a program to strengthen religious moderation by inserting and integrating it in Islamic religious education learning and even in general subjects.

Ma'arif Vocational School does not yet have an organizational structure or special team that focuses on programs to strengthen religious moderation, but the school hopes that in the future it will have a team that focuses on handling this program.

The program to strengthen religious moderation at Ma'arif Vocational School has been implemented by properly inserting the values of religious moderation, either into Islamic religious education subjects or general subjects. Ma'arif Vocational School has evaluated the program to strengthen religious moderation in its school through observations and oral tests.

Ma'arif Vocational School has the same problems, such as the absence of a special team tasked with dealing with religious moderation in schools, there are still some students who do not understand the concept of religious moderation, PAI learning based on religious moderation is less interesting and challenging, there is a lack of literature on practical examples of religious moderation .

Ma'arif Vocational School is trying to form a special team to deal with the issue of religious moderation, students who do not yet understand religious moderation are given more understanding by their teachers, teachers are re-involved in religious moderation training, adding to the treasures of religious moderation literature.

The management of the program to strengthen religious moderation in learning Islamic religious education at Ma'arif Vocational School has made a positive contribution in strengthening the character and values of religious moderation of students in terms of tolerance, non-violence, accommodating local culture, national commitment, balance and justice, although There are still 9 (nine) grades that have not been implemented simultaneously because they follow the school material or curriculum taught at a certain level.

Bibliography

1) Abdul Majid, Dian Andayani (2006), *Pendidikan Agama Islam Berbasis Kompetensi, Konsep dan Implementasi Kurikulum 2004* (Bandung: PT Remaja Rosdakarya,), Cet. III, h. 30.

2) Al-Sya'rawi, Muhammad Mutawalli (2010). Tafsir wa Khawatir al-Imam Muhammad Mutawalli al-Sha'rawi, Vo. I (Mesir: Dar al-Islam li Nashr wa al-Tawzi').

3) Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam* (P. Supriatna (ed.); 1st ed.). Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa.

4) Direktorat PAI (2021). Nilai-Nilai Moderasi Beragama. (Jakarta: Direktorat PAI Ditjen Pendis Kemenag).

5) Fajron, Akhmad dan Naf'an Tarihoran (2020). Moderasi Beragama (Perspektif Quraish Shihab dan Syeikh Nawawi Al-Bantani: Kajian Analisis Ayat tentang *Wasathiyah* di Wilayah Banten, cet-1 (Serang: Media Madani).

6) Kemenag RI (2021), Implementasi Moderasi Beragama Dalam Pendidikan Islam, Jakarta: Kemenag RI.

7) Kemenag RI (2021), Nilai-Nilai Moderasi Beragama, Jakarta: Kemenag RI.

8) Kementerian Agama RI (2019), Moderasi Beragama, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI).

9) Kementerian Agama RI (2020). Rencana Strategis Kementerian Agama Tahun 2020 – 2024 (Jakarta: Kemenag).

10) Muhaimin (1991). Pemikiran Pendidikan Islam (Bandung: Bumi Aksara).

11) Mutaqin, Zezen. (2016). "The Strong State and Pancasila: Reflecting Human Rights In The Indonesian Democracy," Constitutional Review, Vol. 2 (2), 159-188, https://www.neliti.com/id/publications/226558/the-strong-state-and-pancasila-reflecting-human-rights-in-the-indonesian-democra (14/12/2021).

12) Nasikhin dan Raharjo, "Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan," Islamic Review: Jurnal Riset dan Kajian Keislaman, Vol. 11 No. 1 (April 2022), 25, https://journal.ipmafa.ac.id/index.php/islamicreview (dikases 18/10/2022).

13) Nishimura, Shigeo (1995). "The Development of Pancasila Moral Education in Indonesia," Southeast Asian Studies. Vol. 33 (3), 303-316, https://kyoto-seas.org/pdf (14/12/2021).

14) Poerwadarminta, WJS (2009), Kamus Umum Bahasa Indonesia Edisi Ketiga (Jakarta: Balai Pustaka).

15) Shihab, M. Quraish (2019). Wasaṭiyyah, wawasan Isam tentang Moderasi Beragama. (Ciputat: Lentara Hati).

16) Subhan, Arief & Abdallah, ed. (2021). Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta. (Jakarta: PPIM).

17) Terry, G. R. (1982). *Principles of Management* (8th ed.). Ricard D. Irwin.

18) Wijaya, Candra; Rifa'i, M. (2016). *Dasar-dasar Manajemen: Mengoptimalkan Pengelolaan Organisasi Secara Efektif dan Efisien* (S. Saleh (ed.); 1st ed.). Perdana Publishing.