

Internalization of the religious moderation values in the zillennial generation through the strengthening of character education

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ABSTRACT

As social and religious beings, humans have life goals which are full of happiness and not the other way around. The influence of globalization, modernization, and the era of super information is a challenge for every citizen of the world, especially the pluralistic Indonesia. On one hand, the diversity is a gift from the God to be grateful for, but on the other hand it has some impacts such as disintegration, intolerance, the emergence of radicalism, fundamentalism, and extremism in society, especially in the zillennial generation. Therefore, there needs to be an in-depth study of the internalization of religious moderation values as a solution for the zillennial generation in schools. Thus, the study in this research employed a qualitative research type with a descriptive-analytic approach that tried to explore the problem so that a solution is found, either theoretically or with the findings in the field. The results showed that in the process of implementing the values of religious moderation in schools which include the values of national commitment, tolerance, anti-violence, and being accommodative to local culture and its derivative values, was carried out through the Strengthening of School Character Education strategy based on the classroom learning, the school's culture, and cooperation with the communities through the social media and the existence of religious Islamic Club extracurricular activity. The pillar model for developing the character values of religious moderation was carried out through teaching, habituation, example, motivating, and enforcing rules that were integrated into the school's Character Education Strengthening program strategy.

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Introduction

One of the goals of human life in the world is to gain happiness by becoming a complete human being (*al insan al kamil*) with indicators of a life that is safe, peaceful, orderly, and integrated among fellow citizens within the nation and state, (Sanusi, 2019: 35). Indonesia is a diverse country full of different religions, races, ethnicities, languages, organizations, cultures, and so on. On one hand, it is a gift given by the God which has made Indonesia a great nation, but on the other hand it could become a trigger for division and disintegration if not handled wisely.

The problematic phenomenon regarding pluralism in Indonesia is getting higher. This is marked by the attitude of public sentiment toward almost all aspects of life experiencing such as the aspects of religious life, education, politics, law, social, culture, economy and especially the differences in religion, ethnicity and culture. Thus, the concept of *Bhineka Tunggal Ika* (Diverse but United) becomes an important point to be intensely internalized. Education as a fundamental aspect is not free from problems as well. The problems above are exacerbated by the degradation of the nation's moral values, which is very worrying. Besides the frequent occurrence of fights, riots, and brawls between students, which are very disturbing, no less important is the issue of religious moderation which still needs to be improved as well. This is proven by the existence of intolerant attitudes and behaviour in the religious and social life. Pockets of intolerance, vulnerability to communal conflict, and radical elements, still exist and must be continually solved. This includes the issues of religious intolerance or in a broader aspect, the harmony in religious life, (Purwanto, dkk, 2019: 110-124).

Ideally, all the components of society can play an important role in solving these problems. One of them is the students in schools as the main component of successors in development who need to be equipped with various competencies and skills. Not only intellectual competence which is marked by the ability to utilize reason and thought is important, but also moral competence and character shown by behaviours that are in harmony with the rules, norms, and the national personality and identity. Being smart is not enough, behaving and having good characters are also necessary. So that there will be no more cases of intolerance, radicalism, both verbal and non-verbal, which could damage the diversity of the nation, (Sanusi, dkk. 2023: 881).

Based on the problems above, it is necessary to conduct in-depth studies related to the efforts to implement moderation values internally and externally for religious people in education units as an effort to filter, balance and even provide solutions and moderate ambassadors for the making of a safe, peaceful, harmonious, prosperous, and happy life.

Method

The research method is the procedure for a research is carried out, (Hasan, 2002: 21). The approach used in this research is qualitative which aims to describe field data which is explained by various relevant theories, (Azwar, 2021). The methods employed in this research were field study and library research, which were then analyzed using the method of content analysis, namely descriptive-analytic with sources related to the concept of internalizing the values of religious moderation in schools. The data collection techniques are through observation, documentation studies, and interviews.

Results and Discussion

A. The Concept of Internalizing the Values of Religious Moderation

1. Definition of Internalizing the Values of Religious Moderation

According to the Grand Dictionary of the Indonesian Language (KBBI) *Online*, internalization is defined as 'appreciation'. It can also be interpreted as the appreciation of a teaching, doctrine, or value. Thus, it is a belief and awareness of the truth of a doctrine or value that is manifested in attitudes and behavior, (<https://kbbi.web.id/internalisasi>, accessed 06 June 2024). As for the meaning of value, it comes from the Latin, 'valare' which means useful, capable of, applicable. Thus, value is interpreted as something that is considered to be good, useful, and the most righteous based on individual or group beliefs, (Adisusilo, 2017: 56).

The word 'moderation' means a moderate attitude, no exaggeration, and impartiality. Religious moderation is known in Arabic as 'Islam wasathiyyah', which refers to meanings such as fair, primary, preferred or best, and balanced between two opposing positions. Moderation can also be defined as a method of thinking, interacting and behaving based on the 'tawāzun' (balanced) attitude in addressing two behavioral conditions that are possible to be analyzed and compared, so that attitudes that are in accordance with the conditions and do not conflict with the principles of religious teachings and community traditions can be discovered. At the same time, the position of religious moderation as a balanced religious understanding remains consistently in the middle position that does not take sides with right wing religious ideologies that lead to radicalism or sides with leftist ideologies that lead to liberalism, (Kementrian Agama, 2019: 9).

The word 'beragama' (religious) is taken from the bases of the word 'agama' (religion), namely 'a' meaning no, and 'gama' which means chaotic. Thus, religion is the process of carrying out religious teachings according to the orders of God and His messengers through the holy books, so that their lives are not chaotic, but safe, peaceful and happy, (Akhmadi, 2019: 49).

Internalization of religious moderation values is the process of instilling and strengthening moderation values so that they are imprinted in the soul, becoming a knowledge and awareness of attitudes, and realized through concrete actions such as always taking the middle path according to religious demands so that one's life is full of energy, peace, and happiness, (Sanusi, et.al, 2023: 883).

2. Tenets of Religious Moderation

a. *Tawassuth* (Taking the Middle Path)

'Tawassuth' is the understanding and practice of religion that is not excessive and reduces the religious teachings. 'Tawassuth' is an attitude which is in the middle two attitudes, namely not too far to the right (fundamentalist) and not too far to the left (liberalist).

b. *Tawazun* (Balanced)

'Tawāzun' is a balanced understanding and practicing of religion which includes all aspects of life, both worldly and 'ukhrowi', firm in stating the principle that can distinguish between 'inhirāf' (deviation) and 'ikhtilāf' (difference). 'Tawāzun' also has the meaning of giving someone his right and no more or less.

c. *I'tidāl* (Straight and Firm)

Linguistically, 'i'tidāl' means straight and firm, meaning that it puts something in its place and exercises the rights and fulfils the obligations proportionally. 'I'tidāl' is part of the application of justice and ethics for every Muslim.

d. *Tasāmuh* (Tolerance)

'Tasāmuh' means tolerance. In the lisan al-Arab dictionary, the word 'tasāmuh' is taken from the original form of the word 'samah', 'samahah' which is close to the meaning of generosity, forgiveness, ease, and peace. Etymologically, 'tasāmuh' is tolerating or accepting things lightly. Meanwhile, in terminology, 'tasāmuh' means tolerating or accepting differences lightly.

e. *Musāwah* (Egaliter)

Linguistically, 'musāwah' means equality. In terminology, 'musāwah' is the equality and respect for fellow human beings as God's creatures. All humans have the same value and dignity regardless of gender, race or ethnicity.

f. *Syurā* (Musyawarah)

The word 'syurā' means to explain, declare or propose and take something. 'Syurā' or discussion is explaining and negotiating with each other or asking each other and exchanging opinions on a matter, (Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 tentang Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam. (Jakarta: Kementerian Agama RI Direktorat Jenderal Pendidikan Islam, 2019: 7).

3. Indicator Values of Religious Moderation

a. National Commitment

National commitment is a very important indicator to see the extent of a person's or a certain group's religious perspective and expression toward the national ideology, especially their commitment to accept the Pancasila as the basis of the state. In the indicators of national commitment, values such as Pancasila as the nation's ideology, loyal to Pancasila and having a sense of humanity, love for the homeland, loyal to the Republic of Indonesia, helping those in need regardless of differences, and maintaining the integrity of the Unitary Republic of Indonesia will be constructed.

b. Tolerance

Tolerance is an attitude to give some space and not interfere with other people to believe, express their beliefs, and express their opinions, even though they are different from what we believe. This open attitude is an important point of tolerance. In addition to openness in responding to differences, tolerance contains an attitude of acceptance, respect for other people who are different, and showing a positive understanding. The behavioral values that students want to achieve include acknowledging everyone's rights, respecting the beliefs of others, agreeing on differences, and understanding each other.

c. Anti-Radicalism and Violence

Radicalism and violence in the context of religious moderation emerge as a result of a narrow religious understanding. Attitudes and expressions that arise from this ideology and understanding tend to wanting to make changes in the social and political life of society by violent means. On the other hand, the attitude that should be created is openness to differences in understanding or belief, having good social relations with all groups, and not committing acts of violence both verbally and physically.

d. Accomodating the Local Culture

Islam, as a religion, originates from revelations which after the death of the prophet no longer come down, while culture is the result of human creations that can change according to the needs of human life. Therefore, the combination of religious and cultural elements is not a problem as long as it does not get out of the religious path. There is even the rule of 'al'adah muhakkamah' (a good tradition can be used as a source of law). The combination of the two becomes complementary, where Islam is born from God's command, while culture is the result of human creation, (Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 tentang Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam. (Jakarta: Kementerian Agama RI Direktorat Jenderal Pendidikan Islam, 2019: 11).

B. Concept of Zillennial Generation

1. Definition of Zillennial Generation

According to Kupperschmidt (2000), generation is a group of individuals who identify their group based on the similarity of year of birth, age, location, and events in the life of the group of individuals that have a significant influence on their growth phase, Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 tentang Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam. (Jakarta: Kementerian Agama RI Direktorat Jenderal Pendidikan Islam, 2019: 11).

The following summarizes some zillennial concepts from Wikipedia, <https://id.wikipedia.org/wiki/Milenial>, accessed on 20 June 2024). The term 'zillennial generation' was coined by two American historians and writers, William Strauss and Neil Howe in several of their books. Experts and researchers usually use the early 1980s as the beginning of the birth of this group and the mid-1990s to the early 2000s as the end of birth. Zillennials are sometimes referred to as Echo Boomers because of the 'boom' of birth rate in the 1980s and 1990s. Thus, what is meant by the zillennial generation is a group of people with the same age based on the year of birth ranging from the early 1980s to the early 2000s.

2. Characteristics of Zillennial Generation

Talking about zillennial characteristics, of course, there are different perspectives based on regions and socio-economic conditions. However, this generation is generally characterized by the increased use of and familiarity with communications, media, and technology. Because they were raised by technological advances, the zillennial generation has creative, informative, passionate and productive characteristics. The tangible evidence that can be observed is that almost all individuals of that generation choose to use smartphones. Therefore, they are able to create new opportunities along with the development of increasingly sophisticated technology. This generation has the characteristics of open communication, fanatical social media users, lives that are greatly influenced by technological developments, and are more open to political and economic views. Therefore, they seem to be very reactive to the environmental changes occurring around them, (Budiarti, dkk., 2018: 17).

More clearly, here are some of the characteristics of the zillennial generation based on the above, including:

- a. Born between 1995-2005
- b. Close to social media
- c. Creative, efficient, have passion, productive
- d. Dynamic, critical, bold
- e. Want everything to be fast
- f. Open minded

In other literature, the characteristics of the zillennial generation are found as follows:

- a. Easily bored with the items purchased
- b. No gadget no life
- c. Preferring no cash payment

- d. Liking fast and instant things
- e. Choosing experiences over assets
- f. Different behaviors between one group and another
- g. Good at multitasking
- h. Critical to social phenomena
- i. Posting all the time
- j. Sharing is cool

C. Concept of the Strengthening of Character Education in Schools

1. Definition of the Strengthening of Character Education

In the Grand Dictionary of the Indonesian Language online, strengthening is defined as a process, method, act of strengthening or strengthening. Education is the process of changing attitudes and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts; process, method, act of educating, (<https://kbbi.kemdikbud.go.id/entri/penguatan>, accessed on 06 June 2024). In a broad sense, education is all the learning activities that take place throughout the ages in all situations of life, and basically education is for anyone, anytime and anywhere, because being mature, intelligent, and mature is a human right in general. Meanwhile, education in a narrow sense is all the planned learning activities, with organized material, carried out on a scheduled basis in a supervisory system, and given an evaluation based on predetermined goals.

According to the Grand Dictionary of the Indonesian Language, the term 'character' means the psychological, moral or character traits that distinguish one person from another. Character is the value of human behavior related to the God, oneself, fellow human beings, the environment, and nationality which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs, (Muslich, 2013: 84).

Character education is a concept of effort of all elements that must be integrated. The main point of the character education process is the values of noble character that must be imprinted and crystallized on each student and become a behavior. These character values should be instilled in students so that they are able to apply them in their family, school, community, and country life, so that they can make a positive contribution to their environment. Character education is a deliberate effort to develop good character based on objective core virtues for both individuals and society. Character education is actually value education, (Adisusili, 2012: 81).

Therefore, what is meant by the strengthening of character education is the process of strengthening the character values that have been possessed by students so that they remain resilient, attached, long-lasting, and are not lost in behaving and becoming the best person. There are other words besides 'strengthening' namely 'planting', which is the process of introducing, then internalizing new character values to students. Along the way, these new character values require strengthening in order to remain in existence and be applied to students, (Kemendikbud, 2017: 15-19).

Character education has three main functions. The first one is the function of forming and developing the potential of students to think well, have a good heart, and behave in

accordance with the Pancasila philosophy. The second function is improvement and strengthening which include the role of the family, education unit, community, and government to participate and be responsible for developing the potential of citizens and building the nation toward an advanced, independent, and prosperous nation. The third one is the filter function, to sort out the culture of one's own nation and filter out the culture of other nations that are not in accordance with the values of the nation's culture and the dignified character of the nation, (Zubaedi, 2011: 18).

2. Strategies for the Strengthening of Character Education in Schools

The Character Education Strengthening Initiative (Penguatan Pendidikan Karakter/PPK) can be implemented based on the existing curriculum structures which are firmly maintained by the schools, namely class-based, school culture-based, and society/community-based character education, (Albertus Doni Koesoema, 2015: 15).

- a. Class-based Strengthening of Character Education
 - 1) Integrating the learning process in the classroom through the contents of curriculum in subjects, both thematically or integrated in the subjects.
 - 2) Strengthening the classroom management, the choice of method, and the teaching evaluation.
 - 3) Developing local subjects according to the regional needs.
- b. School Culture-based Strengthening of Character Education
 - 1) Emphasizing the habituation of the core values in school life.
 - 2) Highlighting the example from adults in the educational environment.
 - 3) Involving the entire education ecosystem in the school.
 - 4) Developing and providing ample spaces for all potential students through co-curricular and extracurricular activities.
 - 5) Empowering the school management and governance.
 - 6) Taking into account the school's norms, rules, and traditions.
- c. Community-based Strengthening of Character Education
 - 1) Strengthening the role of the School Committee and parents as the main stakeholders of education.
 - 2) Involving and empowering the potential of the environment as a source of learning such as the presence and support of art and cultural activists, community leaders, the business world, and the industrial world.
 - 3) Synergizing the implementation of PPK with various existing programs within the scope of academics, education activists, and NGOs.
 - 4) Synchronizing programs and activities through collaboration with local governments, government ministries and agencies, and the community in general.

3. Pillar Model of the Strengthening of Character Education in Schools

In general, there are two models in the process of planting and developing character education, namely the autonomy and heteronomy aspects. The autonomy aspect is an internal character education effort and is operationally carried out at certain levels of education. Meanwhile, the heteronomy aspect is the efforts made outside of specific education, including the existence of socio-economic justice, law enforcement, exemplary leaders, and the regularity of social norms, (Hasanah, 2014: 202). Only the autonomy model is discussed in this research.

a. Teaching

Teaching is a process of interaction and transformation of knowledge and an experience for the students about a science and knowledge. Character teaching means providing students with an understanding of certain value structures, virtues, and benefits. Value teaching has two benefits. The first one is providing conceptual knowledge about values and secondly, comparing the knowledge that has been possessed with other concepts. The value must be instilled through the form of knowledge and at least to the stage of understanding students.

b. Imitating

Rasulullah SAW was sent by Allah SWT as 'uswah hasanah' (Q.S. Al-Ahzab: 21) because humans learn more from what they see. Therefore, imitating exemplary person occupies a very important position. The logical consequence is that educators must first have the characteristics to be taught..

c. Habituating

Habituation is a practical and sustainable effort in planting, forming, and strengthening the character of students. Habituation requires consistency and the responsibility of all parties. Habituation is done to strengthen the possessed characteristics into a form of awareness that no longer requires rules. In the character aspect, habituation has the function of planting and strengthening character values.

d. Motivating

Motivation is a factor with important meaning for the students. Motivation can come from the inside or based on the external stimuli. According to Sardiman A. M. (2010), there are several forms and ways to foster motivation in learning activities at school. Some of the forms and ways of motivation include giving points, prizes, competition or competition, giving tests, knowing the results, praise, punishment, desire to learn, interests, recognized goals, (Sardiman, 2010: 92-95).

In the Islamic perspective, motivation can be said to be an element of intention. Intention is the goal to be achieved. The intention cannot be separated with sincerity. Thus, it is valuable not only in the eyes of humans but in the eyes of Allah and this is the most important thing. Then, the purpose or intention must be sincere because of Allah SWT., (Sanusi, 2014: 4).

e. Rule Enforcing

Enforcement of rules is an aspect that must be considered in education, especially in character education. In the initial process of character education, rule enforcement sets the limit where there are clear limits on what should and should not be done and what students can and cannot do.

D. Implementation of the Religious Moderation Values through the Strengthening of Character Education in Schools

The implementation of education in public schools is the authority of the Ministry of Education and Culture which is practically implemented by the Regional Office of Education. The Ministry of Religion is responsible for Islamic education in schools, including the mission

of religious moderation, which is practically the content of religious moderation included through the teaching of Islamic Education (PAI/IE) subject in schools. Islamic Education is an education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing Islamic teachings which are carried out through subjects at all levels of education at the very least, (Kemendikbud, 2019, 15-19, Zainudin, 2017: 32-36).

In addition to the curriculum content that is taught in classrooms, it is actually very important to observe the religious forums that are carried out in extracurricular activities in the school environment such as activities in student organizations such as the Intra-School Student Organization (OSIS) in the religious section including the Islamic religion (ROHIS/Islamic extracurricular). IE teachers who become the trainers in the students' religious activities must control and provide the materials presented in them, (Susilo, 2017: 45-49, Muhaimin, 2011: 132-135).

1. Implementation of Religious Moderation Values through Islamic Education Learning in the Class

In principle, the internalization of the values of religious moderation is carried out by all teachers who are in charge of subjects in schools, especially the teachers of Islamic Education and good manners and Civics who have bigger roles than other teachers.

a. Structure of the Content and the Objectives of Islamic Education Curriculum

As stated in the attachment of Permendikbud number 24, year 2016 concerning the standards of Core Competence (KI/CC) and Basic Competence (KD/BC) for grade X, XI, and XII, there are 33 BCs with 11 BCs for each grade. Clearly, the scope of IE includes learning materials on the Qur'an, Hadith, 'Aqidah', Morals, 'Fiqh', and Islamic History, which comprehensively are require teachers to integrate all materials into the concepts of faith, Islam, and 'ihsan'-morals which are implied in the spiritual and social piety in real life. Based on the minimum standards of BC target, IE teachers have set it up with a balanced system regarding the scope of IE between the first and second semesters, as well as for grade XI and XII. The special materials to be studied which specifically relate to the content of religious moderation values were not found textually with the words moderation. However, the slices and intentions offered are there and essentially they all lead to the implementation of the value planting of each material indicator in the forming and strengthening of noble characters and Islam that is 'rahmatan lil'alam, (Nur, 2016: 92-95, Ali, 2018: 70-73).

For example, the materials for grade X, which consist of 11 BCs, include 'Mujahadah an-Nafs' and Brotherhood, Obligation to Study, Management of 'Hajj', 'Zakat', and 'Waqf', the 'Asmaul Husn' of 'al-Kariim', 'al-Mu'min', 'al-Wakiil', 'al-Matiin', 'al-Jaami', 'al-'Adl', and 'al-Akhiir', the Sources of Islamic Law, the Substance, Strategies, and Causes of the Success of the Prophet Muhammad's 'Da'wah' in Makkah, Prohibition of Free Sex and Adultery, Honest Behavior and Faith in the Angels of Allah SWT, Dress Islamically, and the Substance, Strategies, and Success of Prophet Muhammad's 'Da'wah' in Medina. The materials specifically related to the values of religious moderation do not literally exist in the words of 'religious moderation'. However, it can be found everywhere in context especially for the BC material 'Mujahadah an-Nafs and Brotherhood', in which the IE teacher has specifically developed the materials through the Competency Achievement Indicators (IPK/CAI) which lead to the values of religious moderation, namely the affirmation of national commitment faithfully to Pancasila and the Republic of Indonesia through maintaining the brotherhood, controlling themselves from disintegration, anti-violence, and including mutual respect for diversity.

Furthermore, there are 11 BCs for grade XI materials, including Obedience, Competing in Kindness and Work Ethic, Faith in the Books of Allah, 'Syaja'ah' behavior, Respectful and Obedient Behavior toward Parents and Teachers, Implementation of the Procedures in Taking Care of a Deceased Person, History of Islam in its Heyday, Tolerance, Harmony, and Avoiding Violence, Faith in the Apostles of Allah, Islamic Economic Principles, 'Tabligh' and 'Da'wah', and the History of Islam in Modern Times. There are materials which specifically develop the values of religious moderation in grade XI, namely avoiding acts of violence, living in harmony and tolerance within and between religious communities. Likewise, the material on 'sya'jaah', namely the concept of courage in upholding the truth and avoiding chaos, and upholding the principles of social justice.

The standard of contents for the materials in grade XII has the same 11 competency achievements consisting of Critical Thinking and Democracy, Faith in the Apocalypses, Faith in 'Qada' and 'Qadar', 'Ihsan' Behavior, Marriage in Islam, the Global Development of Islam; The Global Decline of Islam, Hard Work and Responsibility, Inheritance in Islam, 'Da'wah' Strategy and the Development of Islam in Indonesia. In the BCs for grade XII, there are intersecting materials as well, namely the material on critical thinking and democratic attitude, the correlation between the two using thinking inside the context of behaving and behaving democratically in real life, and prioritizing discussion in the right way without any personal or group selfishness.

Once again, the authors underline that, IE teachers have tried to create Competency Achievement Indicators which lead to the implementation of cultivating the contextual values while still taking into account the aspects of Islamic-worship, strengthening of the faith, and noble characteristics as a representation of Muslims who are 'rahmah' to the whole world within the framework of living in a nation with Pancasila ideology and resides in the territory of the Republic of Indonesia, (Arifin, 2013: 153-157, Mas'ud, 2009: 60-64).

b. Developed IE Learning Model

To internalize and develop the values of religious moderation, IE teachers through the MGMP education unit have determined the learning models and methods for each item in the learning materials. For example, in learning 'Mujahadah an-Nafs' and Brotherhood, and Avoiding Violence and Intolerance from grade X and XI materials, the Active Learning - Problem Based Learning model is used within the development of Braiding Method. It is a learning model with a syntactic description that begins with dividing groups in a sequential manner based on the principles of equality and justice for all students, (Syahrin, 2016: 96-100). Then, the teacher introduces the material by showing pictures and videos about diversity in the archipelago and or the world, followed by showing separations, conflicts, and even wars. After that, each group is instructed to think about ten causal factors and ten solutions, followed by sequentially choosing the five most important causes and solutions and with the reasons why they chose these character values. After that, they have to present the results. The findings for the factors that cause disunity include power, selfishness, economics, politics, lack of knowledge, lack of faith, etc. As for the solutions included are promoting the values of religious character, communication, tolerance, compassion, mutual cooperation, integrity, love for the motherland, unity, openness, honesty, sympathy, empathy, and so on, (Trianto, 2010: 55-59).

c. Evaluation on IE Learning

In accordance with the attachment of Permendikbud number 23, year 2016 which states that the attitude assessment techniques can be carried out through observation, self-assessment, peer-assessment, and journals. To measure the extent to which the moderating values of various students are implemented, the teacher conducts an assessment through

observation of the learning process such as during group dynamics and speaking activities, including the displayed behaviors which are then recorded on the observation sheets or daily journals, (Kemdikbud, 2016: 45-50, Mulyasa, 2023: 80-85).

2. Implementation of Religious Moderation Values through the Strengthening of School Culture-based Character Education Program

The strengthening of school culture-based character education in question is an effort to instill and strengthen the character values of religious moderation, all of which are programmed into the PPK team's priority program through the five pillars of modeling as stated above. The program is prepared by the PPK team which includes religion teachers, including non-Islamic religion teachers, Civics teachers, and student affairs staffs because this program is under the coordination of the vice principal for student affairs. Specifically, Bandung 5th Public High School has three character values to be achieved, namely religious, respect (including to the environment) for example the 5S and the love for cleanliness, and discipline and other characters are tolerant and peace-loving. During its development, contest for Peace Ambassadors and Human Rights Ambassador are held as the symbols of program propaganda agents.

The following is an example of an overview of the PPK program to internalize the value of religious moderation at Bandung 5th Public High School.

Table 1: Example of the Implementation of the Moderation Value of the "Love the Motherland" National Commitment

Form of Instilling	Objective	Program	Implementation Process	Evaluation
Teaching	Students have the knowledge about the value of loving the motherland through problem-based learning (PBL) and various school activities	- Integrated in the subjects - Integrated through extracurricular activities	- Subjects teachers - Counselling teachers - Extracurricular activities	- Spoken - Written <i>Smiley Face</i>
Habituating	The formation of a habit to internalize the value of loving the motherland through various school activities	- Flag ceremony and singing the national anthem - Respecting the environment - Picking up 1-5 garbage movement - Clean Friday - Clean Classroom Contest - Putting chairs on the tables	- Learners - OSIS - Teachers - Educational staff - School community	- Spoken - Written <i>Smiley Face</i>
Imitating	The formation of the character of loving the motherland which is represented by love for the environment and is exemplified by teachers, education staff, school leaders and the entire community.	- Respecting the environment 1 meter of trash	School community	- Spoken - Written <i>Smiley Face</i>
Motivating	Encouraging students to have and internalize the value of patriotism at	Reward for tidiness (cleanest classroom)	- Teachers - Homeroom teachers	- Spoken - Written <i>Smiley</i>

	school; Appreciating students in doing positive things	▪ Punishment (dirty classroom) ▪ Motivating during the PBL ▪ Motivating outside the PBL	▪ Counselling teachers ▪ OSIS ▪ School community	<i>Face</i>
Rule Enforcing	Students have the character of loving the motherland	▪ Reward and punishment for cleanliness ▪ School and classroom rules ▪ Taking care of student violations	▪ Teachers ▪ Learners ▪ Student affairs ▪ School community	▪ Spoken ▪ Written ▪ <i>Smiley Face</i>

In addition, the programs made in order to encourage students to become moderate citizens and have an attitude of tolerance and have other good morals, are presented as follows:

Table 2: Programs for Internalizing Religious Moderation

No.	Program	Explanation
1	Praying together before the class starts	Guided by school staffs from the loudspeakers, and prayers are led by the representation of each class. Non-Muslim students are instructed to pray in their own ways.
2	Singing the 'Indonesia Raya'	Guided by the school staff through the loudspeakers using a recorded version of the song and singing in unison
3	Reading the Holy Books	Habituation literacy activity at the beginning of learning process (the first subject). Students read together led by a student representation and the reading syllabus are already prepared (one page a day) Non-Muslim students gather in the library to read the Holy Books of their religion
4	Weekly and Incidental 'Infaq'	Conducted every Friday after reading the Quran and when there are families of students' or educators' who are affected by disasters regardless of their status.
5	Picking Up the Garbage Movement (PGM)	Performed simultaneously together, every Friday before the recess. This activity is a proof of love for the environment and the country
6	Habituating of Cleaning Class and Lifting Chairs	Done every day after school (even if there are school janitors). This activity is a proof of love for the environment and the country
7	Praying Together Before the Exam	Conducted every year before the exam for XII graders. For Muslims, the 'istigosah' scheme are conducted and non-Muslims are guided by non-Muslim religious teachers
8	7Ks Competition between Classes	Conducted twice a year, to motivate and maintain a 7Ks school environment. This activity is a proof of love for the environment and the country
9	Monthly Recitation for Students	Held in the Masjid for Muslims, and in the library for non-Muslims.
10	Character Development	Performed every Ramadan for 3-5 days a week. Non-Muslims are managed by non-Muslim

		teachers with the same number of days.
11	Implementation of Scouting Values for X graders	Conducted once a year for 3 days and 2 nights and designed to achieve the purpose of the name of the activity.
12	Commemorating Islamic and Religion Holidays	Conducted in the form of religious competitions, and followed by listening to a 'tausiyah' together in the commemoration of the Islamic new year, the Prophet's Birthday, or Isra Miraj. Holidays of other religions are commemorated by school communities or outside communities through a coordination with the school staffs.
13	Learning to Slaughter the 'Qurban'	Conducted annually a month before the D-day where students and parents voluntarily donate through the homeroom or the designated committee to buy the 'Qurban'. The committee are teachers, Islamic extracurricular club students and assisted by OSIS including the non-Muslims students.
14	5 Empathy (Social Service)	Held once a year for XI graders who visit villages that are considered religious, but economically lacking. Donations given are the results of 'Infaq'. The duration is 3 nights and 4 days, with the students living in people's homes and living according to local customs and rules.
15	Islamic Festival	Religious competitions with external participants, Islamic seminars, Islamic bazaars, talk shows, etc. It is conducted by the OSIS and Islamic extracurricular club members.
16	Friday Spiritual Mental Development	Preach given by non-Islam teachers in the library and reading the Quran for Muslim students every Friday morning.

3. Implementation of the Religious Moderation Values through the Program for Strengthening Character Education Based on Cooperation with Communities

In addition to programs that are specifically implemented as civilizing in schools, the involvement of communities or the government and the private sector is very important towards the achievement of inculcating the values of religious moderation in students, (Husain & Dewi, 2014: 85-90, Setiawan, 2018: 45-50). It was found such as seminar activities with the theme of anti-radicalism education in collaboration with the Ministry of Religion, the Education Office Branch, the National Bureau of Narcotics, Sumur Bandung Police, Bandung City Police, the National Indonesian Army, alumni, and other related communities.

Other school programs that have been explored have given birth to the designation of Bandung 5th Public High School as a Model School, Referral School, Zoning School, Character School, Literate School, Child Friendly School and Integrity Zone School. All these programs and collaborations were done in order to improve the quality of schools in general and the students in particular in the aspects of knowledge, skills, and their attitudes and characters.

4. Implementation of the Religious Moderation Values through the Social Media

The latest spotlight on religious moderation is the rise of contemporary issues of religious tolerance on social media. Thus, the development of filters and 'Da'wah' propaganda was felt to be effective through social media such as Instagram, WhatsApp, Twitter, YouTube and Line which was effectively made as a propaganda medium at Bandung 5th Public High School which was managed by the Vice Principal for Community Relations and Student

Affairs including the OSIS extracurricular, and the DKM-Nurul Khomsah Islamic extracurricular club. This suggests that social media plays a role in instilling diverse values of moderation in schools, (Hasanah, 2019: 70-75, Ahmad, 2020: 90-95).

The posts consisted of pictures and videos containing enthusiasm and motivation to learn, current information, school activities, student achievements, including 'Da'wah' for goodness such honesty, donating to disaster victims, students against violence and inter-religious harmony, expressing happy holidays, and so on.

5. Educators and School Staffs as Uswah Hasanah in Schools

The word 'uswah' in Arabic is translated as 'example' in English and 'teladan' in Indonesian. Then, it was combined with the word 'hasanah' which means 'good'. Thus, 'uswah hasanah' means 'good example'. There are other derivative words such as 'exemplary' or 'keteladanan' in Indonesia, meaning the nature of things that can be imitated. There is also the word 'peneladanan' which means to give or be an example. The word 'keteladanan' derived from the word 'teladan' in Indonesian or 'exemplary' in English, which means to be imitated or imitated. In the Indonesian language, this word then given the affixes 'ke' and 'an' to become 'keteladanan' which means things that are imitated.

It is crucial that the entire school community has the knowledge and awareness which are implemented in the actions to 'compete' in becoming a figure that can be imitated by others. The values of moderation are always echoed by the principal as the top leader, by IE teachers at every event, and all of the elements to become an 'uswah' for others, (Haris, 2003: 55-60, Hargreaves, 2018: 90-95).

6. Islamic Extracurricular Club as the Organizational Pillar of Religious Moderation

Instilling and strengthening religious moderation can be done by optimizing a number of activities in student organizations of Islamic extracurricular club at Bandung 5th Public High School. The Nurul Khomsah Mosque Prosperity Council (or DKM), with a myriad of programs that have been prepared, becomes the frontline students in developing noble characters including the character of moderation. One of the programs take the form of teaching and motivation, namely monthly study activities with themes that have been made in the form of a syllabus with confirmation from the IE teachers or trainers, whom along with session speakers of course, have been selected to ensure that they are neutral and not an extreme left (fundamentalism) or right (liberalism) symphatizer. This shows that religious extracurriculars or Rohis have a big role in instilling the values of religious moderation in schools, (Fauzi, 2017: 80-85).

The committee and members of DKM have an influence to organizational groups and other students outside the organization. The influence takes the form of a program whose object is all the students in the school. In addition, they have the mission to be the figures that can be imitated by anyone, especially by other students. It was also expressed by the teachers that students who were included in the DKM/Islamic extracurricular club were justified to have very good character and very good cognitive levels. It was proven by the fact that they dominated the numbers of students who were accepted in public universities.

The following table presents some of the NK Mosque Prosperity Council programs that are directly related to the implementation of religious moderation values at Bandung 5th Public High School.

Table 3: Programs of Nurul Khomsah Islamic Extracurricular Club

No.	Program	Explanation
1	ScreeniNK	ScreeniNK is carried out by conducting interviews with NK members to select candidates for the General Chairmen and 'Akhwat' Coordinator including the prospective members for the following period. The topics revolve around Islam, organization, leadership, and nationality.
2	Incidental Caderization 1	Incidental Caderization 1 is carried out in a day with materials on religion, organization, leadership, and nationality and is interspersed with ice breaking. It is held at the school area. The activity aims to improve the quality, urgency of mentoring, and strengthen the 'ukhuwah' or 'brotherhood' of NK members
3	Incidental Caderization 2	It is an application of preacher character education to form a strong preacher's personality, in addition to 'da'wah' materials and knowledge about the nation.
4	Basic Organizational Leadership Training	It provides organizational, leadership, and Islamic materials, as well as introducing the divisions of DKM NK to the members.
5	Muslim Leadership Studies	It is the finalization of all activities of prospective members to replace the current Nurul Khomsah committee in the form of solving problems related to Islam, organization, leadership, and nationality.
6	Rihlah	'Rihlah' or 'field trip' is carried out by going to the wild to adore the nature created by Allah SWT. It contains various kinds of material such as organization, leadership, and nationality in the form of camping and games.
7	Joint Mentoring	It is a scheduled mentoring activity attended by students of various high schools to discuss materials related to Islam, organization, leadership, and nationality.
8	One Stop NK	It is a creative promotion of Islam as a 'rahmatan lil'alamin' or 'grace to the universe' through posters, writings, and videos in the social media.
9	Exam Propaganda	It is an effort to determine oneself to be honest in the exams. Blue ribbons are used as a sign of participating in the honest movement. Posters, banners and stickers are the tools to promote honesty during exams.
10	NKabdi	It is an activity where the committee and/or members of Nurul Khomsah Islamic extracurricular club provide assistance in the form of knowledge, money, and motivation to orphans.
11	Islamic Festival	It is a religious competition with external participants consisting of Islamic seminars, Islamic bazaars, talk shows, and so on, in cooperation with the main program of the school's student affairs.

Conclusion

The zillennial generation is a young generation whom cannot be separated from the sophistication of information and communication technology. There are many benefits felt by the zillennial generation from the influence of suprainformation and globalization. However, there are several negative impacts as well. If this understanding is not shared by the younger generation, it will ultimately result in negative actions.

Indonesia is a pluralistic country. The effects of globalization and modernization have moved into every structure of the life of the nation. Therefore, an understanding is needed to filter, balance, and even outperform these effects. Among the values and principles of life that must be owned by the zillennial generation are the values of religious character, namely

religious moderation. It is applied to all aspects of life, whether intra-religious or inter-religious. Religious moderation is an attitude and view of life manifested in a behavior that always takes the middle path and always achieves wisdom in attitude and behaving. The values of religious moderation which include national commitment, tolerance, anti-violence, and accommodativeness to local culture and its derivative values have become a necessity to be owned and implemented by the zillennial generation in this era, because without them there will be disharmony and disintegration.

The effort to instil the values of religious moderation is not fully given to formal educational institutions in schools or 'madrasas' but also to non-formal educational institutions in which the family as well as the community have greater responsibilities. This means that the synergy of all the elements is very important for the fulfilment of a moderate zillennial generation as a representation of Islam as a 'rahmatan lil'alam' or 'grace to the universe'.

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