

A LEARNING MODEL OF ISLAMIC RELIGIOUS EDUCATION FOR INSTILLING RELIGIOUS MODERATION VALUES IN A VOCATIONAL HIGH SCHOOL

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ABSTRACT

This article discusses a learning model of Islamic religious education for instilling religious moderation values at a vocational school. The research used a qualitative method with data collection techniques such as direct observation, in-depth interviews, and document analysis. The results show that the Islamic religious education learning models used by Islamic teachers in instilling the value of religious moderation at the vocational high school Palu are the Contextual Learning Model, Project Learning Model, and Group Learning Model. In the contextual learning model, the activities carried out by students are that the teacher gives assignments to students to read the topic of discussion that day, in this case, the values of religious moderation, namely tolerance in terms of religion, ethnicity, race, and the prohibition of committing acts of violence, after that students connect it with real-life experienced by students. Implementation of the Islamic religious education learning model in instilling the value of religious moderation at the vocational high school in Palu as an effort to maintain diversity in the school within a frame of peace, tolerance, maintaining each other's feelings so as not to offend each other, especially regarding religion, giving freedom to each religion to celebrate their respective religious holidays both within the school environment and outside the school, providing good role models and advice and accustoming students to empathize with humanity by holding social service activities and other extra-curricular activities.

ARTICLE INFORMATION

Keywords:

Learning model,
Islamic education,
religious moderation,
vocational school

1. Introduction

Islamic moderation (Islam Wasatiyah) has become a very heated debate. Some groups sometimes hold extreme views about Islamic teachings, leading to intolerance and violence.

Even though the Qur'an and Al-Hadith are the only references to the Islamic religion, the phenomenon shows that Islam has many faces (Irawan, Nurdin, & Hamka, 2023; Mardatillah, Pettalongi, & Nurdin, 2023). Sometimes, various Islamic groups have unique religious

customs and practices. This has developed into mercy, sunatullah, or even reasonableness.

The religious practices of a religion's teachings that emerge to the surface generally have a double face where aspects of *das sollen* (moral ideas) are often at odds with the socio-religious facts in the field (*das sein*). In this context, the intolerant attitude exhibited by hardline Muslim groups has damaged the image of Islam, which is well-known as a religion that brings mercy to the universe (Mendus, 2013). A harsh and intolerant attitude will certainly bury the primary goal of Islamic teachings in preserving the soul, religion, property, offspring, and mind. The track record of the Prophet Muhammad's behavior recorded in various hadith literature shows a different portrait. The Prophet Muhammad, as God sent his primary mission, had a role to perfect morals or goodness.

Moderation aspect of Islam (*wasatīyah*) is crucial to understanding and implementing within schools context. It is necessary to look at the Prophet's hadiths more comprehensively and translated the message from the hadiths into universal noble ideas and values, which can then guide Muslim communities to carry out their religious and social rituals. School is a formal educational institution that has a strategic role in educating and preparing quality human resources to carry the baton of previous generations.

The existence of schools as a sub-system of social life order places school institutions as part of the social system. As part of a social system and

institution, schools must be sensitive and responsive to the hopes and demands of the surrounding community. School is the foundation for directing children's essential thinking in understanding basic things (Fisher, 1999). Schools are expected to carry out their functions by optimally educating the nation's life and protecting themselves from the negative influences of the surrounding environment. Considering the importance of the issue of peace in schools, in 2000, the UN General Assembly issued a mandate to UNESCO to designate the year 2000 as the International Year for the Culture of Peace and the decade from 2001 to 2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World.

There is a need for an Islamic religious education learning model based on religious moderation to guide Islamic teachers in instilling moderate Islamic values in students (Demirel Ucan & Wright, 2019). Currently, there are so many ideologies that enter institutions without any filtering under the pretext of Islamic studies. However, the Islamic understanding that is taught makes the people noisy because the thinking foundations of the people are still less mature. Islamic thinking that is too rigid in interpreting the texts of the Qur'an and hadith, without considering the context, only focusing on the text, makes people who have just studied it, in other words, just migrated, seem stiff because they do not have a basis for moderate Islamic thinking.

Considering how dangerous the previous statement is, schools need to provide students with an understanding

of Moderate Islam, which can be a balance between radical and liberal understandings. Apart from preventing thoughts within the Muslim community itself, religious moderation controls students' ideas and understanding in dealing with differences in beliefs. The ability of students to accept differences as a whole can give birth to an attitude of tolerance between religious communities, which leads to the creation of a peaceful and relaxed atmosphere (Raihani, 2014).

Islamic education teachers are needed who can monitor students' thinking so that it remains moderate according to the teachings of Islam itself. So, the position of the religion teacher plays a crucial role here. The attitude of tolerance created between students at Bina Potensi Vocational High School is an example of how the diversity in this school does not trigger conflict, especially religious conflict. This diversity teaches students to recognize the differences in cultures and ways of worship in each religion

2. Literature Review

2.1 Concept of Learning Model

In essence, the word "mode" has different definitions according to the field of science or knowledge in which it is adopted. One of the definitions said that a model is an abstract representation of some real-world process, system, subsystem—model is used in all aspects of life (Madni & Sievers, 2018). Model is useful in deceiving alternatives and in analyzing their performance". Based on this

opinion, it can be said that a model is an abstract representation of a concrete process, system, or subsystem. Fashion is used in all aspects of life. Models help describe choices and analyze the appearance of the choices.

Model is a theoretical construction of the concept (Cohen & Murphy, 1984). So, the model here is a systematic planning of learning implementation that originates from specific theories that form an idea. A model is a form of accurate perception, as an actual process that allows an individual or a group of people to try to act based on that model (Biesanz, 2010). The understanding of learning models is the basis of learning practices resulting from the derivation of educational psychology and learning theories, which are designed based on an analytical process directed at implementing the curriculum and its implications at the operational level in the classroom. When choosing a teaching model, it must be adapted to the existing reality and classroom situation, as well as the outlook on life that will result from the collaborative process between the teacher and students. Hollerbach, et al., (2016) said as follows:

"The learning model refers to the identification that will be used, including learning objectives, stages in learning activities, learning environment, and learning management. The learning model is also defined as a pattern used to prepare the curriculum, organize materials, and provide instructions to educators."

Learning model must refer to the principles used; the learning model functions as a guide for learning designers and educators in planning learning activities that can help students obtain ideas, information, skills, ways of thinking, and express opinions. The learning model is also understood as a concept that makes learning subjects related to the daily life conditions of students (Carroll, 1963). Furthermore, students are motivated to create an association with knowledge and its implementation with social life in the social sphere of society. The process for an individualized learning process is based on the full involvement of students in identifying the material being studied and relating it to real-life situations to encourage students to implement it in their lives.

A learning model is the entire series of material presentations that include all aspects of the lesson before and after the lesson carried out by the relevant teacher, which are used directly or indirectly in the learning and teaching process. Weil, in Wijanarko, stated that a learning model is a plan or pattern that can be used to create a curriculum (long-term learning plan) and design learning materials in classrooms or others.

One of the efforts that Islamic Religious Education Teachers can make in implementing a religiously modernized learning process that is considered adequate is implementing contextual teaching and learning (CTL) models. The religious mode of contextual learning is not only taught as knowledge transferred by the teacher, but students are also invited to analyze the material conveyed in light of real life

in their environment. Students gain knowledge about Islamic moderation by experiencing and internalizing what they learn. Below, we will explain several types of learning models.

2.2 Concept of Religious Moderation

The Concept of Religious Moderation is the flagship program of Religious Integrity. Since it was introduced by Lukman Hakim Saifuddin the former of Indonesia Ministry of Religious Affairs, it has continued until now but has yet to be discovered by most people. As a “new thing,” it is natural not to be familiar with it for a short time. Everyone needs a process to make progress. For this reason, the program for Religious Moderation of Religious Diversity must be conveyed to all levels of society so that it is understood and implemented in social life (Subchi, Zulkifli, Latifa, & Sa’diyah, 2022).

There are still many people who misunderstand Religious Moderation. Some assume that Religious Moderation is part of a miscarriage of thought so that it causes confusion, misleading, and apostasy (Wei & Liu, 2013). Even more than that, some see Religious Moderation as an effort to alienate the people from religious teachings, expel the people from their religion, and destroy the unity and brotherhood of the people. Religious modernization is perceived as creating doubts about religious teachings to suppress thinking. These thoughts are unfounded and unreasonable, so a comprehensive analysis is needed. This study will explain the meaning of religious moderation and moderation

from Islamic, Christian, and Hindu perspectives.

2.3 Understanding Religious

Moderation

Moderation is also understood as an effort to reduce inequality and avoid extremes. This word is an abbreviation of moderate, which means avoiding extreme behavior or expressions and a tendency towards leading the way. If traced from a linguistic perspective, the meaning of the word moderation is:

- 1) *Moderatio* comes from Latin, which means moderate, neither excessive nor lacking. In this case, it is self-control or self-mastery from an extreme excess or deficiency attitude.
- 2) *Moderation* comes from English, which means prioritizing balance in beliefs, character, and morals when treating other people as individuals and dealing with state institutions (Christopher, 2007). This word is also used as average, core, standard, or non-aligned.
- 3) In Arabic, moderation is known as *wash/wasathiyah*, which has the equivalent meaning of the words *tawassuth* (steadfast), *i'tidal* (fair), and *tawazun* (balanced). Quran Al-Baqarah verse 143 says as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ
لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ١٤٣

Translation:

In the same way, We have made you (Muslims) a religious community so that you can be witnesses of human (deeds) and so that the Messenger (Prophet

Muhammad) can be witnesses of your (deeds). We do not determine the Qibla (Baitulmaqdis) that you (formerly) turned to, except so that We know (in reality) who follows the Messenger and who turns behind him. In fact, (transferring the Qibla) is very serious, except for people to whom Allah has given guidance. Allah will not waste your faith. Indeed, Allah is genuinely Most Merciful, Most Merciful towards humans. (Q.S. Al-Baqarah: 143).

The sentence *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا* is used as the starting point for the description of "religious moderation" in the Islamic view so that moderation is called *wasathiyah*. Godly people are the chosen people, the best, fair, and balanced, in beliefs, thoughts, attitudes, and behavior. This interpretation aligns with the meaning of moderate, which means balanced. So, both the words *ummatan wasathan* and moderation have similar meanings.

2.4 The Value of Religious Moderation

Moderation is a balance that covers all aspects of life, including perspective, attitudes, and ways of achieving a goal. Values are a belief in determining attitudes and behavior, which can give rise to rules and standards of conduct. The following are the values of religious moderation:

- 1) *Tawassut* (steady path), *Tawazun* (balanced), and *i'tidal* (steady and straight)

Tawassut (steady path), *Tawazun*

(balanced), and *I'tidal* (steady and straight) are understandings and practices that are not *ifrat* (give more importance to religion) and *tafrit* (ignorance of religious teachings). *Tawazun* in all aspects of life, like the balance between this world and the hereafter, and *i'tidal* in carrying out obligations and rights proportionally. These three words have almost the same meaning (*mutaradif*). One point of view takes a path that requires achieving balance between two opposing poles. For example, between divine and human nature, physical and spiritual aspects, worldly and eternal desires, revelation and reason, history and future ideals, ideals and reality, individual and group desires, rights and obligation.

2) *Tasamuh* (tolerance)

Tasamuh (tolerance) is understanding diversity in various aspects, especially religious diversity. Islam, as a divine religion, carries the teachings of monotheism like previous religions. When viewed from a closer perspective, religion is a reaction to the condition of society that deviates from the human side due to the stupidity of humans themselves, who are unable to resist the invitation of their desires, deviate from God's path, and prefer to choose the wrong direction. Furthermore, religion is involved in the demands and needs of its adherents: religion interacts with human relations, economic conditions, and the need for justice.

3) *Musawah* (equality)

Musawah (equality) means not to differentiate. This character has

been practiced in Islamic teachings since the Prophet Muhammad Sallallahu 'alaihi wa sallam. This resulted in establishing bonds of agreement among the people of Medina, which became known as the Medina Charter. The principles of equality and justice are found in several articles of the Medina Charter, including Articles 1, 12, 15, 16, and so on. These articles were mutually binding so that everyone in Medina had the same legal status at that time. Equally equal in achieving rights and obligations, and most importantly, as an independent society.

4) *Syura* (discussion)

Shura (discussion) can be understood as an exchange of ideas to find and establish correct opinions. *Shura* can also be interpreted as a forum for exchanging thoughts, ideas, and decision suggestions.

3. Methodology

This study used a qualitative case study method. A qualitative research method is a naturalistic research method that is conducted in natural settings (Nurdin, Scheepers, & Stockdale, 2022; Yin, 2011). Qualitative methods will produce descriptive data, then analyze and interpret it with a thematic approach (Nurdin & Pettalongi, 2022). The case study of this research was a Vocational High School in Palu, Central Sulawesi, Indonesia. The school was chosen because it is a multi-religious school and the school can maintain peace and continue to live side by side with students, teachers, and local residents.

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

and written document analysis. In-depth interviews involve ten teachers and the school principle. We also interviewed six students within the schools to get more insight from the student's perspectives. Meanwhile, written document analysis includes the content of the Curriculum of the school to understand the Islamic religious education model. Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (Corbin & Strauss, 1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2021). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

4. Result and Discussion

4.1 Islamic Religious Education Learning Model

Teachers, as a teaching staff, must be able to be models for their students. However, the development of science and technology, as well as the increasingly growing and diverse demands of students, impact the abilities teachers possess. Teachers must be clever at creating learning models so students stay energized. Students will be more enthusiastic if, in class, the teacher uses an attractive learning model.

Islamic Religious Education Teachers use various learning models, including group learning models,

project-based learning models, and contextual ones (Jumahir, Nurdin, & Syahid, 2022). This learning model is indeed very effective to use when entering subjects that contain t Islamic Religious Education Teachers use various learning models, including group learning models, project-based learning models, and contextual ones. This learning model is indeed very effective to use when entering subjects that contain the values of religious moderation.he values of religious moderation.

Islamic learning materials are explicitly delivered to Muslim students, and Christians and Hindus also receive learning materials from their religious teachers. Islamic religion teachers use several learning models: project-based, group, and contextual. The following is an explanation from an Islamic religious education teacher.

"So the material I convey is specifically for students who are Muslim. The learning models that I use are contextual, project learning models, and group learning models."

Islamic religious education teachers deliver Islamic religious learning material specifically for Muslim students. They use learning models such as contextual, group, discussion, and project-based learning. It is hoped that students will develop a more moderate attitude so that peace is always maintained both in and outside the school environment. Peace is not created by itself but through learning, habituation, and examples that create a peaceful atmosphere. Humans have a mind and a heart, so forming a peace-

loving character must start while still in education. Everything that is done starts from a thought, then becomes action, the action becomes a habit, and habit becomes a character. So, it is natural that peace education and the value of religious moderation, namely tolerance, human rights, and other matters of religious moderation, are upheld. If this does not exist, humans will behave arbitrarily because they do not understand the essence and meaning of peace itself.

Instilling the value of religious moderation through learning Islamic religious education is one way of shaping students' character to be more moderate in religion because religious issues are a susceptible matter; if there is no tolerance, there will be friction that will lead to conflict (Jumahir, Nurdin, Pettalongi, Fitri, & Aftori, 2023). According to Johan Galtung's theory about peace, peace is about reducing violence (treatment) and efforts to avoid violence (prevention).

Peace is not just reducing violence but avoiding things that can trigger violence, which leads to a loss of stability. A moderate attitude toward religion is a very appropriate effort to prevent violence. The author's observations in the Islamic Religious Education teaching material book contain a chapter on tolerance, which discusses avoiding acts of violence, indicating that the learning material refers to Johan Galtung's theory regarding peace. Peace is the result achieved; the process includes many things, namely the values contained in religious moderation, which the author

has explained in the theoretical study in the section of literature review.

4.2 Contextual Learning Model

The results of research conducted at Bina Potensi Vocational High School, Palu, show that Islamic religious teachers use a contextual learning model when teaching learning material about the values of religious moderation (Mardatillah et al., 2023). A learning model is a pattern that is used as a guide in planning classroom learning. The contextual learning model is an educational process that helps students see the meaning in the learning material they study by connecting it with the context of everyday life, namely the context of their personal, social, and cultural environment.

Material about religious moderation is found in the eleventh grade class in the hand book chapter tolerance. The Islamic religious education teacher at the vocational high school, Palu, uses a contextual learning model, as explained in the following interview.

"So, material regarding religious moderation is found in the eleventh grade class, namely tolerance and mutual respect. The learning model that I use is a contextual learning model, which raises issues related to the learning material being taught. So, students are more active in looking for problems around their environment and discussing them. The study is about problems that occur in the field regarding tolerance."

Material regarding religious moderation is found in class. This topic of discussion can make students understand more about the diverse contexts of life. Of course, this is a form of Islamic religious education teacher's efforts to instill the value of religious moderation in students at Bina Potensi Vocational High School Palu.

Learning is not just an activity of transferring knowledge from teachers to students but also how students can interpret what they learn (Pratama, Pettalongi, & Nurdin, 2022). Therefore, learning models and strategies are more critical than just results. In this case, students need to understand what learning means, what its benefits are, what status they are in, and how to achieve it. They realize that what they learn will be helpful for their future lives. In this way, they will learn more enthusiastically and more consciously. In contextual learning, the teacher's task is to facilitate students in discovering something new (knowledge and skills) through learning on their own, not what the teacher says.

Students genuinely experience and discover what they are learning due to their reconstruction. In this way, students will be more productive and innovative. Contextual learning will encourage active learning. Active learning is a teaching and learning system that emphasizes students' physical, mental, intellectual, and emotional activity to obtain learning outcomes through cognitive, affective, and psychomotor aspects.

4.3 Project Based Learning

Theoretically, project-based learning is also supported by constructivist learning theory, which relies on the idea that students construct their knowledge in their own experiences. The project-based learning approach prioritizes students being able to solve problems that are actually encountered in the field. Students in this learning act as professionals who try to solve problems in everyday life.

In the previous year, Islamic religious education teachers used a project learning model, namely giving assignments to their students to conduct interviews regarding differences of opinion. This, of course, aims to provide students with experience in respecting each other's differences in opinion, thereby growing tolerance among students. As explained by a participant as follows:

"In the previous year, namely in 2022, I used a project learning model or Project Based Learning with students. I gave them a project assignment to raise the issue of tolerance, then they conducted interviews about differences of opinion, studied tolerance and human rights, and avoided acts of violence."

Based on the explanation of the Islamic religious education teacher above, it can be understood that Islamic religious education teachers try to instill the value of religious moderation in students with various learning models, which are undoubtedly exciting and fun. This learning model makes students more active and creative because they are tasked with creating projects and conducting interviews about differences

of opinion; this was done in the previous year, 2022.

Islamic religious education teachers apply a project learning model, which is very suitable to the teaching material, namely the value of religious moderation regarding tolerance. Giving project assignments to students to conduct interviews about differences of opinion makes students more professional in solving problems in everyday life. With difficulties encountered in the field, such as acts of violence, students become more challenged to solve these problems with tolerance. They will try harder to avoid acts of violence because this can divide unity.

The results of the author's observations in the field after conducting interviews with students show synchronization between the statements of Islamic religious education teachers and the reality that occurs in the area. Students maintain unity even though they are different in religion and ethnicity. Instilling the value of religious moderation is genuinely effective in this school.

4.4 Group Learning Model

The following learning model Islamic religious education teachers use is the group learning model. Group learning is a learning activity where there is more than one individual, in this case, the student studying, through the principle of cooperation in solving problems in learning, which is a form of developing students' social feelings. The learning process uses the group learning model implemented by the Islamic religious education teacher at Bina

Potensi Vocational High School Palu. Namely, students form groups of 4 to 5 people; then each prepares material that will be discussed in class; the study is tolerance, human rights, not just tolerance in religion, but rather tolerance towards differences in race, ethnicity, and various acts of violence that can cause conflict, as said by a participant as follows.

"So what they will discuss later is the material they have compiled regarding differences in race, ethnicity, religion, as well as other acts of violence that can cause conflict. The emphasis is on tolerance for these differences and respect for the human rights of fellow human beings."

Islamic religious education teachers provide opportunities for students to form study groups to study themes related to the value of religious moderation, such as tolerance, human rights, and avoiding acts of violence both verbally and non-verbally, so that students truly understand the material presented and can apply it in social life. The group learning model aims to allow students to socialize and work together, especially for activities that require joint problem-solving.

Learning related to religious moderation is found in Islamic religious education subject matter and Civic Education subjects. As stated by the Civic Education teacher in the following interview.

"All the material is related to religious moderation, such as democracy and human rights. Isn't it true that basic human rights also apply there, among religious

communities? Each chapter that discusses human rights contains material regarding the value of religious moderation. In Pancasila, there is also, for example, the second principle, namely just and civilized humanity. So, in this second principle, there is an attitude of mutual help, which speaks of humanity, which means that it is not only the Islamic religion that we help but everyone."

The Civic Education teacher explained in his interview that all the material in Civic Education lessons is related to the values of religious moderation, such as democracy and human rights. Every chapter that discusses human rights contains material on the importance of religious moderation, for example, the second principle, namely just and civilized humanity, in Pancasila. The civic education teacher stated that the attitude of helping in humanitarian matters is directed not only at one religion but all religions.

4.5 Implementation of the Islamic Religious Education Learning Model in Instilling the Value of Religious Moderation

Implementing the Islamic religious education learning model in instilling the value of religious moderation at Bina Potensi Vocational High School in Palu is carried out at the same time as the written curriculum and the unwritten curriculum (hidden curriculum).

The educational learning model in instilling the value of religious moderation in the written curriculum is

implemented with a learning duration of 3 class hours, where the first hour starts with attendance, prayer, recitations, and routine memorization. The learning material is included in the next hour. As in the following interview with an Islamic religious education teacher:

"Islamic religious education is 3 lesson hours. In the first hour, we check the attendance list, pray, and all kinds of things; after that, we recite, make routine memorization deposits for each meeting, and then enter the learning material. So, for the learning model that concerns religious moderation in the chapter on tolerance, the learning model that I usually apply is the contextual learning model because this is related to the student's daily lives."

In implementing their learning models, Islamic religious education teachers use contextual learning models; there are also other learning models that have been explained above. Applying the contextual learning model to instill the value of religious moderation is very suitable because it relates to students' daily lives. Schools with diverse students must use the importance of religious moderation, such as tolerance and respect for human rights.

The Islamic religious education teacher himself stated that instilling the value of religious moderation in students at Bina Potensi Vocational High School Palu was carried out both in and outside the classroom. Islamic Religious Education Teachers and other subject teachers, such as Civic Education teachers and Christian

Religious Education teachers, each contain the value of religious moderation, namely tolerance and human rights, in their learning materials. The learning process is also separated between Islam, Christianity, and Hinduism when included in the religious subject schedule. There are separate teachers for religious subjects.

A discussion regarding the value of religious moderation in Islamic religious education subjects at the vocational high school Palu is in grade eleventh, namely the chapter on tolerance. The emphasis on tolerance is discussed in the history of the Prophet in Surah Yunus verses 40 and 41.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ □ ٤٠ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ٤١

The translation

“Among them, there are those who believe in it (the Qur’an), and among them, there are (also) those who do not believe in it. Your Lord knows better about those who harm. If they lie to you (Prophet Muhammad), say, “For me is my deed, and for you is your deed. You are free from what I did, and I am also free from what you did.”

Al-Qur'an Surah Yunus verse 40 Allah *Subhanahu wa Ta'ala* explains that after the Prophet Muhammad *Sallallahu 'Alaihi wa Sallam* preached, there were people who believed in the Qur'an and followed it and benefited from the message conveyed, but there were also who do not believe and die in disbelief. Verse 41 Allah *Subhanahu wa Ta'ala* confirmed His messengers, that if they

lie to you, say that it is my work for me and your work for you, you are free from what I do, and I am free from what you do.

The verse above explains the need to respect differences and tolerance, including not interfering with other people's religious activities. The discussion about tolerance is not only about religion but tolerance towards differences in race, ethnicity, and differences that can cause disputes, as well as avoiding acts of violence.

A culture of violence focuses on perceiving conflict as destructive. Conflict is seen as a struggle of good and evil, black and white, victory and defeat, gain and loss. Conflict can be considered a necessary cause for violence if its existence is perceived negatively and resolved competitively. Therefore, efforts need to be made to handle conflicts more seriously to create peace in society.

Some control over conflict behavior in society is carried out strictly, but some develop an educational approach. For example, in the world of education, three educational approaches are commonly applied to resolve student conflicts: peace education integrated with the school curriculum, constructive conflict resolution exercises, and peer mediation and negotiation. This conflict resolution model is effective, including increasing students' knowledge in resolving conflicts constructively, being more prosocial, and being able to avoid becoming victims of acts of violence.

Teachers are not limited to providing material and assignments in class, but teachers must also provide role models of moderation and peace and monitor student behavior. Parents also have a significant role because they are the primary role models for children at home. Parents who always shout at their children will develop the child into a tough character. If he does not receive good treatment at home, this will affect the child's behavior at school. How he socializes, whether a cheerful child or closed and quiet, also depends on the parent's parenting style. As in the following participant said:

"Some of the students here are children from broken homes, so we have to approach them gently. As teachers, we set good examples and role models for them, encourage them to attend school, and don't let them drop out. We also try to keep them on good terms with their friends because peace at school must always be maintained. We make home visits if students no longer want to go to school."

The Islamic religious education teacher explained that some students at Bina Potensi Vocational High School Palu have broken homes, so to approach them, you have to be gentle because they are children with high sensitivity. If the teacher is rude to the participant's students, then this can cause students to leave school and

not want to continue studying anymore. If a student stops going to school, the teacher tries to go to the student's house and invite him to return to school.

Looking at the above, it can be understood that apart from being gentle, it is also essential for teachers to establish communication with students' parents to achieve the learning objectives. It is not only the students' grades that are communicated because, so far, parents have only measured their children's success in learning through grades on educational reports; they prioritize IQ as a measure of success even though there are things that are much more important than that, namely EQ (emotional question) and SQ (spiritual question).

Many parents forget these two things; many children are intelligent in science but rotten in morals. Many children find it difficult to socialize in society because they are not used to it and are embarrassed to socialize. They have difficulty maintaining good relationships with the outside world because they are always busy studying in class. This causes the child's mentality to become fragile easily because it has not been formed since childhood.

Implementing the Islamic religious education learning model in instilling the value of religious moderation is not only applied to the written curriculum. Still, it is also implemented implicitly, in this case, the unwritten curriculum (hidden curriculum). This was conveyed

by the Head of the vocational high school as follows:

"Implementation of the value of religious moderation is also included in the unwritten curriculum because a moderate attitude in dealing with diversity is practiced. Each can develop their religious teachings according to their religious boundaries."

5. Conclusion

The Islamic religious education learning models used by Islamic teachers in instilling the value of religious moderation at the vocational high school Palu are the Contextual Learning Model, Project Learning Model, and Group Learning Model. In the contextual learning model, the activities carried out by students are that the teacher gives assignments to students to read the topic of discussion that day, in this case, the values of religious moderation, namely tolerance in terms of religion, ethnicity, race, and the prohibition of committing acts of violence, after that students connect it with real-life experienced by students.

Implementation of the Islamic religious education learning model in instilling the value of religious moderation at the vocational high school in Palu as an effort to maintain diversity in the school within a frame of peace, tolerance, maintaining each other's feelings so as not to offend each other, especially regarding religion, giving freedom to each religion to celebrate their respective religious holidays both within the school environment and

outside the school, providing good role models and advice and accustoming students to empathize with humanity by holding social service activities and other extra-curricular activities.

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