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Strengthening Religious Moderation for High School and Vocational School Spiritual Activists in Semarang City

**Kasan Bisri,¹ Nurul Azizah,^{2*} Luthfi Rahman,³ M. Fajrul Falah,⁴
Abdurrahman Raden Aji Haqiqi,⁵**

^{1,3,4}UIN Walisongo Semarang, Indonesia, ²Universitas Wahid Hasyim Semarang, Indonesia,

⁵Universiti Islam Sultan Sharif Ali (UNISSA) Brunei Darussalam

¹kasan.bisri@walisongo.ac.id, ²nuza_azizah@unwahas.ac.id, ³luthftirahman@walisongo.ac.id,

⁴muhammad_fajrul_falah_2003016045@walisongo.ac.id, ⁵Abdurrahman.haqiqi@unissa.edu.bn

*Corresponding Author

Abstract

Religious intolerance phenomenon in the school environment is still common. It is a severe problem that must be addressed and a solution found together so that it does not become a source of radical religious movements. Strengthening religious moderation for *Rohis* (Islamic spirituality) in schools is very important as a provision for them in society and the state. This activity aims to enhance the attitude of religious moderation and determine the level of Islamic understanding of spiritual activists in high schools and vocational schools in Semarang, Central Java. This article uses descriptive quantitative methods. The data collection technique uses a questionnaire as a survey, distributed as a Google Form. The data analysis technique uses descriptive analysis techniques. The results show that strengthening *Rohis* religious moderation for High and Vocational Schools in Semarang City was conducted through workshops and visits. The percentage of spiritual activists' level of understanding of Islam, which is based on the principle of moderation of the 25 respondents who have a moderate sense or moderate sense, is calculated to be 12%, and those who have behavior above a moderate mind, moderate behavior, is estimated to be 88%. This activity implies the need for follow-up activities from the *Rohis* extracurricular for each high and vocational school to further optimize the extra program with actions that uphold the value of religious moderation.

Keywords: High School Students, Islamic Spirituality, Religious Moderation, Vocational School Students.

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Introduction

Indonesia is a pluralistic nation that cannot be denied. Diversity has become a part and characteristic of Indonesia that every citizen must wisely address to become a color that can enrich the treasures of the nation's civilization. However, how to handle this diversity and differences is still a problem, especially if the diversity and differences relate to religious beliefs. Belief in and understanding of the teachings of a person's religion often creates a claim to the truth of his religion (truth claim). This kind of theological awareness only requires a little trigger to bring up attitudes and behaviors of religious intolerance. In recent times, the understanding of Islamic teachings textually and exclusively feels increasingly strengthened, which is marked by the many cases of intolerance and radicalism both in the community and in the school environment.¹

A case of religious intolerance at school once occurred at Public Elementary School (SD Negeri) 3 Karang Tengah, Gunung Kidul, Yogyakarta. The principal requires his students to wear Muslim uniforms, even though some of the students are non-Muslims. Religious intolerance also occurred at SMAN 8 Yogyakarta because the school principal needed his students to attend camp on Easter Day. It made Catholic and Christian religious teachers protest, but the principal did not respond.² Religious intolerance also occurs in schools in the United States. Many Americans are familiar with the First Amendment, but its application to prayer and religious activities in public schools is often misunderstood.³ Radicalism enters *madrasah* through (1) classroom learning activities by teachers, (2) textbooks that are suspected of containing intolerant content, and (3) weak principal/foundation policies in preventing the influence of radicalism.⁴

¹ Mariam Alhashmi, Naved Bakali, and Rama Baroud, "Tolerance in UAE Islamic Education Textbooks," *Religions* 11, no. 8 (August 2020): 377, <https://doi.org/10.3390/rel11080377>; Kevin Kurniawan, "Tolerance Education in the Hidden Curriculum: A Case Study on Indonesian Public School," *Masyarakat, Jurnal Sosiologi* 23, no. 1 (January 25, 2018), <https://doi.org/10.7454/MJS.v23i1.7841>; Saba Hanif, Majid Hassan Ali, and Janelle Carlson, "What Predicts Religious Tolerance? Education or Religiosity in Pakistan's Multi-Religious Society," *International Journal on Minority and Group Rights* 27, no. 3 (August 3, 2020): 530–54, <https://doi.org/10.1163/15718115-02702005>.

² Dian Ihsan, "Kumpulan Kasus Intoleransi di Sekolah," Kompas.com, January 26, 2021, <https://www.kompas.com/edu/read/2021/01/26/184625771/kumpulan-kasus-intoleransi-di-sekolah>.

³ Julie C. Herbstrith et al., "Religion in the Public Schools: An Examination of School Personnel Knowledge of the Law and Attitudes toward Religious Expression," *Research in Education* 106, no. 1 (2020): 77–97, <https://doi.org/10.1177/0034523718821705>.

⁴ Nurhayati Nurhayati and Abdul Hamid, "Radicalism Prevention through Islamic Religious Education Learning at Elementary School," *Jurnal Pendidikan Islam* 6, no. 1 (June 30, 2020): 109–26, <https://doi.org/10.15575/jpi.v6i1.8352>; Basuki Prihatin, "Peran Madrasah Dalam Membangun Moderasi Agama Di Indonesia Di Era Milenial," *Edukasia: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (March 12, 2020): 136–50; Edi Nurhidin, "Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java," *Edukasia Islamika* 8, no. 1 (June 23, 2023): 61–80,

It is not impossible to happen due to the role of some teachers (religions) who seem to support intolerance, thus increasingly encouraging the growth of intolerance among students.⁵ The phenomenon of religious intolerance in the school environment is a severe problem that must be addressed and a solution found together. If religious intolerance in schools does not receive attention, it will become a source of radical religious movements. This kind of movement, on a specific scale, can turn into a source of social conflict, disrupt religious harmony, and, at the same time, threaten national unity.⁶

Among the solutions that can be done is strengthening religious moderation. An attitude of mutual respect and respect, acting according to rights and obligations, and prioritizing a sense of peace is a characteristic of a moderate religious way. Therefore, religious moderation is an effort to strengthen inter-religious harmony in Indonesia.⁷ Apart from that, countering radicalism can also be done with a religious spirituality approach as a preventive measure against the various influences of radicalism that hit high school students.⁸ If it is to be applied in higher education, instilling the value of religious moderation is carried out through CCU courses, which increase students' values, understanding, and awareness of religious moderation.

This study contributes to the mission of the Ministry of Religious Affairs of Indonesia to make Islamic higher education a forum for instilling the value of religious moderation, especially for students as potential leaders and the nation's next generation.⁹ Meanwhile, in Islamic boarding schools, instilling religious moderation in students can also be done through learning and extracurricular processes.¹⁰ In particular, this community service invited 25 representatives of Rohis administrators at SMA and SMK in the city of

<https://doi.org/10.28918/jei.v8i1.7323>; Ahmad Salim, "The Madrasa Resistance Against Radicalism," *Nadwa: Jurnal Pendidikan Islam* 13, no. 2 (December 20, 2020): 315–36, <https://doi.org/10.21580/nw.2019.13.2.5173>.

⁵ Rahma Sugihartati et al., "Habitus of Institutional Education and Development in Intolerance Attitude among Students," *Talent Development and Excellence* 12, no. 1 (May 1, 2020): 1965–79.

⁶ Imam Tholkhah, "Potensi Intoleransi Keagamaan Siswa Sekolah Di Jawa Dan Sulawesi," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, April 1, 2013, <https://doi.org/10.32729/edukasi.v11i1.422>.

⁷ Kementerian Agama RI, *Moderasi Beragama*, Pendis Press (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2021), 12, <https://pendispress.kemenag.go.id/index.php/ppress/catalog/book/3>.

⁸ Muhammad Amin Syukur et al., "The Development of a Counter-Radicalization Website Based on Religious Spirituality for Muslim Adolescent in Semarang City," *Systematic Reviews in Pharmacy* 11, no. 12 (2020): 1523–28, <https://doi.org/10.31838/srp.2020.12.224>.

⁹ Nirwana Nirwana and Waode Surya Darmadali, "Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course," *Elsya : Journal of English Language Studies* 3, no. 2 (June 27, 2021): 117–25, <https://doi.org/10.31849/elsya.v3i2.6780>.

¹⁰ Titis Thoriquuttyas and Farida Hanun, "Amplifying the Religious Moderation from Pesantren: A Sketch of Pesantren's Experience in Kediri, East Java," *Analisa: Journal of Social Science and Religion* 5, no. 02 (December 29, 2020): 221–34, <https://doi.org/10.18784/analisa.v5i02.1147>.

Semarang. These representatives were selected based on the consideration of each school's *Rohis* extracurricular supervisor.

The selection of *Rohis* administrators at Semarang City High Schools and Vocational High Schools was because *Rohis* became one of the targets of indoctrination related to radicalism, extremism, and even intolerance. Not only that, he also found minimal socialization (from the extracurricular supervisor) regarding movement patterns to watch out for. The current pattern of radicalism and extremism movements that are currently developing has finally placed *Rohis* as a vulnerable target for the spread of radicalism. These representatives are expected to influence or exchange information with their colleagues in their respective schools.

The interviews showed that the level of religious understanding of the *Rohis* members was inadequate, especially regarding religious moderation. One of the *Rohis* members conveyed this: "There has never been any training or assistance regarding tolerance and moderation."¹¹ The solution offered is to provide a strengthening of religious moderation, which is packaged in the form of workshop activities filled with the delivery of material from experts, where at the end of the delivery of the material, participants are given a kind of post-test regarding a survey of the level of understanding of each participant's moderation of religion.

In the workshop activities, religious moderation will be explained, and all examples of radicalism, extremism, and intolerance in Indonesia will be used to better understand the participants with the meaning of religious moderation. The presentation of the material also features visualization in the form of illustrations and animations to attract participants' attention. The next activity was visiting several interfaith houses of worship around Semarang. It helps realize a sense of moderation, mutual respect for differences, and strengthening a sense of tolerance for one another. The target of this service is 25 participants consisting of representatives of *Rohis* administrators at SMA and SMK in Semarang City.

Based on the goals and objectives to be achieved, this activity was implemented in Semarang City, Central Java. The choice of location was based on several considerations, including (1) Cases of religious intolerance that are still found in the city of Semarang and Central Java province;¹² (2) The spread of radical Islamic ideas is mainly spread through

¹¹ Research Team, Interview with Rohis member, September 11, 2023.

¹² Tedi Kholiludin Ceprudin, "Terancam Simbol: Ringkasan Peristiwa Intoleransi di Jawa Tengah 2020," *elsaonline.com* (blog), February 15, 2021, <https://elsaonline.com/terancam-simbol-ringkasan-peristiwa-intoleransi-di-jawa-tengah-2020/>.

spiritual activities; and (3) geographical proximity positions the author to want to make an active contribution to the community around Semarang City.

Methods

The method of writing this work is based on Lecturer Devotion titled "Strengthening Religious Moderation for Spiritual Administrators in SMA and SMK Semarang City." The data source for this dedication was spiritual members of SMA and SMK in Semarang, represented by 25 students. This community service was held Friday-Saturday, 23-24 September 2022, at the UIN Walisongo Semarang Faculty of Tarbiyah and Teacher Training Building. Strengthening religious moderation is through two strategies. The first strategy is through workshop activities, namely material presentation. The second strategy is to ask the participants to complete a survey distributed via the Google form link on each participant's gadget. This survey is intended to determine the participant's level of understanding of Islam following the principle of religious moderation. The data analysis used is a descriptive quantitative analysis carried out through serve.

Discussion

Strengthening Religious Moderation for High School and Vocational Spiritual Activists in Semarang

Strengthening the religious moderation of high school and vocational high school spiritist activists in Semarang is carried out in two stages: *First*, as many as 25 participants representing SMA and SMK Spiritists in Semarang City took part in the workshop as an opening act in the series of programs and implementation of KPD. This activity was carried out to build, strengthen, and straighten the understanding of Spiritual administrators regarding religious moderation. In this activity, some material about religious moderation was delivered. The first is about the portrait of the phenomenon of intolerance in Indonesia and the urgency of religious moderation. The speaker explained several things, including the meaning of religious moderation, one of which is interpreted as a shared commitment to maintaining a complete balance. The balance concerns beliefs, morals, and character when treating others as individuals and dealing with state institutions.¹³

A survey on Indonesian people's reading interest from several world survey institutions is also presented. The correlation between the survey demonstrated and religious moderation

¹³ RI, *Moderasi Beragama*, 15.

is that the low level of religious moderation or a large amount of intolerance in Indonesia occurs due to the common interest in reading in society. It can be seen that the amount of hoax news spread on social media through various platforms is only swallowed up by social media users. Even just reading a little news, they feel they already know everything. It is not intended to do *tabayyun* or find the truth by reading more from other sources. That, of course, will more easily lead to intolerance because it is easy to be consumed by fake news.¹⁴

Based on this phenomenon, three principles that must be possessed in social life are grouped: *Al-Tawassuth*, the attitude of being in the middle is neither extreme right nor left. *Al-Tawazun* is balanced in all respects, including using *aqli* and *naqli* arguments. As well as *Al-I'tidal*, which is perpendicular, has a stance.¹⁵ With principles, of course, someone will have a strategy for applying principles in his life. Likewise, he explained strategies for building religious moderation: developing religious teachings that are based on love and compassion, developing religious attitudes that do not force others, developing an attitude of brotherhood among one another (*ukhuwah wathaniyah* and *ukhuwah insaniyah*), creating an attitude of spreading greetings of peace to everyone, as well as developing an understanding to build a universal ethic (global ethic) related to respect for human rights. Before entering the second speaker, the workshop participants were welcome to carry out the midday prayer and lunch because it was already noon.

The workshop activity was resumed with a second speaker, who began with an explanation of religious moderation as a feeling, thought, and behavior to stay in the middle between the two extreme left and right pendulums in religion.¹⁶ The meaning of the extreme right of religion is interpreted as a person who tends to overdose on religion, likes to disbelieve random people without looking at himself, and deprives God of prerogative rights.¹⁷

¹⁴ M. Ardini Khaerun Rijaal, "Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi," *Syiar: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (December 5, 2021): 101–14, <https://doi.org/10.54150/syiar.v1i2.41>; Muhammad Valiyyul Haqq, Busro Busro, and Wahyudin Darmalaksana, "Religious Moderation and Meditation in the New Normal," *Spirituality and Local Wisdom* 1, no. 1 (February 7, 2022): 19–28, <https://doi.org/10.15575/slw.v1i1.16941>; Yan An et al., "Why Do People Spread Fake News? Modelling the Factors That Influence Social Media Users' Fake News Sharing Behaviour," *Information Development*, August 23, 2023, 02666669231194357, <https://doi.org/10.1177/02666669231194357>.

¹⁵ Afrizal Nur, "Konsep Wasathiyah Dalam Al-Qur'an; (Studi Komparatif Antara Tafsir At-Tahrir Wa At-Tanwir Dan Aisar At-Tafsir)," *Jurnal An-Nur* 4, no. 2 (September 27, 2016), <https://ejournal.uinsuska.ac.id/index.php/Annur/article/view/2062>.

¹⁶ RI, *Moderasi Beragama*.

¹⁷ Benny Sumardiana, "Efektivitas Penanggulangan Ancaman Penyebaran Paham Ekstrim Kanan Yang Memicu Terorisme Oleh POLRI Dan BNPT RI," *Law Research Review Quarterly* 3, no. 2 (May 31, 2017): 109–28, <https://doi.org/10.15294/snh.v3i1.20927>.

Meanwhile, the extreme left is interpreted as tending to be uprooted and ignorant of religious teachings. It is only concerned with the exoteric aspects of religion and is utterly indifferent to the esoteric aspects. In addition, it also explained from a theological point of view, Q.S. Al-Baqarah: 143, An-Nisa: 171, and several hadiths. As in a Sunnah of the Prophet, which shows the Prophet as a figure who upholds moderate values, the Prophet always chooses the middle way when faced with two extreme choices. From there, moderate is interpreted as a central attitude, with an attitude that wants to be far from extremism.¹⁸ So, of the many meanings of moderation, all of them imply the same meaning: impartiality and fairness, which in this context means choosing a middle-ground position between various extreme choices.¹⁹

Some moderate indicators in religion presented include nationalism, anti-violence, tolerance, and accommodation for local culture.²⁰ Then why should we be moderate in religion? There are three answers, namely because of the tendency for extreme religious attitudes, the need for a counter-narrative or an attitude of moderation towards extremism, and maintaining diversity so that harmony is maintained.²¹ Not only discussing religious moderation, he also explained radical attitudes in radicalism, interpreted as understandings that can affect the socio-political conditions of a country. In addition, radicalism is closely related to extremism and terrorism. The characteristics pinned on those exposed to radicalism are having an anti-social attitude, being emotional when talking about politics and religion, being exclusive or closed, wanting to win alone, and making truth claims.²²

Regarding the existing diversity, it is interpreted as a manifestation of the beauty of the Creator. With diversity, there will undoubtedly be many challenges that must be addressed. One way to face difficulties in diversity is to moderate religion to create a tolerant, harmonious, and peaceful social life. Likewise, in this country, Islamicism that respects local wisdom, as exemplified by *Walisanga, Bhineka Tunggal Ika*, is an extraordinary gift from God that we must protect and fully realize that *Pancasila* and the 1945 Constitution, which

¹⁸ Tim Penyusun, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama: Potret Penguatan Islam Rahmatan Lil Alamin Melalui Pendidikan Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019), 18.

¹⁹ Abdur Rahman Adi Saputra et al., *Rumah Moderasi Beragama: Perspektif Lintas Keilmuan* (Yogyakarta: Bening Pustaka, 2020), <https://doi.org/10.31237/osf.io/9qfhv>.

²⁰ Khaerun Nisa, "Perspektif Tokoh Masyarakat Tentang Pendidikan Moderasi Beragama Di Kota Pare-Pare," *Educandum* 7, no. 1 (August 19, 2021): 19–35.

²¹ Luh Riniti Rahayu and Putu Surya Wedra Lesmana, "Potensi Peran Perempuan Dalam Mewujudkan Moderasi Beragama Di Indonesia," *Pustaka : Jurnal Ilmu-Ilmu Budaya* 20, no. 1 (February 29, 2020): 31–37, <https://doi.org/10.24843/PJIIB.2020.v20.i01.p05>.

²² Admin Kawali, "Ciri-Ciri Generasi Muda Yang Terpapar Paham Radikalisme," *Kawali.Org* (blog), February 7, 2018, <https://www.kawali.org/ciri-ciri-generasi-muda-yang-terpapar-paham-radikalisme/>.

are the result of the consensus of scholars, religious leaders, and national teachers are the foundation of moderation in standing to maintain diversity harmony.

The development of the times occurred very rapidly. The rapid growth of technology accompanied this development. It certainly makes the generation born with the fast pace of technology, commonly referred to as the millennial generation, need to instill an attitude of religious moderation. It is because the millennial generation is vulnerable to religious extremism, radicalism, the *hijrah* phenomenon, which is understood narrowly, and the search for identity/unstable so that they are easily influenced by the need to strengthen their understanding of religious moderation, the development of social media that facilitates instant access/learning, and social media is fertile ground for sowing understand religious extremism, radicalism.

Creating a millennial generation that is moderate in religion will enable them to make good use of social media in spreading the values of religious moderation, involving the millennial generation in concrete positive activities in society, being able to maximize the function of the family as the key to positive character renewal, conducting dialogue. Together with the millennial generation, whether in the home, school, or community environment, they can select and sort news from social media or the natural world and examine its truth.²³

Second, the implementation of visits to places of worship across religions. This second series is certainly not without purpose. Visiting interfaith houses of worship is one of the choices in strengthening the meaning of moderation, significantly minimizing the occurrence of intolerance in religious life. In other words, through visits to interfaith places of worship, this is an effort to make people have a moderate attitude, that is, to be ordinary, mediocre, and not extreme.²⁴ It is because, in the process, there will be activities of getting to know each other, understanding, and respecting all the differences in each religion.²⁵ In short, visiting interfaith places of worship helps strengthen the attitude of moderation and *tasamuh* (tolerance), which means facilitating and allowing each other, especially for the participants who consist of representatives of SMA and SMK *Rohis* administrators in Semarang City so

²³ Abdul Hopid et al., "Generation "Z's Perception of Religious Moderation and Tendency to Choose Religious Studies in Indonesia," *Jurnal Pendidikan Agama Islam* 20, no. 1 (June 30, 2023): 20–32, <https://doi.org/10.14421/jpai.v20i1.7689>; Darma Darmayanti and Maudin Maudin, "Pentingnya Pemahaman Dan Implementasi Moderasi Beragama Dalam Kehidupan Generasi Milenial," *Syattar* 2, no. 1 (November 30, 2021): 40–51.

²⁴ Dudung Abdul Rohman, *Moderasi Beragama dalam Bingkai Keislaman di Indonesia* (Bandung: Lekkas, 2021).

²⁵ Said Agil Husin Al Munawar, *Fikih Hubungan Antar Agama* (Jakarta: Ciputat Press, 2003).

that the representatives of the *Rohis* management have broad thoughts and perspectives regarding diversity and religion.

The rundown of the visit activities, among others, began with the registration of visiting participants consisting of representatives of high school and vocational school Rohis administrators in Semarang. Followed by preparations for departure to the first house of worship, namely Pura Nata Giri Semarang. The House of Worship administrators welcomed the visiting participants. Likewise, the priest greeted them at the second house of worship at the Cathedral of the Blessed Virgin Mary Queen of the Holy Rosary. At the last house of worship, the Gaya Watu Gong Buddhist Foundation was welcomed by the Secretary of the Buddhist Foundation. After receiving remarks, plaques were given as a memento to each of the houses of worship visited by the visiting participants. Furthermore, the event was opened by Departmental Student Association (HMJ) representatives, followed by remarks from speakers from each representative of the house of prayer who welcomed them.

In the contents of their remarks and the theme of the conversation, first of all, the three explained their respective history of establishing houses of worship. In addition, they explained about all the ins and outs of each of their religions. One of them is the priest from the house of worship of the Cathedral of the Blessed Virgin Mary Queen of the Holy Rosary, who revealed that their religion helps not only someone of their religion but also someone of any religion. The intended assistance is related to the activities or agenda of the house of worship. As for their activities at church every Sunday, apart from being a time of worship, they also open stands or posts providing necessities to be distributed to anyone less fortunate, regardless of religion, or even forcing them to join their religion. From what was explained by the Pastor, it shows how the Catholic religion also voices religious moderation through tolerance when helping regardless of religious background, likewise with Hinduism and Buddhism. They describe what and how their religion is.

Not only one way, during this visit, a dialogue occurred between participants and religious leaders, priests, and secretaries of Buddhist foundations. The dialogue occurred during a tour around the house of worship guided directly by the religious leaders, the priest, and the secretary of the Buddhist foundation. The dialogue contains questions and answers and discussions between participants and each religious stakeholder about what they observed during the observation by going around the house of worship. It is an effort to grow and strengthen a sense of religious moderation because by knowing what and how Catholic, Hindu and Buddhist religions are, participants understand and appreciate differences and, at

the same time, will always understand the diversity in Indonesia.²⁶ It shows that moderation exists in Islam and other religions because moderation is a virtue that encourages the creation of social harmony and balance in personal, family, and community life to broader human relations.

From these activities, it can be seen that understanding and knowing other religions will create a sense of mutual understanding and respect. It is something that other people rarely do, where most prioritize egoism and want to be understood by others without wanting to understand. Especially in the era of social media, which is very close to teenagers, an understanding of religious moderation must be given so that the habit of blaming each other does not carry them away.

The Level of Understanding of Religious Moderation in SMA and SMK in Semarang

A survey was conducted via a questionnaire to determine the understanding of students's religious moderation in SMA and SMK in Semarang City. The instruments of the compiled questionnaire have been tested on 1,389 students of UIN Walisongo Semarang. The results of the validity analysis show that all items in the instrument have a p-value (sig) $<\alpha$, $0.000 < 0.005$. Thus, it can be concluded that item questions number 1-28 are valid. Meanwhile, the reliability test results obtained Cronbach's alpha value of 0.636. It proves that the instrument is reliable. In addition, it also shows that the question items from question numbers 1-28 have shown stability and consistency in measuring religious moderation.

The instrument consists of 28 questions. Each question item contains a particular context of Islamic religious behavior. Each item has five alternative response options that represent the characteristics of each respondent. The intended characteristics are grouped into five types: 1) Conservative Type, 2) Moderate Understanding Type, 3) Moderate Feeling Type, 4) Moderate Behavior Type, and 5) Liberal Type. This type of determination is based on findings from previous runs on the development framework. The five types are described in a choice of attitudes taken by respondents and adapted to illustrations of each indicator of religious moderation.

There are no right or wrong answers in this instrument. There is not even a stratification of the proposed answers. The answers only show the type of respondent's religious behavior. The data from filling out the survey, which was distributed via the Google

²⁶ Mohammad Hashim Kamali and Tariq Ramadan, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford: Oxford University Press, 2015), <https://doi.org/10.1093/acprof:oso/9780190226831.001.0001>.

Form link, has been received and processed using Ms. Excel. The data contains each respondent's email address, name, age, and school origin. Before entering the results, it should be noted that each type has a score range that can be used to determine the type of Islamic understanding of activity participants: answer A = Score 1; answer B = Score 2; answer C = Score 3; answer D = Score 4; and answer E = Score 5.

So, the point is when the respondents choose one of the answers. They will get a specific score according to what they desire. For example, a student answered the first item with the answer C. It means that the score he got on the first item was three scores, and so on, up to 28 items. After inputting each score obtained by the respondent on each item, the next step is to determine the type or category that the respondent received based on the sum of the scores of the 28 questions he obtained. Previously, it was necessary to know the reference range of numbers to determine the category of each respondent.

Score	Category	Description
1-28	1	Conservative
29-56	2	Understood Moderate
57-84	3	Moderate Taste
85-112	4	Moderate Practice
113-140	5	Liberal

Table 1. Score Range in Each Category

The purpose of Table 1 is that when all the scores obtained by confident respondents are added up, you can see the type or category that the respondent got. For example, DW received a total score of 80 for all question items, so referring to the table, the number 80 is between the numbers 57 and 84. Another meaning is that AT gets the third category as a respondent with a moderate sense type of behavior.

Respondent's	Initial Total	Score Predicate
AB	82	MODERATE
DW	99	MODERATE
AT	90	MODERATE
PW	94	MODERATE
IA	99	MODERATE
WC	90	MODERATE
RA	87	MODERATE
NR	94	MODERATE
AR	85	MODERATE
TF	88	MODERATE
AN	91	MODERATE
AA	88	MODERATE
SR	82	MODERATE

Respondent's	Initial Total	Score Predicate
MM	98	Moderate
BR	95	Moderate
DP	92	Moderate
IS	75	Moderate
ST	85	Moderate
MU	88	Moderate
MH	87	Moderate
NA	89	Moderate
NC	90	Moderate
MT	94	Moderate
OS	101	Moderate
AF	90	Moderate

Table 2. Score Results and Categories Obtained by Each Respondent

Table 2 shows the categories obtained by each respondent based on the scores obtained. As the first respondent, AB got an overall score for each item 82, between the score range 57-84, category 3. So, it can be interpreted that AB is included in the Moderate Taste category. that is, where a person exhibits religious moderation behavior at the level of affection, emotion, and open feelings or always accepts any differences. The second respondent, DW, received a total score of 99. The number is 99 in the score range of 85-112. Thus, DW is included in the category of moderate practice. Meanwhile, moderate behavior is defined as someone who shows moderate behavior in concrete terms.

Category	Total	Percentage (%)
Conservative	0	0%
Understood Moderate	0	0%
Moderate Taste	3	12%
Moderate Practice	22	88%
Liberal	0	0%
Total	25	100%

Table 3. Percentage of Respondent Category Grouping

Table 3 indicates that of the 25 participants who participated in a series of activities, those who tended to be rigid and had difficulty accepting other religions or were termed conservative groups did not exist at all or zero percent. Likewise, those with moderate understanding or moderate behavior at the cognitive and understanding level also account for zero percent. Different from the two previous categories, respondents with a sense of moderation or moderate taste, a moderation of religious behavior at the level of affection, emotion, open feelings, or other meanings, can accept differences accounting for 12 percent

of the total number of respondents. Furthermore, of respondents with behavior above moderate taste, moderate behavior is interpreted as a concrete form of religious behavior. That is, there are 88 percent. The percentage for the category of moderate behavior is relatively high. Those with liberal category behavior, a tendency to be indifferent, careless, or even not caring, are not found or counted as zero percent.

The category percentage obtained by each participant is the answer to the problem regarding the level of Islamic understanding of *Rohis* administrators for High and Vocational High Schools at Semarang City following the principle of religious moderation. Moderate sense is when a person exhibits moderate religious behavior at the level of affection, emotion, and open feelings or, in short, the type that readily accepts any differences. Some of the characteristics of this category that follow the principle of religious moderation are commitment, being sensitive to their surroundings, having faith, a sense of empathy, being able to control oneself, and liking peace and comfort. Some of the characteristics mentioned can be correlated with the attributes of *amaliyah* practices and understanding in moderate religion: sensitivity, empathy, peace, and comfort have a correlation with the attitudes of *Tasamuh* (tolerance), *Ishlah*, and *Aulawiyah*, both of which prioritize the benefit of the people.²⁷ Meanwhile, the attitude of commitment can be juxtaposed with the *I'tidal* character: firm, straight, and opinionated.²⁸

The next majority category is above Moderate Sense, namely Moderate Practice, which is interpreted as a category in which a person shows moderate behavior in concrete terms. Some of this category's characteristics that align with religious moderation are giving hope, pious, tolerant, beneficial to oneself and others, polite, appreciative, adaptive, friendly, cautious, and anti-violence. All of these characteristics can be connected with all practical practices and understanding in moderate religion: *Tawasuth* (taking the middle way), *Tawazun* (Balance), *I'tidal* (Firm and straight), *Tasamuh* (tolerance), *Musawah* (non-discrimination), *Shura* (Deliberation), *Ishlah* (prioritizing the benefit of the people), *Aulawiyah* (prioritizing), and *Tahadhdur* (civilized).²⁹

²⁷ Abu Amar, "Pendidikan Islam Wasathiyah Ke-Indonesia-An," *Al-Insyiroh: Jurnal Studi Keislaman* 2, no. 1 (March 16, 2018): 18–37, <https://doi.org/10.35309/alinsyiroh.v2i1.3330>; Sari Asih Guritno, Zulkipli Lessy, and Mokbul Morshed Ahmad, "Religious Moderation Education: An Interpretative Phenomenological Analysis on Identity Reconstruction in Polite Islamic Literacy Ambassadors," *Jurnal Pendidikan Agama Islam* 19, no. 1 (August 1, 2022): 69–80, <https://doi.org/10.14421/jpai.2022.191-06>.

²⁸ Nur, "Konsep Wasathiyah Dalam Al-Qur'an."

²⁹ Admin Admin, "Rakernas MUI Bahas Sejumlah Isu Aktual," *Majelis Ulama Indonesia* (blog), February 21, 2017, <https://mirror.mui.or.id/berita/10611/rakernas-mui-bahas-sejumlah-isu-aktual/>.

Conclusion

This study found two significant findings. First, strengthening the moderation of the spiritual religion in SMA and SMK Semarang City is carried out with workshops and visits. The workshop was the opening activity, which was enthusiastically welcomed by 25 participants consisting of representatives of *Rohis* SMA and SMK Semarang City administrators. Likewise, the second series of activities is to visit interfaith places of worship. From the activities carried out, the *Rohis* management's religious moderation attitude shows a high percentage, 88%, while 12% show an understanding of the importance of religious moderation. The author provides recommendations, including follow-up activities for the *Rohis* extracurricular for each high school and vocational school to further optimize the extra program with activities that uphold the value of religious moderation to minimize the flow of extremism or radicalism from outside.

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