



PAI LEARNING MANAGEMENT IN INSTILLING RELIGIOUS MODERATION VALUES IN HIGH SCHOOL

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Abstract:

SMAS Taman Siswa Teluk Betung in Bandar Lampung has various types of students and various religions. SMAS Taman Siswa Teluk Betung is a plural school and indirectly they have religious tolerance. The aim of this study was to describe PAI learning management in instilling the value of religious moderation at SMAS Taman Siswa Telukbetung Bandar Lampung. This was case study research which was qualitative research that sought to find meaning, investigate processes, and gain in-depth understanding. This study found that PAI learning planning at Taman Siswa High School aimed to form good morals through psychomotor, cognitive and affective assessments with the values of religious moderation. Learning strategies included methods, techniques and media to facilitate student understanding and retain information from the teacher. The implementation of learning consisted of preliminary, core and closing activities. The introduction began with greetings and Lampung culture. Implementation of religious moderation values was carried out in PAI's core activities, such as group discussions and presentations. The closing activity was carried out by providing examples and guidance to students in applying the values of religious moderation in everyday life. Learning evaluation involved ongoing formative and summative assessment at the end of learning. The output of SMAS Taman Siswa was students who had good personalities, commendable morals, obey the rules, and prioritize values such as where the earth is stepped, there the sky is upheld. This research contributed to PAI learning management, especially to the value of religious moderation in high school.

Keywords: *Learning Management, PAI, Religious Moderation.*

INTRODUCTION

Indonesia, as a large nation and rich in diverse ethnicities and cultures, needs a trustworthy and strong government to be able to protect the nation and manage the country well. Rizal al Hamid, Pancasila and Citizenship, (Yogyakarta: Suka Press, 2022). This diversity is bound up in the motto "Bhinneka Tunggal Ika" which can be interpreted as "Different but still one." (Rahman, 2020) Bhinneka Tunggal Ika illustrates harmony in diversity, being able to live together despite differences and working together to achieve goals despite different beliefs. (Abror Mhd., 2020) Harmony is built because of respect for human rights, placing other people as we place ourselves, respecting others as we respect ourselves, because basically all humans are equal before Allah swt.

Awareness and recognition of diversity must be done from an early age, presenting differences at every opportunity is a good thing, especially in the school environment. A culture of tolerance and respect for differences also needs to be familiarized and introduced by managing PAI learning in instilling the

values of religious moderation in schools as a form of effort to foster religious moderation. Schools are a miniature community and a strategic place to build religious moderation. Why religious moderation needs to be strengthened. In the context of Indonesia and its relation to religious communities throughout the world, there are at least five things that make religious moderation important to implement in the present.(Mayang Sari, 2024) Entering the era called postsecularism, religious moderation needs to be emphasized because at the same time the world community, including Indonesia, is faced with the problem of radicalism. International developments are often uncertain, including the occurrence of conflicts in various regions involving religion. The main factor why religious moderation is important in Indonesia is that it is an example of the practice of religious moderation for the whole world. Indonesia can become a beacon of religious moderation. Meanwhile, on a local and national scale, religious moderation can be a spirit in developing Indonesia. (Indonesia, n.d., p. 21)

SMAS Taman Siswa Teluk Betung in Bandar Lampung has various types of students and various religions. SMAS Taman Siswa Teluk Betung is a plural school and indirectly they have religious tolerance. The school has many activities related to religion, social matters and even religious tolerance. A peaceful life cannot be separated from a basic sense of tolerance by each individual, this happened to the students of SMAS Taman Siswa Teluk Betung. The school has a forum related to tolerance, namely Rohis and includes Islamic Education and Character learning. Of course, this aims to increase knowledge about differences and the most important goal is to prepare students to create a peaceful life even in an environment full of differences. (Damsi, 2023) SMAS Taman Siswa Teluk Betung as a formal institution under the auspices of the National Education Institute is one of the schools that has a vision of noble character, one of the indicators of which is religious tolerance.

Learning management needs to be managed well in order to achieve optimal results. To make this happen, learning management is the key to success towards quality learning.(Triwiyanto, 2022) Education has a very important role in ensuring the development and survival of a nation, apart from that education is also a benchmark for the progress of a nation and a mirror of progress for society, thus education is a very crucial factor for human life because it is the key to the progress of a nation, with adequate education it will be easy to realize the expected goals of the country, Learning management is very important for the ongoing learning activities in order to achieve learning goals. In the management process, teachers are involved in the main functions performed by a manager. To understand teaching or learning planning material, teachers must first understand what management is, because planning is part of management functions, and that is what happens in our school classes (Sundulusi et al., 2022).

To instill the basics of faith and devotion, the scope of Islamic religious education was developed which includes harmony, suitability and balance in the relationship between humans and their natural environment. To achieve this, Islamic religious education material is grouped into 7 (seven) main elements, namely faith, worship, Al-Qur'an, morals, shari'ah, muamalah and Islamic history. Mulkan Hasibuan, "Implementation of Islamic Religious Education Learning Management to Improve", *Journal of Education*, Vol. 10 No. 3 (2021), p. 95–107. Through the process of Islamic education, it is hoped that Muslims will be created who have faith and are devoted to Allah, have noble character, do good deeds, master knowledge, skills and expertise so that they can carry out the trust and responsibility assigned to them according to their respective abilities.

The study conducted by Yunus and Arhanuddin Salim revealed that the

high school age group was a group of people who were very vulnerable to being influenced by radical groups who taught shallow and rigid Islamic understanding, so special strategies were needed. (Yunus, 2017) The study conducted by Edy Sutrisno stated that educational institutions are the right laboratory for educating and training the values of religious moderation through a socio-religious approach. (Sutrisno, 2019) The research conducted by Endang used a qualitative approach. The results of this research indicated that: 1) This learning planning activity could be seen in the learning administration made by PAI teachers, 2) The implementation of PAI learning at Nasima Middle School balanced theory and practice. This could be seen from the habituation and religious routines that were carried out every day, and 3) The assessment of PAI learning was proven in that the assessment was carried out in stages, starting from daily tests, programmed daily tests, mid semester and end of semester tests. Endang Listiyani, "Learning Management for Islamic Religious Education at Nasima Middle School Semarang", Educational Management, Vol. 1 No. 1 (2012), p. 46–53, available at <https://journal.unnes.ac.id/sju/index.php/eduman/article/view/63/54> (2012).

The gap in PAI learning management for instilling the value of religious moderation illustrates the striking difference between the desired goals and the reality of its implementation. Therefore, a thorough evaluation of the learning approaches used is needed as well as improvements in teacher training to ensure that the values of moderation were not only taught, but also practiced consistently in all educational environments. Several studies focused on the implementation of religious moderation in high school which was very appropriate as a laboratory and an age that was vulnerable to external influences by applying several religious moderation values. There are no studies which focus on the 9 values of religious moderation which would have a positive impact on the morals of high school teenagers. Therefore, this study focuses on PAI learning management in instilling the value of religious moderation in high school. This study aims to describe PAI learning management in instilling the value of religious moderation at SMAS Taman Siswa Telukbetung Bandar Lampung. It is hoped that this study can provide a useful contribution to the field of Islamic education management, especially in PAI learning management. The results of this research can be a basis for developing PAI learning management to instill the values of religious moderation at the high school level.

RESEARCH METHODS

Researchers chose SMAS Taman Siswa Teluk Betung as the research location based on the results of observations which obtained fairly clear data. The research method used was case study research, which is qualitative research that seeks to find meaning, investigate processes, and gain in-depth understanding and comprehension of individuals, groups, or situations. (Rijali, 2019) The researchers obtained the data source in this research from data which was divided into two types. Primary data source. (Fadli, 2021) Primary data obtained from direct interviews with informants consisting of school principals, PAI teachers and Deputy Head of Curriculum, as well as the results of observations. Secondary data sources are data sources that do not directly provide data to data collectors. Qualitative data collection techniques consist of three main characteristics that must be carried out by a researcher, namely through observation, interviews and documents. Activities in data analysis include data reduction, data presentation as well as drawing conclusions and verification. After the researchers collected documents from interviews, observations and

document studies, the author combined several similar and interrelated data about the information extracted in this study so that the author chose to use source triangulation and technical triangulation.

RESULTS AND DISCUSSION

The researchers describe the results of field findings based on the research focus as follows:

PAI Learning Plan in Instilling the Value of Religious Moderation in High School

Learning objectives are an outcome that will be realized from the learning process, such as knowledge, skills and attitudes that will be achieved by students in an educational program or learning activity. Based on interviews with the Principal(P), Deputy Head of Curriculum (DHC) and PAI Teacher (PT) said that:

"The learning objectives and learning process are specifically instilling the values of religious moderation in students in the complex at Taman Siswa using the tolerance material in Taman Siswa. Living in harmony to avoid acts of violence, prioritizing character and morals." (P)

According to the Principal, the learning objectives of PAI and Character education are to teach and cultivate the values contained in religious moderation and how to practice them. It is in line with DHC's statement regarding PAI Learning Objectives that: *"The aim of learning that increases the religious moderation values is to instill values in students in learning that includes material on tolerance, non-violence and mutual respect. Basically, students' morals must reflect the values of religious moderation, not just cognitive ones. Students must understand and practice Islamic education in their daily lives."* (DHC)

According to DHC, learning is not only about students' knowledge and abilities but must be balanced with attitudes. Students learn how to behave well, carry out commendable actions and apply them in life. Apart from that, GP also said well about the learning objectives of Islamic Education and Characteristics that: *"The overall aim of PAI learning in PAI learning values is psychomotor, cognitive, affective assessment, which includes students' social attitudes, spiritual attitudes and skills. In general, these are included in the values of religious moderation, but in Islamic education there is also special material related to moderation, which is indeed the content of the Islam which contains the values of religious moderation such as the material for class 11 which is focused on tolerance, harmony and avoiding acts of violence."* (PT)

Therefore, the goal of the learning process for PAI subjects is to ensure students have good morals. At SMAS Taman Siswa, PAI and Character education through psychomotor, cognitive and affective assessments which contain the values of religious moderation, one of which is tolerance between people of different religions or different from each other, as well as acts of violence and harmony, because it is the issue in all levels of education in this school. Students are able to apply it in everyday life as a form of reflection.

The objectives of the learning process of Islamic Education (PAI) subjects in Senior High Schools (SMA) in instilling religious moderation include several related aspects as follows (Hartati et al., 2023):

- a. Spiritual Development, the PAI's main goal, is to enhance students' awareness and appreciation of Islamic values, as well as increase their faith and devotion.
- b. Social Development aims to improve students' awareness of social values related to the Islam, such as concern for society, honesty and loyalty.
- c. Intellectual Development aims to increase students' intellectual abilities in understanding and analyzing Islamic concepts. (Agustina et al., 2020)
- d. Character Development aims to enhance students' awareness of Islamic character values, such as honesty, patience and loyalty.

Therefore, in the synthesis, the aim of PAI in high school is to develop students' spiritual, social, intellectual and character through effective and varied Islamic education.

Learning strategies are systematically arranged plans that are used during learning. The learning strategies include methods, techniques and media in order to facilitate students' understanding and remembering the information provided by the teacher.

"For the PAI learning strategy, I create the learning situation that makes students happy and free, why is that? because with parts and freedom it will be easier for them to understand in learning. I also provide the lessons that make students explore their abilities. The main strategy is incorporating the values of religious moderation or applying them directly to everyday life. Therefore, I do this by reviewing the material that I have provided, so I put the students in one small or large group, from this group those with different ethnicities, genders, skin and also different opinions. In this condition, students will apply the attitudes contained in religious moderation such as harmony, tolerance and non-violence. Because acts of violence are not only verbal but can be non-verbal. This is the most appropriate strategy for implementing an attitude of tolerance. Apart from that, I apply them to create a work whose work will socialize/broadcast the values of religious moderation, not only enjoyed personally but can be enjoyed by the general public with social media that they have and I also give them the freedom to make videos."
(PT)



Picture 4.2 Students Studying in Groups

Based on PT interviews, documentation of the learning process, it can be concluded that PAI and Character education strategies that increase the values of religious moderation are providing opportunity for students to learn, explore and collaborate by producing works in the form of photos, posters, and videos. Students are divided into small groups and work together in the groups to discuss their many differences and come together to produce work.

The effective learning strategies for Islamic Education (PAI) subjects to enhance the value of religious moderation in Senior High Schools (SMA) are explained as follows:

- a. Use an ISRA (Islam rahmatan lil'alamin) based learning model which emphasizes material reinforcement and collaborative learning model design. In this way, students can understand and appreciate the teachings of Islam in everyday life.(Rinda Fauzian et al., 2021)
- b. Apply an approach that makes students comfortable and involved in the learning process. In this way, students can more easily understand and appreciate the teachings of Islam.(Masgalang Saputra, 2023)
- c. Implement discussion activities that help students to understand and criticize Islamic concepts, as the result their critical and analytical skills in thinking and arguing are enhanced.(Pitri & Mulia, 2022)
- d. Provide project activities that help students to understand and apply Islamic concepts in everyday life, as well as improve their critical and analytical skills in thinking and arguing.
- e. Utilize Multidisciplinary media which involves the use of various media such as films, videos, and images to present Islamic religious concepts and increase students' awareness of social and spiritual values.

Thus, the effective PAI learning strategies to increase the value of religious moderation in high school are the use of ISRA-based learning models, appropriate approaches, discussion and debate activities, project activities, and multidisciplinary media.

Implementation of PAI Learning in Instilling the Values of Religious Moderation in High School

Preliminary activities are a systematic and planned series to motivate and prepare students before going directly to the teaching material. These preliminary activities aim to attract attention, link material that has been taught previously, and arouse students' enthusiasm for learning the Principal (P) indicated the preliminary activities as follows.:

"Yes, it is neutral even though the majority are Muslim or almost 99% and only 1/3 are non-Muslim, so I ask teachers to pay attention to the non-Muslim minority so that they don't feel neglected or left out. Alhamdulillah, every year it is always available and the methods used are always appropriate. As Ki Hadar Dewantara taught, when praying, say Greetings and be happy. Pray for the provision of clothing, food, shelter and so on and it can be used for all beliefs or any religion, it does not cause conflict since it is not only for Islam. So there is no doubt in answering greetings amidst existing differences." (P)

The preliminary activities for learning PAI and Ethics which increase the values of religious moderation are that learning must begin with a greeting (assalamu'alaikum wr wb) which contains the meaning of prayer and kindness to those who say the greeting and to those who answer the greeting, secondly, greetings and happiness contain meaning that prayers for safety and goodness for all students regardless of religion, thirdly, Tabik Pun greetings to preserve Lampung culture. After that, teachers ask for students' condition while checking the attendance list, and encourage them by providing advice or motivation.

Preliminary PAI learning activities to cultivate the values of religious moderation in high school in religious diversity are explained as follows:

- a. Teacher lectures can be used to introduce the theme of religious moderation and explain the importance of these values in everyday life. Lectures can be done using visual media such as images, videos, or slides to clarify concepts and increase student awareness.(Harmi, 2022)
- b. Reflection is used to enhance students' awareness of the values of religious moderation and their critical and analytical skills in thinking and arguing. Teachers can ask students to reflect on the values of religious moderation and how they can be applied in everyday life.(Masgalang Saputra, 2023)

Core Activities are activities that are the main sessions in the learning process that explain the concepts and main subject matter. In implementing PAI and Character education, the media which is used is well explained by the Principal (P), Deputy Head of Curriculum (DHC) and PAI Teacher (PT) as follows:

"If mobile phones are currently the preferred media, school WiFi is provided to facilitate the learning process. The class is provided with air conditioning to make students comfortable and we use non-wooden seats for seating, because sitting too long on wooden chairs causes heat reactions and pain. For tables we still use tables made of wood but in the activities there is still human error. We also maximize the use of the vailabes media in the classroom such as an LCD that ease teacher in deliver materials, posters, wall magazines, whiteboards and PAI and Characteristic Education books."



Picture 4.5 The Core PAI Subject Activities

According to Principal (P) and the Deputy Head of Curriculum (DHC), the values of moderation could be applied by students as follows:

"For the implementation to be carried out in all aspects, both at school and at home, teachers as parents at school and students' parents at home must harmonize what has been taught. Do not let students have good manners at school but they are not polite with their parents at home. So it is necessary to create good harmony. Students must have good morals with these 9 values in order to be their habit."

Furthermore, the values of religious moderation are very good if they are applied and it become a habit since they include all aspects of life. Integrated in PAI and Character, PKN and PAK subjects. The following are the values of religious moderation that have been implemented in the learning process and used as habits.

1. At Tawasuth (in the middle) based on the results of documentation and field observations regarding the religious moderation values of tawasuth attitude. The attitude of tawasut is cultivated in students by carrying out obligatory prayers or ghaib sunnah prayers which are beneficial for oneself and praying for servants who have passed away.
2. I'tidal (Perpendicular) based on the results of documentation and field observations regarding the religious moderation values of I'tidal (perpendicular) attitude. The attitude that can be instilled within the scope of the school is that students understand the uniform they are wearing, obeying the school rules and regulations is included in an upright attitude. There are many things that students do besides being obedient to wearing uniforms, being disciplined and neat.
3. Tasamuh (Tolerance) based on the results of observations, documentation and interviews regarding the religious moderation values of Tasamuh (tolerance) attitude. Students are always taught to be tolerant, respect all differences and not become an obstacle to being together. Students create works in the form of posters which promote living with tolerance. Students who come from different schools can be seen from their uniforms, ethnicity, race and religion. At Taman Siswa High School there are students who have various religions.
4. Ash-Shura (Deliberation) based on the results of documentation and field observations regarding the religious moderation values of Ash-Shura (deliberation) attitude. SMAS Taman Siswa holds an election for OSIS

chairman. In the election process there are bound to be differences in who is worthy of being chairman. Due to differences, personal opinions cannot be imposed, so whoever is elected as chairman of all students must accept them.

5. Al-Ishlah (Improvement) based on the observations and interviews regarding of the religious moderation values of al-Ishlah attitude which is an attitude that wants good change for the common good. For example, students are asked to look at the surrounding environment, if there is a rubbish, then they should clean it as a form of characters building, if it still doesn't have an effect, then come together to pray the Duha prayer and recite the Qur'an. When it is finished, then they go to class.
6. Al-Qudwah (Pioneer) based on the results of documentation and field observations regarding the religious moderation values of al-qudwah attitude or pioneer in goodness is a form of implementing the values of religious moderation to become an example. Taman Siswa school consists of kindergarten, elementary, middle school, high school and vocational school levels. SMAS Taman Siswa students are good role models for students at lower levels. Students obey the picket rules to maintain a clean environment.
7. Al-Muwathanah (Love of Country) based on the results of documentation, interviews and field observations regarding the religious moderation values of al-muwathanah or love of country attitude. Commemorating Youth Pledge Day which is carried out at all levels of the Taman Siswa school and especially Taman Siswa High School. This is a form of loving country and having a spirit of nationalism.
8. La'unf (Anti-Violence) based on the results of documentation and interviews regarding the religious moderation values of Al-La'unf or anti-violence attitude. Because many differences in class can cause bullying, students persuade all their friends on their social media not to or avoid violent behavior.
9. I'tiraf Urf (Culture Friendly) based on the results of documentation and interviews regarding the values of religious moderation values of I'tiraf urf or culture friendly. Students respect the different traditions and cultures of their friends. Religious moderation teaches students to be able to place themselves wherever they are. At SMAS Taman Siswa, they hold a culture festival. This activity will show several cultures in the form of dances, songs and languages. By holding this activity, students will understand the existence of cultural diversity which is not a limitation but serve as a source of inspiration for religious teachings.

Habits that are encouraged and instilled by teachers must be used as habits both at school and at home. Do not be good at school but not bring it into everyday life at home. As parents, we have a big role to play in supporting and harmonizing what is taught at school. As teachers and homeroom teachers, they coordinate with each other. It was also well conveyed by the PAI Teacher that::

“The value of religious moderation has included all aspects of learning

without even realizing it, both during the learning process and at home because religious moderation has been integrated into PAI learning and is also included in PAK and PKN learning.”

The values of religious moderation are very good if they are practiced and become a habit because they include all aspects of life. Integrated in PAI and Character, PKN and PAK subjects. The following are the values of religious moderation that have been implemented in the learning process and used as habits.

In the core activities of Islamic Religious Education (PAI) in high school, there are various core activities that can be carried out to enhance students' religious moderation values. The following are some of the core activities that can be carried out:

- a. Group Discussions where students from various religious backgrounds can share their views and experiences. This can build a deeper understanding of different religious beliefs and practices, as well as develop tolerance and mutual understanding.(Syaikhon, 2023)
- b. Presentations provide students the task of making a presentation on a topic related to religious moderation, then they present their results to the class.(Ashoumi et al., 2023)

Through these various core activities, it is hoped that students can develop a deeper understanding of religious moderation and become agents of change who promote peace and harmony between religions in society.

The Closing Activity is the end of the learning session which concludes the material, clarifies learning objectives, reflects and evaluates learning. The closing activity for Islamic and Character education that increases the values of religious moderation refers to the lesson plan, just like the opening using 3 greetings, namely: assalamu'alaikum, greetings and happiness, and tabik pun. After the lesson is finished, the teacher motivates the students to be enthusiastic about learning, correcting unpleasant attitudes, and respecting each other. The teacher also encourages two-way communication in conveying each student's arguments to each other. Accepting without grumbling the differences in arguments is a form of the values of religious moderation that must be reflected in everyday life.

The following are the closing activities that can be carried out to increase religious moderation:

- a. PAI teachers provide closing activities by summarizing the core material that students have learned. This helps students understand and remember the material better, as well as strengthen their knowledge about religious moderation.(Ozi Setiadi, 2023)
- b. PAI teachers can provide good examples to students by exemplifying the values of religious moderation in everyday life. Teachers can be good figures for students and help them understand how to apply the values of religious moderation in everyday life. In addition, it can provide more specific guidance to students on how to apply the values of religious moderation in everyday life.. (Maudita & Budi Haryanto, 2023)

By carrying out the activities mentioned above, PAI teachers can help increase students' religious moderation in high school and prepare them to live in a diverse and religious society

Evaluation of PAI Learning in Instilling the Value of Religious Moderation in High School

When one chapter or theme of learning is completed, a formative and summative evaluation will be carried out if the semester's learning ends. It was elaborated the Deputy Head of Curriculum (DHC) and PAI and Character Teacher (PT) as follows:

“Summative evaluation is used to determine award classification at the end of learning. Summative assessments are designed to systematically record a student's overall achievement. Teachers can divide it into 3, namely daily tests, PTS.”

Evaluating PAI learning to instill the values of religious moderation is to assess or measure students' abilities after learning one chapter or one semester is completed to see students' abilities and understanding of success in line with religious values and religious moderation values. As well as two-way communication with the homeroom teacher and parents regarding student development at school or at home.

Evaluation of PAI learning to increase the values of religious moderation can be done in several ways:

- a. Formative evaluation is carried out continuously during the learning process to determine students' progress in understanding and applying the values of religious moderation.(Masgalang Saputra, 2023)
- b. Summative evaluation is carried out at the end of the learning process to determine the level of success of students in implementing the values of religious moderation.(Nafa et al., 2022)
- c. Collaboration with students' parents can help increase the value of religious moderation. Teachers can communicate with parents to monitor student progress and provide further assistance if needed.(Sholikah, 2022)

By evaluating PAI learning using the methods above, teachers can enhance students' religious moderation values and prepare them to live in a diverse and religious society.

SMAS Taman Siswa are expected to have a good personality or commendable morals and obey the rules where the earth stands, the sky is upheld. Apart from that, students must have the skills to face the world of work or the world of education so they do not just rely on their certificates. It is also explained properly by PAI and Character Teachers as follows:

““Yes, when all the students were entrusted by their parents to Taman Siswa, they didn't say that their children have to be smart, they said educate my children so that they have good morals and manners. The parents never protest when students are remedial or have low grades. But parents ask why my child has a bad attitude. Taman Siswa is expected to produce good output in Islamic Religious Education, therefore the school works together with parents to confirm each other, especially at the beginning of admission, so we often have meetings with the parents. The school holds meetings with students' parents to carry out its commitment to enforce the rules and regulations in Taman Siswa so that when we educate students, we also have permission from the parents. For example, do the parents agree or not if students are late, of course there are consequences for students. If it has been implemented, the consequences are usually not physical but rather character bulding by giving advice to first-timers. If the students have done it more than once then they are asked to look at the environment, what have they to do if they see rubbish? They have to pick it up and clean it up. This activity is a form of instilling in students in the form of punishment but it is useful, such as keeping the environment clean and

students being aware of their actions. Furthermore, if the students leave the class for 1 hour after the cleaning activity is finished, we ask them to istigfar and do duha prayer, if they still do the same, then they have to recite Qur'an for 1 juz after finishing class. If this strategy does not provide a deterrent effect, the students are returned to their parents and taken home. Then parents and students will make an agreement not to do it again. Therefore, as educational and class output, students are expected to live in harmony at Taman Siswa." (PT)

This is as stated by Oki Dermawan who implied that character can also be interpreted the same as morals and manners, so that national character is identical to national morals or national character. A nation with character is a nation that has morals and good manners, on the other hand, a nation without character is a nation that has no or lacks morals or does not have standards of good norms and behavior.(Dermawan, 2013) Moreover, M. Mindani stated that the forms of religious moderation that are used in special schools in the city of Bengkulu are attitudes of tolerance, egalitarianism (equality), caring (empathy), compassion and mutual cooperation, and responsibility..(Mindani et al., 2022) It is also in accordance with Rinda et al regarding the impact or implications for the formation of a culture of moderate thinking in students, namely: the form of strengthening religious moderation in subjects, local and extracurricular content through habituation methods which are applied with routine, spontaneous and applied in social life (empowerment).Rinda Fauzian et al., "Penguatan Moderasi Beragama Meningkatkan Kearifan Lokal Dalam Upaya Membentuk Sikap Moderat Siswa Madrasah", AL-WIJDÂN Journal of Islamic Education Studies, Vol. 6 No. 1 (2021), h. 1–14, <https://doi.org/10.58788/alwijdn.v6i1.933>.

The impact of PAI and Character education for cultivating the values of religious moderation for SMAS Taman students at Telukbetung, Bandar Lampung, is explained as follows:

1. The attitude of tawasut is instilled in students by doing obligatory prayers or ghaib sunnah prayers which are beneficial for oneself and praying for servants who have passed away. Doing blood donation activities is a social activity that helps other people who are sick and lack blood.
2. Students understand the uniform they are wearing, obeying the school rules and regulations is in an upright position. There are many things that students do besides being obedient to wearing uniforms, being disciplined and neat.
3. Students are always taught to be tolerant, respect all differences and not become an obstacle to being together.
4. Students create works in the form of posters which promote living with tolerance. Students who come from different schools can be seen from their uniforms, ethnicity, race and religion. At Taman Siswa High School there are students who have various religions.
5. Students respect and obey collective decisions and are willing to acknowledge other people's opinions or choices. SMAS Taman Siswa held an election for OSIS chairman. In the election process there were bound to be differences in who was worthy of being chairman.
6. Students are asked to look at the surrounding environment, if there is rubbish, then clean it as a form of character building. Students are also asked to pray together the Duha prayer and recite the Koran when they finished, they can go to class.

7. Taman Siswa consists of kindergarten, elementary, middle school, high school and vocational school levels. SMAS Taman Siswa students are good role models for students at lower levels. Students obey the picket rules to keep a clean environment.
8. Commemorating Youth Pledge Day which is carried out at all levels of the Taman Siswa complex and especially SMAS Taman Siswa. This is a form of loving country and having a spirit of nationalism.
9. Students do not take the law into their own hands, bully either verbally or non-verbally. Because the diversity in class can cause bullying.
10. At SMAS Taman Siswa, there is a culture festival, this activity will show several cultures in the form of dances, songs and languages. By holding this activity, students will understand the existence of culture diversity which is not a limitation but serve as a source of inspiration.

CONCLUSION

Overall, this study provides important information regarding PAI learning management to instill the values of religious moderation in high school. PAI learning planning at SMAS Taman Siswa aims to form good morals through psychomotor, cognitive and affective assessments with the religious moderation values. Learning strategies involve methods, techniques and media for students' understanding. Implementation of the values of religious moderation is carried out in preliminary, core, and closing activities, starting with greetings that contain positive meaning and local culture. Group discussions and presentations are used to promote understanding of religious moderation and interfaith peace. Furthermore, the closing activity involves PAI teachers providing examples and specific guidance regarding the application of moderation values. Learning evaluation includes formative for monitoring student progress and summative for assessing success. The output of SMAS Taman Siswa is to produce students with good personalities, commendable morals, and obedient to the rules, prioritizing the principles of kindness and harmony in everyday life. Therefore, this study is important to study PAI learning management to instill the value of religious moderation in high school. PAI learning is the management and the right place to instill the values of religious moderation in order to improve commendable or good behavior and morals.

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