THE PROCESS OF CHARACTERIZATION OF RELIGIOUS MODERATION IN MULTICULTURAL SCHOOLS BASED ON LIVING VALUES EDUCATION

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Abstract This study seeks to reveal in-depth the religious moderation character education process at the multicultural school Selamat Pagi Indonesia Senior High School of Batu. This empirical study uses a qualitative approach with a type of case studies. The data were obtained through field observations, in-depth interview processes, and document studies. The results showed that the process of religious moderation character education process at the multicultural school Selamat Pagi Indonesia Senior High School of Batu was carried out from the beginning of the arrival of students at school and was continuous until they completed the learning process at the multicultural school Selamat Pagi Indonesia Senior High School of Batu. The religious moderation character education process is carried out through the doctrine of religious moderation values that align with the values contained in Living Values Education. Moreover, the character education process of religious moderation is also carried out by providing direct experience and habituation to all students in various activities that reflect religious moderation both in the school and the dormitory environment. Furthermore, the religious moderation character education process at Selamat Pagi Indonesia Senior High School is also carried out in the form of good exemplary from teachers and supervisors in schools and dormitories.
Keywords: Characterization; Religious moderation; Living Values Education

A. INTRODUCTION

Religion on the one hand carries a mission of peace for the universe while teaching universal peace, but on the other hand, religion is the fuel for conflict (Kimball, 2003). This is in line with what Huns Kung argued that world peace is determined by religious peace. That is, world peace will be able to be realized if the religions of the world can run peacefully and harmoniously. And vice versa (Meo, 2019).

So far, copies of conflicts in the name of religion are still happening everywhere, even these conflicts have also been found by several educational institutions that should be laboratories for the formation of a noble character. Some of these conflicts include acts of violence with SARA nuances, the mobbing of female students in schools, the use of facilities for places of worship, hate speech, intolerance behavior, and so on (Mu'ti, 2020). This is proof that religious education is considered a failure in realizing peace in Indonesia.

The failure as intended above is due to the absence of a deep process of characterization of religious moderation. Even the tolerance index in East Java as studied by M. Lukman Hakim has experienced significant degradation. According to Anas Kholish, identity politics is often used as a tool to alienate and alienate groups outside the mainstream (Kholish, 2021). The study was also strengthened by Abdul Mu'ti who said that the index of religious tolerance in Indonesia is quite worrying in the midst of a heterogeneous culture of Indonesian society. It is at this point, according to Abdul Mu'ti, religious education with a pluralism perspective becomes an urgent need to be implemented in praxis (Mu'ti, 2020).

In the context of this study, the multicultural school of Selamat Pagi Indonesia Senior High School as one of the educational institutions is considered to have been successful in the process of shaping the character of students regarding religious moderation. Selamat Pagi Indonesia Senior High School has truly become a laboratory of religious diversity as well as a role model for multicultural schools by offering religious education that is quite distinctive. The religious diversity that exists at the Selamat Pagi Indonesia Senior High School can be embroidered and knitted tolerantly through the formation of the character of its students.

So far, there have been various studies conducted by previous researchers on the character education of religious moderation, but these studies have not touched on the process of characterization. Among the examples of this research are Purwanto's research on the application of religious moderation as the content of the PAI curriculum (Purwanto et al., 2019), and Hermawan's research on religious moderation as a hidden curriculum in Higher Education (Hermawan, 2020). The previous research still tends to be theoretical and does not touch the practical realm of the characterization of students. Therefore, this study aims to understand the process of characterization of religious moderation for students in the multicultural school of Selamat Pagi Indonesia Senior High School at Batu City based on Living Values Education.

B. METHODS

This study is an empirical study with a qualitative approach and a type of case study research. The research location is Selamat Pagi Indonesia Senior High School in Batu city. The data that formed the basis of this study were primary data and secondary data. Primary data were obtained from field observations, documentation studies, and in-depth interviews between researchers and students, religious teachers, vice head of curriculum, counseling guidance teachers, and principals. All data obtained are critically and in-depth analyzed. All data is validated by using a data source triangulation system.

C. RESULTS AND DISCUSSIONS

The character in Lickona's perspective is a reliable inner disposition to respond to situations in a morally good way. Meanwhile, character education according to him is the deliberate effort to help people understand, care about, and act upon core ethical values. Efforts to cultivate character according to Lickona must be based on three important components that give each other penetration, namely moral knowing, moral feeling, and moral behaviorism. Therefore, to have a good character, one must know the good (knowing the good), love the good (desiring the good), and do the good (doing the good) (Lickona, 2019).

From what Lickona stated, it can be understood that character education is a deliberate effort to assist individuals in understanding, caring, and carrying out core ethical values. The core ethical values referred to by Lickona are honesty, compassion, courage, self-control, cooperation, and hard work. He also added that character education is not limited to teaching about good and bad things, but character education is getting used to (habituating) about goodness, so that students can understand, feel, and then do the good. So the culmination of the character education process according to him is "action" namely the commitment to do good. In short, character education in Lickona's view includes three dimensions, namely knowledge (cognitive), feelings (affective) which include attitude and motivation, and psychomotor which includes behavior and skills (Lickona, 2019).

What was revealed by Lickona when related to this research, the characterization process carried out at Selamat Pagi Indonesia Senior High School has fulfilled the components proposed by Lickona, in which there are efforts to foster moral knowing, moral feelings, and moral behavior. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, moral knowing is done by providing in-depth understanding and doctrine about the values of religious moderation to students who are configured through the learning process in classrooms and dormitories. Likewise, the characterization process related to moral feeling is carried out through awareness, example, and a humanist and inclusive approach as well as an atmosphere based on the values of religious moderation. Likewise, the characterization process related to moral action is carried out by providing direct experience to students through various activities in the form of religious moderation. The efforts of Selamat Pagi Indonesia Senior High School are in

line with Bloom's Taxonomy. According to him, education must target three domains, namely cognitive, affective, and psychomotor. The cognitive domain emphasizes the knowledge aspect, the affective domain emphasizes the aspect of attitude formation, and the psychomotor domain emphasizes bodily activities in the form of religious moderation practicum (Bloom, 1956; Hoque, 2016; Krathwohl et al., 1964).

In Paulo Freire's perspective, the existence of education should not be used as a tool to confine students to one theological doctrine and dogma *an sich*. According to Paulo Fraire, the diversity and multiculturalism that characterize Indonesian society should not be uprooted from its identity (Freire, 2007). The characterization process is the core of the core in an effort to form a tolerant attitude of religious moderation. The spirit of religious moderation by the Selamat Pagi Indonesia Batu High School is based on the values of tolerance in each religion. This is like the moral message that Huston Smith wants to convey in his work which states that there is no single religion in this world that teaches hate and extremism. All religions in this world, in their narratives, have taught about the importance of peace values (Smith, 1963). Huston Smith's efforts above were also affirmed by Frithjof Schuon, according to him, the meeting point of religions is universal values such as compassion, love, peace, and others (Schuon, 1984, 1993). What is expressed by Huston Smith and Frithjof Schuon above is in line with Tillman's Living Values Education theory which offers universal values that include good values such as peace, compassion, and tolerance. Living Value Education (LVE) itself is a model as well as an increasingly popular approach used by educators to shape the character of students. In this program, students are invited to explore and develop personal and social values. The basic process of LVE is to invite every educator to be able to reflect and explore the positive values that exist within them, to be the basis for creating value-based learning. LVE includes a broad range of activities to encourage the development of student's cognitive and affective abilities (Tillman, 2004). LVE is an approach as well as a character education model that provides convenience in forming good attitudes and behaviors to become habits (Tillman, 2001a).

According to Tillman, shaping the character of students, it cannot only be done by teaching values to them, but they must be actively involved in the experience. Values are not to be taught but to be felt and experienced. Hearing grades alone is not enough, but students must be shown, exemplified, and accustomed through experience (Tillman, 2001b). LVE encourages action. Therefore, to form a good character, students must be given direct experience and not taught enough about the values of goodness. LVE provides opportunities for students to perform moral actions both individually and in groups. LVE also encourages students to be able to see themselves as social beings who do not have absolute freedom, but as part of citizens who take part in the democratic process. LVE also places great emphasis on the Role model, in which educators play an active role in it. Teaching values to students is not enough to shape their character, but they must be given examples and experiences about positive values so that they can be implemented in their lives. In this case, the role of educators to be role models or good examples for students is very essential in the process of forming the character of students.

In his work, Tillman explains that there are several steps involved in LVE. This step begins with creating a value-based atmosphere. Creating a value-based atmosphere can be started with value stimulation through three activities, namely: first, internal reflection. In this stage, students are asked to imagine to create their ideas about the value they want to explore. This activity invites students to think and reflect on their experiences of value; second, exploration of values in the real world. At this stage students are invited to explore the value presented through news, games, or other material subjects; third, the reception of information, namely students receive a stimulus through points of reflection, stories, and literacy (reading). The results of the three activities are then discussed to explore ideas. The process of exploring these ideas can be done through in-depth discussions, and mapping of thoughts in small groups. Through value exploration, three things can be developed, namely: first, creativity; second, develop skills that include personal social, emotional skills, and interpersonal communication skills; third, sensitivity to society, the environment, and the world around. The final step of LVE is to aim to integrate values in life (Arifin, 2016; Tillman, 2004).

There are at least seven values out of twelve universal values in LVE which if put into practice will be able to become the glue and meeting point of religions and beliefs held by all human beings, namely peace, love, respect, responsibility, tolerance, humility, simplicity, honesty, cooperation, happiness, unity, and freedom (Tillman, 2001a). Of the twelve values, there are at least seven values that are practiced by Selamat Pagi Indonesia Senior High School in the process of characterizing the religious moderation of their students, namely peace, respect, tolerance, honesty, cooperation, freedom, and unity. Peace is an attitude and behavior both verbal and action that makes other people feel safe and comfortable with him. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, the values of peace in LVE have really been implemented. Between one student and another, they give each other a sense of security both in the form of attitude, behavior and verbally. There is no hate speech between adherents of one religion and adherents of other religions. Students who are Muslim at SMA SPI Batu can become an umbrella for those who are Christians, Catholics, Buddhists, Hindus, and Confucians. Vice versa. The LVE theory is also reinforced by Abu Nimer (2016) in his theory of Islamic Peace Education. According to him, the core message in Islamic teachings is the values of peace. The values of peace must be able to be practiced through curriculum and educational institutions (Rohmah et al., 2018).

At the same time, there is also the value of appreciation which is also the basis for the formation of the character of religious moderation. The value of appreciation in LVE is a behavior to produce something useful for others and appreciate the achievements of others. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, the value of appreciation was expressed by students to respect each other's beliefs by not converting their friends' religions. Potentials that can lead to religious conversion such as dating are really a strict prohibition.

The value of the award is in line with the proselytization theology offered by Kholish and Rohmah. According to him, the mission of religious conversion must be managed and managed properly and sustainably. In fact, the religious conversion mission must be reoriented to adherents of their respective religions who are less obedient, especially the religious conversion missions carried out by Christians and Catholics. In Christian and Catholic theological narratives, the interpretation of stray sheep must be reinterpreted into stray sheep internally in Christianity and Catholicism. So that non-Christians and Catholics are no longer considered lost sheep. However, what is considered stray sheep are Christians and Catholics who are less devout and have never been to church (Kholish, 2021). Therefore, religious education at Selamat Pagi Indonesia Senior High School is not recommended to convert each other's religions between students. However, these religious differences must be respected as a way of life for each student (Kholish & Rohmah, 2020).

At the same level, the fundamental value that is also the basis for the formation of the character of religious moderation is tolerance. The value of tolerance in LVE is an attitude and behavior that respects all forms of differences. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, students express tolerance through attitudes and behaviors of mutual respect and appreciation between followers of other religions who practice worship. Tolerance is also manifested by the willingness to help clean up places of worship for adherents of other religions and participate in helping prepare for celebrations of other religions. This effort is in line with that stated by Anas Kholish in his book entitled Sewing Fiqh Education beyond the Wall. According to him, the value of tolerance is not only expressed in the form of accepting differences and diversity. However, the values of tolerance must be able to be practiced in the living and life behavior of the students. So far, it must be admitted that there is a tendency that being tolerant is giving appreciation and accepting differences at the cognitive level *an sich*. They understand that tolerance is only at the learn to know the level, not yet at the learn to do and learn to live together levels. So that their attitude of tolerance is false or just lip service (Kholish, 2021). Therefore, the value of tolerance education in LVE must be able to be configured in the form of praxis for students at Selamat Pagi Indonesia Senior High School. So that they can live together in the midst of diversity and diversity.

In addition to the value of tolerance, there is also the value of honesty which is used as the basis for the formation of the character of religious moderation. The value of honesty in LVE is a behavior to always try to make oneself trustworthy to others, both verbally and in action. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, students express honesty through building trust between religious adherents both in words and actions. So that Muslim students feel calm and confident when interacting and collaborating with non-Muslims. Vice versa. The concept of honesty in Islam occupies a very influential position in the process of forming the character of students.

Honesty is a fundamental foundation that must always be instilled in the lives of students. One of the attributes that must be trusted by the Prophet Muhammad is his honesty. In this context, Abu Hasan ash-Syadzili stated about the honesty of the Prophet Muhammad SAW that his followers should imitate. According to him, honesty is the key to achieving happiness both in this world and in the hereafter. In his work, he says that honesty occupies a very important position for human life in achieving happiness. Therefore, honesty needs to be a character that is applied both in words, attitudes, and actions (Ibrahim et al., 2019). At this point, the value of honesty has an urgency to be applied as a step in building trust and establishing inter-religious harmony in educational institutions that have religious plurality such as Selamat Pagi Indonesia Senior High School.

Another fundamental value offered by LVE in the process of forming the character of religious moderation is cooperation. The value of cooperation in LVE is an attitude and behavior to be willing to work with others. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, the value of cooperation as in the LVE is expressed by students through their willingness and willingness to work in a team or group with other students of different beliefs. Religion does not become a barrier for them to work together and carry out school assignments. In the Islamic perspective, the concept of cooperation is based on the proposition *wata'a>wanu> 'ala al-birri wattaqwa> wala> ta'a>wanu> 'ala al-'is}mi wa> al-'udwa>n* (Q.S. al-Maidah, verse 5). According to Quraish Shihab, the verse is interpreted as a commandment not only specifically for Muslims, but applies in general to non-Muslims as well as in the context of society. Therefore, mutual assistance in terms of goodness and piety is a universal command regardless of belief. Likewise, it is forbidden to help each other in evil and enmity. So according to him, a Muslim is allowed to receive assistance to build a mosque from a non-Muslim, but on the other hand, a Muslim is prohibited from cooperating to terrorize non-Muslims and burn churches (Irfan, 2021; Shihab, 2012). In this context, the verse *wata'a>wanu> 'ala al-birri wattaqwa> wala> ta'a>wanu> 'ala al-'is}mi wa> al-'udwa>n* becomes relevant to be implemented. Therefore, in the context of the characterization of religious moderation at Selamat Pagi Indonesia Senior High School, Muslim students must be able to become agents of cooperation on goodness and piety, not become fuel for the birth of cooperation in evil and enmity.

At the same time, the values that serve as the basis in the process of forming the character of religious moderation are freedom. The value of freedom in LVE is an attitude and behavior that shows freedom and is not bound by others. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, freedom is expressed through attitudes and behavior to show the identity of the beliefs they hold. Each student does not feel reluctant or afraid to express their respective religious teachings. This effort is congruent with the study conducted by Moh Anas Kholish in his accompanying title entitled A Model of Fiqh Education with Tolerance In view of Responding to Diversity of Schools. According to him, freedom is one of the important pillars in building tolerance in the midst of diversity. Freedom in his studies is intended as freedom in expressing the beliefs of students in the midst of the multiculturalism of schools that exist in Islamic boarding schools. So that students are able to live side by side even though they are culturally different (Kholish, 2020). At this point, the value of freedom becomes relevant to be applied and implemented at Selamat Pagi Indonesia Senior High School.

Furthermore, another fundamental value that forms the basis for the character-building process as offered by LVE is unity. The value of unity in LVE is all behavior that shows the spirit of unity for the common good. In the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School, the value of unity is expressed through joint activities between all religious adherents. These activities are configured into certain moments such as "Garuda Show"

and "Smart Day". In this momentum, all religions and cultures are united in one show that depicts the unity of Indonesia as a country with a single diversity. The spirit of unity is in line with the interpretation of the third principle of Pancasila, which was put forward by an expert on national alliance Yudi Latif in his book entitled Negara Plenary. According to him, unity and unity is a synthesis of diversity into national unity. He further explained that the unity of Indonesia as the third principle of Pancasila expresses unity in diversity, as well as diversity in unity which later became the motto of *Bhineka Tunggal Ika*. So, on the one hand, there is an insight into unity and unity that seeks to find common ground for the diversity and plurality that exists in Indonesia. On the other hand, there is also an insight into pluralism that can accept and provide living space for all diversity and differences in religion, ethnicity, culture, language, and ethnicity as a cultural heritage that is owned by Indonesia as a multicultural nation (Latif, 2011). At this point, the value of unity becomes an essential core to be applied at Selamat Pagi Indonesia Senior High School as part of the process of developing moderate character.

When practiced in the context of the characterization process of religious moderation at Selamat Pagi Indonesia Senior High School, the values offered by LVE have a significant effect on the formation and development of students' attitudes and behavior. Where these universal values are part of the life of every student at Selamat Pagi Indonesia Senior High School. Religious moderation character education at Selamat Pagi Indonesia Senior High School itself is a part of character education that is highly emphasized to be implemented in learning units. Therefore, in the process of forming the moderate character of students, all parties are involved, including teachers, principals, and dormitory supervisors, because the process of characterizing religious moderation at Selamat Pagi Indonesia Senior High School itself is integrated between schools and dormitories.

D. CONCLUSION

The formation of students' religious moderation character requires an in-depth characterization process of religious moderation in the form of habituation (habituation) through formal educational institutions and an inclusive dormitory environment. The process of characterizing religious moderation can be done through indoctrinating the values of religious moderation both in schools and dormitories, habituation, exemplary, awareness, and internalization of universal values of Living Values Education in daily life. The process of religious moderation character education process at the multicultural school Selamat Pagi Indonesia Senior High School of Batu was carried out from the beginning of the arrival of students at school and was continuous until they completed the learning process at the multicultural school Selamat Pagi Indonesia Senior High School of Batu. The religious moderation character education process is carried out through the doctrine of religious moderation values that align with the values contained in Living Values Education. Moreover, the character education process of religious moderation is also carried out by providing direct experience and habituation to all students in various activities that reflect religious moderation both in the school and the dormitory environment. Furthermore, the religious moderation character education process at Selamat Pagi Indonesia Senior High School is also carried out in the form of good exemplary from teachers and supervisors in schools and dormitories.

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