



Analysis of religious moderation values in students' extracurricular religious guidance activities

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ABSTRACT

In education, religious moderation is considered an approach to building harmony, tolerance, and mutual respect among religious communities. This study explores the values of religious moderation in extracurricular activities for the religious development of students at SMA Negeri 2 Padangsidempuan. This study uses a qualitative approach with a descriptive method, collecting data through interviews with school officials and students who actively participate in religious extracurricular activities. The research results show that the values of religious moderation in schools include a commitment to nationalism, tasamuh (tolerance), i'tidal (justice), shura' (deliberation), and anti-violence. Implementing the values of religious moderation begins with the internalization of values through three stages: value transformation, value transaction, and value transinternalization. The supervisor evaluates the members of religious extracurricular activities to determine the extent to which the values of religious moderation are applied. The results of applying these values in extracurricular activities to develop students' religion are reflected in attitudes of care, helpful deliberation, and justice in words and deeds. The importance of religious moderation in promoting harmony, mutual respect, and tolerance among students can develop a more loving and respectful environment.

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ABSTRAK

Pada konteks pendidikan, moderasi beragama dianggap sebagai pendekatan untuk membangun harmoni, toleransi, dan saling menghormati antar umat beragama. Studi ini bertujuan untuk mengeksplorasi nilai-nilai moderasi beragama dalam kegiatan ekstrakurikuler untuk pengembangan keagamaan siswa di SMA Negeri 2 Padangsidempuan. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, mengumpulkan data melalui wawancara dengan pejabat sekolah dan siswa yang aktif berpartisipasi dalam kegiatan ekstrakurikuler keagamaan. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi beragama di sekolah mencakup komitmen kebangsaan, tasamuh (toleransi), i'tidal (keadilan), shura' (musyawarah), dan anti-kekerasan. Proses penerapan nilai-nilai moderasi beragama dimulai dengan proses internalisasi nilai dengan tiga tahap: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Pengawas melakukan evaluasi terhadap anggota ekstrakurikuler keagamaan untuk menentukan sejauh mana nilai-nilai moderasi beragama diterapkan. Hasil penerapan nilai-nilai ini dalam kegiatan ekstrakurikuler untuk pengembangan agama siswa tercermin dalam sikap peduli, musyawarah yang membantu, dan keadilan baik dalam kata-kata maupun perbuatan. Pentingnya moderasi agama dalam mempromosikan harmoni, saling menghormati, dan toleransi antara siswadapat mengembangkan lingkungan yang lebih penuh kasih dan saling menghormati.

Kata Kunci: ekstrakurikuler keagamaan; moderasi beragama; pembinaan keagamaan

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INTRODUCTION

Religious moderation is the basis for creating tolerance and harmony at the local, national, and global levels (Iqbal, 2023). The choice of moderation is to reject extremism and liberalism in religion, which is a balance for maintaining civilization and creating peace (Chudzaifah et al., 2024). In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony (Machendrawaty et al., 2022). In a cultural society like Indonesia, religious moderation is not only a choice but a necessity. In this regard, the understanding of religious moderation, according to the Ministry of Religion, begins to express knowledge about religious moderation, aiming not to fall into religious practices that are too fanatical. The meaning of religious moderation is a way of thinking, attitude, and behavior that always takes a position in the middle, always acts fairly by prioritizing deliberation and consensus, and is not radical in religion (Sulaiman & Yusuf, 2023).

The same thing is true in education, especially in schools. Religious moderation is very much needed in every student so that they can understand and tolerate religion in the educational institution. There is no bullying between students of different religions. Based on the current radicalism phenomenon, educational institutions should be seen as needing to take responsive steps to prevent and overcome extremism (Hakim et al., 2023). In Indonesia lately, there has been an extraordinary development, giving rise to various religious movements that are so heterogeneous that they repeatedly prioritize extremist attitudes, giving rise to pros and cons in society that lead to social conflict between groups and even trigger the fading of love for the homeland (Nurfuaji & Erihadiana, 2023).

Religious activities in every educational institution are necessary to realize religious moderation among each student by developing religious courses, whether carried out during or outside class hours like extracurricular (Diana & Farokhah, 2023; Susilana et al., 2020). To anticipate the occurrence of radicalism that may be embraced by some of the students in the educational institution. The role of extracurricular activities in schools, especially in extracurricular activities for the religious development of students, cannot be separated from the values of religious moderation because this school is an educational institution that has students with heterogeneous backgrounds such as Islam, Christianity, and Buddhism with the majority of students being Muslim. Therefore, the school institution should foster tolerance attitudes among students to create harmony between religious communities at and outside school (Damanik, 2023). The extracurricular activities of the religious development of students include Rohis (Islamic spirituality), Rokris (Christian spirituality), and Rohani Buddha, which are carried out routinely every Friday, holding religious Fridays every Friday, harsh, and there are still other activities.

Extracurricular activities for fostering religious education for students can instill the values of religious moderation (Budiman et al., 2024). Based on the results of the author's interview with the religious extracurricular teacher at SMA Negeri 2 Padangsidempuan, who said that *"moderation is moderate, people's points of view and perspectives are different, the implication of someone who feels the most correct is called radicalism, which is the understanding in someone's mind that becomes radical because they feel the most correct"*. Actually, how does a teacher explain to students the value of religious moderation at SMA Negeri 2 Padangsidempuan? When there are extracurricular activities for student religious guidance, the school has embraced each religion by giving SMA Negeri 2 Padangsidempuan students the freedom to develop according to their respective personalities.

Therefore, extracurricular activities of religious guidance for students play a very important role in perfecting teenagers' morals so that they are not exposed to radicalism (Fijriyah et al., 2021). In this case, extracurricular activities of religious guidance for students aim to foster students' morals. The administrators and members of the religious extracurricular activities for students are expected to bring about good transformation for each individual. They can generally form the noble morals of humans (Adawiyah et al., 2021). Seeing the current reality and the dangers that continue to lurk in the moral

education of students in schools and the character of the generation of Indonesian children, it is important to introduce and instill the values of religious moderation because there are still many children who cannot unite and eliminate the integrity or unity that causes division. So educational institutions have the right and power to implement policies and real, conscious, and structured efforts that are carried out continuously to change a person's mindset and attitude patterns that were previously not good to be good in order to prevent radicalism from spreading among students and educators.

Islamic Religious Universities as laboratories of peace then strengthen religious moderation content through digital space as a counterweight to the swift flow of information in the social media space (Hefni, 2020). Meanwhile, the research focuses more on the values of religious moderation in extracurricular activities at SMA Tunas Luhur, using a qualitative case study approach (Diana & Farokhah, 2023). The last research has different focuses, even though both discuss the values of religious moderation. This research involves interviews, participant observation, and documentation to collect data. Here, the values of religious moderation are conveyed through extracurricular activities that include Islamic religious education and activities that support values such as tolerance and justice in students' social lives. The main difference between the two studies lies in the data sources and the focus on textbooks versus extracurricular activities as media for conveying moderation values.

Meanwhile, this research brings novelty by delving deeper into internalizing religious moderation values within extracurricular activities at SMA Negeri 2 Padangsidempuan. This research assesses how these values are taught and how the values of religious moderation are internalized through three stages: value transformation, value transaction, and value transinternalization. In this case, Text 3 focuses on students' attitudes and behaviors, such as concern, cooperation, deliberation, and justice, as concrete indicators of the internalization of religious moderation values that have been taught. This clarifies how religious moderation values are applied in students' daily lives at school and in the community. This approach emphasizes the real application of these values in students' lives, which is a unique aspect compared to the research in Text 1 and Text 2 that focuses more on delivering learning materials and extracurricular activities without deeply examining the stages of value internalization.

Based on the background above, the problem formulation discussed in this research includes three main aspects. First, this study identifies the values of religious moderation in students' extracurricular religious development activities at SMA Negeri 2 Padangsidempuan. Second, this study analyzes the process of implementing the values of religious moderation in these extracurricular activities. Third, this study also evaluates the outcomes of implementing the values of religious moderation in the religious development of extracurricular activities at the school. The objectives of this study are: 1) To determine the values of religious moderation in extracurricular activities of the religious development of students at SMA Negeri 2 Padangsidempuan; 2) To determine the process of implementing the values of religious moderation in extracurricular activities of the religious development students at SMA Negeri 2 Padangsidempuan; 3) To determine the results of implementing the values of religious moderation in extracurricular activities of the religious development of students at SMA Negeri 2 Padangsidempuan.

LITERATURE REVIEW

Religious Moderation

Religious moderation has become critical in promoting peaceful coexistence, tolerance, and harmony in diverse societies. Scholars define religious moderation as emphasizing balance, tolerance, and avoiding extremes in interpreting and practicing religious teachings (Musyarrofah & Zulhannan, 2023). In Indonesia, the need to instill these values is particularly important given the nation's pluralistic society, which includes various religious groups. Religious moderation is important in formal educational settings and informal and extracurricular activities, which play a significant role in the holistic development of

students (Jamaludin, 2022). Religious moderation is rooted in several key theories emphasizing balance, tolerance, and a middle path in religious practice. One of the most influential theories in understanding religious moderation is the Middle Path Theory (*wasathiyyah*), central to Islamic teachings. The Quran encourages moderation in all aspects of life, including religious practices. The principle of *wasathiyyah* advocates avoiding extremism and excessiveness while promoting balance in one's faith, ensuring that religious practices align with ethical principles such as justice, tolerance, and respect for others (Mala & Hunaida, 2023). This theory can be applied to the educational context, where students are guided to embrace balanced, tolerant, and inclusive approaches to religious practices, especially in diverse and pluralistic environments like Indonesia (Muslih et al., 2023).

Extracurricular Religious

In extracurricular activities, students observe and interact with peers, mentors, and religious figures who model moderation, tolerance, and understanding behaviors. These interactions contribute to the student's social and moral development, influencing how they incorporate these values into their religious beliefs and behaviors (Muslih et al., 2023). The activities allow students to practice moderation in educational settings, particularly extracurricular religious guidance activities; the Social Learning Theory provides an important lens for understanding how students internalize values of religious moderate-world settings, thus reinforcing positive religious behaviors rooted in respect for diversity and harmony. In the context of extracurricular religious guidance, students teach and practice these values in their daily interactions (Alfarikh et al., 2021). By participating in extracurricular religious activities, students internalize values of moderation and apply them to their relationships, creating a conducive atmosphere for religious and social harmony (Khoir et al., 2024). The educational environment, especially in extracurricular settings, plays a crucial role in shaping students' moral compass and guiding them toward becoming individuals who embody moderation in their religious practices (Meriyati et al., 2024). Through extracurricular religious guidance activities, students learn about religious teachings and develop the social skills and values necessary for fostering social cohesion and harmony in a pluralistic society. Students are better equipped to contribute positively to the community and nation by incorporating these values into everyday life.

METHODS

This research method uses qualitative research. Qualitative research is a type of research based on the philosophy of *postpositivism*, which is used to study the natural conditions of objects where the researcher is the key instrument. The qualitative research results emphasize meaning rather than generalization. This study presents descriptive data in written or oral form, informants, and behaviors to be observed. This study aims to provide a complete and in-depth view of the subject (Tomaszewski et al., 2020).

This research is qualitative, so the main data sources are words, actions, and symbols. The rest are additional data and others that can be classified into two, namely: 1) Primary data sources are the main data in this study derived from information obtained through interviews with key informants, namely Religious Extracurricular Instructors, Principals, and Students who are members of religious extracurricular activities; 2) Secondary data sources or supporting data are needed to strengthen the information, namely in documents, books, archives, and photos of extracurricular activities of religious guidance students at SMA Negeri 2 Padangsidimpuan.

The author collects data through interviews, observations, *and* documentation. Interviews try to obtain information or verbal explanations from a respondent through questions and answers to obtain the desired data. Observation is observing motion events or processes. Documentation is the collection of data from sources related to activities, personal notes, diaries, lecture notes, and photos of routine activities. The analysis model used in this study with three data analysis activities, namely: data reduction, data presentation, and drawing conclusions and verification or triangulation technique, which is a technique in research used to enhance the validity and credibility of research results by combining multiple sources of data, methods, theories, or researchers to confirm findings (Nirmalasari & Iskandar, 2023).

RESULTS AND DISCUSSION

Based on the results of observations made by researchers in every religious extracurricular activity at SMA Negeri 2 Padangsidempuan, anti-violence values are strongly instilled in students, such as not discriminating between students in religious extracurricular activities in each religion in the school so that social jealousy can be avoided and clashes between students can be avoided as early as possible. Anti-violence values have been running as well as possible, such as in the clean day program, which is very important for the welfare of students and the school environment. The school has also carried out programs such as collecting alms on Fridays, collecting alms is not only carried out by Muslim students but non-Muslim students also participate in the program. Moreover, the program's purpose is to help one of the school residents affected by a disaster or something else. By carrying out useful activities at school, students can have a peaceful school environment without violence between students of different religions.



Figure 1. Religious Extracurricular Activities
Source: Research 2024

Figure 1 shows religious extracurricular activities. From the observations made by researchers, the transinternalization stage of religious moderation, the efforts made by teachers in addition to instilling, practicing teachers also guide students so that the values in religious moderation become habits in everyday life both in worship activities, *muaamalah*, skills and social. Such as obeying the rules at school, the attitude of students towards fellow friends, respecting the opinions of others, preaching with *rahmatan lil 'alamin*, tolerance with both those of the same faith and those of different religions, maintaining harmony between religious communities, which of course all fall into the affective values of students which will always be evaluated by teachers in order to shape students' characters in a better direction. As conveyed by the supervisor of the Rohis extracurricular, it is as follows.

"Begini, sebagai pemimpin spiritual, selain memperhatikan sikap anggota atau siswa saya agar tidak bertentangan dengan apa yang telah diajarkan, selain saya, guru-guru lain juga memperhatikan dan melakukan pengamatan, apakah nilai-nilai moderasi beragama dalam ekstrakurikuler telah terbentuk atau tidak dalam sikap dan karakter siswa, melalui evaluasi, misalnya dalam kegiatan spiritual, kami akan menilai siswa melalui acara atau kompetisi yang diadakan yang terkait dengan nilai-nilai agama atau moderasi beragama." (A)

So, it can be concluded that implementing the value of religious moderation in students' extracurricular religious activities at SMA Negeri 2 Padangsidempuan goes through 3 stages: value transformation, value transactions, and value transinternalization. Results are obtained after making an effort. The results of instilling the values of religious moderation in religious extracurricular activities are obtained after instilling the values of religious moderation in various ways or methods. From the interview conducted by the researcher with the informant, the Rohis extracurricular teacher is as follows.

"Penanaman nilai-nilai moderasi beragama yang telah dilakukan sejauh ini telah membuahkan hasil. Bahkan dalam penanaman nilai-nilai moderasi beragama di SMA Negeri 2 Padangsidempuan, tidak ada hambatan karena sikap moderasi beragama di sekolah ini sudah ada sejak lama, karena sejak lama sekolah ini memiliki siswa yang heterogen, yaitu mereka yang berbeda dalam memeluk agama, sehingga sikap saling menghormati dan menghargai antaragama sudah sangat baik." (A)

The results of instilling the values of religious moderation in the extracurricular religious development of students can be seen in how students behave toward teachers and friends of the same religion or different religions. For example, in SMA Negeri 2 Padangsidempuan, there is no bullying or fighting, but mutual respect (expressing opinions in organizations or religious extracurriculars and respecting others and elders), as explained by one of the students at SMA Negeri 2 Padangsidempuan, class XII, who is Buddhist, namely as follows.

"Apa yang saya rasakan selama belajar di SMA Negeri 2 Padangsidempuan adalah tidak ada diskriminasi atau perbandingan, semua siswa diberikan perhatian dan kasih sayang yang sama, seperti kegiatan keagamaan Islam di sekolah, misalnya kegiatan halal bi halal. Siswa non-Muslim tidak dilarang untuk berpartisipasi dalam kegiatan tersebut, tetapi siswa non-Muslim disambut dengan hangat di acara tersebut, meskipun penganut non-Muslim di sekolah ini adalah kelompok minoritas, tetapi tidak ada perundungan dari kelompok mayoritas, yaitu Muslim." (CC)

Furthermore, as expressed by an informant as a student and the head of the Rohis extracurricular, as follows.

"Secara pribadi, saya memperlakukan teman-teman dari agama yang berbeda dengan cara yang berbeda, berbeda di sini berarti dalam hal ucapan salam, jika sesama Muslim mengucapkan Assalamualaikum sementara dengan teman-teman non-Muslim menggunakan selamat pagi atau selamat sore. Kemudian dalam memperlakukan sesama Muslim tetapi dari organisasi agama yang berbeda, di SMA Negeri 2 Padangsidempuan kami sudah terbiasa dengan banyak perbedaan, jadi tidak lagi aneh ketika beribadah cara yang digunakan berbeda". (M)

So the implementation of the values of religious moderation in extracurricular activities of religious development of students at SMA Negeri 2 Padangsidempuan can be said to have run smoothly and produced results, as evidenced by the attitude of mutual tolerance, anti-violence, national commitment, *syura`* (deliberation) and fairness carried out by students with fellow friends and with teachers at school, no bullying, no fighting, mutual respect and no one being too extreme in practicing religion.

Then, in carrying out an activity, one of which is religious extracurricular activities, of course, several factors influence the success or failure of an activity program, namely the supporting and inhibiting factors in the implementation program of religious moderation values at SMA Negeri 2 Padangsidempuan, as follows supporting factors such as there is support the principal, the existence of

religious extracurricular activities in school activities, the existence of material related to religious moderation and material related to religious moderation. Another factor is inhibiting factors. The inhibiting factor in the process of implementing the values of religious moderation in extracurricular activities of the religious development of students at SMA Negeri 2 Padangsidempuan is the lack of policies regarding religious moderation, where this religious moderation policy has not been made officially in written form because the policy in implementing religious moderation in schools will be more strongly implemented if there is a special policy in the form of a decree.

Discussion

Analysis of Religious Moderation Values in Extracurricular Activities of Religious Guidance for Students at SMA Negeri 2 Padangsidempuan

Extracurricular activities serve as a means to instill and strengthen the values of religious moderation in students (Budiman et al., 2024). By teaching these values, the school contributes to forming students' character, which is religious, tolerant, just, and peaceful towards others. instilling religious character, developing academic potential, and forming students with noble character and strong faith (Harahap et al., 2024). Therefore, religious extracurricular activities at this school aim not only for vertical religious development (relationship with God) but also to build harmonious horizontal relationships among religious communities and individuals (Wagiyo et al., 2021). In writing this work, the researcher found findings about the analysis of religious moderation values in extracurricular activities for the religious development of students at SMA Negeri 2 Padangsidempuan. The researcher's findings regarding the values of religious moderation in extracurricular religious development activities at SMA Negeri 2 Padangsidempuan are the values of national commitment, tolerance, *i'tidal* (fair) values, *ashura'* (deliberation) values and anti-violence values (Witro et al., 2022). Over time, religious extracurricular activities at SMA Negeri 2 Padangsidempuan also prioritize the teachings of each religion that are tolerant and moderate. As taught by the instructor of each religious extracurricular at SMA Negeri 2 Padangsidempuan, in understanding students the value of religious moderation through various religious activities, the school provides freedom for each religion embraced by students to develop according to their respective beliefs and personalities.

From the results of interviews with each religious extracurricular instructor at SMA Negeri 2 Padangsidempuan in every activity, it is always conveyed to students that the importance of mutual respect for both fellow religious teachings and different religions and ways or strategies in developing mindset and attitudes that are not extreme or moderate (not feeling the most correct). Although most SMA Negeri 2 Padangsidempuan are Muslim, if you look at the data of students at SMA Negeri 2 Padangsidempuan, they are very varied in the field of religion. Some students are Muslim, some are Christian, and some are Buddhist. SMA Negeri 2 Padangsidempuan is a school that has students with diverse religious backgrounds and fosters a tolerant attitude toward students so that harmony is established between religious communities at school and outside school hours. This is where the attitude and character that students must have are attitudes of tolerance and moderation. The moderate attitude of students participating in extracurricular religious activities at SMA Negeri 2 Padangsidempuan emphasizes the following values.

1. National Commitment Values

The principle of national commitment creates relationships between people in building a moral nation and state. Recognizing the basis of national ideology ultimately creates a high sense of nationalism. This principle requires greeting, being open, and helping each other in stronger and healthier human relations. This value of national commitment is important as a basic indicator of religious moderation because practicing religious teachings is the same as carrying out obligations as citizens and vice

versa. In Islam, it directs its adherents to be loyal, steadfast, and committed to the country's leader, as well as other religions such as Christianity and Buddhism.

The national commitment value aligns with the theory of religious moderation by promoting loyalty and a strong sense of belonging to the nation, irrespective of religious differences. In Islam, Christianity, and Buddhism, followers are encouraged to be committed to the state, reflecting the principle that religious duties do not conflict with civic responsibilities. The focus on national commitment within extracurricular activities reinforces the importance of unity and shared moral responsibility among students, regardless of their faith backgrounds.

2. Value of Tasamuh (Tolerance)

Tolerance based on differences in understanding and teachings is shown by continuing to respect and honor non-Muslim school residents in the form of not disturbing friends. For example, members of the rohis or rokris always respect and honor by not disturbing and not making noise when each activity occurs, such as activities carried out in the Christian religion are Christian fellowship prayers. Tolerance is more respectful of quietly worshipping, and the establishment of the Rohri organization is not hindered even though its members are a minority at SMA Negeri 2 Padangsidempuan. The existing differences do not become a *problem of chaos* but rather a blessing that fosters socio-cultural insight among the administrators and members of each religious extracurricular activity at SMA Negeri 2 Padangsidempuan.

The tolerance value emphasizes respect for differences in religious practices, a core tenet of religious moderation. At SMA Negeri 2 Padangsidempuan, students show mutual respect by refraining from disturbing one another during religious activities, thus creating an atmosphere where diverse religious expressions are accepted. This promotes a deeper understanding of religious plurality and ensures that differences are seen as opportunities for learning and cooperation rather than sources of division.

3. I'tidal (Fair) Value

Fair values will create a harmonious situation. Fair values in religious extracurricular activities at SMA Negeri 2 Padangsidempuan relate to the leadership side and explain that anyone can and may become a leader (male or female). There is no grouping of rights and obligations between male and female members. In every religious extracurricular organization at SMA Negeri 2 Padangsidempuan, an example of fair values is equal rights and obligations between religious students, for example, considering the same and not distinguishing friends of the same religion or different religions and always participating and working together when an activity is carried out, be it in religious activities or others.

The *i'tidal* (fairness) value is fundamental to religious moderation, ensuring that all students, regardless of gender or religion, are treated equally in rights and responsibilities. In the extracurricular context, this value is manifested through equal participation in leadership roles and religious activities. This reflects the Islamic principles of fairness and equality, where everyone is valued, and no group is discriminated against.

4. The Value of Shura' (Deliberation)

An example of *shura* in the extracurricular religious activities of students at SMA Negeri 2 Padangsidempuan, such as electing a leader or chairperson for each religion, is carried out through deliberation and consensus without any clashes or differences of opinion between members.

Shura' (deliberation), a key value in Islamic governance, is crucial in fostering a democratic and cooperative spirit among students. By making decisions through consultation and consensus, students in extracurricular activities learn the importance of dialogue and mutual understanding. This approach ensures that all voices are heard and solutions are reached collaboratively, reinforcing the principles of religious moderation and social cohesion.

5. Anti-Violence Values

Every religious extracurricular activity in SMA Negeri 2 Padangsidempuan tries to show a friendly, kind, peaceful, and helpful attitude. Such as in the Baksos (social service) activities carried out by students or in the attitudes carried out by school residents when there is a misfortune (death) to one of the school residents, then all students, both Muslim and non-Muslim, participate in visiting the house of mourning.

The anti-violence value underpins the school community's commitment to peace and harmony. The religious extracurricular activities at SMA Negeri 2 Padangsidempuan emphasize peaceful interactions, such as participating all students, regardless of faith, in social service activities or supporting one another in times of tragedy. This aligns with the Islamic teachings of compassion, kindness, and non-violence, promoting a peaceful and supportive environment for all students.

The Process of Implementing Religious Moderation Values in Extracurricular Activities for Student Religious Development at SMA Negeri 2 Padangsidempuan

The application of religious moderation values in extracurricular activities for the religious development of students at SMA Negeri 2 Padangsidempuan. In education, religious moderation is considered an important approach to creating a harmonious and respectful society, given that Indonesia has a high diversity of religions and cultures (Khoiri et al., 2024). Religious moderation is a middle-ground attitude that avoids extremism and prioritizes tolerance, justice, deliberation, and respect for differences in religion and belief (Khasanah et al., 2023). In schools, religious extracurricular activities serve as a means to introduce and teach these values to students. Religious moderation teaches that education should instill tolerance and an inclusive attitude towards religious differences, which aligns with the goals of religious extracurricular activities to shape students' character regarding faith and social peace (Witro, 2024). In extracurricular activities, students are not only taught religious knowledge vertically (relationship with God) but also given an understanding of how religious values can be applied in daily life relatively, avoiding radicalization and fostering interfaith harmony (Wafi et al., 2023).

The application of religious moderation values in these extracurricular activities is highly relevant, considering the importance of character education that can equip students with attitudes of tolerance and respect for differences. By instilling values such as nationalism, tolerance, justice, deliberation, and anti-violence, religious extracurricular activities play an important role in creating a young generation that not only deeply understands their religious teachings but can also interact harmoniously in a pluralistic society (Asy'arie et al., 2024). The following are the processes of implementing religious moderation values in extracurricular activities.

1. Value Transformation

At this stage, it can be seen from advising students when explaining material or answering questions from students. In extracurricular religious activities, instructors advise on the importance of religious moderation in community life, especially in solving a problem. The instructor explained that everyone must have an attitude of respecting and appreciating differences and must also be fair to anyone.

When you have an attitude of mutual respect and appreciation of differences, someone will easily be fair when facing problems.

2. Value Transaction

At this stage, it can be seen from the activities of instructors or teachers who practice and provide examples of the value of religious moderation in religious extracurricular activities: providing equal opportunities for students to ask questions and discuss the material given. At this stage, students get the motivation to be confident and dare to express their opinions. So that there is a reciprocal interaction between students and religious extracurricular instructors or teachers.

3. Transinternalization of Values

In religious extracurricular activities at SMA Negeri 2 Padangsidempuan, in addition to paying attention to attitudes towards fellow members and instructors so as not to conflict with what has been taught, the school also makes further observations on whether these values have been formed or not into the character of students through evaluations conducted by the management, this is where the instructors make observations.

Results of the Implementation of Religious Moderation Values in Extracurricular Activities for Student Religious Development at SMA Negeri 2 Padangsidempuan

Considering that Indonesia has a very high level of religious diversity, religious moderation becomes an important aspect of building peace and harmony amidst that diversity (Dewi et al., 2022). According to the theory of religious moderation, religious moderation refers to a middle-ground attitude that avoids extremism, promotes tolerance and mutual respect, and prioritizes the principles of justice and deliberation in problem-solving (Rahmadi & Hamdan, 2023). Applying these values is expected to shape a generation of young people who understand their religious teachings well and can interact with others peacefully and respectfully, regardless of religious and cultural differences. Religious extracurricular activities in schools play an important role in applying the values of religious moderation, as these activities not only delve into religious teachings vertically but also serve to shape students' social character in the context of a pluralistic life.

Religious extracurricular activities provide students with the space to practice implementing the values of religious moderation, such as tolerance, justice, deliberation, national commitment, and anti-violence in everyday life. In this context, extracurricular religious activities serve as a means to delve into religious knowledge and as a medium to instill essential social values in creating a peaceful and respectful society (Rahmadi & Hamdan, 2023). The results of implementing religious moderation values in extracurricular activities at SMA Negeri 2 Padangsidempuan can provide an overview of how effective these values are in character development for students. Thus, religious extracurricular activities become a strategic means of achieving national education goals emphasizing forming moderate, peaceful, and tolerant student character. The following are the results of implementing religious moderation in religious extracurricular activities.

1. National Commitment Values

Based on the results of observations that have been carried out by researchers, in extracurricular religious development activities at SMA Negeri 2 Padangsidempuan, male and female students are taught to love Indonesia by being required to attend a flag ceremony every Monday. In the ceremony,

student participants are taught to love the homeland of Indonesia by respecting the flag solemnly and singing the Indonesian national anthem loudly.

2. Value of Tasamuah (Tolerance)

One form of tolerance in extracurricular activities for the religious development of students at SMA Negeri 2 Padangsidempuan is tolerance for differences and respecting each other's opinions when discussing and interacting with each other because each person has their character.

3. I'tidal (Fair) Value

Students at SMA Negeri 2 Padangsidempuan have a fair attitude, good towards Allah SWT, fair to themselves, fair to others, and fair to all creatures of Allah SWT. which has been proven by students who follow religious extracurricular activities and are seen to be diligent in worship, do not feel they are right, do not belittle others because of different religions and views and maintain a conducive school environment.

4. The value of Shura' (deliberation)

The mechanism of the value of *shura*, or *deliberation*, occurs in every religious extracurricular activity and aims to overcome various disputes and determine a decision utilizing joint deliberation to find the right solution, expressing various views for the common good and welfare. This applies to all issues that are considered important and have the potential for conflict.

5. Anti-Violence Values

The anti-violence value for religious extracurricular organizations is through the manifestation of rejection of violence, both verbal and non-verbal violence. Religious extracurricular instructors have not found any acts of violence. The administrators of each religious extracurricular are very aware that religious activities set an example for its members and other school residents. So that they are aware that violent behavior will have a greater impact on harm than good. Therefore, the attitude displayed by members of religious extracurricular activities is friendly, wise, compassionate, and has a peaceful understanding of religion.

CONCLUSION

Based on the study, analysis and discussion of the findings of the research results on the analysis of religious moderation values in extracurricular activities for student religious development at SMA Negeri 2 Padangsidempuan, the following conclusions can be drawn that Forms of Religious Moderation Values in Extracurricular Activities for Student Religious Development namely National Commitment Value, namely by loving the Indonesian homeland and as a form of national commitment at school, extracurricular instructors require their students to take part in ceremonies every Monday, *Tasamuh* Value (Tolerance), namely by respecting and honoring all forms of differences that exist both in religious extracurricular activities and during study time, *I'tidal Value* (Fair), namely being fair and impartial and treating all friends or teachers equally and not discriminating, *Syura* Value (Deliberation), namely by deliberating when making a decision and solving problems, and Anti-Violence Value, namely by avoiding all forms of violence and clashes between friends over anything, especially religious differences between

students. The process of implementing the values of religious moderation in extracurricular activities for religious guidance for students at SMA Negeri 2 Padangsidempuan is value Transformation. Namely, lecture techniques are used at this stage to transform the values of religious moderation in students by providing information about things such as tolerance, justice, national commitment, deliberation, and anti-violence. Value Transaction: The instructor uses a role model method directly and indirectly, such as dressing neatly and greeting. Value Transinternalization, namely by paying attention to attitudes towards fellow members and instructors to avoid conflict with what has been taught. The results of the implementation of the values of religious moderation in extracurricular activities of student religious guidance can be said to be very good because the values of religious moderation have long been reflected, including in extracurricular activities of student religious guidance, these values have been reflected in attitudes of caring, helping each other, deliberation, and fairness, both in actions and words. Suggestions for further research can focus on developing the application of religious moderation values in a broader context, such as involving other schools in different regions to observe differences or similarities in implementing these values. The research can also explore the long-term impact of religious moderation values in extracurricular activities on students' social attitudes and tolerance outside the school environment. Additionally, subsequent researchers can further investigate how integrating religious moderation values can be adapted into the formal curriculum and its impact on students' deeper understanding of religious matters.

AUTHOR'S NOTE

The authors declare that there are no conflicts of interest related to the publication of this article. The authors affirm that the data and content of the article are free from plagiarism.

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