

IMPLEMENTATION OF RELIGIOUS MODERATION EDUCATION THROUGH EXTRACURRICULAR ACTIVITIES AT VOCATIONAL HIGH SCHOOL

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Abstract

This article explores the implementation of religious moderation education through extracurricular activities in vocational high schools. This research uses a qualitative approach that is analytically descriptive. The research location is at SMK 17 August Bangsri Jepara. Data collection in this study used interview techniques, observation, documentation studies, literature studies, and field notes. The data analysis is like Miles and Huberman, namely: data reduction, data presentation, and conclusion drawing. In this study obtained the results that religious moderation education at SMK 17 August Bangsri Jepara can be carried out through several strategies, among others: First, extracurricular activities of scouts. To produce moderate scout members, of course, they must be accompanied by moderate mentors to teach the value of religious moderation; Second, camp activities: Ambalam Guest Reception Camp. In this activity, scouts are taught to respect various religious beliefs, teach moral values, and develop positive religious attitudes. One of the activities taught is the appreciation of the Dasa Darma Scout is very important and can be applied to extracurricular scouting activities to shape the character of participants for the better, in this case the attitude of religious moderation; Third, camp activities: Bantara Camp. In this case, participants are taught some education, including: character building, life skills, and social care. One of them is the Scout Oath, this activity has a positive impact in encouraging moderate attitudes for participants and also for participants at school. Manifestations of moderate education for participants include: universal values; openness; tolerance; and cooperation.

Keywords: Religious moderation education, extracurricular, implementation

Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan tentang implementasi pendidikan moderasi beragama melalui kegiatan ekstrakurikuler di sekolah menengah kejuruan. Penelitian ini menggunakan pendekatan kualitatif bersifat deskriptif analitis. Lokasi penelitian di SMK 17 Agustus Bangsri Jepara. Pengumpulan data dalam penelitian ini menggunakan Teknik wawancara, observasi, studi dokumentasi, studi literatur, dan catatan lapangan. Analisis datanya sebagaimana Miles dan Huberman yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Dalam penelitian ini memperoleh hasil bahwa pendidikan moderasi beragama di SMK 17 Agustus Bangsri Jepara dapat dilakukan melalui beberapa strategi antara lain: *Pertama*, kegiatan ekstrakurikuler pramuka. Untuk melahirkan anggota pramuka yang moderat tentu harus didampingi dengan mentor yang moderat untuk mengajarkan nilai-nilai moderasi beragama; *Kedua*, kegiatan perkemahan: Kemah Penerimaan Tamu Ambalam. Dalam kegiatan ini diajarkan kepada anggota pramuka agar bisa menghormati beragam keyakinan agama, mengajarkan nilai-nilai moral, dan mengembangkan sikap keagamaan yang positif. Salah satu kegiatan yang diajarkan adalah penghayatan Dasa Darma Pramuka sangat penting dan dapat diterapkan pada kegiatan ekstrakurikuler pramuka sekolah untuk membentuk karakter peserta menjadi lebih baik, dalam hal ini adalah sikap moderasi Beragama; *Ketiga*, Kegiatan perkemahan: Kemah Bantara. Dalam hal ini peserta diajarkan beberapa pendidikan, antara lain: pembentukan karakter, ketrampilan hidup, dan kepedulian sosial. Salah satunya adalah Sumpah Pramuka, kegiatan ini memiliki dampak positif dalam mendorong sikap moderat bagi peserta dan juga pada peserta di sekolah. Manifestasi pendidikan moderat bagi peserta, antara lain: nilai-nilai universal; keterbukaan; toleransi; dan kerjasama.

Kata Kunci: Pendidikan moderasi beragama, ekstrakurikuler, implementasi

INTRODUCTION

Indonesia is unlike any other country in the world in terms of diversity of nations, races, cultures, languages and beliefs. Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are among the six state-recognized religions in Indonesia. In Indonesia, Islam is one of the few religions accepted by the majority and recognized by the state. On the one hand, Indonesia's religious pluralism makes it a capital of cultural richness and helps the Indonesian people as it can be a very rich source of inspiration for the country's democratic process. In Indonesia, there are hundreds of ethnic groups, regional languages and scripts, and local beliefs. Given the diversity of a country, it undoubtedly brings its own obstacles, especially in terms of achieving unity of religious principles. Given the diversity of a country, it undoubtedly brings its own obstacles, especially in terms of achieving unity of security and justice (Ahmad Alvi Harismawan et al., 2021).

Islamic moderation is a view or attitude that always prioritizes the middle in taking an attitude towards disparities or differences that exist in society. Being always trying to take the middle position of two opposing and excessive attitudes is the attitude of Islamic moderation. Islam teaches mutual respect, tolerance and upholds human values and civilization. Islam is perceived to contain moderate teachings in it, which is often known as Islamic moderation (Allan Pragusti, Alimni, 2022).

This means that Indonesian society is known as a heterogeneous society in terms of religion, culture and ethnicity. This diversity requires an appropriate approach in education to ensure tolerance and good understanding between followers of different

religions. Religious moderation is an important concept to ensure that individuals have a balanced understanding of religion and do not fall into extremism or intolerance. It is particularly relevant in preventing religious conflict and promoting peace.

In implementing religious moderation education, vocational high schools (SMK) have an important role in creating an understanding of religious moderation among their students. Extracurricular activities can help learners to develop certain understanding and skills outside the formal curriculum. They can also shape learners' attitudes, values and characters.

Extracurricular activities are also enrichment and improvement activities related to co-curricular and intracurricular programs, these activities can be used as a forum for students who have an interest in participating in these activities. The purpose of extracurricular activities is to broaden students' knowledge, increase skills, recognize the relationship between various subjects, channel talents, interests, support the achievement of intracurricular activities, and to complement efforts to develop Indonesian human beings as a whole and carried out periodically at certain times. Religion basically carries a mission of peace for its adherents, strengthening solidarity in the life of the nation and state, meaning that no religion teaches violence. However, due to a misunderstanding of religion, the view of religion is radical and can lead to conflicts that can endanger national stability. Therefore, it is important to integrate religious moderation through extracurricular activities that help develop character and school culture (Depi Akbar et al., 2022).

Extracurricular activities are efforts to strengthen and enrich the values and norms as well as develop the personality, talents and interests of religious education students which are carried out outside of intracurricular hours with a learning process in the form of deepening, strengthening, habituation, as well as expansion and development of intracurricular activities in the form of face-to-face or non-face-to-face (Minister of Religion Regulation Number 16 of 2010 concerning Management of Religious Education in Schools, 2010). The forms of extracurricular activities that lead students to religious moderation in schools are as follows: habituation of noble morals, including among others: scouts, social care, commemoration of national and Islamic holidays (Susanto, 2022).

To see the extent of this research, the researcher presents several related studies: *First*, the research of Laelatul Alya Istiana, et al (2022) presented that the school's way of developing students' tolerance character is: 1) always reminding and giving advice to students, 2) giving examples to students, and 3) organizing activities that can support the development of tolerance character. Through the carrying capacity, among others: 1) teacher motivation in developing students' tolerance character, 2) good cooperation between all teachers, and 3) schools provide infrastructure in developing tolerance (Istiana et al., 2022). *Second*, research conducted by Hasan Albana (2023) with the theme "Implementation of Religious Moderation Education in High Schools". The results showed that the implementation of religious moderation education in schools can be done through extracurricular activities, special school programs and activities to instill religious moderation, and classroom learning (Istiana et al., 2022). *Third*, research conducted by Allan Pragusti, Alimni, et al. (2022) with the theme: "Religious Moderation in Schools as an Effort to Improve the Morals of Students". The results of the study, first, the strategy of Islamic Religious Education teachers in instilling

religious moderation in students at school is by instilling the values of cooperation, solidarity, tolerance, responsibility and compassion in students. Second, the supporting factors for Islamic religious education teachers in instilling religious moderation include the cohesiveness of the school, as well as a strong form of cooperation between the school and the parents of students (Allan Pragusti, Alimni, 2022).

To provide a specific study and as the background above, this paper is based on an argument that schools are one of the strategic institutions in instilling an attitude of religious moderation to students through extracurricular activities. Therefore, this paper wants to examine more deeply related to the implementation of Religious moderation education through extracurricular activities for students.

LITERARY REVIEWS

Today's religious moderation is an interesting topic in the interaction and relations of modern society. The emergence of a group or individual actions that are intolerant and disrespectful of other people or groups in physical or verbal treatment is a serious problem in religious moderation. This study aims to explain and describe the implementation of religious moderation education in Islamic boarding school Miftahul Ulum Suren Jember which has a positive influence in forming a safe, dynamic, and conducive community structure. The type of this research was qualitative with a phenomenological approach. The participants in this study were 7 people including clerics and students who meet the predetermined research criteria. Data were collected through interviews and observations using interview and observation instruments. The data analysis technique used in this research was the reduction, presentation, and interpretation of the data. The study's findings showed that in the implementation of religious moderation education at the Miftahul Ulum Islamic boarding school, there are two important themes which are the concept of religious moderation education and the obstacles and supports in its application. The value of mutual respect and tolerance is the main concept that is taught. Group fanaticism and culturing of figures are negative values that need to be eliminated in religious moderation education. Constraints and obstacles in applying religious moderation education in Islamic boarding schools include the regeneration of Kiai who have equal knowledge to continue the existence of the pesantren. The implication of this religious moderation education has a positive

impact in constructing the society's knowledge and culture. This research still has many limitations both in terms of themes and studies and research implementation techniques. In the future, further research can enrich and strengthen the results of this previous research (Bosra & Umiarso, 2021).

Religious moderation is an approach to religion that emphasises balance, tolerance, and compassion. In the context of Islamic education, the values of religious moderation become an important part of the Islamic Religious Education (PAI) curriculum in Madrasah Aliyah in order to form the character of students who respect differences, uphold nationality, and reject extremism. The implementation of religious moderation in education is done through the integration of moderate values in the curriculum, inclusive learning methods, and the role of teachers in shaping tolerant and harmonious attitudes in the school environment. Previous research shows that religious moderation can build national awareness and prevent radicalism among students. However, its implementation still faces various challenges, such as inconsistency in implementation, lack of teacher understanding, and the influence of the social and digital environment that can hinder the internalisation of moderation values. To overcome this, a systematic strategy is needed, including strengthening the curriculum, improving teacher training, and creating a more inclusive learning environment that supports the principle of tolerance. Thus, Islamic education based on religious moderation is expected to continue to develop as an important instrument in shaping a generation that not only understands religion deeply, but also has an inclusive and peaceful attitude in social life (Soraya et al., 2025).

RESEARCH METHOD

This research uses a qualitative approach that is analytically descriptive. This research was conducted at the senior high school (SMK) 17 August Bangsri Jepara. The subjects of this research were the principal, vice principal of student affairs, supervisor of the student council, scout coach, school student council board, and representatives of students in the school environment. These parties are considered to have the information needed by researchers to reveal the problems that have been focused on. Data collection

in this study used interview techniques, observation, documentation studies, literature studies, and field notes.

To analyze the data, the method taken as Miles and Huberman are: 1) data reduction, meaning that briefly the researcher has made a summary, namely through the process of summarizing the data obtained from interviews, observations, and literature, 2) data presentation, meaning that the researcher classifies the answers. In other words, through the presentation of data, the data is organized in such a way, arranged in a relationship pattern, so that it will be easier to understand. The presentation of data is adjusted to the focus of this research, namely the implementation of religious moderation education through extracurricular activities at school, 3) drawing conclusions, meaning that researchers draw conclusions based on an understanding of the data that has been presented in short and easy-to-understand questions with reference to the subject matter under study, namely the implementation of religious moderation education through extracurricular activities.

RESULTS AND DISCUSSION

Extracurricular is an additional activity organized outside of class hours which aims to strengthen the personality of students. As the regulation of the Ministry of Education and Culture of the Republic of Indonesia 2014 Number 81A of 2013 concerning the Implementation of the 2013 Curriculum, that extracurricular activities are operational devices (supplements and complements) of the curriculum that need to be prepared and outlined in the annual work plan and school education calendar. One example of extracurricular activities in schools is extracurricular scouting (Setiawan & Murniyetti, 2023).

Scouting is a non-formal education organization that implements scouting education in Indonesia. Scout members are divided into several levels according to age, such as scouts: standby, penggalang, penegak, and pandega. Every organization has a vision-mission and goals, including the scout organization at the 17 August Vocational High School (SMK) Bangsri Jepara.

To produce moderate students through extracurricular scouting, of course, they must be accompanied by moderate mentors and have an activity plan to teach the value

of religious moderation to students (Werdiningsih 2022). Through scout activities, ustadz or coaches can provide material and exemplary examples to students to respect, appreciate, and tolerate fellow members who have differences in religion, language, or race (Albana, 2023).

In extracurricular scouting activities, as stated by Widodo (2003), religious education values can be included, such as piety to God, love of nature and compassion for fellow humans, discipline, honesty, obedience and love of deliberation, willingness to help and steadfastness, diligence, skill and joy, frugality, responsibility-trustworthiness, and mutual respect, in other words, moderation.

Data from informant Mr. Riki, one of the teachers as well as the chairman of the SMK 17 Agustus Bangsri Jepara Foundation, stated that extracurricular scout activities are scheduled once a week and are only attended by class X students every Friday from 14.00 to 16.30. The implementation of this activity is expected to: 1) participants have knowledge in the form of scouting history and general knowledge, 2) participants know scouting techniques, such as rigging, emergency first aid skills, Morse and semaphore skills, scout reading skills, exploration with trail marks, and camp activities (Interview, October 23, 2023).

Participants in extracurricular scouting activities at this SMK are pluralist, namely 60% Islam, while 40% are non-Muslim, so that in scouting activities the participants are partly composed of non-Muslims. However, this does not interfere with the running of scouting activities. They uphold an attitude of teposeliro, respect, prioritize common interests, and accept the differences of each scout activity participant (interview, October 23, 2023).

Religious moderation education in vocational high schools (SMK) is not moderating the religion, but instilling religious attitudes and behaviors that are the middle way (wasathiyah) or known as moderate. This breakthrough in religious moderation education is to counteract intolerance and radicalism in students so that they metamorphose into moderate behavior (tawasuth). One way that is considered effective for instilling students' ratio intake as evidenced by moderate thinking and behavior is by carrying out extracurricular scout activities at school (Rinda Fauzian et al., 2021). Moderation in religion will strengthen the building of tolerance and harmony, including

in the educational environment, especially in the 17 Agustus Bangsa Jepara vocational high school (Mardiana & Rahman, 2021).

The internalization of religious moderation values in schools as educational institutions is very important because educational institutions are the driving force of moderation itself. Therefore, religious moderation education in strengthening the attitude of tolerance and respect for others must be done so that students have a solid foundation in the future and become a generation of nations with character (Leton & Keban, 2023).

In the context of forming moderate attitudes, extracurricular scouting activities have great potential to help learners develop social skills and tolerant attitudes towards differences. Through extracurricular activities, learners can engage in activities that promote diversity values, especially in social activities at school (Harismawan et al., 2023).

The interview data above can be understood that the values of religious moderation in scout activities are the principles of interfaith harmony, respect for differences in religious beliefs, promoting moral values. Therefore, the scout activities at SMK 17 Agustus Bangsa Jepara can be identified in relation to the implementation of religious moderation education as follows:

1) tolerance, that is, scouts teach their members to respect and accept the different religions and beliefs of others. They are taught to interact with people from different religious backgrounds with an open and understanding attitude. As organized at SMK 17 Agustus Bangsa Jepara, namely in the implementation of scouting activities every Friday afternoon which is attended by students from class X.

2) harmony, that is, scouts encourage their members to build harmonious relationships with members of groups and communities of various religions. That is, scout members in this SMK through the guidance of the coach are taught to work together and coexist regardless of religious differences that exist in the school environment, even though the majority are Muslims, they still get along well and coexist in any case that has been assigned by the teacher as a scout coach.

3) caring, meaning that scouts in this SMK are taught to care about the welfare of their fellow human beings, including those with different religious beliefs. This

concern includes humanitarian actions and participation in social activities that include various religious groups. One of the actions of social care activities is that the scouts of this SMK distribute assistance to the parents of students who are categorized as dhua'afa' or underprivileged, then students who are sick are treated at the hospital.

4) religious freedom, meaning, scouts encourage their members to live their respective religious beliefs freely and without pressure. This means that scout members in this SMK through the guidance of the coach are taught to respect the right of each individual scout member to worship in accordance with his religion and personal beliefs.

5) ethics and morals, meaning that scouts in this SMK are taught moral and ethical principles involving universal values such as honesty, kindness, and integrity, which can be applied in daily life regardless of their religion.

6) leadership and service, meaning that scouts in this SMK are encouraged to be good leaders and serve the community regardless of religious differences. They are taught to use their skills and knowledge to help others regardless of religious background.

Scouts have the slogan "holy in thought, word and deed" therefore, scouts need to implement the four pillars of religious moderation, namely National Commitment, tolerance, non-violence and respect for tradition and culture. National commitment is an important aspect in understanding national identity, including the social cohesion of a country, namely Indonesia. Among the indicators of national commitment are patriotism, respect for national symbols, cultural identity, maintaining state sovereignty and integrity, social obligations, tolerance and inclusiveness, and obeying the law. The attitude of tolerance in question is that in interacting with people of different religious backgrounds, they prioritize an open and understanding attitude. While respecting traditions and culture in question is friendly in accepting local traditions and culture in their religious behavior, as long as it does not conflict with the main teachings of religion (Rumadi in <https://diktis.kemenag.go.id/v1/berita-ptki/peran-pramuka-dalam-moderasi-beragama>).

As Asfuriyah (head of the school) stated that the school teaches anti-violence to students in the 17 August Vocational High School (SMK) Bangsri Jepara through

extracurricular scouting activities. The existence of students in this school can be called pluralist, meaning that they accept and respect differences in all their forms, including differences in culture, religion, ethnicity, gender, and so on. Anti-violence is an approach or movement that aims to avoid and unravel violence in various contexts, such as in personal relationships, social conflicts, or politics. The approach is to resolve problems, conflicts, or disagreements through peaceful and nonviolent means (Interview, November 5, 2023).

At the next meeting Mr. Rifki stated that, the 17 August Bangsri Vocational High School (SMK) in carrying out extracurricular scout activities was arranged with camp activities. This camp activity is scheduled 2 times in one school year, namely the Ambalam Guest Reception Camp, and the Bantara camp. This activity is attended by all grade X students (Interview, November 6, 2023).

In the camp activities carried out several activities al:

a. Taking Bed Ambalan

Bed Ambalan is the name for a camp held by a front group or scout ambalam. In this context is the front group of scouts "Dewi Sri" for female students, while male students are named "Ariya Panangsang" in the environment of SMK 17 August Bangsri Jepara. Bed Ambalan is a scout activity held in nature, such as forests or mountains, which aims to develop scout skills, build cooperation, and promote life in the wild.

As Mr. Riki (teacher) explained, this outdoor camp, they have gathered in the middle of a very fertile forest, namely in the forest area of the Songgolangit Jepara area and is full of adventures to test their courage, skills and spirit of scouting. For several days they will undergo various activities such as hiking, building tents, learning to survive in nature, and including holding matches between teams. However, the most important of all these activities is to build brotherhood and cooperation among them. They learn to help each other, respect nature, and protect the environment. Although their conditions differ in religion, ethnicity, race, and belief, they still have one goal to realize a sense of high brotherhood, good cooperation, and mutual respect. This attitude is a manifestation of the implementation of religious moderation education in the environment of SMK 17 August Bangsri Jepara (Interview, November 6, 2023).

1) Penghayatan Dasa Darma Pramuka

The appreciation of the Dasa Darma of scouts is very important and can be applied to extracurricular scout activities at the vocational high school (SMK) 17 August Bangsri Jepara to shape the character of students for the better, in this case the attitude of religious moderation.

Dasa Darma Pramuka in extracurricular scout activities refers to belief in God Almighty. This means that in extracurricular activities, Scouts are taught to respect various religious beliefs, teach moral values, and develop positive religious attitudes. It also teaches the importance of respecting human dignity, upholding human rights, and doing good to others. They are taught empathy, caring and mutual support among learners and staff members.

Scout extracurricular activities in this school, students are taught to speak honestly, and not to commit fraud under any pretext. Then they are taught discipline, meaning that they need to involve self-discipline, follow school rules, and behave properly. Another form of discipline is that students are taught to maintain order both at school and outside of school, in order to create a conducive atmosphere. And finally, learners are taught independence. They are taught to manage their own time, plan their tasks and develop independent skills.

In line with the results of Laila Husna's research (2017), it is stated that the dominant value of independent character value indicators is creating a school situation that builds students' independence and creates a classroom atmosphere that provides opportunities for students to learn independently. Then it is described in detail as follows: a) creating a school atmosphere that can make students interact well with friends, teachers, counselors, and other education personnel independently, b) integrating independent character values in school curricular activities, c) integrating independent character values in school extracurricular activities, d) involving students in making decisions, e) integrating independent character values in policies and social interactions between school components (Husna, 2017).

2) Night buzz tradition

This tradition usually takes place during camp, when participants gather at night for various activities that are entertainment, learning, or games. The purpose of the mini

mala buzz is to strengthen the relationship between scouts, increase the spirit of togetherness, and provide a memorable experience during the camp. Some of the activities are: campfire, competitions, lectures or enlightenment, this activity is delivered by the camp leader or Scoutmaster. The content of the lecture is moral messages that are useful for all scout camp participants, especially related to the behavior of religious moderation that has been going on in schools must always be maintained and upheld so that there is no violent and radical attitude between friends with each other. In addition to the above, this tradition also encourages participants to live and realize scout values, such as togetherness, independence, and love for the surrounding environment.

These activities are in line with the opinion that the diversity of religions and beliefs in this school requires an appropriate approach in education to ensure tolerance and good understanding between different religious adherents. Religious moderation is an important concept to ensure that individuals have a balanced understanding of religion and do not fall into extremism or intolerance. It is particularly relevant in preventing religious conflict and promoting peace. In other words, religious moderation education means the process of developing the nation's next generation in understanding, appreciating, and practicing a moderate attitude in religion to realize a harmonious and harmonious society (Albana, 2023).

b. Bantara Camp

In this bantara camp activity, several activities were carried out, which encouraged participants to have an attitude of religious moderation, including:

1. Practicing the Dasa Darma of Scouting

Dasa Darma Pramuka are ten basic principles that guide scout members. These principles aim to form good character and morals, and provide significant benefits to scout participants in the environment of SMK 17 Agustus Bangsri Jepara. Related to the practice of the dasa darma of scouts in schools is able to form scout participants, among others: 1) Character building. Through the practice of this principle, participants can learn values such as mutual cooperation, tolerance, and concern for the environment and others; 2) Life skills. Through the principles of "respect the rights of others" and "obey the rules and discipline", it helps participants understand the importance of order,

discipline, and respect for the rights and privacy of others. These skills help them to live their daily lives and interact well in their lives; 3) Social care. This principle teaches participants to be brave and faithful in serving the community and country. In other words, this principle can stimulate participants' sense of social concern and care for the social conditions that exist around the Jepara area. This means that the practice of Dasa Darma Pramuka in this school has the potential to form better scouts with strong character, high moral values, and good leadership skills.

What the participants have done is in line with Emile Durkheim's theory which states that social solidarity is a loyalty that refers to a state of relationship between individuals and or groups based on moral feelings and shared beliefs, which are strengthened by shared emotional experiences (Kinasih & Dahliana, 2018). It can be stated that, this understanding is the main basis for carrying out social activities in scouting in schools to increase the solidarity of participants and scout members at SMK 17 August Bangsri Jepara.

2. Scout Oath

The Scout Oath is a promise made by members of the Indonesian Scout Movement as a sign of their loyalty to the principles and values of Scouting. Scouting is a scouting movement whose purpose is to build good character and personality in its members. The Scout Oath also has a positive impact in encouraging moderate attitudes for participants and also for participants in schools.

The Scout Oath is part of the manifestation of moderate education for participants, including: 1) Universal values. This value supports the formation of moderate character for participants, because it teaches participants to respect the norms and rules that apply, as well as carry out their obligations properly; 2) Openness. This principle encourages openness to different cultures, religions and backgrounds. This helps participants to develop a moderate attitude by accepting diversity and respecting different views; 3) Tolerance. Scouting teaches the values of tolerance and mutual respect. This helps participants to accept differences and communicate with people who have different views or beliefs. Because tolerance is one of the important aspects of religious moderation education; 4) Cooperation. This principle emphasizes cooperation and solidarity among members. This means that participants learn to cooperate with

other people who have different backgrounds. This means that participants are able to develop an attitude of religious moderation that allows good cooperation and harmonization from them.

It is understood that these principles are a strong foundation to help scouts in schools, where they are expected to become individuals who can contribute positively to the wider society with moderate and tolerant attitudes.

This is in line with Yusuf al-Qardawi's view that Muslims should take the middle path (Moderation). Such a view makes it easy for Muslims to practice their religion. Because in essence, Islam is indeed a religion that makes it easy for people to carry out the commands of Allah and his Messenger (Syaf, 2022).

In other words, the internalization of religious moderation values in schools as educational institutions is very important because educational institutions are the driving force of moderation itself. Therefore, religious moderation education in strengthening the attitude of tolerance and respect for others must be done so that students have a solid foundation in the future and become a generation of nations with character (Leton & Keban, 2023).

3. Scout Survival

Scout survival is an activity carried out by scout members to test and hone survival skills in the open, but researchers relate to religious moderation education in these activities, with details including: 1) Religious values. This means that scout survival can be used as a platform to teach inclusive and moderate religious values to participants. In this context, the camp participants at SMK 17 August Bangsri Jepara. Participants are taught about the importance of respecting and understanding the diversity of religions adhered to by scout members. They also understand the practice of religious tolerance in a diverse environment as it runs in the school; 2) Attitude and mental development. This teaches participants about mental resilience and patience in dealing with religious differences between them while in this school and outside the school; 3) Communication skills. Scout participants are taught how to communicate effectively and build mutual understanding with other members who have different religious beliefs; 4) Fostering tolerance. Through this activity, participants and members

are taught about the importance of tolerance towards religious differences. They can learn to respect other people's beliefs, even if they are different from their own.

It can be understood that through scout survival activities can shape the attitudes of members of religious moderation education, but it must be done with an inclusive approach and respect for individual religious freedom. The goal is to promote an understanding of tolerance and respect for religious diversity without trying to change the beliefs of individuals who join the scout activities. This is in accordance with the statement made by Nasaruddin Umar, that religious moderation is an attitude to coexist in religious and socio-political diversity (Allan Pragusti, Alimni, 2022).

With these practices and can be applied to everyday life, it will shape the mindset of scout members, so that it can create participants who are characterized by tolerance and prevent intolerance. The rise of intolerance cases today, especially in the world of education, is very troubling and raises great concerns. Therefore, the attitude of intolerance must be ended immediately in Indonesia, which is still in the character building phase (Tamaeka, 2022). One of them is through scouting activities, especially for participants and scout members at the 17 August Vocational High School (SMK) Bangsri Jepara..

CONCLUSIONS

Based on the results of research and discussion, it can be concluded that religious moderation education at SMK 17 August Bangsri Jepara can be carried out through several strategies, including:

1. Scout extracurricular activities. That is, to produce moderate scouts through extracurricular scouting, of course, it must be accompanied by moderate mentors and have an activity plan to teach the value of religious moderation to scouts. It is emphasized by the mentor that the values of religious moderation in scout activities are the principle of inter-religious harmony, respect for differences in religious beliefs, promoting moral values, such as: tolerance, harmony, care, religious freedom, ethics and morals, and leadership;

2. Camp activities: Ambalam Reception Camp. This activity is taught to scouts in order to respect various religious beliefs, teach moral values, and develop positive religious attitudes. One of the activities taught is the appreciation of the Dasa Darma Scout is very important and can be applied to extracurricular scouting activities to shape the character of students for the better, in this case the attitude of religious moderation.

Camp activities: Kemah Bantara. Kemah Bantara teaches several educational activities, including character building, life skills, and social care. In this activity, the Scout Oath is implemented, where this activity has a positive impact in encouraging moderate attitudes for participants and also for participants at school. Manifestations of moderate education for participants include: universal values; openness; tolerance; and cooperation.

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