

## THE VALUE OF STRENGTHENING RELIGIOUS MODERATION AS A MULTICULTURAL FORCE IN ISLAMIC RELIGIOUS EDUCATION LEARNING

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### ABSTRAK

Pembelajaran berorientasi multikultural dapat mendidik siswa agar bersedia menerima perbedaan budaya tanpa memandang perbedaan organisasi, budaya, suku, bahasa, dan agama. Pendidikan berbasis multikultural berpusat pada demokrasi, kesetaraan, dan keadilan, dengan fokus pada kemanusiaan, kebersamaan, dan perdamaian, sehingga mampu mempromosikan nilai-nilai moderasi. Penelitian ini bertujuan untuk memberikan gambaran tentang nilai-nilai moderasi beragama, yaitu: pertama, nilai saling menghormati; kedua, nilai kerukunan; dan ketiga, nilai kebebasan beragama. Penelitian ini menggunakan metode kualitatif deskriptif. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Keabsahan data dijamin melalui teknik kredibilitas, yaitu triangulasi dan pengamatan yang diperpanjang (perpanjangan pengamatan). Tahapan analisis data meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: **Pertama**, implementasi nilai saling menghormati terhadap perbedaan agama dilakukan dengan konsisten memberikan pemahaman selama kegiatan pembelajaran agama; **Kedua**, implementasi nilai kerukunan antarumat beragama ditumbuhkan melalui saling mendukung saat perayaan hari besar keagamaan dan kegiatan keagamaan lainnya; **Ketiga**, implementasi nilai kebebasan beragama diwujudkan melalui pertemuan lintas iman, kunjungan ke tempat ibadah, dan berdoa sesuai dengan agama masing-masing individu.

**Kata Kunci:** Moderasi Beragama; Pendidikan Multikultural; Pendidikan Agama Islam

### ABSTRACT

*Multicultural-oriented learning can teach students to be willing to accept cultural differences without regard to distinctions in organization, culture, ethnicity, language, and religion. Multicultural-based education is centered on democracy, equality, and justice, with a focus on humanity, togetherness, and peace, thereby promoting the values of moderation. This study aims to provide an overview of the values of religious moderation, namely: first, the value of mutual respect; second, the value of harmony; and third, the value of religious freedom. This research employs a descriptive qualitative method. Data were collected through interviews, observations, and documentation.*

*The validity of the data was ensured through credibility techniques, namely triangulation and prolonged observation. The stages of data analysis included data condensation, data display, and conclusion drawing. The results of the study show that: first, the implementation of the value of mutual respect for religious differences is carried out by consistently providing understanding during religious learning activities; second, the implementation of the value of interreligious harmony is fostered through mutual support during religious celebrations and other religious activities; and third, the implementation of the value of religious freedom is realized through interfaith gatherings, visits to places of worship, and praying according to each individual's religion.*

**Keywords:** *Religious Moderation; Multicultural Education; Islamic Religious Education*

## INTRODUCTION

The Indonesian nation, in terms of its composition and structure, consists of several different ethnic groups, languages, and religions. The ethnic group on the island of Java consists of 95.2 people, representing 40.2% of the total Indonesian population. This ethnic group is combined with the Tengger, Oseng, Naga, Nagaring, and others on the island of Java. If we look at other ethnic groups, such as the Batak tribe, which consists of 8.5 million people, the Sundanese tribe consists of 36.7 million people. The ethnic group in Sulawesi consists of 2,018 ethnic groups, and the tribes in Papua total 2.7 million people . (Akhsan Ni'am, 2010) If we look at the religious differences in Indonesia, we also experience religious diversity recognized in Indonesia consisting of Islam, Christianity, Hinduism, Buddhism, which is dominated by Islam as much as 87.18% around 207.2 million people, while adherents of other religions are below it according to the 2010 population census data such as Confucianism as many as 117.1 thousand people, Buddhism as many as 1.7 million people, Hinduism as many as 4 million people, Catholicism as many as 6.9 million people. (Akhsan Ni'am, 2010) This indicates that religious adherents in Indonesia are religious and have consequences of conflict regarding differences in views and beliefs in each ethnic group and religion. Besides these differences, Indonesia also has natural resources and human resources that are religious, this is what makes Indonesia multicultural and multicultural . (SMP, 2021)

The diversity of Indonesian society, seen from a deep-rooted cultural and social perspective, can create a sense of respect, tolerance, respect for brotherhood, and appreciation for diversity. This fundamental value is what makes society practice religious moderation in accordance with the values of humanity that are practiced. Moderation that is understood provides a shared commitment to maintaining balance for every citizen and society that varies in tribe, ethnicity, culture, religion, and even political choices. Religious moderation is closely related to maintaining togetherness by observing an attitude of tolerance. In the National Medium-Term Development Plan prepared by the Ministry of Religious Affairs, religious moderation is one of the cultural strategies to advance Indonesian human resources that face cultural problems, and spur solutions to the existence of multicultural education in Indonesia. (Ministry of Religious Affairs Drafting Team, 2019)

Problematic multiculturalism in the country and nation of Indonesia need addressed and empowered through appropriate education with national culture this . key advanced education between them with give chance every Indonesian citizens For get the same education without get Discrimination. As educational institutions are a small part of life, also known as miniature versions of society, educational institutions need to prepare students for the principles of democracy, justice, humanity, and a concept of peace.

A learning model that adheres to these principles must be able to accommodate and accommodate shared needs that are multicultural in nature. Learning that fosters a multicultural attitude does not have to be a subject matter. Multicultural education will still be distributed in social behavior and can provide an understanding that is democratic, just, non-discriminatory, and able to direct towards issues of peace, togetherness, and humanity. Issues of ethnicity, language, and culture, even organizations, are customary issues that require attention from the world of education.

Interesting thing For We discuss among them is only one word concept that the earth that we live on inhabited There is one , the human being who is inside it consists of from various ethnicity , tribe , and religion. What's even more interesting is that religion becomes a unified form that is often debated as plural religion. If we

assume that there is only one religion, it seems unrealistic because this life reveals guidance and revelation as revelation. Therefore, religious life remains a part of culture that is interpreted as a manifestation of someone to take diversity as a platform for human culture. (S. Harahap, 2011) When humans have seen that diversity is part of a diverse culture, it is necessary to position religion as part of a moderation event that must be upheld.

Theoretically, religious moderation is defined as reducing interfaith violence and avoiding extremist activities. This allows religious communities to avoid harsh and extreme attitudes. They seek to position themselves in a middle ground, be just, and maintain a moderate approach. (Abidin, 2021) Moderation value religion that becomes Islamic education studies that is related with concept Islam wasathiyah , prioritizing importance mark balance and justice in the process of religious education in the middle multicultural society . Moderate Islamic values This understood in context or principle moderation , tolerance , tolerance , fairness , and simplicity . (Aceng Abdul Aziz, Anis Masykhur, A. Khoirul Anam, Ali Muhtarom, Idris Masudi, 2019) Dynamics moderation religious yanag can photographed in Indonesia , especially in educational institutions , including a number of aspect important including : aspects connection between people religious ( for example Protestant-Catholic ), internal aspects of the community religious ( such as Muhammadiyah and NU) and multiculturalism people religion ( stream) beliefs , groups , movements and ideologies different religious backgrounds ) . Then the other side moderation in the form of One method view and practice religious , second harmony as well as harmony religion , third relation culture and religion, fourth relation religion and state. So it is necessary method solution that is in accordance with the concept moderation . (Pipit Aidul Fitriyana, 2020)

Substance moderation religious education initiated by the Ministry of Religion has four indicators that can it is said as moderation religious . These four indicators is tolerance , commitment nationalism , anti- violence and accommodating against local culture . (Tim Penyusun Kementerian Agama, 2019) Draft moderation religion is also born Because existence culture , stream mutual beliefs and religions related . Diverse cultures , streams emerging beliefs in the

midst of society and existing religion , third draft the is source moderation existing religions in Indonesia .



**Figure 1. Source moderation religion in Indonesia (Qasim, 2020)**

When talking about moderation religion in Indonesia and in educational institutions, then can seen from side culture , stream growing celebrations and religions . Third draft This give soul to attitude moderation religious in society . We know that culture in Indonesia which is multi- case and multi-cultural so that it is appropriate culture part from concept that provides inspiration to existence moderation religious . Existence culture , stream beliefs and religion in Indonesia are very strong so that blend in become One unity in society. Religious moderation will grow with attitude open with weave communication, respect , and not deny existence other different groups . Communication cross culture become characteristics typical must bridged with health understanding against the existing reality , this is This from moderation religious . (A Ilyas Ismail, Abuddin Nata, Ahmad Bachmid, Amany Lubis, Andi Faisal Bakti, Armai Arief, Asep Usman Ismail, Azyumardi Azra et al., 2021)

Multicultural strength in Islamic education learning lies in the values of multicultural Islamic education . These values loaded in draft moderate , concept peace , concept humanist , and concept tolerant . (Azyumardi Azra, 2012) Importance strength multicultural values as A ideology can used as a solution to

deep-rooted social problems in society especially in educational institutions, there is social differences in the environment school is problem small thing to do completed with multicultural strength . Strength subbed can in the form of one , awareness on different understanding , attitudes This pernu planted that difference is facts that must be claim . Second , social cultural diversity in schools show direction objective For take a step vision and mission always leading to a clear system . Third , cultural pluralism want existence communication between component For sustainability and unity . (Islamy, 2022) Draft multicultural and multireligious made into as backrest For answer challenge moderation . Culture and understanding on existing culture at school one of the important factors For implemented by teachers. Teachers need to understand and apply principle principle understanding related difference culture in order to be able to conditioning student as activity conducive learning.(Mustaqim Pabbajah, Ratri Nurina Widyanti, 2021) Differences that occur in society it is human nature , students as man own the same difference so need directed For develop that nature . Development competence student No only related with knowledge instead awareness For interact with environment . Social competencies developed student is attitude accept the existing differences in the environment as a focus of learning . Focus of learning the leading to internalization values of pluralism and tolerance multicultural religious so that even potential in the form of fitra in students can develop . (Uswatun Hasanah & Ida Faridatul Hasanah, 2021)

Research result previously as written by Firmansyah with title Class Together in realizing Values moderation of Islamic education through culture multicultural schools. Research results This show that Joint classes conducted with mark mark moderation of Islamic education through culture multicultural school at Sultan Iskandar Muda High School produce value open , values dialogue, tolerance and not extreme in religious . (Firmansyah, 2021) Study second about what Ahmad wrote Faozan with title moderation religious in Islamic religious education for multicultural societies. Research results This state that moderation religious in PAI means How method teach student For moderate who does not teach violence and extremism . The strategies used in moderation religious in PAI dapt seen in aspects of the teacher who teaches , the textbooks used and the activities extracurricular

activities implemented . ( (Ahmad faozan, 2020)Research results third from Suparjo and Iffah who revealed related with the implementation model of multicultural education in an effort to build curriculum gossip moderation . In matter This results from study This in the form of draft implementation school related to multicultural education as an effort to develop ability participant educate in look at life . Integrating existing subjects at school into the mark mark multicultural . (Adi Suwarno & Nur Aeni, 2022)Of the three study on Not yet touch related mark moderation as multicultural strength in Islamic religious education learning in schools non-Muslims . Need to hopefully There is study more carry on For see different sides related with moderation and multiculturalism in schools non-Muslim . There is a school non-Muslims give religious education facilities for their respective religious beliefs and beliefs . Just like what is done at Catholic Vocational Schools Saint Paul of Jember.

Based on interview and observation results beginning researchers find that Saint Paul Catholic High School in Jember is a Catholic school that strives to implement education in accordance with the National Education System Law, namely providing religious instruction in accordance with students' religious beliefs. This religious education takes the form of religious education conducted every Friday. The principal explained that on Fridays, Muslim students receive Islamic religious education, Catholic students receive Catholic religious education, and Buddhist students receive Buddhist religious education. Based on these preliminary data, the concept of multicultural education in intracurricular activities is implemented as scheduled. Meanwhile, the position of Muslim students and teachers is moderate. In this context, we attempt to examine the value of moderation as a multicultural reinforcement in Islamic religious education learning.

Therefore, this study attempts to examine the value of religious moderation as a multicultural strength in Islamic Religious Education (PAI) learning at Saint Paul Catholic High School in Jember. This is examined in terms of the values of mutual respect, religious harmony, and religious freedom.

## **METHOD**

This study uses an interpretive paradigm with a qualitative approach and a phenomenological research type. (Mudjia Raharjo, 2020)The location of this research is at the Saint Paul Catholic High School, Jember, Jl. Trunojoyo 22C, Post Office Box 172, Jember. The informants in this study include the principal, religious teachers, and Muslim students. The determination of informants was carried out using a purposive sampling technique. Purposive sampling is the selection of informants based on certain considerations, for example, the researcher clearly knows the identity and ability of the informant in providing information. In addition, the selected informant may have a certain position related to the research topic. (Moleong, 2010)The data collection methods used were interviews, observation, and documentation. (Arikunto, 2011)The data obtained through interviews, observations, and documentation needed to be validated using data validation techniques or data validity, namely by means of credibility. The steps in determining data credibility include, first, triangulation, which is matching the statements made by informant one with informant two and informant three. Second, feedback, third, member check, third, comparison of research results, and fourth, statements of informant willingness. When the data is declared valid or legitimate, the next step is analysis. . Therefore, the analysis technique used in this case is one, condensation, which is collecting all data that is in accordance with the research focus. The next stage is displaying the data directed at several research focuses that have been formulated. The third stage is providing a conclusion regarding whether or not the data is in accordance with the existing theory or building a new theory. (Matthew B. Miles, A Michael Huberman, 2014)

## **DISCUSSION**

The concept offered is multicultural education. The multicultural education offered is a religious education program on Fridays. According to data at the school, the number of Protestant students is 398, Catholic students are 234, Muslims are 19, Buddhists are 26, Hindus are 3, and Confucianism is 5. An interview with Mr. Edi, the Islamic Religious Education teacher at the school, stated that: Although this is a Catholic institution, for religious studies, students are given the opportunity

to study religion according to their respective beliefs. Like Islamic Religious Education lessons at Saint Paul Catholic High School, Islamic Religious Education lessons are held every Friday of the week at 1:00 PM and every day they pray the Dhuhr prayer together at school with all Muslim students and teachers. Every day, Islamic Religious Education practices can be implemented by implementing tahsin verses from the holy Quran. tartil, remembering verses of the Koran without looking at the text.

The Islamic Religious Education learning process also emphasizes the importance of tolerance towards its students, because this institution has very heterogeneous students, so it is very necessary to instill Moderation Values to foster a sense of mutual respect and love. Father Attan as a religiosity teacher at St. Paul Catholic High School said: In religious activities every Friday at St. Paul Catholic High School there is religious learning and there is religious learning that is taught by teachers according to their respective religions, St. Paul Catholic High School also often makes visits to Islamic Boarding Schools, even often collaborates with (FKUB) Interfaith Harmony Forum. to teach its students to respect each other's differences. This reveals that even though this is a Christian institution, there is an instillation of Moderation Values in it. Although St. Paul Catholic High School Jember is a Catholic school, there is diversity in it both in terms of ethnicity, race, language, and even religion.

Religious moderation is known to be the key to harmony and tolerance among religious communities, both locally and globally. The choice of moderation actually leads to the rejection of religious extremism as the key to balance in creating civilization and peace. Each religion treats others with respect, living together in peace and harmony. In a multicultural society, religious moderation is a necessity, not a second choice. (Subhi, 2019) Through the values contained in religious moderation, schools become flexible in implementing multicultural education. The values of religious moderation referred to in this article are tawassut, tawazun, and Itidal. Emphasis on religiosity that is not violent in addressing various Islamic theological issues. As a solution, religious moderation is used as an offer of social conflict that exists in multicultural societies. (S. M. Harahap, 2016)

The concept of moderation that is a school's focus is to seek similarities rather than sharpen differences. Saint Paul Catholic School in Jember tries to implement religious moderation as a vehicle to uphold students' humanitarian values. The strength of multiculturalism, whether seen from the perspective of religion, culture, race, ethnicity, and different tribes, Santopaulus Catholic High School in Jember has a value of religious moderation in Islamic religious education learning. The instillation taught in this case is seen from three values: the value of mutual respect for religious differences, the value of religious harmony, and the value of religious freedom. These three values mark this will be discussed as following :

### **1. The value of mutual respect for religious differences**

At Saint Paul Catholic High School, the primary value of moderation is mutual respect and appreciation for other religious beliefs. This is evident in the school's student admission policy, which welcomes students from diverse religious backgrounds. Everyone at the school, from teachers to staff, values and respects diversity. No culture, ethnicity, race, or religion should prevent everyone from living in harmony. One of Saint Paul Catholic High School Jember's visions and missions is to be open to diversity.

“ Interview results with head schools, Islamic Education teachers, and students show that St. Paul's Catholic High School is very accepting religious diversity and not differentiate Any student. At Saint Paul Catholic High School in Jember, all students have equal rights. In Islamic Religious Education (PAI) lessons, teachers consistently apply the principle of mutual respect and appreciation for religious differences. They also teach students to tolerate religious differences. As one informant stated: "Here, all students feel no discrimination, whether Catholic, Christian, Muslim, Hindu, Buddhist, or Confucian, they are all equal. We never differentiate. There is never any special treatment based on their religious background, because they attend school here with the same goal: to learn." Students at Saint Paul Catholic High School in Jember do not mind who their friends are; many even have friends of different religions. They enjoy being friends with people of different faiths. According to Cassie Julia Cabrina, a Muslim student at Saint Paul Catholic High School in Jember, "Here, we are always taught to respect and appreciate

each other. During religious studies and Islamic studies, both Father Atan and Mr. Edi always advise us to live in harmony and help each other. We are also free to be friends with anyone, even though many of them have different religions, but here it is normal, there is never any hostility related to religion."

The results of the study above indicate that the value of religious moderation as a multicultural force in Islamic Religious Education learning at Saint Paul Catholic High School in Jember is successful. This is demonstrated by the high level of tolerance demonstrated by students and other school members. The success or failure of the value of religious moderation as a multicultural force is determined by the ability of education to teach students to tolerate one another . (Mahfid, 2010)

The value of respecting and honoring religious differences is a Moderate Value in the tolerance value category according to Yaya Suryana's opinion, which states that the value of tolerance is expected to be in education that displays tolerant teachings through the educational curriculum with the aim of emphasizing understanding and efforts to be able to live in the context of different religions and cultures, both individually and as a group. (Mahfid, 2010)

Religious tolerance means recognizing that everyone has the freedom to choose their own religion and practice their own religion. Religious tolerance requires honesty, generosity, wisdom, and responsibility to foster a sense of solidarity and eliminate selfish individuals. Religious tolerance creates a sense of peace and respect. Even more than that, religious adherents must work together to build our own society and achieve shared happiness . (Idrus Ruslan, 2020)

Al-Munawar also stated that tolerance in interfaith relationships can be achieved in two ways. First, every person who adheres to a particular religion recognizes and respects the rights of others. Second, everyone in society demonstrates an attitude of mutual understanding, respect, and appreciation for one another. (Al-Munawar, 2005)

Tolerance helps people become more open and accepting of differences. When facing difficulties, humans must follow God's guidance, because God

always reminds us of human differences, regardless of their religion, ethnicity, or race. Religious tolerance should be understood as recognizing the existence of other religions and allowing the freedom to practice one's own religious beliefs. This does not mean we are free to adhere to a particular religion, then adhere to another, or follow all religions. (Devi, 2009)

Religious and religious education tailored to students' religious beliefs demonstrates the value of tolerance at Saint Paul Catholic High School in Jember. In Islamic Religious Education (PAI) instruction, teachers strive to enhance Islamic religious education materials by emphasizing the values of Islam as a religion of mercy for all the worlds. Islamic Religious Education (PAI) teachers at Saint Paul High School in Jember continue to educate their students, both in class and after congregational Dhuhur prayers, to always appreciate and respect differences and never oppose their religion.

" In accordance results interview with Mr. Edi below this : “ In my Islamic Education learning always remind to all student For each other appreciate and respect Don't once in a while do bullying to religion, please socialize with Who just without see background behind religion"

Teachers function as queen role model for students ; everything something they say always can trustworthy and worthy emulated by his students . In addition , it is must for a PAI teacher for own understanding moderate , so that they can teach his students For tolerant One each other in life daily .

At St. Paul Catholic High School in Jember, the process of understanding the value of moderation aligns with the value of tolerance in multicultural education. One approach to multicultural education, according to Abd Rachman Assegaf, emphasizes the importance of students recognizing and appreciating cultures different from their own. In this approach, students are not only introduced to the world's cultures but also encouraged to take pride in their own culture and, most importantly, to respect other cultures. In multicultural education, different cultures no longer have to be equated or destroyed. (Assegaf, 2011)

## **2. The value of harmony between religious communities**

At Saint Paul Catholic High School in Jember, the value of interfaith harmony is instilled through mutual support during celebrations of religious holidays. In Islamic Religious Education (PAI), teachers encourage students to support each other's religious differences by participating in school holidays such as mass, Chinese New Year, and the Eucharist. Students support the events in various ways, such as standing behind the school, preparing costumes, and participating in the choir. All students are happy and no one feels forced to participate because they see it as an effort to support religious diversity. Not only Muslim students, but also teachers and non-Muslim students support by visiting and donating.

"As Mr. Edi said: "Another tolerance that I teach to Muslim students here is to participate in the celebration of big days at this school, such as mass, the Eucharist, I invite all Muslim students to participate in these activities even if only as participants, not taking part in the procession."

The above facts demonstrate that interfaith harmony is highly practiced at Saint Paul Catholic High School in Jember. Furthermore, the results indicate that students feel comfortable because there is no bullying, they feel calm, and there are no fights. A sense of family, togetherness, and harmony is also evident.

As the religion of rahmatan lil alamin, the goal of Islam is to bring peace to all living creatures. Islam prohibits jihad against those who are not Muslim who want to live in harmony and peace with Muslims. The Prophet Muhammad SAW has shown an attitude of living peacefully with other people. (Suryana, 2019)

The concept of peace has a positive connotation. Almost no one disagrees with it. The ultimate goal of humanity is peace. (Suryana, 2019) We must instill and develop religious harmony in our lives. Students must be taught how to live in harmony to prevent religious conflict in schools. Students must be educated about the values of religious harmony to avoid being easily influenced by media articles about conflicts in the name of religion.

Islam values the diversity of human life. Diversity is natural, and the presence of Islam unites this diversity of humanity without boundaries or divisions. Islam affirms the equality of all people, free from class divisions, and allows for communication in the same form at all times. Islamic doctrines on humanity and the diversity of life encourage pluralism and foster a life of *rahmatan lil alamin* (blessing for all the worlds). (Musyarif, 2019)

Interfaith harmony is when all religious groups can live together without reducing each other's basic rights to fulfill their religious obligations. The Trilogity of Harmony, which includes: 1) Internal harmony of each person in one religion is harmony between streams, understandings, and schools of thought that exist within the community or religious community. 2) Harmony between people and different religious communities is harmony between Muslims and Christians, Catholics, Hindus, Buddhists, and Confucians. 3) Harmony between people and different religious communities is to ensure that people and different religious communities work together to ensure that Therefore, harmony is a way of human life that has certain components and goals that must be maintained simultaneously, such as helping each other, not being hostile, and helping each other. (Tim Departemen Agama RI, 1997)

According to Galtung in Benyamin, peace is the absence of violence, both structural and personal. As a result, security and social justice emerge. This suggests that this non-violence attitude must be built structurally (macro) and personally (micro). We need to develop a personality that can listen, think, and express emotions, face problems calmly, avoid violence, and be forgiving. We also need to be just and polite when dealing with differences without resorting to violence. Furthermore, we also need to change disadvantageous societal structures to eliminate structural violence and achieve social justice. (Molan, 2016)

At Saint Paul Catholic High School in Jember, the values of peace and harmony are well-implemented. Both teachers and students are able to live harmoniously without sacrificing anything. In the Islamic Religious Education (PAI) learning process, the values of peace are instilled in students by encouraging them to participate in school celebrations and support each other.

This has proven to be very beneficial for students, as it fosters an attitude of respect for differences.

This aligns with Ridwan Lubis's opinion, stating that maintaining interfaith harmony is a teaching of every religion, not just a particular one. Religious doctrine, including Islam, supports diversity. Harmony denotes a reciprocal relationship characterized by mutual acceptance, trust, and respect for one another. Harmony and harmony mean peace and reconciliation in the everyday sense. With this understanding, the term "harmony" is used only in a social context. (Lubis, 2005)

### **3. The value of religious freedom**

Based on the results of interviews with informants, it was stated that:

"The brotherhood gathering and visits to places of worship for religious communities in Jember are activities at Jember Catholic High School initiated by the religious studies teacher and assisted by the religious studies teacher. These activities are evidence of how serious the instillation of the Value of Moderation is at the school. Through these brotherhood gatherings and visits to places of worship, the value of religious freedom can be fostered. As stated by Mr. Edi Mulyono below: "Here every year there are brotherhood gatherings and visits to places of worship, this is attended by all students, including Catholics, Christians, Muslims, Buddhists, and Hindus. I, as the PAI teacher, am also involved as a committee and also encourage all Muslim students to participate in this very good event, because through these activities the children learn more about tolerance and from this event the children learn to stay away from violence in the name of religion."

Based on the research above, it is included in the value of religious freedom. According to Yaya Suryana's theory, one of the multicultural values is religious freedom, which means that everyone has equal rights before God. Ethnicity, race, or religion are not the basis for class divisions. God provides a unique standard for measuring a person's nobility. (Suryana, 2019)

Freedom means a state of being free and independent. One example of religious freedom is the freedom to embrace or follow a particular religion without being forced or coerced into abandoning it.

At Saint Paul Catholic High School in Jember, freedom of worship is practiced in various ways. Prayers according to each individual's religion and congregational Dhuhr prayers for Muslim teachers and students are examples of the freedom of worship that operates effectively at the school.

This aligns with what Muhammad Alim said: "Religious freedom means that everyone has the freedom to choose, believe in, and fully practice the teachings of their religion." Islam gives its people the freedom to choose their own religion, and they are not required to impose their beliefs on others. (Alim, 2001)

Islam's strong tolerance for multiculturalism demonstrates a strong connection between national (religious) values and multiculturalism. This connection demonstrates Islam's position as an open religion. (Sulalah, 2012) Verses in the Koran, such as al-Baqarah (256) and Ali Imran (105), can be used as references to show that the Islamic religion is open to the fact of pluralism. Meaning: There is no compulsion to (enter) religion (Islam); Indeed, the right path is clearer than the wrong path. Therefore whoever disbelieves in Thaghut and believes in Allah, then indeed he has held on to a very strong rope that will not break. and Allah is All-Hearing, All-Knowing. ( QS. Al-Baqarah 256). Meaning: And do not be like those people who were divided and quarreled after clear information came to them. These are the people who will receive severe punishment (QS. Ali Imran 105).

Throughout Islamic history, the Medina Charter has permitted religious freedom. With some limitations, non-Muslims have religious freedom. Because destroying or perverting Islamic teachings is a crime, religious freedom does not mean the freedom to destroy or desecrate religion.

Every Muslim must respect and honor the human rights of others, such as the right to life, property, and honor, protection of personality and private life, protection of personal freedom, the right to oppose tyranny, the right to express opinions, freedom of association, freedom to express their conscience and

beliefs, protection from arbitrary punishment, and the right to meet their basic needs and nutrition. (Sulalah, 2012)

Essentially, the basic principles of religion guide and uphold human dignity. Consequently, religion is not limited to a region, place, or time. It is also not confined to a single nation. During the time of the Prophet Muhammad (peace be upon him), the Muslim community in Medina demonstrated true Islamic values, fostering good relations with Jews, Christians, and other idolaters. The diversity of Medina's society, comprising various ethnicities and religions, combined with the text of the Medina Charter drafted by the Prophet Muhammad (peace be upon him), demonstrated harmonious diversity while granting everyone the freedom to practice their own religion and beliefs. (Arif, 2008)

In Article 29 paragraphs (1) and (2) of the 1945 Constitution, the issue of human rights in the field of religion in Indonesia is described clearly and firmly. On the other hand, Article 28E paragraph (1) of the 1945 Constitution states: "Everyone is free to embrace a religion and worship according to their religion, choose education and teaching, choose a job, choose citizenship, choose a place to live in the territory of the state and leave it and have the right to return." Article 28 paragraph (2) of the 1945 Constitution also states:

Freedom is an essential aspect of human dignity, and everyone has it. Because we are all human, we have freedom. This is the place of equality. Everyone has the same dignity as a human being, and their freedom is part of this dignity. Within the framework of equality, every individual has the freedom to develop and express themselves. Therefore, that, equality will ensure freedom human. (Molan, 2016)

These two components are crucial in a multicultural society. On the one hand, freedom gives everyone the opportunity to develop and express themselves, pursue their dreams, and demonstrate their identity. On the other hand, equality fosters unity and harmony in communal life, leading to a more peaceful, harmonious, and respectful life. (Molan, 2016)

Students at St. Paul Catholic High School in Jember are becoming more open to various religions through activities that foster brotherhood, visits to

religious places of worship, and prayer activities appropriate to each student's religion. This also helps they understand importance freedom religious .

## CONCLUSION

The Value of Religious Moderation as a Multicultural Strength in Islamic Religious Education Learning at Saint Paul Catholic High School, Jember through the following activities:

- a. Implementation of the value of mutual respect for religious differences by always providing understanding during learning.
- b. Implementation of the values of harmony between religious communities by supporting each other during major celebrations.
- c. Implementation of the value of religious freedom through brotherhood gatherings and visits to places of worship and praying according to each person's religion

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