

Peaceful Education : Integration of Religious Moderation Values in Schools

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Abstract

The Indonesian nation still faces challenges in addressing diversity. Claims of truth and imposition of will that have the potential to trigger conflict and violence still occur in society. Peace education in schools is an effective means of realizing a harmonious, peaceful and tolerant religious and national life. Peace education can be implemented through strengthening the values of religious moderation in schools. This study aims to reveal how to strengthen religious moderation through education in schools. This study uses a case study plan with a phenomenological approach. The setting of this research is SMAN 2 Kudus which has a diversity of ethnicities and religions among school members. There are three findings in this study, first, the implementation of peace education is carried out through the integration of religious moderation values in education in schools. Second, the integration of religious moderation values is carried out through learning and extracurricular activities. Third, peace education through the integration of religious moderation values has implications for the perspective, attitudes and religious behavior of students who are moderate, not exaggerating. This is reflected in the indicators of empathy for religious moderation, namely students have commitment, strong nationalism, tolerance, non-violence and acceptance of local culture

Keywords: peace education, integration, religious moderation

Abstrak

Bangsa Indonesia masih menghadapi tantangan dalam menyikapi keberagaman. Klaim kebenaran dan pemaksaan kehendak yang berpotensi memicu konflik dan kekerasan masih terjadi di masyarakat. Pendidikan perdamaian di sekolah merupakan salah satu cara yang efektif untuk mewujudkan kehidupan beragama dan berbangsa yang rukun, damai, dan toleran. Pendidikan perdamaian dapat diimplementasikan melalui penguatan nilai-nilai moderasi beragama di sekolah. Penelitian ini bertujuan untuk mengungkap bagaimana penguatan moderasi beragama melalui pendidikan di sekolah. Penelitian ini menggunakan rancangan studi kasus dengan pendekatan fenomenologi. Latar penelitian ini adalah SMAN 2 Kudus yang memiliki keragaman etnis dan agama di antara warga sekolah. Ada tiga temuan dalam penelitian ini, pertama, implementasi pendidikan perdamaian dilakukan melalui pengintegrasian nilai-nilai moderasi beragama dalam pendidikan di sekolah. Kedua, integrasi nilai-nilai moderasi beragama dilakukan melalui pembelajaran dan kegiatan ekstrakurikuler. Ketiga, pendidikan perdamaian melalui integrasi nilai-nilai moderasi beragama berimplikasi pada cara pandang, sikap dan perilaku keagamaan peserta didik yang moderat, tidak berlebihan. Hal ini tercermin dari indikator empati terhadap moderasi beragama, yaitu siswa memiliki komitmen, nasionalisme yang kuat, toleransi, anti kekerasan dan penerimaan terhadap budaya lokal.

Kata kunci: pendidikan perdamaian, integrasi, moderasi beragama

A. Introduction

Various challenges and threats still characterize the life of the Indonesian people, especially those related to pluralism in religious life. Currently, the lives of religious communities are characterized by the development of excessive religious understanding and practices, which put aside human dignity. Not only that, subjective truth claims and coercion of will by some religious groups are also widespread and have the potential to trigger conflict. This condition is exacerbated by the development of religious enthusiasm which is not in line with the national commitment within the framework of the Republic of Indonesia. (Saifudin, 2022)

Religious pluralism often triggers social conflict. Cases of intolerance or violations of religious freedom are rife, and tend to strengthen and quantitatively continue to increase. In the 2017-2019 period there were 27 cases of religious conflict, both conflicts related to terrorism, communal issue conflicts and sectarian (interreligious) issue conflicts. (Sigit & Hasani, 2021) A survey by the Institute for Islamic Studies and Peace (LaKIP) stated that the attitude of justifying radicalism among Islamic Religious Education (PAI) students and teachers in Jabodetabek was

quite worrying, 50 percent of students approved of acts of radicalism. In parallel with the rise in various social conflicts with religious nuances and acts of radicalism, symptoms of religious intolerance among society are also relatively high. The results of the 2020 PPIM UIN Jakarta survey at 91 universities stated that 30.16 percent of students had a low attitude of religious tolerance.

In the context above, peace education is a strategic medium for fostering multicultural awareness and teaching non-violence, love, compassion, trust, justice and cooperation for all mankind. Peace education is the right offer to create a peaceful and harmonious life in a pluralistic society .(Sukendar, 2011)

Peace education can be implemented through strengthening the values of religious moderation in schools. Religious moderation is an effort to restore religious perspectives, attitudes and practices so that they are in accordance with their essence, namely to maintain human honor, dignity and civilization, not the other way around. Religious moderation requires religious communities to have a fair, balanced, open and tolerant attitude towards all diversity and differences.(Saifudin, 2022)

Education in schools is an effective means for the process of instilling the value of religious moderation, considering that education functions as a transmission of knowledge and skills (transmission of knowledge and skills) as well as the transformation of cultural values and social norms (transmission of cultural values and social norms). Education can transform the values of religious moderation in a direct or hidden way, either through written texts in textbooks or treatments that reflect the values of religious moderation. Through the educational process, students will gain knowledge as well as learning experience about values related to tolerance, equality and so on.

Several researchers have conducted studies on peace education in schools. Theoretical studies on peace education were carried out by the Wahid Institute which compiled indicators for peaceful schools (Foundation, 2019). Meanwhile, Sri Ramadhani studied the management of peace education, while Suaidi discussed the concept of peace education. Unesco regarding the terms of reference for teachers for the implementation of peace education .(Ramadhani, Sri, 2018)

In the realm of implementing peace education, Mardan Umar examines the internalization of the value of peace through peace education in schools. According to him, creating a harmonious life can be done through instilling the values of peace. (Umar, 2017) A similar study was carried out by Nurwanto and Nurrahman Hajam, who discussed efforts to develop a culture of peace in schools. Supporting peaceful education for children victims of conflict. (Nurwanto & Habiby, 2020). Meanwhile,

Sriwayuningsi Saleh studied the implementation of peace education through the curriculum .(Ramadhani, Sri, 2018)

Meanwhile, related to studies on religious moderation, a number of studies examine the internalization of religious moderation values in high school which is carried out through PAI learning. Rahmat Yudhi stated that strengthening religious moderation in schools is carried out by integrating the values of religious moderation in PAI materials and teaching materials. (Septian et al., 2022) Meanwhile, Heri Gunawan, et al. stated that the internalization of religious moderation values can be developed through PAI learning and applied through religious formation in schools. (Gunawan et al., 2021)

Based on a review of previous research, studies on peace education through the integration of religious moderation in schools have not received attention. This article aims to reveal how the implementation of peace education is carried out through strengthening the value of religious moderation in schools, the pattern of strengthening the value of religious moderation is carried out through school culture, learning in the classroom, managing student activities, as well as the implications for educational attitudes and behavior of students.

This article is field research with a case study design. The object is SMAN 2 Kudus. The selection of SMAN 2 Kudus was based on logical arguments. SMAN 2 Kudus is a school that has ethnic and religious diversity. teachers and students come from various ethnicities and different religions. This school has special attention and a strong commitment to national values. This is reflected in one of its missions, namely implementing character education to create Pancasila students.

B. Result and Discussion

1. Conceptualization of Peace Education and Religious Moderation

a. Peace Education

Peace education is defined in various ways by experts according to the point of view used, both in terms of the meaning of each of the words that make it up and the relational meaning that arises from these two words. Betty A. Reardon, as quoted by Fanani, defines peace education as follows: Peace education can be defined as the transmission of knowledge about the demands, obstacles and possibilities for achieving and maintaining peace; skills training for interpreting knowledge; and the development of reflective and participatory capacities to apply knowledge to solve problems and achieve possibilities .(Fanani, 2022).

According to Harris and Synott, as quoted by Ramadhani, peace education is a series of teaching meetings to awaken people's desire (students) for peace and provide them with non-violent ways of managing conflict, as well as the skills to critically analyze the structural arrangements that legitimize and produce injustice and inequality. (Ramadhani, Sri, 2018) Meanwhile, according to the United Nations Children's Fund (UNICEF), peace education is the process of promoting knowledge, skills, attitudes and values that can shape behavior that enables someone to prevent conflict and violence; resolve conflicts peacefully; and creating conditions conducive to peace, both within oneself, between individuals, between community groups, nationally and internationally.

Furthermore, according to Castro and Galace (2010), as quoted by Suaidi Zainal, peace education is education that promotes a culture of peace by cultivating a base of knowledge, skills, attitudes and values to change thought patterns, attitudes and behavior. This is a transformative effort by building awareness and understanding, developing concern and challenging personal and social actions that enable people to live, relate and create conditions and systems that actualize non-violence, justice, environmental care and other peaceful values.

According to the International Peace Research Association (IPRA), at its 17th conference in Durban, South Africa, on June 23 1998, it was stated that peace education is the process of empowering people with skills, attitudes and knowledge to : (1) Building, maintaining and repairing relationships at all levels in all human interactions (to build, maintain and restore relationships at all levels of human interaction); (2) Develop positive approaches to how to handle conflict, from the personal to the international level; (3) Creating a safe environment, both physical and emotional, that protects all individuals; (4) Creating a safe world based on justice and human rights; (5) Building a sustainable environment and protecting it from exploitation and war .(Sukendar, 2011)

Peace education aims to form human awareness to commit to peaceful means. Peace education is learning to resolve problems that arise as a result of violence, teaching students skills to manage conflict non-violently and fostering the will to resolve conflict peacefully. For this reason, there are 5 main postulates of peace education, namely; Peace education explains the roots of violence, teaches alternatives to violence, adapts ways to overcome different forms of violence, understands peace as a process that varies according to context and conflict occurs everywhere (Suaidi Zainal). Peace education does not aim to stop conflict alone, but also to instill knowledge of building and maintaining peace, explaining how to identify and manage conflict peacefully, providing an alternative picture of violence and knowledge about

critical issues of peace education which include maintaining peace, creating peace, and build peace. (Suaidi Zainal). Meanwhile, according to UNICEF, the goals of peace education include changing behavior, resolving conflicts peacefully; and create conditions conducive to peace.

Regarding the broad spectrum and diverse goals of peace education, Bar-Tal stated that in general, peace education has many aspects, and its focus depends on the needs and goals of different communities. In societies involved in intractable conflicts, the goal of peace education is to promote and facilitate peace and reconciliation efforts. It aims to build students' worldviews (i.e. values, beliefs, attitudes, emotions, motivations, skills, and behavioral patterns) in a way that facilitates conflict resolution and peace processes and prepares them for life in an era of peace, and reconciliation

b. Religious Moderation

In general, moderation is a comprehensive value such as equality, justice, balance and mercy through principles including taawun (mutual help), tawazun (balance), tawasuth (in the middle), and tasamuh (tolerance). (Nur & Fitriani, 2020)

Religious moderation is a religious attitude that is fair and balanced between practicing one's own religion and respecting the religious practices of other people with different beliefs. This balance or middle way in religious practice will undoubtedly prevent us from extreme attitudes, fanaticism and revolutionary attitudes in religion. The basic principle in religious moderation is to always maintain a balance between two things, for example the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefits, between necessity and volunteerism, between religious texts and the ijthihad of religious figures, between ideal ideas and reality, as well as the balance between past and future. Religious moderation requires religious communities to have a fair, balanced, open and tolerant attitude towards all diversity and differences. Religious moderation will encourage each religious community not to be extreme and excessive in responding to diversity, including diversity of religions and religious interpretations, but to always be fair and balanced so that they can live in a mutual agreement.

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In the context of the Islamic religion, this moderate religious attitude is actually based on the principle of plurality in Islamic teachings. Islam firmly recognizes that religious diversity is God's unavoidable will. Allah explains that every people or religious community has its own Qibla and religious practices which are different. Islam firmly guarantees people's freedom to embrace religion and teaches mutual tolerance. Islam teaches that all religious adherents are given the freedom to embrace religion and worship according to their respective religions (QS. Al-Kafirun: 6), while it states that Islam prohibits coercion on anyone's religion. (QS. al-Baqarah: 256). Islam also teaches how to respond to religious plurality and build a harmonious religious life. In QS. Al-Hujurat 13, Allah has hinted at the reality of a pluralistic world and how to respond to it.

According to Zakiyudin, this verse contains three principles of living in diversity and difference. First, the principle of plural is usual, namely the belief and practice of living together which emphasizes pluralism as something that is natural and does not need to be debated or contested. Because pluralism will exist throughout time. Second, the principle of equality is usual, namely that there is a new awareness of humanity regarding the reality of a plural world, which has experienced development in accordance with the times. Third, the principle of modesty in diversity, namely a moderate attitude that guarantees wisdom in thinking, far from fanaticism that legitimizes instruments of violence and dialogue between various religious and cultural views without accompanying coercive action.

Religious moderation has four indicators (Saifudin, 2022), namely: First, national commitment. This aspect is an indicator to measure a person's religious views, attitudes and practices that have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are contrary to Pancasila, and nationalism.

Second, tolerance. This aspect is an attitude of giving space and not interfering with other people's rights to believe, express their beliefs and express opinions, even if they are different from what they believe. Tolerance refers to an open, open-minded, voluntary and gentle attitude in accepting differences. Tolerance is always accompanied by an attitude of respect, accepting different people as part of ourselves, and positive

thinking. As an attitude in dealing with differences, tolerance is the most important foundation in democracy, because democracy can only work when someone is able to hold back their opinions and then accept the opinions of others.

Third, anti-violence. This aspect is an attitude that always rejects the use of violent methods in solving problems, whether verbal, physical or mental violence. This attitude underlies a person to always prioritize dialogue and the spirit of peace in facing or resolving problems. In a pluralistic religious context, this attitude underlies someone to use violence in the name of religion.

Fourth, accommodating to local culture. This aspect measures willingness to accept religious practices that accommodate local culture and traditions. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as it does not conflict with the main teachings of the religion.

Religious moderation has a strategic position to address the diversity and differences in religious life in Indonesia. There are at least four things related to the importance of religious moderation in religious and state life.

First, one of the essences of the presence of religion is to maintain human dignity as noble creatures created by God, including ensuring that no life is lost. Therefore, every religion always carries a mission of peace and salvation. To achieve this, religion always presents teachings about balance in various aspects of life; religion also teaches that protecting human life must be a priority; eliminating one life is the same as eliminating the lives of the entire human race. Religious moderation upholds human values.

Extreme people often get caught up in religious practices in the name of God just to defend His glory while ignoring human aspects. Religious people in this way are willing to humiliate fellow humans "in the name of God", even though maintaining humanity itself is part of the core teachings of religion. Some people often exploit religious teachings to fulfill personal or group interests.

Second, human civilization continues to change and develop, influencing the complexity of the problems faced by humanity. At the same time, various interpretations and thoughts about religion also continue to develop. Religious texts experience multiple interpretations and some religious adherents no longer adhere to the essence and nature of their religious teachings, but are fanatical about their chosen interpretation of the truth. Because of this, differences and even conflicts often occur. This context is what causes the importance of religious moderation, so that human civilization continues to develop, and is not destroyed due to religious conflicts.

Third, specifically in the Indonesian context, religious moderation is needed as our cultural strategy in maintaining Indonesianness. As a very heterogeneous nation, since the beginning the nation's founders have succeeded in inheriting a form of agreement in nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has clearly succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state, but also does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with local wisdom and customs, several religious laws are instituted by the state, religious and cultural rituals are intertwined in harmony and peace. Religious moderation does not mean compromising the basic principles or basic rituals of religion in order to please other people who have different religious views, or have different religions. Religious moderation is also not an excuse for someone not to take their religious teachings seriously. On the other hand, being moderate in religion means being confident in the essence of the teachings of the religion one adheres to, which teaches fair and balanced principles, but shares the truth as far as religious interpretation is concerned. The character of religious moderation requires openness, acceptance and cooperation from each different group.

2. Peaceful Education Through Integration of Religious Moderation Values at SMAN 2 Kudus

In an effort to realize peaceful education, SMAN 2 Kudus applies the integration of the value of religious moderation in its educational process.

First, integrating the value of religious moderation in learning. Learning is an important component in instilling the value of religious moderation at SMAN 2 Kudus. Learning is used as a strategy to socialize and internalize the value of religious moderation for students. Through the established educational curriculum, SMAN 2 includes several subjects related to the value of religious moderation, including Civics as well as Islamic Education and Character subjects.

Teachers instill the value of religious moderation in students through classroom learning. Learning is used as a medium for socialization and internalization of the value of religious moderation. In PPKn learning, teachers transfer knowledge about knowledge related to the basic consensus of the Indonesian nation, namely Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika and the Republic of Indonesia. Teachers have the freedom to transform nationalist values and national commitment to students. Students will gain a complete understanding.

Meanwhile, in Islamic Education and Character learning, teachers instill the value of religious moderation in students through integrating the value of religious moderation in learning materials. Teachers include religious moderation content in Islamic Education and Character learning materials. There are 9 values that are integrated by teachers in Islamic Education and Character learning, namely the values of Humanity, Public Benefit, Fairness, Balance, Constitutional Compliance, National Commitment, Tolerance, Non-Violence, Respect for Tradition.

Through classroom learning, students know and understand the concept of religious moderation correctly as they understand it. Learning not only develops competencies in accordance with the objectives of the subject, but also develops the affective potential of religious moderation. The type of information and learning experiences provided by teachers in the learning process will have an influence in shaping students' religious perspectives and attitudes. Information and learning experiences that are colored by excessive religious practices will reinforce extreme religious attitudes and behavior. On the other hand, learning experiences that are characterized by a moderate religious approach will provide children with alternative experiences that can influence students' religious beliefs.

Apart from that, teachers also instill the value of religious moderation by creating gender-equitable learning interactions. Teachers treat male and female students equally, there is no discriminatory treatment between the two. Teachers provide equal opportunities, opportunities and access to male and female students. Through fair learning interactions, the learning process will provide a learning experience characterized by the values of justice and equality. Gender-equitable learning interactions will allow students to grow into individuals who dare to express opinions, respect and respect others.

The process of instilling the value of religious moderation also occurs through the selection and application of learning methods. The application of learning methods at SMAN 2 is more diverse and provides access for student involvement in learning. The use of learning methods that carry the principles of active, creative and fun learning creates an egalitarian and democratic learning atmosphere. Classroom learning provides equal opportunity, opportunity and access to male and female students. Learning experiences that originate from interactions in class provide students with learning experiences about the values of equality and justice.

The use of PAI textbooks with an insight into religious moderation becomes a medium for socializing and internalizing the values of equality and justice. PAI

textbooks are an important source of knowledge and information about the values of religious moderation from an Islamic perspective. Textbooks have an influence on students' attitudes and opinions about religious moderation. This is because textbooks not only contain formal curriculum material, but also contain hidden curriculum material which contains values that are expected to be embedded in students.

Learning as a process of cultural transformation not only functions to transmit knowledge and skills (transfer of knowledge and skills), but also transform cultural values and social norms (transmission of cultural values and social norms). Learning can transform the values of religious moderation in a direct or hidden way, either through written texts in textbooks or treatments that reflect the values of religious moderation. Through the learning process, students will gain knowledge as well as learning experience about the values of religious moderation. Through the learning process, the values of religious moderation can be introduced, transmitted and transformed to students. Students will gain knowledge as well as learning experience about the values of religious moderation, so that they can influence and even change the way students view attitudes and behavior regarding religion.

Second, integration of religious moderation values through extracurricular activities. Extracurricular activities at SMA N 2 Kudus, apart from developing students' interests and talents, are also aimed at forming students' character which is in line with the value of religious moderation. Scout activities, for example, aim to form each Scout to have a personality that is faithful, devout, has noble character, has a patriotic spirit, is law-abiding, disciplined, upholds the noble values of the nation, and has the skills to live as a national cadre in protecting and developing the Unitary State. Republic of Indonesia, implementing Pancasila, and preserving the environment.

Scouting activities can be a solution for building student character. Scout education does not only make students have more character and have a positive personality. Scouts also teach students how to get to know the environment and survive in emergencies, various knowledge and survival skills such as using various objects in the natural environment, which will make students more resilient and love the nature around them. The values, principles and indicators of religious moderation are in harmony with the scouting values in Tri Satya and Dasa Darma, namely carrying out my obligations to God, the Unitary State of the Republic of Indonesia (NKRI), and practicing Pancasila. 2. Helping others and taking part in building society. 3. Adhere to the Principles of Dharma.

Scout activities are one of the activities that are a means of socializing and internalizing the values of religious moderation. In scout activities, a scout member who

enforces the intermediary is taught to use dialogue in solving every problem, without having to force them using violence. Scout members are also educated to have an attitude of respect and tolerance between religious communities. Apart from that, scout members are also required to be able to display regional arts. Therefore, through scout activities, students get the opportunity to learn and experience the values of patriotism, upholding attitudes of humanity, tolerance and acceptance of culture in society.

3. Implications of Peace Education

Peace education through the integration of the value of religious moderation raises awareness in students that it is important for them to have a tolerant attitude towards diversity and differences in religion. In the context of the Islamic religion, students recognize that there are differences and diversity in understanding Islamic teachings. This difference in understanding gives rise to different religious practices among fellow Muslims. Students respect differences in practicing religious teachings among followers of Islam. For them, differences in carrying out worship, for example differences in the practice of prayer, the number of rak'ahs in tarowih prayers, the reading of qunut, are not issues that need to be discussed, because each of them has a proposition or argument. They respect these differences and never claim that their opinion is the most correct.

Meanwhile, in the context of religious pluralism, SMAN 2 Kudus students accept this pluralism as an unavoidable reality. They realize that in fact in Indonesia there are 6 religions recognized by the government. They respect the differences in religion and belief that exist in society. In connection with these differences, SMAN 2 Kudus students chose to respect the beliefs of people of other religions. Because Islam teaches to respect followers of other religions. The tolerant attitude of SMAN 2 Kudus students is also reflected in their daily lives. In the learning process, there is an attitude of respect and appreciation among students during class discussions. The tolerant attitude that grows in students gives rise to an attitude of working together and collaborating in carrying out activities.

Students of SMAN 2 Kudus have a strong national commitment. This is reflected in the views and attitudes of those who accept Pancasila as the basis of the state. They are of the view that it is impossible to replace the basis of the state with religion. Pancasila is in harmony with the teachings of the Islamic religion, so there is no need to contradict it. They also accept the 1945 Constitution and its products as the basis for the nation and state. Apart from that, their national commitment is also reflected in their attitudes and behavior at every flag ceremony. They have a disciplined

attitude following the ceremony, paying respects when the red and white flag is raised and imitating the recitation of Pancasila.

Students at SMAN 2 Kudus have characters who uphold the values of love and peace. They avoid attitudes and behavior that emphasize violence. Students at SMAN 2 Kudus prefer to solve problems using dialogue rather than violence.

Students at SMAN 2 Kudus also have an attitude of accepting and respecting local traditions. They are of the view that the Indonesian nation has a diversity of cultures and traditions that must be respected and preserved. This is reflected in their attitude of respecting religious traditions that develop in society, for example tahlil, hurmat mawlid, earth alms and so on. They argue that local culture or traditions do not need to be conflicted with Islamic teachings, let alone be called heresy that must be eliminated. Local culture and traditions actually have local wisdom values that are still relevant to today's life. In fact, many traditions are in line with the values of Islamic teachings. Therefore, local culture or traditions can be implemented and preserved along with the practice of religious teachings.

C. Conclusion

Based on the previous discussion, it can be concluded that: the implementation of peace education at SMAN 2 Kudus is carried out by integrating the values of religious moderation in education in the school. The values of religious moderation that are applied include the values of tolerance, non-violence, national commitment and respect for these traditions. Integration of the value of religious moderation is carried out through learning and extra-curricular activities. Peace education through the integration of religious moderation values at SMAN 2 Kudus has implications for students' religious views, attitudes and behavior that are moderate, not excessive. This is reflected in four indicators of religious moderation, namely students have a strong national commitment, a tolerant attitude, non-violence and acceptance of local culture.

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