
THE INTERNALIZATION OF RELIGIOUS MODERATION VALUES THROUGH ISLAMIC RELIGIOUS EDUCATION IN JUNIOR HIGH SCHOOL

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Abstract

This study aims to determine how education planning, education implementation, and the obstacle to applying religious moderation values through Islamic religious education (PAI) at Maitreyawira Asahan Private Junior High School. This qualitative study uses a case study approach held at Maitreyawira Asahan Private Junior High School. The research data takes the shape of religious moderation values in schools. Data were gathered from teachers, students, and other stakeholders at Maitreyawira Asahan Private Junior High School. Data collection methods include observation, interviews, and documentation. At the same time, data analysis uses data reduction, data display, generating conclusions, and verification. The findings of this study demonstrated that internalization of religious moderation values could be accomplished through learning Islamic religious education, and teachers are expected to be able to provide religious guidance to students by carrying out educational planning activities and implementing education through learning Islamic religious education in order to instill tolerance in students.

Keywords

Islamic Religious Education, Maitreyawira Asahan, Religious Moderation



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INTRODUCTION

It does not only happen in Indonesia but religious moderation has been challenged all across the world. Moderation in Latin denotes *moderation* or something that has an attitude that is not excessive and is also distinct from the word attitude that has faults. Meanwhile, according to the study of the Latin language, namely the Arabic language, in the usage of words in moderation, we may find out with the phrases *wasath* and *wasathiyah*, this word can also be translated as: in the middle (*tawassuth*); fair (*i'tidal*); and balanced (*tawazun*); there will be no extremes or radicals. As a result, whoever has a decent and best choice, is fair, balanced, and in the middle, and is not extremist. This can be classified as *wasath* or *wassathiya*. The *wassathiya* is the Islamic teachings revealed in the Al-Qur'an from whence the word (*uslub*) is derived. Moderation is crucial in human existence in order to have a decent personality as a Muslim (Abdul Azis dan Khoirul Anam, 2021).

The same is true for practicing religious moderation during the prophethood of Rasulullah SAW that religious moderation is also mentioned in Allah's words in Q.S. Al-Baqarah:143, which states, And thus we have made you an intermediate people so that you can be a witness to all human actions and Muhammad SAW can be a witness to all your actions. Except that we know who followed the Messenger and who turned back, we did not create the Qiblah to which you used to be Qiblah. Except for those who have been guided by Allah SWT, it is extremely heavy. And Allah SWT will not waste your faith. Truly, Allah SWT is Most Merciful and Most Merciful to mankind (*Al Quran Dan Terjemahan*, n.d.).

According to the above-mentioned statement, Muslims are people of moderation, people who are in the middle or balanced and are fair. It was similar to Umar bin Khattab's event when Jabalah bin Aiham, a King of Ghassan, was slapped by Umar bin Khattab because Jabalah bin Aiham had slapped pilgrims performing tawaf at the Kaaba. We can see from the incidents of Umar bin Khattab and Jabalah bin Aiham that the punishment taught by Islam that Muslims must conduct properly is the same for commoners and nobility.

As a result, do not discriminate against religious persons, just as the Indonesian state has a variety of religions, including Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism (Watra, 2020). There are various prominent leaders in Indonesia who are influential for the welfare of Indonesia, in addition to the six religions that are adopted by every human being in Indonesia. If the diversity of religions in Indonesia does not promote human religious life, there will be disputes between religious communities, such as a lack of mutual respect,

mutual defamation, and blaming each other. There have been many cases of inter-religious violence in Indonesia; as a result, the Indonesian people desperately need an educator with broad experience in educating students as well as providing an understanding of religious moderation through educational institutions, where educational institutions are one of several systems consisting of several components that are interrelated with each other and mutually influence one another (Siti Kamilah, 2022). As a result of gaining education, radical understanding and extremes can be eliminated.

As a result, religious moderation has a very strong legal basis, and religious moderation is protected by the UUD 1945 regarding the state's obligation to protect every citizen in embracing their respective religions and worshipping according to their respective religions as well as other legal grounds involving human rights endorsed by UUD No. 39 of 1999 (Tim Kelompok Kerja Moderasi Beragama Kemenag RI, 2021), that the law states that the state has the commitment to preserve every citizen's religious freedom and that this should be carried out through the Ministry of Religion, which has the task of administering government in the sphere of religion (Agama, 2019).

One of the schools that teach the values of religious moderation to students is Maitreyawira Asahan Private Junior High School. In this school, students are taught the values of mutual respect for one another, as well as respecting the religious beliefs held by other students, which religion is students at Maitreyawira Private Junior High School are dominated by Buddhists with a total of 55 students, Protestant Christians with a total of 27 students and the least are Muslims with only 12 students. Teachers should be able to instill in students an understanding of the values of religious moderation in students through religious education, as well as the strategies used by educators in providing religious moderation values in Maitreyawira Asahan Private Junior High School in such conditions of diverse or heterogeneous students. It is intended that success in promoting religious moderation through religious education will provide useful experience for students so that students will form a mentality and have a religious attitude towards all students as a result of their religious experience because the bulk of the students of Maitreyawira Asahan Private Junior High School is Buddhists and Christians.

The Maitreyawira Asahan school is a Chinese school that was originally devoted to the children of the Tiong Hoa Hwee Koan (THHK) organizational community in the Asahan area due to the large number of ethnic Chinese who adhere to Buddhism and Christianity in the school's environment. Because there is also interest in Christians and Muslims attending the Maitreyawira

Asahan Private Junior High School, the Maitreyawira Asahan school was established as an elite private school for the factors that influence the reasons why the Maitreyawira Asahan school is dominated by Buddhists and Christians because geographical, economic, and socio-cultural factors.

The first factor is the geographical location of the school, which is located in a predominantly Buddhist and Christian environment, which affects the dominance of the school by non-Muslims. The second is the economic factor in which this school can only be accessed by people who have a fairly high economy, whereas on average, Buddhists and Christians have an elite economy to go to school at Maitreyawira Asahan Private Junior High School so that one can see the lack of interest in Muslims towards school because the school fees are so large. The Maitreyawira Asahan school is motivated by social and cultural issues that are only controlled by Buddhists and Christians because parents are scared that their children would be influenced by Chinese teachings due to the social and cultural milieu that contains Chinese nuances.

Despite the fact that the Maitreyawira Asahan Private Junior High School is dominated by Buddhists and Christians, there has been no problem with students who are racist towards people of other religions, so educators are not concerned about the attitude of students who are intolerant of people of other religions if racism occurs. Students, of course, the school will take rapid action in processing situations of racism against students, but what should be given greater attention is the teacher, whose job it is to educate and promote students' attitudes toward being good human beings. A good human being is very necessary so that pupils do not have a racist attitude toward other students; if they do not have a good attitude, an attitude of intolerance towards other religious people will emerge at the Maitreyawira Asahan Private Junior High School.

As for the relationship between the researcher's discussion and prior research findings, there are various previous study findings, including, according to Ashif Az Zafi (2020), the title application of the Qur'anic virtues of moderation through Islamic education. As a result of moderate education being founded on the Qur'an, which encompasses the virtues of justice, respect, balance, and equality, not only when addressing religious life but also when discussing social life, this might lead to a tolerance attitude (Luthfiyah & Zafi, 2021).

The researchers' findings are comparable to earlier studies in that they both highlight the virtues of moderation in Islamic education and are both based on the Al-Qur'an. The difference between the researcher and the results of previous research is that the focus of the research is different, that previous research only focused on the Al-Qur'an, it is different from the results of

research by researchers focusing on the development and results of students and focusing on educational institutions that will be studied and then linked back to Al-Qur'an.

M. A Hermawan (2020) conducted research under the theme of the value of Islamic moderation and its internalization in schools. So, according to the findings of his research, the most appropriate thing is to pay attention to the internalization process through the official curriculum so that internalization occurs and is supported by a hidden curriculum in the development of a socio-cultural context that supports the values of religious moderation (Hermawan, 2019).

The parallels and contrasts, namely the similarities, both explore the values of moderation in schools and how they are internalized in schools. The difference is that this research examines research in general and as a whole, as opposed to research that just discusses one subject, namely the Maitreyawira Asahan Private Junior High School.

Muchlis Bahar's research (2022) with the title *Internalisation of Religious Moderation from an Islamic Perspective in the World of Education: an Analysis of the Relevance of Education to the Development of Students' Religious Character* is available for further investigation. Based on previous research, this study discusses two approaches to internalizing the idea of religious moderation within the context of education, namely the religious approach and the Pancasila approach, in order to shape the character of students in the process of developing national attitudes (Bahar, 2022).

The similarities and differences between the following one are that they both discuss the world of education, and both discuss the character of students so that they have a moderate attitude or attitude of tolerance towards inter-religious people, and the difference is in the different educational units for previous research focusing on units. General education is distinct from studies focused on educational units based on Chinese education.

According to Nur Kholidah Jauharoh and Siti Rofi'ah (2020), the term internalization of Islamic moderation norms in developing the morality of millennial pupils. According to the findings of the study, the value of moderation carried out within the Islamic boarding school environment is to instill Islamic moderation values through the information that Islamic values are one of the values of moderation and form moderate student morality and are carried out through the example of a leader who has taught a moderate attitude (Nur Kholidah Jauharoh dan Siti Rofi'ah, 2020).

Further similarities and contrasts in this study include the fact that they both highlight the value of Islamic moderation to students and mold students' moral perspectives, as well as the fact

that they both aim to change attitudes towards millennial children. The difference between this research and previous research is that previous research discussed the scope of the Islamic boarding school that you want to change so that it has a moderate attitude, implying that it only targets Muslims, as opposed to research by researchers that focus on all students who adhere to religions other than Islam. Only, but rather Buddhists, Christians, and Muslims.

Finally, the findings of past studies can be found in the research results of Farihatun and Safira Nur Auliyah (2022) with the research title Internalisation of religious moderation ideals through Islamic religious education material. According to the findings of this study, religious moderation is essential and must be done early and carried out by the teacher in giving learning material for Islamic religious education by carrying out a habituation process carried out by the teacher to students (Farihatun, 2022).

For the latter, there are also similarities and differences between previous research and the results of research that has been carried out by researchers. The similarities have the same in discussing the internalization of religious moderation through the learning of religious education, as well as both researching in the scope of education. The difference is that the research method used by previous researchers used a literature study method, different from research by researchers, which used a case study qualitative research method.

Based on the results described above, we can take the aim of this research, which aims to maximize the role of a teacher in developing changes in the attitude of students so that they have an attitude of tolerance and prevent the emergence of an ideology of hatred, as well as the purpose of this study is to discover how teachers carry out the process of planning and implementing education in order to develop changes in the attitudes of students so that they have a moderate attitude or an attitude that is tolerant towards inter-religious people, as well as to discover what factors can obstruct the process of activities in providing moderated religious values to students through PAI learning activities.

METHOD

This study employs qualitative research with a case study technique at Maitreyawira Asahan Private Junior High School. The researcher also discussed the religious moderation phenomenon that exists in Maitreyawira Asahan Private Junior High School. The research data comes in the form of religious moderation values at Maitreyawira Asahan Private Junior High School. Data were

gathered from instructors, students, and other stakeholders at Maitreyawira Asahan Private Junior High School. Data collection strategies include observation, interviews, and documentation. Which observation data collection technique was used for three months, beginning in February 2023 and ending in April 2023, to determine the number of pupils and the number of religions claimed by students at Maitreyawira Asahan Private Junior High School. The second data collection technique was an interview in which the researcher asked 12 questions to two informants, the main informants being PAI teachers and school principals as supporting informants, for all questions related to educational planning, implementation of education, and impediments to providing an understanding of the values of religious moderation through learning Islamic religious education at Maitreyawira Asahan Private Junior High School. And the final data collection technique, namely documentation, which this documentation is the most important part as supporting data for the authenticity of the data as evidence of observing and interviewing informants by collecting data in the form of photos, videos, files, or documents, as well as voice recordings on during the interview that was being conducted (Soesanti et al., 2023)

The data analysis technique is then applied interactively and continually in order to provide a full result. Data reduction, data presentation, conclusion drawing, and verification are the data analysis techniques employed. This researcher's data reduction lowered data regarding religious moderation at Maitreyawira Asahan Private Junior High School. In presenting the data, it is done by presenting data related to the internalization of religious moderation values through Islamic religious education at Maitreyawira Asahan Private Junior High School. For the latter, namely in drawing conclusions and verifying data related to the internalization of religious moderation values through Islamic religious education at Maitreyawira Asahan Private Junior High School. The data analysis was carried out critically about the internalization of the values of religious moderation in the Maitreyawira Asahan Private Junior High School, which was carried out in-depth and in detail so that researchers obtained valid data results regarding the phenomenon of research conducted by (Gilang Asri Nurahma, 2021) and this research is a discourse on religious moderation. Researchers also compare and contrast various relevant studies for additional investigation.

FINDINGS AND DISCUSSION

Findings

Islamic religious education is one of the subjects taught in schools. Therefore Islamic religious education in schools has a very important role in the formation of good Muslim character and has a good foundation of faith and good morals. The link between Islamic religious education and religious moderation is that with Islamic religious education, teachers can provide religious moderation values in Islamic religious education subjects. Thus the provision of true religious moderation is very necessary for students to create harmonious, safe, and peaceful relations with the community.

As a result, it can be stated that providing provisions to students about religious moderation through Islamic religious education is very important, and Islamic religious teachings at Maitreyawira Asahan Private Junior High School began in 2022-2023, so we can understand that religious moderation is conveyed in every eye new lessons will be entered in 2022. In line with the results of the researchers found by observing interviews and documentation of the research themes that the researchers conducted that the observations researchers found were the total number of students in Maitreyawira Asahan Private Junior High School totaled 103 students, and each student in a class starting from 12-24 students in one class and in each class there are 1-3 Muslim students in one class so that they become a minority and the rest are Buddhists and Christians who become the majority religious community, and researchers also found findings through interviews that the attitude of students already has an attitude of tolerance between religious communities through the planning and implementation of Islamic religious education carried out by educators. There is support for the results of the documentation that determines the authenticity of the data, one of which the researchers discovered was a bulletin that shows that religious people coexist with each other without any divisions, as explained in the table of researchers' findings below.

Table 1. Religious Education Planning for the Internalisation of Religious Moderation Values in Maitreyawira Asahan Private Junior High School.

No.	Planning	Description
1.	a religious education planning program at Maitreyawira Asahan Private Junior High School.	<ul style="list-style-type: none"> • Sharing groceries • Breaking fast together with educators and students • Visits to every place of worship, mosques, monasteries, temples, and churches.
2.	procedures in offering planting regarding religious moderation to students.	<ul style="list-style-type: none"> • Pada At the conclusion of each learning process, educators always impart awareness on religious moderation.

	<ul style="list-style-type: none">• Reward pupils who are able to answer questions about the learning material that has been taught.
3	Planning for the resolution of religious moderation issues. This planning is carried out in dealing with the attitudes of students who bully and humiliate the religious beliefs of others by mediating the perpetrators and victims and then choosing the best path, whether expulsion from school or not starting something bad.
4.	The positive message that educators convey to pupils is to have a religiously moderate mindset. Educators are instructed to continue to value and respect their views, follow the instructions of the school principal, and believe in the foundations of faith and Islam.

From the results of the above findings on religious education planning regarding the internalization of the values of religious moderation in the Maitreyawira Asahan Private Junior High School, where the plan has planned visits to places of worship that are embraced by all students, such as mosques, monasteries, temples, and churches and distributing groceries to people who are unable and to break the fast together during the month of Ramadan with students and educators who have different religious beliefs, this is done with the aim that students have an attitude of respect for differences in religious communities in carrying out worship both worship for the people religion, Christianity and Islam. Religious individuals are not urged to appreciate the hard work of those who are holding thirst and hunger from the rising of the sun to the setting of the sun, in addition to appreciating other people's worship, such as fasting.

According to the findings of the second finding, the educator's steps in providing inculcation of religious moderation to students in a way, in every learning process, the educator always provides an understanding regarding religious moderation at every meeting on Islamic religious education subjects that is carried out at the end of learning as well as provide the reward to students who can answer questions about previously taught learning material. This is done so that kids continue to understand that having a religiously moderate attitude is very important in every human person, and pupils are educated to be enthusiastic about learning so that they can receive a reward from the teacher.

For the discussion of the third finding, it can be understood that when planning to overcome problems related to religious moderation in the school, the attitude that must be carried out first is to examine victims and perpetrators and carry out mediation first while waiting for the results of the principal's decision who will make the final decision appropriate in giving punishments to perpetrators, such as severe warnings but not expulsion from school, but with a note that there will be no cases of intolerance or expulsion from school immediately, this is only made into plans, but

for cases of intolerance that actually never existed as long as the Maitreyawira Asahan Private Junior High School was established, this is obtained from informants.

In the last discussion in Table 1, it can be explained that educators give good messages to students to have a moderate attitude toward religion with the results of research that researchers have done so that students can still have an attitude of respect and respect for other religious people whether they are carrying out religious celebrations or worshipping because the position of the Muslim religious community is a minority in the Maitreyawira Asahan Private Junior High School when a religious celebration is held, religious people are encouraged to take part in the event but not to be influenced by religious teachings other than Islam and must still believe in the pillars of faith and Islam.

Table 2. Implementation of Religious Education for the Internalisation of Religious Moderation Values at Maitreyawira Asahan Private Junior High School.

No.	Implementation	Description
1	Implementation of PAI learning to provide students with an awareness of the concepts of religious moderation.	Providing an understanding of the values of aqidah and morals through the arguments of naqli and aqli and tying them to the diversity that exists in the Maitreyawira Asahan Private Junior High School.
2	what about the tolerant attitude of students?	Have an attitude of respect and respect for people of other religions. <ul style="list-style-type: none"> • Appreciating Muslims in fasting sunnah or Ramadan. • Respect for Muslims going out during study hours to perform prayer services.
3	the principal's attitude of religious moderation as the leader of Maitreyawira Asahan Private Junior High School in providing a positive example.	Be fair to all excellent individuals, whether they are educators or students.

The findings in Table 2 can be explained as follows: the implementation of PAI learning in providing an understanding of the values of religious moderation to students by providing an understanding of the values of aqidah and morals through the arguments of naqli and aqli as well as I will also explain what Aqidah is and morals and relate it to the diversity that exists in this school, for example by teaching excellent values and I hope that students would be able to develop an attitude of respect for other people's beliefs and differences, as well as reciprocal regard for one another. One of the first stages towards having high morals is for pupils to have a tolerant attitude.

The findings that researchers discovered by conducting research in schools discovered findings regarding how students tolerate attitudes so that it can be discussed that students already

have an attitude of tolerance by marking the attitude of students who are able to respect Muslim religious communities in fasting sunnah or Ramadan even religious people Buddhists and Christians want to experience what it's like to fast to avoid thirst and hunger, and because they have great regard for non-Muslim students when drinking and eating their lunch, they will avoid Muslims who are fasting as a gesture of respect for students who are fasting. Respect the Muslim community by carrying out prayer services during class hours.

The last finding on religious moderation was carried out by the principal as the leader at Maitreyawira Asahan Private Junior High School in providing a good example that the principal's attitude toward religious moderation has shown a good attitude by marking the attitude of the principal who behaves fairly because one of the attitudes of religious moderation is fair (*i'tidal*) then this fair attitude has been shown in carrying out religious days for Muslims where previously there had never been a religious holiday for Muslims such as the birthday of the Prophet, but henceforth there will be a religious celebration day for Muslims.

Table 3. Obstacles Factors of Internalisation Religious Moderation Values at Maitreyawira Asahan Private Junior High School.

No.	Implementation	Description
1	Obstacles to the establishment of Islamic religious instruction at Maitreyawira Asahan Private Junior High School.	Religious facilities for students and instructors, such as houses of worship.
2	Cases of religious prejudice among students at this school	At the Maitreyawira Asahan Private Junior High School, there was no evidence of student intolerance.

According to the findings on the Obstacles Factors of Internalisation Moderation Religious Values in Maitreyawira Asahan Private Junior High School, it can be understood that the facilities that are inhibiting are regarding the limitations of school facilities, especially prayer facilities for students who adhere to Islam so that Islamic students are confused in carrying out praying is not only for students but also for educators who find it difficult to pray, so that places of woe are not only for students but also for educators who find it difficult to pray. There are issues with showing the calligraphy works of Muslim students. Despite the fact that the Muslim community in Maitreyawira Asahan Private Junior High School is a minority, when minorities posted religious works on the wall magazines, the majority religious community did not bother with the work of the minority in order to respect and honor the work of others. Concerning the conclusions of the researchers on incidences of religious intolerance that happened among students at this institution,

there has never been and will never be an attitude of intolerance in the name of religion.

Discussion

Planning for Islamic Religious Education in Internalising the Religious Moderation Values to Students at Maitreyawira Asahan Private Junior High School.

The results of research conducted by researchers in the field by conducting observations, interviews, and documentation related to planning Islamic religious education in obtaining data carried out by conducting research so that data is obtained which is then supported by the results documented in a standard format by placing data files and document formats in research is very useful because it allows the results of documentation in the form of data sets that can be seen (Vuorre & Crump, 2021).

So that with research through observation, interviews, and documentation, the results of planning at a stage and early in making preparations preparing learning plans for Islamic religious education in providing an understanding of religious moderation for the sake of creating inter-religious harmony both inside and outside educational institutions so that things like this have become the responsibility of all parties in providing an understanding of religious moderation by planning the appropriate and wise implementation of Islamic religious education learning activities (Akhmadi, 2019). With the planning itself, it is intended that students will be effective in carrying out religious moderation principles through planning programs produced by associated parties so that the goals to be planned are easy to reach and in accordance with the targets we want to achieve and obtain. Very good success (Afifah, 2019). It is appropriate and normal for humans to have a tolerant attitude in order to sustain unity and unity in religious diversity both internally and internationally (Amin, 2023).

In this case, we can see that Islamic religious education learning planning in providing an understanding of religious moderation is a very important matter given to students, with Islamic religious education planning at Maitreyawira Asahan Private Junior High School having an Islamic religious education plan with a plan to share groceries and open meals fasting together, with the goal that students are able to have a caring attitude towards others and also do not forge relationships, educators at every meeting at PAI learning always include the value of religious moderation at the end of the lesson and do not forget to give rewards to students who are able to answer quizzes given by educators. In addition, the teacher advises students to constantly appreciate and accept the beliefs of other religious people. Reluctant to be expelled from school as a

stern reminder to all kids that racism towards other people's religious beliefs is not permitted. As a result, educators' efforts in instilling the concept of religious moderation in pupils through PAI learning planning have been as effective as feasible.

Implementation of Islamic Religious Education in Providing an Understanding of the Religious Moderation Values at Maitreyawira Asahan Private Junior High School.

Implementation of religious moderation learning through Islamic religious education must begin at a young age in order to have religious insight into the community. Moderation education is expected to be used as an educational instrument in the introduction, socialization, and awareness of the people on issues that are developing in Indonesia in religious matters, so it is necessary to strengthen the provision of religious moderation education in the implementation of education in educational institutions. This is the starting point for introducing religious moderation instruction in educational institutions through PAI learning methodologies (Naj'ma & Bakri, 2021).

The term strategy can be defined as one of the strategies or learning patterns used in the implementation of education (Mumtahana et al., 2022). As a result, an educator must be able to think creatively in order to realize the implementation of Islamic religious education, whether it is strategies or learning patterns related to religious moderation in schools, so that students can have a tolerant attitude. An educator is also a facilitator and role model for participants. Students establish an example for all students to practice the values of religious moderation in the educational environment so that students can practice it in their daily life (Ihsan, Achmad Yusril, nasywa, 2022). It is hoped that there will be a change in behavior in the behavior of students when these changes have applied the values of religious moderation that have been obtained in PAI learning (Yedi Purwanto, 2019).

Based on the findings of the researchers' research, we know that the implementation of Islamic religious education in providing an understanding of the values of religious moderation by providing moral guidance to students through continuous education is expected so that students have an understanding of religious moderation, (Abdul Rosyid, 2022) so that students had a courtesy, respect, and respect for differences in embracing other people's religious beliefs, similar to the story of Rasulullah when he was preaching in Mecca, where he prioritized faith as a form of monotheism and faith in Allah and His Messenger as well as stay away from shirk (Muhammad Dwi Fajri, Didin Saepudin, Bahruddin, 2022). Don't forget to employ pre-planned learning tactics such as quizzes and awards to assess students' comprehension of PAI learning material.

Obstacles Factors in Applying Religious Moderation Values to Students at Maitreyawira Asahan Private Junior High School.

The use of the words hinder, restrain, and obstruct one of the results of the Indonesian Dictionary's translation of the word inhibition, so we can understand that an obstacle is any action that can hinder a process that we will achieve, and thus the inhibiting factor in education is very important. Participation in the continuing process of learning in the character building of students so that students have souls with strong and good character, morality and good character (Zubaedi, 2018).

According to the national education system, each educational unit shall provide educational services that are organized in formal, non-formal, and informal education. As a result, if the three educational units are implemented but encounter challenges during the implementation process, the quality of learning material provided to pupils would suffer. One of the activities and efforts of educators in directing the spiritual and physical personalities of pupils is in the application of education (Tsauri, 2015).

As a result, it is critical to instill in students an attitude of tolerance towards individuals of other religions when teaching them the concepts of religious moderation (Darmayanti, 2021). In line with the discussion above, the inhibiting factors in applying the values of religious moderation to students at Maitreyawira Asahan Private Junior High School are obstacles to implementing PAI learning that affect the quality of providing learning material to students, including the lack of facilities for places of worship for students and teachers who are inadequate so that when you want to pray, you don't have these facilities and it affects the work of students who are unable to display their work in prayer rooms, such as prayer rooms and it is feared that students' prayer activities will decrease.

As a result, you should not live by doing good to people only, such as appreciating respect, but not doing good to the creator, such as worshipping, carrying out his commandments, and abandoning his prohibitions; rather, this life should be balanced between doing good to people and doing good to the creator; indeed, religious moderation is one of the religious balances that every human being should have.

CONCLUSION

Through PAI learning, Maitreyawira Asahan Private Junior High School has provided an awareness of the ideals of moderation in religion, and it can be shown that pupils have tolerance values for variations between religions. The availability of a planning program for visiting all places of worship, sharing, and breaking the fast together can create an attitude of tolerance in students towards other individuals as well as respect for Muslim religious persons who are fasting and praying, and vice versa. Moslems respect and appreciate Buddhist and Christian religious holidays, which are the majority at Maitreyawira Asahan Private Junior High School. And it can also be seen in the implementation of PAI learning carried out by PAI teachers in providing an understanding of the values of religious moderation, and it can be seen that the teacher carries out his duties well, seen with every PAI learning process. PAI teachers do not forget to include their understanding of religious moderation as well as giving rewards at the end of learning to each student if they are able to answer questions related to the subjects that have been covered. In addition, the Maitreyawira Asahan Private Junior High School lacks religious amenities, including a place of worship for Muslims, which is feared to reduce prayer sessions for students.

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