

Internalization of Religious Moderation Values For Students In MAN 2 Palembang

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ABSTRACT

this article is related to how to internalize the values of religious moderation for students in Madrasah Aliyah Negeri 2 Palembang. This is qualitative field research, namely data obtained directly from the field through observations, interviews, and documents. In this study, researchers used a qualitative descriptive approach and received data in the form of written and spoken words and explained them in detail and detail. Data collection techniques in this study are through interviews, observation, documentation, and triangulation. Data analysis techniques start from data collection, presentation, and verification. From the results of the study, it can be concluded that four indicators of religious moderation, namely national commitment, tolerance, nonviolence, and accommodating to local culture, have all been carried out well by the indicators of Religious moderation, such as the national commitment by instilling values to students through the learning process, love for the homeland is one form of having a very high commitment to the nation. Tolerance by maintaining a balance between citizens in the educational environment and the community. Accepting existing differences does not disturb if others express opinions and express their beliefs. Nonviolence by instilling the value of peacefully expressing ideas and understanding of religion so as not to cause violence mentally, physically, or verbally. Accommodating to Local Culture, with preservation carried out continuously, directed, and integrated to realize specific goals that reflect the existence of something fixed and eternal, dynamic, flexible, and selective.

Keywords: Internalization, Values, Religious Moderation

A. INTRODUCTION

Indonesia, as a country with the largest Muslim population in the world, is an essential highlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is a religious understanding of diversity in all aspects, including religion, customs, tribes, and the nation. As a plural country consisting of different tribes, races, and religions, there needs to be tolerance in understanding all these existing differences so that there are no divisions in this nation and educational institutions. Many differences exist in the environment of its citizens, both in terms of ethnicity, religion, race, culture, and others. Therefore, religious moderation is very appropriate to be applied in the life of the nation and State, especially in multicultural societies.

Religious moderation is a middle way to deal with differences in both extreme and fundamental groups (Sutrisno, 2019). To implement religious moderation in society, including in the educational environment, multicultural needs to be done, making educational institutions the basis of religious moderation laboratories and taking a socio-religious approach in religion and State. Heterogeneity or plurality/diversity is a necessity in this life. It is the *sunnatullah* that can be seen in nature. Allah created this realm on the sunnah of heterogeneity within a unity framework (Ali, 2010). To maintain the nation's unity, diversity must be addressed wisely because diversity has become *Sunnatullah*. Within the framework of the agreement of the *Shari'ah*, Allah has created various madhhabs as a result of their respective scholar's *ijtihad*.

Moderate Islam, or *Wasathiyyah* Islam, comes from two words, Islam and "*wasathiyyah*." Islam, as it is known, is a religion full of blessings and faith brought by the Prophet Muhammad (Muhamad Fahri, 2019). Islam is Indonesia's majority religion, with the world's largest population today. This is important so that people are not trapped in things that deviate from religious rules, can understand the existing differences, and maintain good harmony for others. It is also relevant to the explanation of the *al-wasathiyyah* strategy book issued by the Kuwaiti Ministry of Endowments and Islamic Religious Affairs, quoted by Muchlis Hanafi, that *wasathiyyah* as a method of thinking, interacting, and behaving based on a *tawâzun* (balanced) attitude in responding to two comparable behavioral states so that an attitude can be found that is appropriate to the context and does not conflict with the principles of religious teachings and community.

In the Qur'an is a word recorded from the Qur'an surah al-Baqarah verse 143. Al-Wasath says in this verse, eat the most perfect. Also, in the hadith, it is mentioned that, at best, the problem is the one in the middle. When looking at existing situations and solving one problem, moderate Islam tries to approach deliberation and be in the middle and address

existing religious and madhab differences. Moderate Islam always prioritizes tolerance, and mutual respect, while still believing in the truth of the beliefs of each religion and school (Darlis, 2017). With this attitude, everyone can accept a decision wisely without prioritizing the interests of individuals or specific groups. When common interests come first, there will be no unwanted things, namely division.

In the treasures of global Islamic thought, Azyumardi Azra noted that the discourse and paradigm of *wasathiyah* Islam are often interpreted the same as moderation began to develop in the early 20th century. The discussion on this subject is touched upon in various works of thinkers in the Arab World, such as Muhammad Rashid Ridha, Muhammad al-Madani, Muhammad Syaltut, Yusuf al-Qaradawi, and Wahbah al-Zuhayli (Azra, 2017). The main strategies that must be carried out to strengthen religious moderation, namely: First, dissemination of ideas, knowledge, and understanding of religious moderation. Second, the institutionalization of religious moderation into binding programs and policies. Third, the integration of religious moderation formulation in the National Medium-Term Development Plan (RPJMN) for 2020-2024

To unite and unite the nation, it is necessary to internalize the values of religious moderation in life, including in the educational environment, for students to live their daily lives as the nation's next generation so that there is no division. Internalization in the world of education for students is intended to instill a moderate attitude for students in their lives. These religious values are planned so that religion can become a spiritual, moral, and ethical foundation in individual life, society, nation, and State for students. In addition, respecting differences in understanding and religious practice is aimed at encouraging moderate spiritual life to strengthen our national commitment to the nation's next generation. From the explanation above, it is essential to internalize religious moderation for students to be applied both in and outside the school environment. This article examines how the efforts made by schools to internalize the values of religious moderation for students in Madrasah Aliyah Negeri 2 Palembang.

B. RESEARCH METHOD

This is qualitative *field research*, namely data obtained directly from the field through observations, interviews, and documents. While the purpose of qualitative is field research using theories without statistical formulas (Moleong, 2019) but by providing exposure, explanation, or description of the situation and conditions under study in the form of narrative reports (Margono, 2013).(Margono, 2013)

In this study, researchers used a qualitative descriptive approach and obtained data in the form of written and spoken words and explained them in detail and detail. The qualitative descriptive approach aims (Faisal, 2012) to define or describe a person's behavior, field events, and specific activities in detail and depth. In qualitative research, the research instrument is the researcher himself. Therefore, researchers as instruments must be examined for validity, namely how far qualitative researchers are ready to conduct research which then goes into the field (Sugiyono, 2022).

Data collection techniques in this study are through interviews, observation, documentation, and triangulation. Comments made using the five senses by not asking questions, discussions, namely in-depth data/information search techniques submitted to respondents/informants in the form of oral questions (Hikmat, 2011), while documentation, namely data collection techniques by collecting and analyzing documents, both written, image and electronic records (Nana Syaodih , 2010).

Next, data analysis techniques are taking and compiling data from interviews, field notes, and documents, grouping data into categories, describing it in units, and selecting important content you and others can understand. Data reduction is a summarizing activity where only the important ones are chosen. To reduce data by providing precise shading and making it easier for researchers to collect further research. After the problem is found in the Observasi stage, the problem is included in this stage, so the research is more focused.

Research informants are believed to have extensive knowledge about the problem being studied. The qualitative research process begins by establishing people who are vital informants and supporting trusted informants. The data analysis model used in this study is based on the procedure proposed by Miles and Huberman through data collection with observation, in-depth interviews, and documentation or a combination of all three (triangulation) (Sugiyono, 2021). Researchers generally explore the social situation/object studied in the early stages. Dictionary of data presentation and conclusion. The conclusion of the qualitative research process is to classify the results of unimportant interviews with the results of information about the research conducted by the researcher, taking into account several factors necessary for the study.

C. RESULTS AND DISCUSSION

Education not only directs thinking but also concerns attitudes and skills. In other words, the measure of educational success is not enough to be seen from the success of giving birth to cognitive, affective, and psychomotor skills alone. Still, these three domains must be achieved as a whole and perfect (Muchith, 2014). According to Ahmad Muthohar, who quoted John Dewey's opinion, education covers all aspects of life. Education is a necessity of life, social function, direction, *control* and *guidance*, *conservative* (*inheriting* and maintaining the ideals of a group), *progressive* (equipping and developing knowledge, values, and skills so that they can face life's challenges) (Muthohar, 2007).

Religious moderation is the process of understanding and practicing spiritual teachings in a fair and balanced manner to avoid extreme or excessive behavior when implementing them. Religious moderation does not mean moderating religion because religion already contains the principle of moderation, namely justice and balance (Amaliyah et al., 2023). Moderation is a core teaching of the Islamic faith. Moderate Islam is a religious understanding of diversity in all aspects, including religion, customs, tribes, and the nation. Building religious moderation reasoning means students can understand and respect others of different faiths. There are four indicators of religious moderation, namely:

1. National commitment

Hatta's word "nationality" is also interpreted as a struggle to fill independence through independent development, even in building mutual understanding and friendship among nations in this world, namely the spirit of humanity (Suleman, 2010). In essence, Pancasila is the basis for creating harmonious interreligious and intercultural relations in Indonesia and distances Indonesia from intolerance towards ethnicity, culture, language, ethnicity, religion and customs (Suwarni & Atasoge, 2021).

By formulating Indonesian state ideology, Pancasila states that Indonesia is a country that upholds the attitude of divinity, humanity, unity, wisdom, and justice. In carrying out their state life, these five principles cannot be separated from the behavior of the Indonesian people in their daily lives (Alfaini, 2021). nationality always has a commitment, which aims to know and see that people's religious practices do not experience conflicts so that they are the same as the values in the 1945 Constitution and Pancasila (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

According to the head of the madrasah, national commitment is instilled in students through the learning process; love for the homeland is one form of having a very high commitment to the nation. Added the deputy head of the madrasah for curriculum added that

the burden of nationality is to have the confidence and awareness to carry out the basis of the State of the 1945 constitution and Pancasila as guidelines in nation and State.

Thus, it is understood that national commitment is a conscious effort and a strong belief in the practice of Pancasila values and the 1945 Constitution in everyday life so that it does not look sideways at the rules applied by the government.

Commitment is a condition where a person becomes bound by his actions to give rise to beliefs supporting his activities and involvement. Building national commitment is essential and not to be ignored by our nation because it is the identity and identity of the Indonesian government and State. Practicing the noble values of Pancasila and maintaining and caring for it is the commitment of the Indonesian nation and State to preserve the future of Indonesia within the framework of the diverse Unitary State of the Republic of Indonesia.

Based on the results of an interview with the school principal, this national commitment is an important thing that must be present and instilled in students in Madrasah Aliyah Negeri 2 Palembang. The madrasah makes several efforts to instill the value of national commitment, such as by mandating all students to place unity, unity and the interests and safety of the nation and State above personal interests or groups. The deputy head of the madrasah for curriculum also explained that this national commitment must be internalized in students by always maintaining national unity and unity, prioritizing common interests above personal or group interests. He added that the federal commitment to developing the Indonesian agreement in such a way that the principle of “Bhinneka Tunggal Ika” is maintained, students who have different backgrounds are essential aspects that must be valued equally among students.

Indonesian society is a society with a very complex level of diversity. Societies with such diversity are known as multicultural societies. Multiculturalism formed in Indonesia results from socio-cultural and geographical conditions that are so diverse and wide. In instilling the value of religious moderation in terms of national commitment, which is not to give place to cunning patriotism. Cunning patriotism will make students lose their sense of heroism as the nation's next generation.

According to the head of the madrasah, the instillation of patriotic values in students is a must because, with this attitude, students will have values embedded in themselves, the perspective of someone willing to sacrifice everything for the glory and prosperity of his homeland. Some of the activities carried out by madrasah in the process of internalizing the values of moderation through an attitude of national commitment are getting to know students about national holidays and understanding their meaning, singing national songs and

understanding their importance with the spirit of nationality, can also be by reading books about federal and State knowledge, as well as routine activities follow the flag ceremony on Monday and national holidays in the spirit of praying and honoring the services of heroes.

The above attitude as part of patriotism must be instilled in school students. To achieve that, there needs to be good cooperation between existing stakeholders, this activity cannot be the responsibility of the head of the madrasah alone or teachers alone, but all elements of education must participate in this, including parents and the community. With a national commitment based on the Pancasila view of life, the Indonesian nation has succeeded in pioneering the way of carrying out its mission amid life in the world. As the basis of the State, Pancasila is the basic foundation for all policies taken by the government and other state institutions in Indonesia. Pancasila is also the foundation for all social, religious, and cultural activities in Indonesia.

The value of Pancasila is very appropriate when instilled in children from an early age. This is so that after they grow up, they will get used to actions and behaviors that are to the values of Pancasila. Children need guidance from others, especially parents, to instill the importance of Pancasila (Y. Ch. Nany S, 2009). Some of these things can be done with games, songs, recreation, and other fun ways for children. But children in madrassas also need to be educated so that the cultivation of Pancasila values is embedded more deeply in students' souls.

Instilling morals in children from an early age is also very necessary, with the hope that children can develop attitudes and behaviors based on the values of Pancasila so that they grow into children who have noble morals and morals according to the nation's expectations. Another activity that can be carried out in internalizing religious moderation through the cultivation of the value of national commitment is by instilling that the Unitary state republic of Indonesia, which is independent, united, sovereign, just, and prosperous, is determined to create an advanced, independent and inwardly born nation, in line with other developed countries.

The vision and mission of the country have been stated in plenary in the preamble of the 1945 Constitution, and it shows that the founding fathers of the Indonesian State were statesmen with a good vision and mission far ahead for this country. In the preamble of the 1945 Constitution, the idea of the State has been formulated to become an independent, united, sovereign, just, and prosperous nation, as well as the State's mission, namely protecting the entire Indonesian government and all Indonesian bloodshed, advancing general welfare, educating the nation's life, and participating in implementing world order based on independence, lasting peace, and social justice.

This vision and mission is undoubtedly the "ultimate goal" continuously sought to be realized as long as this country is still standing. The head of the madrasah also said that this vision and mission as a good idea must be achieved for *bangs aini*. As the nation's next generation, students must practice themselves. In the context of statehood, the government has a role to be the driving force for all components of the nation to achieve it. The government has the authority to make rules that bind all citizens of the country, and through this authority, the government can regulate all aspects and components of the nation. In the context of achieving the vision and mission, the regulations made must be oriented to the vision and mission of the country. The mechanism of leadership change should not be an obstacle to achieving this vision and mission because all state leaders have the same goal: to create an independent, united, sovereign, and prosperous nation for all Indonesian citizens.

2. Tolerance

In the context of Indonesia, religious moderation can be used as a cultural strategy to maintain an Indonesia that is peaceful, tolerant, and respects religion. Religious moderation is a way of life to get along, respect each other, and support and tolerate without having to cause conflict because of existing differences. Religious tolerance includes problems of belief in man related to the creed or divinity he believes in. The Indonesian nation is a society that has a cultural diversity with its plural nature. Assortment includes cultural differences, religion, race, language, ethnicity, traditions, etc.

Although it is not a religious state, people are attached to spiritual life and religious freedom guaranteed by the constitution. The first precept of Pancasila, namely the Supreme Godhead, shows that the state system is based on the principles, teachings, and values of religions in Indonesia. According to the head of the madrassa, maintaining a balance between religious rights and national commitment is challenging for every citizen. Religious moderation is the glue between the holy spirit and national loyalty. The head of the madrasah said that in Indonesia, religion is essentially Indonesian, and Indonesia is essentially religion. This must be instilled well in students so that the value of differences in the life of the nation and State is well maintained.

The deputy head of the madrasah for curriculum said that religious moderation is a means of realizing the benefits of harmonious, peaceful, and tolerant religious and national life for the developed Indonesian nation. Easy values in life must be genuinely internalized in students because if there is no sound foundation in students, then these students will get problems in life, tolerance values do not exist, and differences become problems in society.

This value of moderation and religion should refer to an attitude of reducing violence or avoiding extremes in practice. From interviews with several teachers, religious moderation is a concept expected to be implemented by all religious people, including students at MAN 2 Palembang, to create harmony and tolerance between religious people and between religious and interreligious people with the government. Each religious community believes and obeys its religion's central teachings but can still dialogue and cooperate with others. We even know that different religious figures can unite against colonialism and firmly in a joint agreement not to separate religion from the state ideology, Pancasila. Such is our precious social capital (M. Hanafi, 2013).

Tasāmuh (Tolerance) This word *tasamuh* means *al-jūd* (glory). Or at *al-shadr* (airy) and *tasāhul* (friendly, forgiving) (Munawwir, 2003). In other literature, it is explained that the true meaning of tolerance is not to mix Islamic faith and rituals with non-Islamic religions but to respect the existence of other people's beliefs (Al-Baghowy, 2011). Tolerance is used as an indicator of moderation in faith because it has the aim of knowing and seeing people who are in religion able to accept differences in other people's beliefs and religions and not disturb if others express opinions and express their beliefs (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

The behavior of *tasāmuh*-necessary in the life of the nation and State. In the life of the government and state-of course-differences arise-both-it are differences-opinion-and-views. In addition, the country of Indonesia consists of various ethnicities, languages, skin colors, and some other differences-. These differences should be made to complement each other (Karim, 2019). According to the head of the madrasah, he explained that the values of tolerance should be conveyed to students because tolerant education fosters attitudes and respect for existing differences. The deputy head of the curriculum madrasah added that the ISO team has long driven passive education, so forgiving education should be delivered so that students are not surprised if there is a *review process*. The deputy head of the madrasah for student affairs added that tolerance is needed to prevent acts of violence by understanding high tolerance values.

In religious and social life, humans cannot deny the existence of association, either with their groups or other groups that sometimes differ in religion or belief. With this fact, religious people should try to bring peace and peace to each other within the framework of tolerance so that social stability and ideological friction between people of different religions will not occur (Abror, 2020). Thus, tolerance is needed in life, including for students, as a form of mutual respect between fellow school residents and when students are in the community. Tolerance is

also described as the stability of an understanding to avoid deviating from Islamic teachings and the values of Pancasila practice in community life.

3. Nonviolence

Nonviolence is an indicator of moderation, where the hand aims to see and know the extent to which a person peacefully expresses exexpressesefs and understandings of religion so as not to cause elemental, physical, or verbal violence. This attitude can be seen if social change is based on appropriate religious ideology. Not only certain religions are seen in this indicator, but all religions (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Thus, if violence can occur in all aspects of human life, efforts to achieve peace also cover all aspects. So calm in politics, peace in the economy, peace in law, peace in culture, peace in media, and peace in education (Candra Cugaa, Yuli Adhanib, 2022). Peace education is directed at developing human personality, respecting human rights, fundamental freedoms, mutual understanding, tolerance, and establishing friendship with all nations, races, and inter-groups that lead to peace (Ikhsan Saleh, 2012).

Education is an important aspect that cannot be separated from people's lives. Education can provide and provide various kinds of needs in people's lives, be it in the form of knowledge, experience, or skills) and all sorts of conditions of information that cannot be reached outside the world of education (Jauhari, 2016). Violence is the use of physical force or force, whether in the form of threats or actual, against oneself or others or against groups or communities that result or have the possibility of causing injury, death, physical harm, development, or loss (Jennifer, 2009).

Education requires the creation of a sense of security and peace that protects the entire community in the education from violence. However, in the concept of nonviolence education, the primary key to implementing the idea is the educator factor (Jauhari, 2016). According to the head of the madrasah, it is explained that education must direct students to avoid acts of violence. Hence, this is very important to convey to students so they are not moved to participate in violent actions in society. Supported by the opinion of the Deputy Principal of the Madrasah, the curriculum explains that nonviolent education creates a learning atmosphere and learning process so that students actively develop their potential to have spiritual and spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and State.

According to the deputy head of student affairs, anti-violence education is critical to encourage students because this will prevent avoiding acts of violence both among students

and actions outside the school. Clarified by the subject teacher *Aqidah Akhlak* mentioned that education should provide knowledge to students so that they can identify between wrong and right, not only that the school climate also affects students' attitudes after they are outside the school environment. Habituation of good behavior first creates a social climate that can increase mutual trust because good behavior can only occur in an atmosphere of mutual trust (Mukti, 2000). Nonviolence education is a conscious and systematic effort designed to instill nonviolent values in students so that students can reject all forms of violence as a view of life, life attitude, and life skills in every matter (Robihan, 2018).

Thus, it can be understood that nonviolence is one of the installations of moderation values to students so that with students' understanding of the dangers of violence, and the impact resulting from violent actions, students can avoid these actions. Islam is a religion that *rahmatan lil'alam* teaches its people always to create peace and prevent violence in all aspects of life. Therefore schools as places of education. Thus, there must be strenuous efforts from various parties to make a safe, peaceful, and serene education (Rubini, 2018). From some of the explanations above, it is concluded that nonviolence education should be instilled in students. Then, students can understand perfectly that violent behavior is not to Islamic teachings or laws because violence can harm themselves and others. In addition, nonviolence education is also mentioned as an understanding that is instilled so that students are not extreme in thinking and acting criminally in life in society.

a. Accommodating to local culture

Essentially, culture (*Tsaqafah*) is expressed as a product of human reason consisting of various patterns, steady behaviors, thoughts, feelings, and reactions obtained and mainly derived by symbols that compose their achievements separately (Fajar, 2018). Only by learning the cultural rules of society can man interact with other humans. Because they are equally socialized, different people will behave the same (Pip Jones, Liza Bradbury, 2016). The presence of Islam in a society that previously had cultural values and customs resulted in the interaction between two different cultural elements, namely, on the one hand, Islam and the other side of local culture (Abu bakar, 2016).

This internalization process lasts throughout the individual's life, that is, from the moment he is born until the end of his life. Throughout his life, an individual continues to learn to process all feelings, desires, passions, and emotions that then shape his personality (Syarbaini: Rusdiyanta, 2009)

Preservation is an activity carried out continuously, directed, and integrated to realize specific goals that reflect the existence of something fixed and eternal, dynamic, flexible, and

selective. And Cultural preservation is an effort to maintain the values of traditional cultural arts values by developing manifestations that are dynamic, flexible, and selective and adapt to situations and conditions that are constantly changing and evolving (Nahak, 2019). According to the head of the madrasah, it is explained that education does not negate local culture, meaning that learning must respect every local culture in the community. It was clarified by the deputy head of the madrasah for a curriculum that the culture in the community is a form of human product, so it must be valued and empowered as a community identity.

However, the problem is that a view considers local wisdom (local cultural heritage) to be contrary to faith. This contradicts government efforts because it has become the spearhead in maintaining and revitalizing local wisdom values (Surbakti, 2019). Local culture can also be adapted to the times while not leaving the characteristics of the original culture. The lack of cultural learning is one of the causes of the fading of local culture for the younger generation (Nahak, 2019).

According to some students, we must be able to accommodate local culture as an essential part of maintaining diversity in *bangs aini*. The attitude of love for local culture as an effort not to forget the region's identity, even by loving local culture, will better understand the richness of local treasures in the community. The subject teacher of *Aqidah Akhlak* emphasized that loving and caring for the culture in the community is part of our way to maintaining the continuity of the local culture. Therefore, students are taught to accept local culture as one of the riches that must be maintained and preserved.

Apart from that, all cultures have souls that will continue to live because culture continues to flow in humans in their lives. Culture will continue to be created, from place to place, from individual to individual, and from time to time. This change occurs because of the factors of society that want change, and cultural change occurs very rapidly, namely because of the entry of elements of globalization into Indonesian culture. Therefore, learning about culture must be instilled early (Nahak, 2019). Thus it is understood that accommodating local culture is a critical education delivered to students not to forget the local cultural values in the community. The cultivation and appreciation of local culture are essential to preserving the culture in the community.

D. CONCLUSION

Based on the results and discussion, there are four indicators of religious moderation. *First*, National Commitment is instilled in students through the learning process. Love for the homeland is one form of high commitment to the nation. National commitment has confidence and awareness to carry out the basis of the State and Pancasila as a guideline in the country and State. Efforts are made by mandating all students to place unity, unity, and the interests and safety of the nation and State above personal or group interests. *Second*, tolerance, which includes issues of belief in man related to the creed or divinity he believes in. Efforts made by the madrasah to balance religious rights and national commitment are challenging for every citizen. Accepting existing differences does not disturb if others express opinions and express their beliefs. *Third*, nonviolence. This indicator aims to see and know the extent to which a person says ideas and understanding of religion peacefully, so as not to cause mental, physical, or verbal violence. Anti-violence is one of the installations of moderation values to students so that with students' understanding of the dangers of violence, and the impact resulting from violent actions, students can avoid these actions. *Fourth*, Accommodating to Local Culture. Preservation is an activity carried out continuously, directed, and integrated to realize specific goals that reflect the existence of something fixed and eternal, dynamic, flexible, and selective. In MAN 2, Palembang cultural preservation is an effort to maintain the values of cultural arts and traditional values by developing embodiments that adapt to situations and conditions that are constantly changing and evolving.

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