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## Implementation of Islamic character education in developing religious moderation at vocational high school

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**Abstract:** The aim of the research is the implementation of Islamic Character Education in fostering religious moderation at the Syahida Vocational High School (SMK). This study used descriptive qualitative method. Research subjects were selected using purposive sampling. Data collection techniques include: observation, interviews, and documentation. The research subjects were school principals, student affairs, Islamic religious education teachers, and students. Data analysis techniques use data collection, data reduction, data presentation, and verification. The research results show that the implementation of Islamic Character Education at Syahida Vocational School can be seen from students praying before and after studying, celebrating religious holidays, facilitating the use of worship, and tolerance in the school environment. This is proven by data verification using a data assessment rubric, that the results of observations, interviews and documentation show that the application of Islamic Character Education can produce students who are moderate in religion. The conclusion of this research is that the application of Islamic Character Education is very appropriate for forming students who are moderate in religion.

Keywords:

Education; Islam; Values

**Abstrak:** Tujuan dari penelitian Implementasi Pendidikan Karakter islami dalam pembinaan moderasi beragama di Sekolah Menengah Kejuruan (SMK) Syahida. Penelitian ini menggunakan metode kualitatif deskriptif. Subjek penelitian dipilih secara purposive sampling. Teknik pengumpulan data meliputi: observasi, wawancara, dan dokumentasi. Subjek penelitian adalah kepala Sekolah, bidang kesiswaan, Guru Pendidikan Agama Islam, dan Siswa. Teknik analisis data menggunakan data collection, data reduction, data display, dan verifying. Hasil penelitian ini menunjukkan bahwa implementasi pendidikan Karakter islami yang dilaksanakan di SMK Syahida dilihat siswa yang berdoa sebelum dan sesudah melakukan belajar, merayakan hari-hari besar keagamaan, memfasilitasi yang digunakan untuk beribadah, dan toleransi di lingkungan sekolah. Hal ini dibuktikan dengan verifikasi data dengan rubrik penilaian data, bahwa dari hasil observasi, wawancara, serta dokumentasi menunjukkan bahwa implementasi pendidikan karakter islami dapat menciptakan siswa yang moderat dalam beragama. Simpulan dari Penelitian ini bahwa mengimplementasikan pendidikan karakter islami sangat tepat untuk membentuk siswa yang moderat yang moderat dalam beragama.

Kata Kunci:

Islam; Karakter; Pendidikan

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## **INTRODUCTION**

Indonesia has very complex problems that are of concern, such as the problems faced by teenagers today, including shallowing of aqidah or being involved in heretical teachings, promiscuity, discussing drugs, and brawls among students. All of these things can be influenced by family, society, school environment, friends, reading, culture, the internet and other social networks (Anwar et al., 2019). The case of rioting as a result of a demonstration in front of the Bawaslu Building, Central Jakarta occurred on Wednesday, 22 May 2019. Clashes between the masses and the security forces have occurred since Tuesday 21 May 2019 at 23.00 WIB to Wednesday 22 May 2019 (Yenuri et al., 2021). The pluralistic Indonesian society has received the attention of various parties, especially the many acts of rioting and violence in the name of religion, race and ethnicity. Even though Indonesia has the motto *Bhinneka Tunggal*, in which the nation's founding fathers wanted unity and oneness as the Indonesian nation. This is due to a loss of tolerance, the results of a survey by the Indonesian Survey Circle which found that as many as 31% of youth were intolerant ((Etikasari, 2018). in Indonesia, starting from floods, tornadoes, landslides, forest and land fires, droughts, and heat waves (Febriani, 2022).

Implementation of education means everything that is carried out and implemented in accordance with a program designed to be fully implemented in accordance with predetermined regulations. So implementation cannot be separated from planning, implementing and evaluating (Choirun Nisa, 2022). Religious character is a way of thinking, behaving, and acting that has the characteristics of a person who is a habit in the family and society in carrying out the teachings of the religion he adheres to (Siswanto et al., 2021). Religious character indicators. According to the Ministry of National Education, indicators of the implementation of religious character are as follows: Praying before and after doing work, Celebrating religious holidays, Having facilities used for worship, and Living in harmony with followers of other religions. Fair, balanced, choosing the right in addressing a concept related to diversity, religious moderation is defined, moderation as "fair" is impartial, chooses what is right and is the opposite of arbitrariness (S. N. A. Putri & Fadlullah, 2022), gives space to those who are different religiously and holds fast to beliefs and carrying out their teachings are interpreted as religious moderation (Khotimah, 2020). the creation of religious moderation can be seen from the indicators, namely a strong commitment to the State and nation, tolerance, non-violence, and love for local culture (Rahayu & Lesmana, 2020).

The results of research that are relevant to this study regarding values education through Islamic religious education are as follows: The purpose of this study was to analyze the implementation of Islamic Character Education at Khadijah Elementary School, Surabaya. The results of the study entitled the implementation of Islamic Character Education at Khadijah Elementary School Surabaya through the method of habituation which consists of religious activities, namely greeting by shaking hands (kissing the teacher's hand), praying

centrally before and after learning, praying dhuha together, tartil Al-Quran then carrying out congregational midday prayers etc (Esmael & Nafiah, 2018). This study aims to determine the application of religious character education. The research results are; (1) the religious character values that are applied are spiritual values and madness, (2) the implementation is done by integrating learning with various activities at school, (3) the supporting factor is adherence to discipline, while the inhibiting factor is social differences in the environment. and the community environment, (4) the results of implementing Islamic Character Education can be seen from the existence of self-awareness in religion and showing good academic results (Abdillah & Syafe'i, 2020). This study aims to determine the implementation of Islamic Character Education through school culture at SMA Mujahidin Pontianak. The results of this study indicate that the implementation of Islamic Character Education through schools at Mujahidin Pontianak High School is through routine activities, exemplary, spontaneous activities and conditioning. (Nailufar, 2012). The purpose of this study was to describe and analyze steps to prevent intolerant religious radicalism in the school environment. The results of this study indicate that the Ministry of Religion of Banyumas Regency implements a religious moderation program in the school education environment by: 1) Ministry of Religion of Banyumas Regency as Islamic Religious Education Teacher Supervisor, 2) Religious Extracurricular Advisor, 3) Islamic Religious Education Teacher Supervisor, 4) Islamic Religious Education Teacher Supervisor, and 5) The Ministry of Religion is also working with the Banyumas Regency Religious Harmony Forum (FKUB) (Rofik & Misbah, 2021). The purpose of this research is to find out that the application of the value of moderation in elementary, middle, high school, and tertiary institutions has the same conceptual basis, namely *wasthiyah* which consists of *tasamuh*, *tawazun* and *i'tidal*. Currently, the value of moderation is emphasized in Islamic religious education subjects at all levels of education. Even though currently the application of the value of moderation is still hidden in the curriculum, in terms of attitude the school has made obligatory attitudes of *tasamuh*, *tawazun* and *i'tidal* in the elementary, middle and high school environments. While in college, this habit is not obvious (Chadidjah et al., 2021).

The novelty of this research is examining the implementation of Islamic Character Education in fostering religious moderation at Syahida Vocational School, Tasikmalaya Regency. So the purpose of this study is to explain religious moderation through the implementation of religious character education. As an effort in students who have a commitment to nationality, tolerance, non-violence and accommodative towards local culture is to create a harmonious and peaceful Indonesian society, of course, a real step is needed by implementing religious moderation. Implementation of Islamic Character Education in fostering religious moderation research with planning the implementation of Islamic Character Education in fostering religious moderation, implementation of the implementation of Islamic Character Education in fostering religious moderation, and Evaluation of the implementation of Islamic Character Education in fostering religious moderation, implementation of Islamic Character Education in fostering religious moderation believed to be able to

encourage the creation of a society that is far from intolerance that damages harmony, peace, brotherhood and benefit in the life of the nation and state for the unity and integrity of Indonesia.

The research location chose SMK Syahida Kab. Tasikmalaya, is one of the educational institutions that implements Islamic Character Education in fostering religious moderation in the school environment which is considered to have national commitment, tolerance, anti-violence and accommodation to local culture. Syahida Vocational High School Kab. Tasikmalaya tries to offer the concept and practice of Islamic Character Education to students. In addition, SMK Syahida Kab. Tasikmalaya was chosen because of its location close to where the researchers work and the convenience of researchers in accessing the required data.

## **RESEARCH METHODS**

The research method used in this research uses a qualitative approach because of the need for in-depth research regarding exploring in-depth understanding of perceptions, attitudes and subjective experiences. The appearance of capturing nuance and complexity in the implementation of Islamic character education (Darmalaksana, 2020). Analyze various phenomena experienced by research subjects, such as behavior, perceptions, views, motivations, daily actions, holistically using the descriptive method so that they can describe what is experienced and presented in scientific studies ((Arifin & Rosdakarya, 2008). The research used two methods of collecting data, namely interviews to understand their experiences and perceptions in the implementation of Islamic character education and observation or going directly into the field at Syahida Tasikmalaya Vocational School to observe the interactions of all in the vocational school environment. Researchers conducted interviews or interviews with school principals, teachers, student affairs and students of Syahida Tasikmalaya Vocational School to obtain data, then continued with observations so that accurate data was produced. Data resulting from interviews and observations are reviewed and studied in depth, verified and finally explained in conclusions (Usman & Akbar, 2022).

## **RESEARCH RESULT AND DISCUSSION**

### **Planning for the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya**

Interview results with Syahida Vocational School Teachers, Planning the implementation of Islamic Character Education in fostering religious moderation at Syahida Vocational High School Kab. Tasikmalaya through the Learning Implementation Plan (RPP), where in each chapter of the subject of Islamic Religious Education, the contents of Islamic Character Education subjects are internalized in learning materials so that the methods, media and approaches are adjusted. this is very important given the different abilities of students (Eulis Habibah, 2022). The results of the interviews can be concluded that planning Islamic religious education, the formation of religious character must consider

differences between students (gender, initial talent, intellectual level, interests, motivation, background, etc.), encourage students to participate actively, provide feedback and implement appropriate information and communication technology.

Syahida Vocational High School Kab. Tasikmalaya in planning the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya. The learning process in fostering religious moderation through the implementation of Islamic Character Education with lesson plans is one of the pedagogic skills that every teacher must possess. Learning planning includes at least three activities, namely (a) needs assessment, (b) competency assessment, (c) preparation of learning programs (Mulyasa, 2007).

The preparation of the Learning Program produces a Learning Implementation Plan (RPP), which is a short-term learning program product that contains components of the Learning Action Plan and the Program Implementation Process. The program parts include basic knowledge, standard materials, methods and techniques, learning environment and resources, study time and other supporting resources. Carrying out character education in education is not only the duty of religious teachers, but the duty of all education teachers. Teachers play an important role at the technical level of education, namely learning. Learning activities In the implementation of learning, the teacher must prepare and plan the learning to be carried out. An effective teacher requires three competencies: planning, management and teaching. Creating conditions for teaching readiness in the form of learning program units, media and learning resources as well as organizing the learning environment (Ernawati & Safitri, 2017).

Planning for the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya is carried out secondly by providing guidance to educators and teachers so that all school members can become role models, especially those encouraged by the foundation and the education office, especially teachers of Islamic religious education subjects, through learning and exemplary, so that all participants form the personality of students who are moderate who accept diversity in order to achieve a harmonious, harmonious and peaceful life in the school environment. Planning also involves parents and the community in fostering religious moderation through Islamic Character Education by holding socialization from the start of school entry (Solahudin, 2022).

The process of character education must be carried out early and must be maximized from elementary school to overcome things that can be detrimental to children's development. Small things in the family can have a big impact on the development of children's character, because children are good imitators. There are many things that parents can teach their children, including teaching honesty, decency, caring, worship, excessive pampering of children, tolerance or mutual respect, and the courage to admit the slightest mistake. Character education in schools also has a positive impact on children. Many things can encourage the positive character of children at school, such as tolerance in group

discussion activities. The teacher not only conveys the concept in a good mood, but also guides the child to implement it in everyday life in a social setting. The community also plays a role in monitoring the development of children's character. If the methods above are applied intensively, a generation will be born who is ready to face any situation and condition, with strong and civilized character (Khaironi, 2017).

### **The implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya**

Interview results with the head of SMK Syahida, implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya is carried out secondly by learning in class and exemplary of the entire school community, especially Foundation policy makers, who are very helpful and encouraging, especially teachers, as well as the entire school community, must attend monthly recitations, dhuha prayers, fardu prayers, PHBI. So that it can form the personality of students who are moderate and accept diversity, so as to achieve a harmonious, harmonious and peaceful life inside and outside the school environment, as parents and the community who are involved in instilling Islamic character values in students (Solahudin, 2022).

Implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya, this can be done through the introduction of values, integrating values into students' daily behavior through a learning process that takes place both inside and outside the classroom in all subjects. In addition to mastering the desired competence (material), learning activities are also planned and carried out so that students feel, understand/communicate and integrate values and behavior. Pre, core (examination, explanation, affirmation) and final learning activities are selected and carried out in such a way that students practice the desired character values. The teacher's behavior during learning is also a model for implementing values for students (A. R. M. Putri et al., 2021).

The formation of internal character arises from the role of the family in shaping personality and character. Like the role of fathers in the family, mothers, older siblings and so on who can be examples of good character. The formation of this character is very important because approximately 70% of family characters will exemplify the character of the people in the family. Parents are markers of character education, because the role of parents in children's education is very large, if parents are religious then the character has a great chance to be passed on to their children. Certainly, parents mediate factors identical to the characteristics of both parents. It's not the same as when parents experience a broken home, this affects the character of the child or people in the family, this factor has a very negative effect on the character of all family members and must be avoided too. immediately if you don't get an inner character, then an outer character, which must be integrity (E. S. Ahmad, 2020).

External character education can be obtained in many places, such as character education in schools, playgrounds, tutoring places, and can also be obtained when friends play with good friends, attend schools and community organizations, and so on. External character building is also important for everyone because if they don't get internal character building, the external character building becomes a vessel and a place where good character traits can be added to that person. Therefore, it is very important for us to choose a mentor who teaches the formation of children's character and understands their own character. Usually used by a counselor to change a person's character for the better. If you have a strong character, then you need a mentor/advisor who can curb it because if you are tough, then your character will not change (Julaeha, 2019).

The dangers of globalization and modernization greatly affect one's personal character. Where the effects of globalization can generally make a person a negative or positive factor, depending on how they are filtered, when they are more negative, there needs to be a limit that can avoid these factors in this context, preserving the nature of education. implementing values. Once you know the character, you have to judge whether it would be considered a good character or if he or she needs more changes to become a better person. Judging your own character is usually more difficult than judging your own character. So the best factor is asking other people to judge our own character according to what is based on the values of character education (Listiana, 2021).

Factors that influence character strengthening. Factors that influence character strengthening are internal factors. There are many things that affect internal factors, including instincts or instincts, custom/habits (habbit), will or will (Iradah), inner voice or conscience, and heredity. while external factors are education and the environment (Heri, 2012).

### **Evaluation of the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya**

Evaluation of the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya which is carried out by students who show increased awareness in carrying out worship by animating self-sincerity, namely carrying out worship by animating self-sincerity, namely by reading prayers, praying Duha every day before attending lessons, reciting the Koran every week and presenting Tarbiatul Mubalig on. Syahida Vocational School, Tasikmalaya Regency, one of which discusses the importance of worship. Istigosah is routinely carried out every month to mention the name of Allah and ask forgiveness from Allah SWT. Every year PHBI activities include commemorating Isra Mi'raj, Mawlid Nabi, Haulan, Rajaban and Muharaman so that a national service community is formed in the Syahida Vocational School, Kab. Tasikmalaya, the school community rejects violence, a tolerant society that accepts differences of opinion, a community that accepts tradition (Eulis Habibah, 2022). Evaluation of the implementation of Islamic

Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya which shows that the entire Syahida Vocational School community has a national commitment seen from various achievements and contributions to society and the environment, the Vocational School community also supports the anti-violence movement by making school rules which include not tolerating violence, the Vocational School community is a tolerant society that respects one another with on the other hand, Vocational High Schools also really maintain the traditions handed down by their predecessors (Solahudin, 2022). Evaluation of the implementation of Islamic Character Education in fostering religious moderation at SMK Syahida Kab. Tasikmalaya, one of which is national commitment shown in protecting the school environment that supports learning and participation in SMK Syahida Tasikmalaya Adiwiyata is a form of movement to protect the environment. All students are required to participate and plant trees brought from home and planted in the school yard, as well as contribute to Adiwiyata activities in the form of materials and labor. SMK Syahida Tasikmalaya Regency wants to create a beautiful and clean environment through working with the community to clean up the environment, and plans to clean the classroom every day by students (Fajar, 2022).

Educational evaluation determines changes in behavior and the formation of student competence, which is carried out through class evaluation, basic ability tests, final evaluation of educational units and certification, benchmarking and program evaluation. To find out whether the training objectives have been achieved, it is necessary to carry out an assessment or evaluation or procedure. Appraisal or assessment is basically a statement of balance or price or value based on certain criteria. Learning is a conscious process. This goal is stated in the formulation of the behavior expected of students after their learning experience. Class-based assessment must look for three domains, namely knowledge (cognitive), attitudes (affective), and abilities (psychomotor). These three fields must be assessed proportionally according to the nature of the subjects concerned (Ikrimah & Arifin, 2022).

The role of assessment in learning has multiple benefits, for students and teachers. Evaluation of learning outcomes can be carried out in two stages, the first is a brief stage namely. H. the assessment carried out by the teacher at the end of the teaching and learning process, or this assessment is called a formative assessment and the second is a long assessment. - seasonal phase. In assessing or evaluating learning, teachers must be able to carry out continuous assessments of learning processes and outcomes. Teachers assess or evaluate the effectiveness of learning processes and outcomes, and use the information gathered from learning outcomes and assessments in planning support and enrichment programs. Teachers can carry out learning assessments by preparing assessment tools according to learning objectives to achieve certain competencies according to lesson plans (Mustika et al., 2021).

The teacher conducts a formal school evaluation and informs students about the results and their impact on understanding of the material being studied. In addition, the teacher analyzes the results of the assessment to identify difficult basic subjects/skills so that the strengths and weaknesses of each



student are known for motivational and enrichment purposes, then the teacher uses student feedback and reflects on it to further improve. learn and can demonstrate this with notes, learning diaries, lesson plans, supplementary materials. The teacher uses the results of the evaluation as material for making the next lesson plan (Huntojungo, 2020).

Syahida Vocational School was founded by the Syahida Putra Foundation, which organizes education and training to develop skilled human resources in mastering science and technology based on Islamic values. SMK Syahida is oriented towards excellence and values the potential and development of human resources.

Islamic Character Education planning to encourage religious moderation at SMK Syahida Kab. Tasikmalaya Beginning through RPP on Islamic religious education subjects, support from interest groups and institutions such as teachers, creation of models, media, methods, approaches and learning strategies, parents are asked to cooperate in education, especially in the field of religion and society are asked to participate in student education. Training planning is the process of making decisions about achievable goals, resources, and the techniques or methods chosen to carry out actions over a period of time so that the training can be delivered effectively. , efficient and high quality. In addition, educational planning is seen as an important process before doing something and determining and directing the attainment of educational goals by selecting and combining information, facts, ideas and assumptions about future educational development.

Implementation of Islamic Character Education to encourage religious moderation at SMK Syahida Kab. Tasikmalaya prioritizes school members, especially teachers, for example, the most important thing in character education is to create students who have positive values. The need for the synergy of all parties involved (schools, parents and society) in the implementation of character education to then realize the expected support from all parties involved in students in encouraging religious moderation at SMK Syahida Kab. Tasikmalaya during the implementation of character education. Character education in encouraging religious moderation at SMK Syahida Kab. Tasikmalaya brings maximum results. Implementation of education is the activity of transforming plans into concrete actions to achieve goals in teaching and learning effectively and efficiently.

Evaluation of the Implementation of Islamic Character Education in Assisting Religious Moderation at SMK Syahida Kab. Tasikmalaya can be seen from students who have high tolerance which is seen in appreciating diversity despite having different beliefs and backgrounds, national commitment is seen in decision making and leadership selection seen in different student organizations, respecting tradition is seen in religious life, where religious activities practiced properly and continuously by students and strictly looks at the environment in relation to a green and clean environment and various

environmental issues such as *adiwiyata*, school greenery and school environment pickets, community rules against violence set by the school.

Educational evaluation is one of the systematic activities which is one of the most important keys to the success or failure of an educational organization. Of course, educational evaluation involves many aspects of education in every path and importance it takes. Evaluation is the process of gathering information to determine to what extent, how and how educational goals have been achieved, and if not then evaluation must be able to answer what has not and why. In other words, evaluation also has a measure of success in the form of certain goals. However, according to Sudijono, evaluation is not only a goal as a reference for implementing teaching, but also an effort to receive feedback for improving education (Riadi, 2017).

Etymologically, after the meaning of implementation, the term implementation comes from English, namely to implement means to implement (Yani & Damayanti, 2020). In Webster's Big Dictionary, implementing means providing the means to carry out (providing the means to achieve something) and having a practical effect (to influence/influence something). Implementation provides a means to implement something that has an effect or effect on someone (Ummah, 2021). Implementation is an action taken by authorized and interested parties, both government and private, aimed at realizing the ideals and goals that have been set (Aprianto, 2020). Implementation refers to the various steps of program implementation and implementation that are formulated to achieve the objectives of the program that has been planned, because basically every plan that is set has goals or objectives that must be achieved (Janice, 2014).

In language, education from the English word is "education", in Latin "educare", continuous guidance, in terms as long as humans live they need guidance that is education (Al Fata, 2015), a way to change individuals in a better direction, so that they can live in society so that they can adapt to enter the profession and understanding human rights is understood as education (Awwaliyah & Baharun, 2019), Coaching, guidance and assistance physically and spiritually are defined as education" (Aminuddin & Kamaliah, 2022), educating humans to become someone that is honest, sincere, brave, and independent so that character is formed is education (N. Ahmad, 2019), education is defined as an effort to change individuals and groups so that better behavior, attitudes, and search for thinking are formed (Indy et al., 2019).

Character in language can be interpreted as character, character, morals, or personality which is the result of cultivation that shapes ways of thinking, behaving, behaving and judging (Sutarna, 2016). The definition of character according to Thomas Lickona contains three main elements, namely knowing the good (knowing the good), wanting the good (desiring the good), and doing good (acting the good) (Rohendi, 2016). The definition of character above shows that character is something that is known, desired and carried out due to the internalization of various virtues (Mustoip, 2018). Character education in the

National Action Plan for Character Education is mentioned as values education, character education, moral education, and character education which aims to develop students' ability to make good and bad decisions, maintain what is good and realize that goodness in everyday life to the fullest. heart (Sujana, 2014). There are good and bad characters in a person. The task of character education is to develop good character so that it continues to be carried out and eliminate bad character so that it does not recur (Hulu, 2021).

Religious is a verb or adverb that has the meaning of faith, or religion (Husniyah, 2015). Religious is defined in Arabic as known by the terms al-din and al-milah. The word al-din has meanings such as al-mulk (kingdom), al-khidmat (service), al-ibadat (devotion), al-qahr wa al-sulthan (power and government), al-tadzallul wa al-khudu (submissive and obedient), al-tha'at (obey), al-islam altaukid (submission and oneness of God) (Arif, 2020). Religious meaning tends not only to the word religion, but more to the word diversity. Religiosity is defined as the level of knowledge, the strength of belief, the breadth and strength of the implementation of praise and rules, as well as the depth of respect that is upheld for religion. The religiosity of Muslims is measured by how far their knowledge, beliefs, implementation and appreciation of Islam are (Alfi & Halwati, 2021).

## CONCLUSION

The aim of implementing Islamic character education is expected to be to form individuals who have a moderate attitude and a broad understanding of their religion and other religions. This aims to reduce inter-religious conflict, strengthen social harmony, and build a society that is inclusive and peaceful coexistence. The results of the research and discussion show that the application of Islamic character education in fostering religious moderation at Syahida Vocational School, Tasikmalaya Regency aims to ensure that religious moderation can be internalized effectively. This is done through planning, implementation and evaluation in Islamic religious learning. Evaluation of this implementation aims to create an environment that prioritizes commitment to friendship, tolerance, compliance with violence, and preservation of traditions. The findings of this research can be used as theoretical and practical information regarding the implementation of religious character education in fostering religious moderation in future research which will be more comprehensive for all levels and units of Islamic education..

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