



Awakening moderate thinking: creativity and digital media innovation in religious moderation learning

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ABSTRACT

Research on innovative religious moderation learning that utilizes more creative and innovative digital media is conducted in this study. The research employs a qualitative descriptive method, exploring ideas from educators regarding the content, learning systems, and the implementation of policies related to religious moderation by utilizing highly creative learning media. The aim is to teach religious moderation, as expected by the government, both explicitly in religious education subjects and implicitly in other subjects. Field data is obtained through interviews and focus group discussions (FGD) with educators and education observers regarding the innovative implementation of religious moderation education through creative media. As expressed by educators, the research findings regarding religious moderation are related to creative media. Firstly, incorporating religious moderation content into creative digital media is closely linked to the curriculum, where National Commitment should serve as the basis for curriculum development. Intra-group religious tolerance and the empowerment of local cultural groups should be explored so that students become more interested and consciously implement these values. Secondly, the concept of the learning system in religious moderation education at educational institutions needs to be creatively and innovatively developed, particularly by utilizing digital technology. This involves the active involvement of educators who possess the necessary understanding, background, capacity, and capability in moderate religious education. The research recommends developing creative media for educators' teaching practices, including its relation to religious moderation. Creative media, especially those related to social media, are particularly relevant as they are integrated into students' lives today.

Keywords: Religious moderation; learning innovation; creative media

1. INTRODUCTION

Innovation is applying something that has added value for others (Dearing, 2021; Kahn, 2018). In order to be engaging, educators are expected to be able to develop and

introduce breakthroughs in the teaching system (Heldanita, 2019; Muslimin & Mutakallim, 2019; Nasir, 2020). Creativity is the ability to conceive something different from what has been done before (Florida, 2004; Grigg & Lewis, 2022). Creativity does not necessarily have to be new and original, but it is expected to inspire and attract students to participate in learning (John-Steiner, 2006). Innovation and creativity tend to go along and support each other in the learning process (Moon & Acquaah, 2022).

This article is based on research conducted in Maros Regency, South Sulawesi Province, considering the increasing prevalence of social media discussions on religious moderation in Indonesia that cite unclear sources and facts. Additionally, the term 'religious moderation' is sometimes misunderstood, leading to debates on social media, particularly regarding ritual practices and the fundamental principles of each religious community.

These phenomena underscore the importance of education and learning related to religious moderation, especially considering the participants (Gen Z) (Darmayanti & Maudin, 2021; Rifqi, 2021; Wibowo & Nurjanah, 2021). Therefore, teaching religious moderation approaches must be adjusted to innovative technological trends by utilizing digital-based learning media. Hence, students will be interested in obtaining a deep understanding of religious moderation and can practice it in their daily lives.

The research conducted by Balai Litbang Agama Makassar (2020) found the influence of online media on the establishment of religious beliefs except for the classroom learning material. It was discovered that students who learn from online media without a strong foundation, especially those still deciding, are highly dependent on the content they see and read online (Darmayanti & Maudin, 2021; Purnawati, 2021). They can be influenced to become radical or moderate based on the online media that mostly influences them. Therefore, promoting religious moderation campaigns on popular online media platforms is important. Strengthening religious moderation is one of the factors that can provide resistance to information that can erode morals and behaviors in the context of nation-building.

Teaching religious moderation innovatively and creatively is one solution to ensure that students enjoy and internalize moderate religious practices while preventing them from unknowingly adopting radical religious beliefs from narrow and ambiguous social media platforms.

This article will discuss two main points. Firstly, it will explore digital media's creative and innovative use in effectively teaching religious moderation. Secondly, it will provide an overview of the digital media used to convey the values of religious moderation in schools.

This article aims to provide an overview of innovative and creative teaching methods applied using digital media to convey religious moderation education effectively. It aims to explore the creative media utilized in delivering religious moderation education.

The innovation in teaching discussed in this article will be based on five categories in educational technology (Nurdyansyah & Fahyuni, 2016; Sari & Priatna, 2020), namely: (1) Design, (2) Development, (3) Utilization, (4) Management, and (5) Assessment. According to Deni 2012, these five components are used to assess educational innovation, enabling us to analyze the paradigm shift in the definition of each area of educational technology, observe subcategories based on the perspective of applied technology in education, classify related concepts, analyze the trends of educational issues based on the analysis of educational technology, and identify the main sources of influence on optimizing learning through educational technology.

The creative media in teaching discussed in this article focuses on various creative ways that teachers employ in their education and instruction (Muslimin & Mutakallim, 2019); the principles of using creative media, as outlined by Peng Keng Sun and Rahimah (2019), involve evaluating whether the creative media created or used by teachers meet the following criteria: (1) Able to create excellence, (2) Anticipating future needs, (3) Understanding the broader basic needs of students, (4) Anticipating emerging risks, and (5) Inspiring further big ideas.

The concept of religious moderation in this article aligns with the book "Moderasi Beragama" published by the Indonesian Ministry of Religious Affairs in 2019. The book aims to explain the meaning, importance, and implementation strategies of religious moderation (Moderasi, 2019; Nur'aini, 2021). It mentions four indicators of religious moderation: national commitment, tolerance, anti-violence, and accommodation of local culture.

Innovative and Creative Learning

As Max Horkheimer mentioned, one form of innovative education is critical education (Listyarti, 2012). Critical education responds to the paradigm shift in education through the logic of critical theory vocal about social reality. Innovation is an idea, object, event, or method that is perceived or observed as something new to an individual or a group of people (Kristiawan et al., 2018); innovation and modernization are social changes that involve values, attitudes, social norms, and behavior patterns influenced by both material and immaterial culture (Kristiawan et al., 2018), Educational innovation essentially encompasses new practices in education, which are the result of intellectual and technological processes applied through specific stages (Shalikhah et al., 2017).

Innovation is a new change toward improvement or differentiation from what already exists, done intentionally and deliberately (Nurdin, 2016). The concept of innovation is used to achieve educational goals or solve educational problems. (Haryanto 2007). The process of educational innovation consists of four stages, which are as follows: (1) Invention, (2) Development, and (3) Diffusion towards specific value systems or cultures. (Kristiawan et al. 2018).

In educational technology, innovation refers to the utilization of advanced technology. The primary goal of implementing new technology is to enhance the quality,

effectiveness, and efficiency of learning. (Nurdin 2016). Innovation in learning involves various methods, approaches, tools, and supportive environments to achieve learning objectives. (Faridi 2009), According to Abu Al-Hajjaj (2010), the creativity phase can be divided into four parts: (1) Preparation phase, (2) Incubation phase, (3) Illumination phase, and (4) Implementation phase. Learning media encompass everything used to deliver messages that stimulate students' thinking, emotions, attention, and curiosity (Pamungkas et al., 2018).

The appropriate use of learning media is highly beneficial for a. Enhancing enthusiasm for learning, b. Allowing direct interaction, c. It enables independent learning for students. (Nana and Surahman 2019).

Religious Moderation

Religious moderation means practicing one's faith in a balanced manner, as defined by the concept of moderation. With religious moderation, an individual avoids extremism and excessive behavior while following religious beliefs. Those who practice it are called moderates.

There are two principles of religious moderation: fairness and balance. Being fair means placing everything in its rightful place and promptly carrying it out. On the other hand, balance means always staying in the middle ground between two extremes.

We can formulate as many measures, boundaries, and indicators as possible to determine whether a particular religious perspective, attitude, and behavior can be classified as moderate or extreme. However, in this article, the indicators of religious moderation that will be used are as follows: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodation of local culture. These four indicators are expected to be used to recognize the strength of religious moderation practiced by individuals in Indonesia and their level of vulnerability. Understanding this vulnerability is crucial to identify and take appropriate steps to strengthen religious moderation.

2. METHODS

This research provides a qualitative overview (Gunawan, 2013; Moleong, 2018) of teachers in Maros Regency who teach subjects that are generally and specifically related to Religious Moderation. Through explicit data exploration, the study aims to reveal the importance of students being aware of the practices of religious moderation. On the one hand, explicit lessons emphasize the significance of religious moderation, while on the other hand, implicit lessons contain elements of religious moderation.

The research objects include public and Islamic-based schools (*Madrasah*) at the elementary and secondary levels. This study's primary unit of analysis is the teachers who employ creative media extensively in the teaching process. Additionally, the study focuses on subjects related to Religious Moderation.

The teachers and supervisors who are the focus of analysis (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019; Fadlun et al., 2016) mostly consist of Islamic Education teachers and supervisors in Maros Regency. They were purposively selected for the study, and initials represent their names. The respondents are as follows: (**HAS**) a PAI (Islamic Education) teacher at SMA Negeri 3 Maros, teaching Islamic Education subjects; (**ASZ**) A PAI teacher at SDN 22 Maros; (**ARZ**) a PAI and Moral Education teacher at SMA Negeri 1 Maros; (**KMD**) a PAI teacher at SMP Negeri 5 Maros, (**ASG**) a PAI supervisor at the elementary level in Maros Regency, (**HAM**) a primary-level supervisor in Maros Regency; (**MSL**) a teacher at SMP Negeri 20 Simbang, (**NHD**) a contract-based PAI teacher at SMP Negeri 2 Maros, (**IRM**) a contract-based teacher at SMP Negeri 1 Turikale Maros, (**KOA**) a PAI supervisor in Maros Regency, (**LOA**) The coordinator of PAI supervisors in Maros Regency, (**SNB**) a PAI teacher at SMA Negeri 8 Maros.

The research approach used is a case study, and the data collection techniques employed are interviews and focus group discussions (FGD) (Creswell, 2015; Jailani, 2013) with teachers and supervisors. In-depth interviews are conducted to gather information regarding Religious Moderation and the effectiveness of innovative digital learning practices in *madrasahs/schools*. Data processing is performed based on the form and nature of the collected data. In this case, three main variables were explored in-depth: (1) Learning Innovations implemented by educators, (2) Engaging digital media, and (3) Religious Moderation.

3. RESULTS AND DISCUSSION

a. Religious Moderation Learning Innovation

The findings regarding teachers in Maros, the understanding of innovation that we obtained from several books on innovation when I discussed with teachers in Maros revealed an interesting and easily understandable statement, "*learning innovation is the development carried out by teachers about the desired learning objectives*" (**LOA**). At the same time, another opinion (**ARZ**) states, "*Innovation is a breakthrough, while creativity is how to adapt from that breakthrough.*" Meanwhile, (**KMD**) argues that "*innovation is the creativity of a teacher that produces a work developed in learning that can be applied to children.*"

The teachers' opinions regarding the definition of learning innovation were diverse, as conveyed during the focus group discussion (FGD) mentioned above. However, a common thread can be drawn from these opinions: Innovation is a development or breakthrough in the works created or produced by teachers, which can be applied during instruction with the hope that students can absorb the lessons effectively and in line with the intended learning objectives.

"It is important to continuously carry out and develop innovation because each learning material requires different innovations" (**KOA**). This opinion is also interesting because the more varied a teacher's teaching methods are, the more innovative they become.

A fundamental shift in the learning paradigm in Indonesia occurred with the enactment of Law No. 20 of 2003 on the National Education System (Sisdiknas). The law explicitly states that the change in the learning paradigm is a demand for educational reform, and one of the changes mentioned is the shift from a teaching paradigm to a learning paradigm. This paradigm shift should be accompanied by changes in how educators facilitate the learning process.

"Teachers should not just teach, but rather facilitate" (HAS). His opinion is interesting because educators' role today differs from before. Teachers are now expected to be facilitators while the learners take an active role. *"When I teach, what matters to me is understanding the students. If I'm going to teach tomorrow, I need to know who I will be teaching, their character, and what issues they may have so I can get to know them as much as possible. The curriculum and learning objectives are already ingrained in my mind,"* adds Mr. ARZ, who is often recognized as a well-liked teacher for his teaching methods. *"Yes, indeed. Mr. ARZ happens to teach my child at Maros High School, and he says he enjoys being taught by Mr. ARZ because his teaching style is not boring" (KMD).*

The statement indicates that creativity in learning is one of the most important factors, alongside the medium itself, in how teachers present it to the learners. This includes understanding the learners' characteristics and who they truly are. The phrase *"not boring,"* expressed by Mrs. KMD, echoing her child's opinion on Mr. ARZ's teaching style, highlights the importance of creativity. This means that one of the effects of creativity is that learners do not get bored and enjoy the entire learning process.

"Every teacher has strengths and weaknesses, so sometimes there are teachers who are able to innovate in certain subjects, while others may find it challenging to develop innovatively" (LOA). This statement proves that innovation is dynamic and can only be applied to specific subjects, indicating that not all subjects can be innovated.

Anthony's book *'The Little Black Book of Innovation'* highlights an interesting point regarding the seven deadly sins that can kill a person's innovation. These sins are (1) Pride, (2) Laziness, (3) Greed, (4) Lust, (5) Envy, (6) Wrath, and finally (7) Gluttony. Looking at these sins, they can indeed hinder a person's ability to innovate (McGillicuddy, 2013).

b. Lesson Plan

"If we plan our lessons well and in a structured manner, then, God willing, the implementation will also be good, even though some things cannot be achieved. At least, we have a guide to refer to" (ASG), This perspective provides a foundation that teachers should do lesson planning before carrying out the learning process.

"Indeed, we create Lesson Plans for each subject we teach, but the current conditions do not allow for optimal implementation, considering the ongoing pandemic situation. We are all aware of it" (KMD). *"Even during online classes via Google Meet, I rarely use Zoom because it consumes many data. I also don't require all students to be actively*

participating. I understand that not all have the same circumstances, and there are areas in Maros with poor signal quality" (MSL).

Several teachers who participated in the FGD also agreed with this statement. Ideally, lesson planning should serve as a reference during the teaching process, ensuring that the desired outcomes of the lesson are measurable. "*Usually, the lesson plan is prepared well in advance. As for the creativity, it is often implemented just before the lesson. The ideas can come up spontaneously, one or two days before teaching" (ASG).*

The statement made by Mr. Alimuddin, a supervisor, also reinforces the notion that creativity sometimes arises suddenly because it is conditional. "*During our training on teaching creativity, we learned various techniques. However, it is difficult to implement them now due to online learning" (KMD).* This aligns with Mrs. Kasma's statement that creativity is effective, efficient, and enjoyable in certain conditions. Still, creativity may be less effective or efficient in other circumstances. For example, creative teaching methods that rely on interactive media in face-to-face classes may not be easily transferred to online learning.

Based on the above description, it can be understood that the essential elements to include in a lesson plan are: (1) What will be taught: This includes the various competencies to be achieved, the indicators, and the instructional materials to be delivered to attain those competencies; (2) How it will be taught: This relates to the different strategies to be developed during the teaching process, including the development of various optional activities for students to complete their tasks; (3) How the learning outcomes will be evaluated: This question should be answered by designing the types of assessments to measure students' understanding of the material they have learned during the session.

Thus, the dimensions of lesson planning include: (1) Formulating instructional goals, (2) Selecting and developing teaching materials, (3) Planning teaching and learning activities, including planning the teaching approach and methods, the steps of the teaching and learning activities, and the learning tools and resources (4) Planning assessment methods.

Indeed, this section makes the approach and teaching methods crucial when combined with innovative learning. The teaching materials available currently pose a challenge for teachers: "*We only manage to keep the children motivated, as it seems they are starting to get bored" (MSL).* There is still no specific formula that can solve the best learning solutions, considering the various issues and obstacles experienced by students.



If we observe the scheme, it shows that the characteristics of the learners constrain the design in the learning innovation. Why is this the case? *"In the early days of COVID-19, they were not accustomed to it, but now they seem bored, including us, the teachers, hehehe"* (**SNB**). This can be

understandable because it has been almost a year since March when the learning system started utilizing the internet.

In the area of teaching strategies, this becomes a crucial point, considering the limited teaching hours. *"Just imagine if we teach everything through the internet, while the students have limited data quota. If we multiply the number of teachers and subjects, the 50,000 quota will be quickly depleted"* (**KMD**), *"I usually use PowerPoint and record videos to be sent through WhatsApp. That way, the children will not feel burdened"* (**IRM**).

The teachers' efforts and hard work to innovate learning have been significant. However, due to various limitations teachers and students face, the innovation process sometimes cannot proceed as planned. On the one hand, teachers are expected to provide effective and efficient digital-based lessons, but on the other hand, they are constrained by the optimization of technological capabilities.



As depicted in the above diagram, several important things need to be considered in developing learning design. It requires that technology be an essential knowledge for teachers in teaching. However, the technology referred to by teachers is the medium of delivery that was previously face-to-face in the

classroom, which has now been transformed using internet-based platforms such as WhatsApp, Google Classroom, Zoom, and others.

Indeed, the intended meaning of visual technology, audiovisual, and the integration of various media should facilitate the learning process with various creative utilization of the intended media. However, in reality, this still faces significant challenges.

From the above description, several conclusions can be drawn regarding the development of instructional design. Firstly, the formulation of competencies in lesson preparation must be precise. The more specific the competency, the easier it is to observe, and the more precise the activities that need to be carried out to develop that competency, including the creative media to be used, Secondly, lesson preparation should be simple and flexible, allowing it to be implemented in the learning activities and

the development of students' competencies. Simplicity is also demanded in the use of media, Thirdly, the activities developed in lesson preparation should support and align with the predetermined competencies. These competencies will be effectively realized if the support media also have an effective and efficient impact. Fourthly, the developed lesson preparation should be comprehensive, with clear achievement indicators. Lastly, coordination among the components implementing the school program should be coordinated, mainly when lessons are conducted as a team (team teaching) or in a moving class setting.

To promote religious moderation, even though it is not explicitly stated in the curriculum, schools must implement several actions to foster a tolerant and moderate understanding of religion among students. These actions include: Firstly, developing the local school culture, such as honesty, politeness, mutual respect, and others. This culture should combine values, beliefs, assumptions, understanding, and expectations the school stakeholders hold. It should serve as a guideline for behavior in solving internal and external problems they encounter and developing a religious culture within the school community. This means cultivating a balanced (*wasathiyah*) approach to religious teachings in the school, which provides the foundation for values, spirit, attitudes, and behaviors of all school actors, including teachers, educational staff, parents of students, and the students themselves.

The second action involves the teachers and the management of the educational institution, which are crucial factors in implementing inclusive and moderate religious values in schools. Here, teachers play a significant role as they are one of the main targets of this educational strategy. If a teacher holds an inclusive and moderate paradigm of religious understanding, they can teach and implement these values to the students in school. The role of teachers in this regard includes having a democratic and non-discriminatory attitude towards students who adhere to different religions than their own. Additionally, teachers should show concern for specific events related to religion. It is explicitly stated in all religions, such as Islam, Catholicism, Buddhism, Hinduism, Confucianism, and other beliefs, that the use of any form of violence in problem-solving is prohibited. Violence will only give rise to new problems.

c. The Learning Process

As stated by Kadarsih (2012), educators should be aware of several principles of instructional management. These principles are as follows: (1) The learning process should be interactive between the educator and the learners. It emphasizes active engagement and participation, promoting two-way communication and collaboration; (2) Educators should be able to inspire learners. They should create an environment that sparks curiosity, creativity, and a desire for knowledge. By fostering inspiration, educators can encourage a love for learning and a willingness to explore new ideas. (3) Creating a pleasant and supportive learning environment for the learners is important. This includes establishing a positive and inclusive classroom atmosphere, promoting student respect and cooperation, and ensuring that learners feel safe and comfortable expressing

themselves. (4) Learning should involve challenges that stimulate critical thinking, problem-solving, and growth. Educators should design activities and tasks that push learners beyond their comfort zones, encouraging them to explore and develop their skills and knowledge. (5) Educators should consistently motivate the learners. This can be achieved by setting clear goals, offering meaningful rewards or recognition, providing constructive feedback, and fostering a sense of purpose and relevance in the learning process.

The dominant opinion among teachers in Maros is to provide strong motivation for the students. This is important because they strive to create conditions that keep the students engaged and happy to learn in the current online learning process. One teacher mentioned, "*We try to create an environment where children remain happy to learn; that's the most important thing*" (**ASZ**). Another teacher added, "*I find it surprising that when I teach, time sometimes flies by, even though it's through the internet. Maybe it's because I consider all my students to be intelligent, and it's proven that they are intelligent*" (**ARZ**) With a laugh. Another teacher shared, "*At the beginning of my lessons, I provide encouragement by reciting the Asmaul Husnah (the beautiful names of Allah) together, and the students enjoy it*" (**NHD**).

The teachers' opinions in Maros indicate that in the learning process, their innovation was how to make the students enthusiastic and engaged in the lessons until the end.

Some training they have received and implemented so far was primarily practiced during face-to-face classroom activities. Currently, their innovative teaching practices still need to be expanded to visual media, and any audiovisual content is mostly shared through YouTube links, mainly due to limitations such as time constraints.



Regarding utilization, both media and policies play a significant role in the learning process. As one teacher mentioned, "*Policies to complete all previously planned Lesson Plans (RPP) are now merely administrative files. Instead, we provide realistic policies according to the current conditions*" (**ASG**). Regarding media, there were previously various creations of instructional media, but teachers have opted for simplicity based on the consideration of effectiveness and efficiency in achieving the learning targets.



From the discussion with the teachers, three important aspects of innovation in managing learning technology can be identified. Firstly, learning resources. As one teacher expressed, "*We, as teachers, also realize that during online learning, parents sometimes have a bigger role in helping*

students complete their tasks" (HAM). Another teacher added, "Because they have access to the internet, students can find many learning resources and information. They are even more skilled at browsing than us" (ARZ).

Indeed, managing this aspect poses a significant challenge for teachers today. Innovative learning technology should be an integral part that teachers continuously develop. Considering the current situation, students have a strong command of technology. Therefore, teachers must keep up with technological advancements to effectively engage and facilitate learning for their students.

Regarding religious moderation, besides teachers, schools also play a crucial role in building an educational environment that is tolerant of all religious beliefs. Therefore, schools should consider the following steps: Firstly, schools should create and implement specific regulations, known as school rules, that are explicitly applied within a particular school. In these school rules, one important point should be the prohibition of religious discrimination within the school. This can be initiated by utilizing technology. About these regulations, technology-based religious tolerance or moderation is expected to encourage all stakeholders, such as educators, school administrators, educational staff, and students, to learn to respect others who hold different religious beliefs within their environment. Technology-based approaches should still prioritize human values and promote a sense of humanity.

Secondly, to construct mutual understanding and moderate religious attitudes among students with different religious beliefs, schools should facilitate and actively promote interreligious dialogue among religious communities. This dialogue should be conducted under the guidance of teachers within the school. Maintaining a sense of mutual respect throughout the dialogue is essential. Engaging students in interreligious dialogue in schools is an effective way to familiarize them with engaging in conversations with people of different faiths.

Thirdly, another important aspect of implementing religious moderation in schools is the curriculum and textbooks used. The curriculum should incorporate values of pluralism and religious tolerance. Similarly, the religious textbooks used in schools should promote discourse among students about inclusive and moderate understanding of religion. Ensuring that the materials and resources used in the educational setting contribute to fostering an environment of religious harmony and understanding is crucial.

Islam, as a religion of mercy, has the advantage of its balanced and moderate teachings. Moderation refers to the inclination towards the middle path or balanced approach. This understanding is the responsibility of religious teachers and teachers of other subjects who have a role in developing religious moderation among students. All teachers are responsible for promoting religious moderation and fostering a balanced perspective among students. By incorporating the values of moderation and balance, educators can contribute to the holistic development of students' religious understanding.

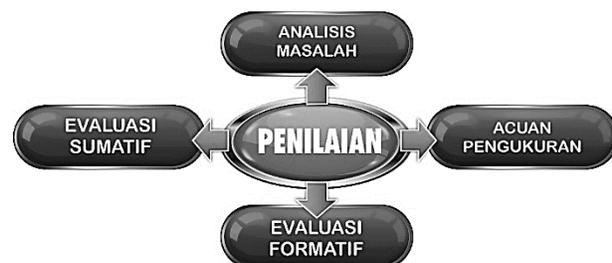
"Moderation is the balance between conviction and tolerance, where we hold certain beliefs while maintaining a balanced tolerance towards other beliefs." (HAM).

Religious moderation in the learning process is generally more dominant in terms of examining its values, even before the term "religious moderation" became popular in the Ministry of Religious Affairs.

d. Learning Evaluation

In learning, starting from process planning to evaluation is an integral part, and all are interrelated, so the evaluation given is also inseparable from the previous learning process.

First, Continuity. Evaluation of learning must be carried out continuously or continuously so that the results of the previous evaluation are interconnected with the results of subsequent evaluations. Thus, the teacher can see the development of students by looking at the process, not just the results of learning.



The Second Comprehensive Evaluation is carried out thoroughly regarding aspects that are in it such as affective, cognitive, and psychomotor learners, *"even though currently the comprehensive model in question has not been achieved optimally"* (ARZ)

Third, Fair and Objective: In carrying out the evaluation, it must be fair and objective, whereas in evaluating, it must not look at differences in religion, ethnicity, race, and culture and be objective by the abilities of each learner by the facts. *"The concept of justice in this case is still being debated, which is meant by justice in assessing the learning process in terms of results"* (ARZ)

Fourth, Cooperative, in evaluating the teacher, should establish communication with student parents, teachers, and school principals so they can participate in the evaluation process. Involvement is important to produce a better assessment.

Fifth, Practical, which means accessible in application, both teachers who use it and those who will use it.

e. Utilization of Creative Media Learning Media

Creative is a word that may sound very good and is only owned by certain people, and many people still consider themselves less creative. Creativity seems to be a rare item that is only owned by those who do have creative talent.

"Creative are the methods used by teachers to achieve the desired quality" (LOA),

When, in fact, everyone is capable of being creative and doing creativity, even though in this world some people seem more creative than others, basically everyone is capable of generating creative ideas because creativity does not depend on the extent to which one can be open-minded.

If there are teachers in other schools who can be creative, why can't we? How to start with a creative habit means that if the teacher makes creativity a habit, he will become a creative person.

Learn from other people's experiences, said Sebastian (2010), so that's where we can find creativity, not copy-pasting, because imitating is different from inspiring. It's interesting that Mahayoni (2008) wrote that the five leading media influence human life today. These five media are (1) Movies, (2) Television, (3) Computers/Multimedia, (4) Mobile Phones, and (5) Life Videos. The last one refers to real-life examples that we always witness.

f. The Application of Religious Moderation Values in Creative Media

"That the community must first understand about religious moderation, not religious moderation itself, as they are certainly different," (LOA) expressed. "Religious moderation must be instilled in us from an early age, starting from the basic level up to higher education," he continued as a supervisor at the secondary level. "Because the education system is an institution that enlightens the nation, not only fostering faith but also piety," he added.

From this idea, two things need to be considered in making religious moderation material from an educational perspective. First, how to instill religious moderation from an early age in schools, and the most important thing is to provide an understanding of the purpose of religious moderation education itself.

About education (*KMD*), it also gives the idea that religious moderation is *"talking about religion, in principle, it is kindness if talking about goodness, then the pillars of goodness are mutual respect, tolerance, mutual affection, respecting differences of opinion, that's what said with the pillars of goodness"* further related to education *"then educational institutions must drive this pillar of goodness."*

With regard to Religious Moderation from an educational perspective, it is hoped that the government's support and expectations for developing religious Moderation will be well realized, even in the Vision of the Ministry of Religion for 2020-2024 as follows: "Ministry of Religion that is professional and reliable in building a pious, moderate, smart and superior to create an advanced Indonesia that is sovereign, independent, and has a personality based on cooperation" in this section the word 'Moderate' is written, meaning that it always avoids extreme behavior or expressions and tends towards a middle dimension or way. "*The essence of religious moderation is that we are neither extreme right nor extreme left*" (**ARZ**), "*The spirit of diverse moderation is how we find substance, although sometimes we disagree with things that are partial in nature, that is the root of moderation*" (**SNB**)

Regulation of the Minister of Religion Number 18 of 2020 Goal 2: Strengthening the quality of religious moderation and harmony can be achieved with the strategic goal of increasing harmony in religious and cultural relations.

As stated by the Head of the Ministry of Religion of Maros Regency, "*In Maros there are many religious organizations and in Maros there are many students who have just finished boarding at Mangkoso then when they are in Maros they set up educational institutions, there are also many DDI here*" (H. Tonang), said Pak H. Tonang indicated that even though there are many religious mass organizations in an area, the awareness of members of the mass organizations because of their background in religious knowledge will strengthen religious moderation as expected.

Making religious moderation material is not an easy problem because many things need to be considered. However, editorially, the researcher agrees with the contents of the book Religious Moderation published by the Ministry of Religion (2019), which states that, of course, there need to be measures, limits, and indicators to determine whether a method particular religious views, attitudes, and behaviors are classified as moderate or extreme. These measurements can be made based on reliable sources, such as religious texts, state constitutions, local wisdom, as well as mutual consensus and agreements.

Religious moderation must be understood as a balanced religious attitude between one's religious practice (exclusive) and respect for other people's religious practices with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from extreme extremes, bigotry, and revolutionary attitudes in religion. "*The extreme right does not mean that we only use arguments because there is our mind (reason); on the other hand, it is also not the extreme left which solely relies on thoughts, so we should be in the middle*" (Tonang), in line with the previous statement that religious moderation is the solution to the presence of two extreme poles in religion, the ultra-conservative or extreme right on the one hand, and the liberal or extreme left on the other.

Religious moderation is the key to creating tolerance and harmony at the local, national, and global levels. The choice of moderation by rejecting extremism and

liberalism in religion is the key to balance for maintaining civilization and creating peace. "*Forcing one's will is not a virtue*" (Tonang). In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option but a necessity.

So people with various ethnic, cultural and religious backgrounds make the choice that religious moderation is not something that cannot be implemented, "*In Maros, because the average Santri establishes a pesantren and from a Tarekat group, the basic religion is very strong for development, so there is no friction, so more or less they really understand about religious moderation*" (H. Tonang), what was conveyed by H. Tonang provides evidence that religious moderation which is based on good religious knowledge, will appreciate the moderate attitude of society in religion.

The two concepts above, which look different, actually have the substance of the same meaning fundamentally because, on the one hand, humans are a mercy for the universe. On the other hand, religion provides its demands; this thought articulates that this aspect of life cannot be separated from various things that can make humans wiser in religion.

In relation to the subject of religious moderation or what researchers call the 'curriculum' of religious moderation, there are two things to understand. First, the 'curriculum' is understood as subjects that students study at school formally. Of course, this kind of 'curriculum' needs to be carefully thought out and involves many parties. Second, the curriculum is understood as the learning experiences experienced by students and influences their personal development; this kind of 'curriculum' material is not limited to activities in the classroom but also includes activities carried out by students outside of school.

With regard to how to arouse moderate minds through creativity and digital media innovation in religious moderation learning, about the objectives, content, strategy, and evaluation system of religious moderation education, this article can be concluded as follows:

The first relates to the objectives of the religious moderation education curriculum. Several things that are important to note include how the curriculum can build "*people's habits of mutual understanding or tolerance*" (**ARZ**), "*Balance of propositions and reason seeing the reality of a moderate attitude of society*" (**IRM**), "*well designed from the start*" (**LOA**), and includes how to make a sense of religious moderation that can be understood in general and does not make people anxious, of course supported by good media creativity, "*an attitude of acceptance*" (H. Tonang).

The second relates to the contents of the curriculum material for religious moderation education. This study of the problem of religious moderation material occupies an important position and also determines the quality of religious moderation education if it is to be made. Curriculum content must be structured in such a way as to

support the achievement of curriculum objectives. content of the curriculum into three elements, namely "Strong basic knowledge of religion" in the educational process section of Religious Moderation, and "Religion follows the dynamics of human life." this statement illustrates to us that the content of Religious Moderation material essentially measures in a balanced manner how to portray life humans with all their dynamism, this model should always be echoed through digital-based creative media.

Third, with regard to religious moderation learning strategies, learning strategies associated with digital media are very important to be applied in various learning strategies, including approaches, procedures, methods, models, and techniques used in presenting curriculum materials/content that optimizes work methods and information systems. Developments in digital media can be used as inspiration for how to carry out learning strategies for religious moderation education for today's students.

Fourth, the evaluation of religious moderation education aims to assess the achievement of predetermined goals and the process of implementing the religious moderation education curriculum as a whole, including assessing the evaluation activity itself. "*We will consider religious moderation successful if educators do not show religious superiority in front of their students*" (**LOA**). This statement gives us insight that religious moderation is successful in its implementation by not showing selfishness in religion; if you already understand each other's signs, there is pressure and forced evaluation of the implementation of religious moderation, which is considered successful.

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