IMPLEMENTATION OF ISLAMIC EDUCATION LEARNING MODEL BASED ON RELIGIOUS MODERATION IN STATE SENIOR HIGH SCHOOL 2 LUWUK, BANGGAI REGENCY

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ABSTRACT

The problem of this research is how to plan the implementation of the Islamic Religious Education learning model based on religious moderation. Moreover, how can the Islamic religious education learning model be implemented based on religious moderation? This type of research is qualitative and uses descriptive analysis methods. In collecting data, observation, interviews, and documentation are used. Then, data processing and analysis techniques are carried out through three stages: data reduction, data presentation, and verification of conclusions. The results of this study indicate that *First*, teachers make plans for the implementation of Islamic religious education learning models based on religious moderation arranged by teachers according to the material, specific objectives, methods, and time but still coordinated with the Islamic religious education teacher team to conduct joint analysis by the objectives of the curriculum based on the needs of students' social development in society. *Second,* implementing Islamic religious education learning models based on religious moderation is arranged systematically and integrated with the integrative Contextual Teaching and Learning (CTL) model based on formulating the curriculum structure with a student participation approach to achieve learning outcomes. The theoretical implications of the study are intended that the results of this study can contribute to the development of new theories in learning related to the Islamic Religious Education learning model based on religious moderation in schools. In comparison, the practical implications contribute to teachers teaching Islamic religious education materials based on religious moderation to improve the quality of learning and achieve learning objectives, namely changes in students' attitudes in their lives.

Keywords: Model; learning; education; moderation; religion

1. INTRODUCTION

Education is urgent in the context of the development of the nation and state of the Republic of Indonesia; this can be known from the National education goals of the Indonesian nation, one of them is to make intelligent life the nation that occupies a very strategic position in the development of the 1945 Constitution.

System National education in Article 3 of Law No. 20 of 2003 concerning education national functioning develop the ability to form character as well as civilization a dignified nation in the frame to make wise life nation, aims For development potential participant educate to become a man of faith and piety to God Almighty one, moral noble, healthy, knowledgeable, capable, creative, independent and become a democratic citizen as well as responsible answer.[1] Education strengthens religious moderation to maintain the integrity of the nation and state. In 2019, the Ministry of Religion designated it as the year of religious moderation. This was done to invite students to become humans who can understand religion completely and not idolize reason in thinking without limits.[2]

Education contains various components that are interrelated with each other. [3]These educational components include vision, mission, foundation, objectives, curriculum, teacher competence and professionalism, teacher-student relationship patterns, learning methodology, infrastructure, evaluation management, financing, etc. Education is the interaction space between educators and students to help students master educational goals. Educational interactions can occur in the family, school, or community. [4]To achieve one, one must have learning that runs very well. Learning is the main activity in the entire educational process. Creating a more conducive learning environment or condition system is necessary to achieve learning goals. This is related to teaching, which is the process of guiding learning activities.[5]

In essence, learning is a process of interaction between students and their environment so that there is a change in behaviour towards the better. Many factors influence this interaction, both internal factors that come from within the individual and external factors that come from the environment. In learning, the teacher's main task is to condition the environment to support student behavioural changes. [6]Teachers are important in the classroom's teaching and learning process because they influence students' success.

Religious moderation is carried out to manage a multicultural society. A moderate religious narrative is needed for personal, institutional, and general public needs. Religious moderation is applied to maintain the integrity, balance, and justice that must be upheld. So that every human being can appreciate, understand, and understand the existence of differences

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[1]Republic of Indonesia, Law Number 20 of 2003 concerning the National Education System, (Jakarta: Sinar Grafika, 2009)

[2]Lukman Hakim Saifuddin, *Religious Moderation*, (Jakarta: Research and Development and Training Agency 2019)

[3]Abuddin Nata, *Educational Management Overcoming the Weaknesses of Islamic Education in Indonesia*, (Jakarta: Kencana Prenada Media Group, 2012) p.1.

[4]Nana Syaodin Sukmadinata, *Curriculum Development in Theory and Practice* , (Bandung: PT. Remaja Rosdakarya, 2011) p.2.

[5]Sardiman AM, *Interaction and Motivation in Teaching and Learning*, (Jakarta: Raja Grafindo Persada, 2007) p. 25.

[6]E. Mulyasa, *Implementation of the 2004 Curriculum*, (Bandung: Remaja Rosdakarya, 2004) p.173.

in opinion or views. [7]Education has been regulated to start with the curriculum, syllabus of teaching materials, Islamic religious education books (PAI), and learning materials, as learning is done by Islamic law. The government has regulated religious life in-laws to ensure harmony in religion. Harmony is applied both within the scope of the same religion and between people of other religions. The teachings of Islam always bring a message of peace, harmony, unity, and justice and guarantee human rights.[8]

Islamic religious education learning is still oriented towards theoretical, normative, and cognitive domains. This creates a gap and inequality between religious teachings, social reality, and the religious behaviour of its adherents. The ideal goal of Islamic religious education learning is to provide sufficient learning time given the comprehensive, universal, and complex material of Islamic religious education. In addition, the material in Islamic religious education is mainly dominated by unique dogmatic material memorized, so many teachers are trapped only in the cognitive domain. At times like this, it is important to reconstruct Islamic religious education learning by implementing an Islamic religious education learning model by integrating the values of religious moderation. This is done by strengthening and instilling religious moderation through habituation in Islamic religious education learning,[9]

There are several obstacles to implementing Islamic Religious Education, which is often practised using traditional, normative, and acontextual methods, so the doctrinal approach is quite dominant in the learning process of Islamic Religious Education. This is in line with the statement of Thowaf and Siti Malikah, who revealed that the weaknesses of Islamic Religious Education in Madrasah schools and equivalents are caused by several things, including: 1) the approach still tends to be normative, in the sense that religious education still presents norms that are often without illustrations of socio-cultural contexts, so that students do not appreciate religious values as life values in everyday life. 2) the designed Islamic Religious Education curriculum offers a minimum of information. However, Islamic Religious Education teachers are often fixated on it, so enriching the curriculum with varied learning experiences is less developed. 3) Islamic Religious Education teachers make less effort to explore various learning models that might be used for Islamic Religious Education, so the implementation of learning tends to be monotonous. 4) limited facilities or infrastructure, so management tends to be mediocre. Islamic Religious Education, which is claimed to be an important aspect, is often not given priority in terms of facilities.[10]

Islamic religious education still has several obstacles to its implementation. *First*, obstacles come from the subject of Islamic Religious Education (PAI) itself, which touches on many abstract metaphysical aspects or even supra-rational things. At the same time, students have been trained in supra-rational things. *Second,* obstacles that come from outside the subject of

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[7]Wildani Hefni, Religious Moderation in the digital space: A study of mainstreaming Religious Moderation in State Islamic Religious Colleges, *Jurnal Bimas Islam* 13, No.1,

[8]Herly Jannet, "Religious Education in Democratic School Culture: Potential for Grounding Religious Deradicalization in Schools", UIN Walisongo Journal 23, No. 1.

[9]Ikshan Nur Fahmi, *Reconstruction of Hidden Curriculum Thinking to Internalize Religious Moderation Values in Islamic Religious Education Learning*, Educative: Children's Creativity Education Journal, No. 3

[10]Thowaf, Siti Malikah, "Campus Development as a Religious Educational Scientific Educational Institution" Paper presented at the 3rd National Conference of Indonesian Education, Ujung Pandang 4-7 March 1996, in Muhaimin, Development of Islamic Religious Education Curriculum in Schools, Madrasahs, and Universities. (Jakarta: Raja Grafindo Persada, 2009) p, 25.

Islamic Religious Education itself, including the dedication of Islamic Religious Education (PAI) teachers, which is starting to decline, where teachers are more transactional in teaching, parents pay less attention to religious education for their children, made worse by an increasingly materialistic orientation of action, people are increasingly rational, individualistic, and social control is getting weaker.[11]

The learning model is the most important in realizing national education goals, with the note that the goal to be achieved is Indonesian national education with character. This is a standard goal to achieve; it is necessary to develop a learning model that is adjusted to the potential of the region of an institution where students study. The learning model provides the basis for developing personality and professional abilities, which will determine the quality of a nation's people and human resources. The government is always trying to evaluate learning and perfect the previous curriculum. The learning model significantly influences the dynamics of education and the development of student maturity in the future. Education will be able to produce intelligent, skilled, and characterful children in the nation when the learning model is developed based on the basic needs of students.

Empirically, the low absorption of students is due to the learning process being dominated by traditional learning; in this learning, the classroom atmosphere tends to be teacher-centred, so students become passive. According to the results of initial observations at SMA Negeri 2 Luwuk, teachers are accustomed to using the Scientific learning model, *Direct Learning*, lectures, discussions and recitals, namely giving writing assignments until the end of the lesson to make children quiet in the classroom.

The implementation of the scientific model is part of the learning model based on religious moderation, in which there is a learning approach that provides students with extensive opportunities to explore and elaborate on the material being studied, in addition to providing opportunities for students to actualize their abilities through learning activities designed by teachers and aimed at students actively understanding concepts and principles through several stages. In that stage, I observe, formulate problems, collect data with various techniques, analyze data, draw conclusions, and communicate concepts and principles. One of the subjects that needs to be taught at every level of education is Islamic Religious Education (PAI) learning. One of the Islamic Religious Education learning models is based on religious moderation.

Based on the results of initial observations, SMA Negeri 2 Luwuk wants to have diverse participants. Various tribes, languages and religions of students who develop education at SMA Negeri 2 Luwuk. Religious moderation continues to be strengthened in schools, especially for students. Students at SMA Negeri 2 Luwuk are people who grow and develop until they find their identity. Religious moderation is integrated into the learning process, mainly in Islamic religious education. In Islamic religious education, subjects are taught through learning or providing material at the closing. Integration is carried out to strengthen religious moderation between students, teachers, and the community.

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[11]Ahmad Tafsir, Problems of Islamic Religious Education for Adolescents, Paper February 13 1998, in Muhaimin, Development of Islamic Religious Education Curriculum in Schools, Madrasahs and Universities, (Jakarta: Raja Grafindo Persada, 2009) p.28.

2. METHODS

Approach study This uses a qualitative approach. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (natural settings) [12]. This shows that the implementation of this research does occur naturally, as it is in a normal situation that is not manipulated by circumstances and conditions, emphasizing natural descriptions. [13]. In conducting the research, the researcher observed the activities carried out by Islamic Religious Education teachers in learning in the room with students, seeing how the Islamic Religious Education learning model and the process of religious moderation carried out by students while at school.

Field research is conducted by going directly into the field to obtain the necessary data, including qualitative research, namely research procedures that produce descriptive data in the form of written or spoken words from the observed actors, directed at the background of the individual without isolating individuals and organizations in variables or hypotheses, but viewing them as part of a whole. Seeing the above views, this research examines in depth and qualitatively social and cultural phenomena in an atmosphere that occurs naturally and naturally related to implementing the Islamic Religious Education Learning Model based on religious moderation at SMA Negeri 2 Luwuk.

The data or information combined in this study includes primary and secondary information, and the type of information needed is qualitative. The sources of data or information in this study are divided into two types, namely primary and secondary data.

3. RESULTS AND DISCUSSION

A. Planning the implementation of an Islamic religious education learning model based on religious moderation

Educational institutions are responsible for achieving educational goals, both at the level of educational institutions and as institutions for implementing state responsibilities in educating the nation's life. Students who are the successors of the nation and state have significant responsibilities in terms of the abilities they must prepare. Therefore, institutionally, all elements involved in the educational process in schools have the same responsibility, including principals, teachers, students, and the community. This great responsibility cannot be imposed unilaterally on certain elements; however, teachers are the elements responsible for delivering scientific materials or information that are very urgent in this educational process.

The learning process carried out by teachers requires complete planning and design so that the goals that are hoped to be achieved can be obtained with satisfactory learning outcomes. Theoretically, the perfection of planning and design can be read in various pieces of literature. However, the concept of planning and design theoretically can be read in various kinds of literature. However, the concept of planning and design teachers make is insufficient to read the existing theory. However, it is necessary to know the social conditions of the students

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[12]Sugiyono, Research methods: Quantitative, qualitative, and R&D approaches (Bandung: Alfabeta, 4th ed.) 2008, p.8.
[13]Sugiyono, Research methods: Quantitative, qualitative, and R&D approaches (Bandung: Alfabeta, 4th ed.) 2008, p.8.

so that the hope of changing student behaviour based on where students play a role can be achieved according to their needs.

Learning planning and design at SMA Negeri 2 Luwuk strives to create learning planning and design that allows students to gain adequate knowledge and skills to face life's competition. SMA Negeri 2 Luwuk provides services and guidance with more planning and design before students receive theoretical teaching materials. This can be seen from the results of the interview delivered by one of the Islamic Religious Education teachers who said:"In the new student orientation activities, we carry out socialization activities or deliver materials about religious moderation so that they understand religious moderation and tolerance among students together."[14]

The Islamic Religious Education teacher's statement illustrates that new students entering SMA Negeri 2 Luwuk have a learning system carried out by the socialization of religious moderation, namely between theory and practice running together by carrying out clear guidance and selecting student abilities. So that the orientation activities of new students get to know religious moderation at SMA Negeri 2 Luwuk and carry out the process of educating students according to their level. Attention to students' lives is seen and practised from the beginning of students entering SMA Negeri 2 Luwuk so that the quality of the learning process from the beginning can be maintained by the objectives of SMA Negeri 2 Luwuk.

Guidance on religious moderation with the correct implementation according to religious moderation must be a correct guideline for the understanding of religious moderation; students need to be guided intensively until they know and correctly implement religious moderation consistently and continuously by both teachers and parents when children outside of school or at home and in the community. One of the teachers responsible for this religious moderation said,

> *"Implementing religious moderation for students at SMA Negeri 2 Luwuk is the most important part. Therefore, we carry out strict coaching and time control at school so that children at home or in the environment can carry it out properly and correctly, and parents have also been happy when they see their children diligent and correct in implementing religious moderation."[15]*

Parents have a significant role for students because half of their time is at home, and parents also have a role to provide direction, guidance, and office to students. This is very helpful in achieving the goals desired by the school; therefore, Cooperation and coordination between schools with parents and the community need to be continuously improved so that the guarantee of learning outcomes achieved remains part of the formation of religious moderation to students. SMA Negeri 2 Luwuk collaborates in building school quality control that must be maintained to continue to meet the expectations of parents and the community.

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[14]Asma'ul Husna, an Islamic Religious Education teacher at Luwuk 2 State Senior High School, was interviewed in the teachers' council room

[15]Ashar M. Idris, Islamic Religious Education teacher at SMA Negeri 2 Luwuk, was interviewed in the teachers' council room on Wednesday, November 15, 2023.

In planning and mapping essential competencies and learning achievement standards for Islamic Religious Education, books that will be used in the learning process have been formulated. This was stated by the vice principal for curriculum, who said,

> *"The school, in the form of textbooks, has prepared Islamic religious education learning materials. Therefore, Islamic religious education teachers no longer have difficulty compiling Islamic religious education learning materials, but what we lack is in the religious moderation textbook."*[16]

Coordination of Cooperation in the preparation of learning planning and design is a very urgent part of achieving the goals optimally because if the preparation of the plan and design is not done together, the integration of all teaching materials that are part of Islamic Religious Education learning will be unclear. From the teachers responsible for Islamic Religious Education learning to become one unit both in planning and design and its implementation, the team formed by the school needs to always communicate for synergy in achieving goals.

The Islamic Religious Education team teacher is responsible for formulating together to implement learning. The coordinating teacher conveyed this;

> *"We in the Islamic Religious Education teacher team have our respective duties in each class according to the division of tasks, but before carrying out learning, we always communicate or meet to formulate and prepare a joint plan to achieve the goals, and all the goals prepared by each teacher are by the material, but they must still refer to the goals in the National Education Curriculum, as goals that are by our national education goals."*[17]

From what they conveyed to researchers about the development of students in each class where they continuously carry out learning, they still found that there were students who had difficulty understanding what was being taught to follow the learning, so they were sometimes still late in following the learning, so we Islamic Religious Education teachers who were part of the team needed to communicate with Islamic Religious Education teachers and find solutions to the problems found by students regarding Islamic Religious Education learning so that they would be motivated again in following the learning in class.

The preparation of learning based on specific objectives refers to the indicators of each element of the material to be delivered by the teacher so that all teachers can plan and design learning independently. However, these objectives must still be communicated to all team teachers. This is done to achieve the same results in learning, namely the formation of religious moderation in students both cognitively, effectively, and psychomotorically.

One of the Islamic Religious Education teachers said that the learning objectives he created had to follow the learning objectives of several materials taught by other Islamic Religious Education teachers;

> *"As an Islamic Religious Education teacher, I still plan to create specific objectives in the lesson plan, but I still have to bring all of that and discuss it in the Islamic Religious Education team teacher meeting to adjust it to the general objectives of the material I will convey. The objectives*

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[16]Rahmatiah, Vice Principal of Luwuk 2 State Senior High School, was interviewed in the Vice Principal's office on Wednesday, November 15, 2023.

[17]Ashar M. Idris, Islamic Religious Education teacher at SMA Negeri 2 Luwuk, was interviewed in the teachers' council room on Wednesday, November 15, 2023.

listed in the SMA Negeri 2 Luwuk curriculum are translated into specific objectives by each teacher according to their teaching material."[18]

The results of interviews with Islamic Religious Education teachers show that each Islamic Religious Education teacher is responsible for the teaching materials that must be delivered. They prepare to learn plans and designs based on the specific objectives they formulate. However, the responsibility for the learning outcomes of Islamic Religious Education is a teamwork that cannot run separately. Functionally, each Islamic Religious Education teacher has a shared task and responsibility to achieve the learning objectives of Islamic Religious Education according to the formulation of objectives made by SMA Negeri 2 Luwuk.

Looking at what the teachers have said, we can say that the teacher welfare system has met the teachers' clear and reasonable standards, thus spurring teacher motivation to complete their duties. From the data presentation above, it can also be formulated that first, learning planning and design are arranged based on essential competencies made by the school and all Islamic Religious Education teachers are arranged together. Second, planning and design are carried out in Islamic Religious Education teacher meetings to align understanding and adjustments with all teachers. Third, Islamic Religious Education teachers must continue to formulate objectives made by other teachers in each preparation of plans and designs. Fourth, the motivation of teaching Islamic Religious Education teachers to achieve learning objectives is based on responsible intentions and devotion. Teachers make plans for implementing Islamic Religious Education learning models based on religious moderation arranged by teachers according to the material, specific objectives, methods, and time. However, they are still coordinating with the Islamic Religious Education teacher team to conduct joint analyses according to the objectives of the curriculum based on the needs of students' social development in society.

B. Implementation of the Islamic Religious Education learning model based on religious moderation

Learning Islamic Religious Education (PAI) in schools is a very urgent subject because Religious Education in schools has various indicators that schools can develop on the one hand. On the other hand, Islamic religious education has several subject teachers but not many in the curriculum structure. Therefore, the development of learning strategies or models teachers use is expected to provide maximum results; the learning model prepared by subject teachers has strategic potential in forming students with planning and evaluation oriented towards practical results that can be implemented in real-life society.

State-owned educational institutions, then SMA Negeri 2 Luwuk, have a national curriculum as the primary reference, meaning that the national curriculum standards are the basis for its preparation. SMA Negeri 2 Luwuk teachers still have the right to provide material acceleration and effectively utilize time division to integrate the prepared curriculum with the curriculum SMA Negeri 2 Luwuk desires. The principal conveyed this:

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[18]Asma'ul Husna, an Islamic Religious Education teacher at SMA Negeri 2 Luwuk, was interviewed in the teachers' council room
on Friday, November 17, 2023.

> *"SMA Negeri 2 Luwuk is a state educational institution under the government, so in terms of the basic concept of the curriculum, we use the curriculum prepared by the government or the Education Office. The curriculum of SMA Negeri 2 Luwuk still refers to the national curriculum, both in terms of content standards and basic competencies; however, for Islamic Religious Education (PAI), we provide additional religious material on religious moderation."[19]*

In religious understanding, religious moderation is a religious attitude that balances beliefs in one's religion and respects people of different beliefs or tolerance for adherents of other religions. The principal conveyed the curriculum at SMA Negeri 2 Luwuk as follows when we interviewed him:

> *"The religious understanding of religious moderation is practised in our daily lives; however, for children who are already at high school level where they have much curiosity according to what they see in society, then in the curriculum of SMA Negeri 2 Luwuk, we teach religious moderation both at school and outside of school."[20]*

Achieving the vision, mission, and objectives designed in the curriculum concept requires continuous coaching and the development of teacher abilities based on developments in the world of education. The sociological context of society in the education process significantly impacts the development of community needs for human resources, so educational institutions are formal institutions responsible for fulfilling human resources; this requires a comprehensive evaluation of educational institutions. In order to provide a comprehensive response to the community, SMA Negeri 2 Luwuk strives to continue to hold teacher capacity improvement programs to provide the best service to students in improving learning outcomes. This fact is confirmed by the principal, who said:

> *"The school is holding an upgrading for teachers' knowledge because the development of the world of education is currently speedy and rapid, so our teachers can use a learning model based on religious moderation that we never knew before, so SMA Negeri 2 Luwuk is holding an upgrade for teacher professionalism."[21]*

SMA Negeri 2 Luwuk, academically, human resources have met the rules and requirements to become subject teachers according to their knowledge. Therefore, they have different educational backgrounds, but the specific indicator for teacher acceptance remains our priority, namely religious understanding. It is also assessed from various aspects of ability. However, we can see that most Islamic religious education teachers are alumni of religious-based universities with various specifications for the quality of their knowledge.

Then, in the implementation of the curriculum concept that they designed, which has been detailed in indicators and parts systematically and specifically in each field so that the targets they set can be achieved well, the curriculum as a basic concept of the learning process is detailed well so that the vice principal for the curriculum can compile achievement targets into indicators of Islamic Religious Education (PAI) learning objectives, he said:

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[19]Satria Atmei Badoo, Principal of SMA Negeri 2 Luwuk, "interview" on Monday, November 13, 2023, in the principal's office

[20]Satria Atmei Badoo, Principal of Luwuk 2 State High School, was interviewed in the principal's office

[21]Satria Atmei Badoo, Principal of Luwuk 2 State High School, was interviewed in the principal's office on Monday, November 13, 2023.

> *"SMA Negeri 2 Luwuk gives a mandate to the deputy head of curriculum to improve student achievement in academics and to achieve achievements at national and international levels. Student achievement is an asset and a trigger to continue to develop the school at the theoretical and practical levels; they are students who are triggered to continue to increase competitiveness consistently, and we are also developing a learning model that is possible for us to implement easily by all teachers".*[22]

The curriculum that is the reference for the Islamic Religious Education learning process is still the national curriculum with the same goal for every teacher who is part of Islamic Religious Education teacher. They create integrated learning strategies by compiling them in teams based on their respective materials so that the learning outcomes lead to joint achievements. This was also conveyed by the Deputy Head of Curriculum, who said:

> *"They have the same goal in learning Islamic Religious Education because religious moderation must also be taught in the material of Islamic Religious Education. Muslim students must follow the material of Islamic Religious Education at SMA Negeri 2 Luwuk because it teaches how to moderate religion towards non-Muslims."*[23]

Islamic Religious Education Material at SMA Negeri 2 Luwuk is one of the leading indicators in forming religious moderation of students who can build educational experiences at school. They become part of the process of life in society. The curriculum at SMA Negeri 2 Luwuk is directed to create a learning atmosphere for students in society; the implementation of the curriculum attempts to unite students with their world, and students' social capital becomes a reference in learning for educators.

The Islamic Religious Education teacher also expressed the same thing, that in teaching Islamic Religious Education material, they also refer to the material or objectives in the curriculum; we teach Islamic Religious Education, which has the same plan and material as other Islamic Religious Education teachers. This statement was conveyed by the Islamic Religious Education teacher at SMA Negeri 2 Luwuk, saying:

> *"We who teach Islamic religious education must provide students with an understanding of religious moderation so that they also gain knowledge about it. We also create learning models and strategies, such as Islamic Religious Education teachers based on religious moderation in the Islamic Religious Education sub-material. In general, we become a team with the same learning goal, namely the subject of Islamic Religious Education."*[24]

This statement by the Islamic Religious Education teacher illustrates that Islamic Religious Education teachers at SMA Negeri 2 Luwuk are one unit in the context of learning. They have the same duties and responsibilities in achieving the learning objectives of Islamic Religious Education at the High School level in the national education curriculum. The approach to learning is a fundamental concept for compiling learning strategies and methods following the

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[22]Rahmatiah, Vice Principal of Luwuk 2 State Senior High School, was interviewed on Tuesday, November 14, 2023, in the Vice Principal's office.

[23] Rahmatiah, deputy head Luwuk 2nd State High School " interview " day Tuesday, November 15, 2023, located in the deputy chief's room school

[24] Afriana Aripa, Islamic Religious Education teacher at SMA Negeri 2 Luwuk" interview "Tuesday, November 14, 2023, took place in the teachers' council room.

essential competencies that the teacher will teach students. So, preparing learning strategies and methodologies depends on the material the teacher delivers to students.

Then, the Islamic Religious Education teachers at SMA Negeri 2 Luwuk consist of several types, namely civil servant teachers (PNS), meaning teachers assigned by the service with civil servant status, and then there are PPPK teachers, meaning government employees with work agreements appointed by the government, all of them have their respective rights which may differ from one to another. Institutionally, they are distinguished in structural-functional positions, such as vice principals and/or homeroom teachers. In these positions, they have a functional structure.

From the explanation above, it is stated that the learning process at SMA Negeri 2 Luwuk in compiling learning strategies is carried out based on the steps taken, namely: *First*, conducting socialization with new students about religious moderation during new student orientation activities at SMA Negeri 2 Luwuk. *Second*, compiling an integrated curriculum concept and learning objectives at SMA Negeri 2 Luwuk. *Third*, compiling religious moderation teaching materials based on essential competencies and objectives of SMA Negeri 2 Luwuk. Fourth, Islamic Religious Education team teachers compile learning approaches and strategies based on each material and direct them to the contextual life of students. Implementing the Islamic Religious Education learning model based on religious moderation is systematically integrated with the integrative Contextual Teaching and Learning (CTL) model based on formulating the curriculum structure with a student participation approach to achieve learning outcomes.

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