STRENGTHENING OF STUDENT CHARACTER-BASED RELIGIOUS MODERATION IN MTS NEGERI TAKALAR

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ABSTRACT

Strengthening character based on religious moderation in students must be increased in order to provide a foundation for students to have a moderate character. This study aims to improve and strengthen mutual respect and tolerance among students at MTs Negeri Takalar. By strengthening religious moderation, it is expected that students can position themselves appropriately in a multi-religious society, so that social harmonization and balance of social life occur at MTs Negeri Takalar. This study uses a qualitative approach. Data collection techniques obtained from observation and interviews. The results showed that strengthening the character of students based on religious moderation at MTs Negeri Takalar was implemented and focused on four aspects, namely: 1) Non-violence; 2) National Commitment; 3) Tolerance and 4) Friendly to Local Culture. These four focuses are implemented through learning programs, coaching, habituation and setting an example for students to always respect each other. Factors that can influence the formation of moderate character in students are: environmental factors, teacher factors, support from parents and school committees and related parties.

Keywords: Student character; religious moderation

1. INTRODUCTION

National education wants Indonesian people to become human beings who have knowledge, attitudes and character as well as skills in living in society, nation and state. In the context of Indonesia as a pluralistic country, it is very important to give moderate character to children. All skills possessed must always be based on good character, such as courtesy, honesty, discipline and concern for others, a peaceful and moderate

personality. So that it will become the foundation that underlies every movement of Indonesian human life. One of the efforts that can be made is to cultivate character through Islamic religious education (Ismail, 2018). Character education is a necessity in an effort to face various challenges of character shifts that are currently being faced. Character education aims to develop a person's ability to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly (Koesoema, 2007; Muslich, 2011; and Zainal, 2011). The position of character is very important especially when juxtaposed with intelligence. As stated also that education has a responsibility for the formation of children's character (Almerico, 2014). This indicates that true education is not only about the aspect of knowledge but also focuses on aspects of character including the emotional and spiritual development of children such as moderation in religion. 2007; Muslich, 2011; and Zainal, 2011). The position of character is very important especially when juxtaposed with intelligence. As stated also that education has a responsibility for the formation of children's character (Almerico, 2014). This indicates that true education is not only about the aspect of knowledge but also focuses on aspects of character including the emotional and spiritual development of children such as moderation in religion. 2007; Muslich, 2011; and Zainal, 2011). The position of character is very important especially when juxtaposed with intelligence. As stated also that education has a responsibility for the formation of children's character (Almerico, 2014). This indicates that true education is not only about the aspect of knowledge but also focuses on aspects of character including the emotional and spiritual development of children such as moderation in religion.

Islamic terminology mentions character with the term akhlaqul karimah or noble character. Akhlaqul karimah is a trait, character and behavior that shows a good relationship with Allah and fellow creatures based on Islamic values. To attach to Islamic teachings, this character can be called an Islamic character. Islamic character is behavior, character, character, morals that are based on Islamic values originating from the Qur'an and the Hadith of the Prophet SAW (Yuliharti, 2018).

Strengthening character education based on religious moderation is of course very important in providing understanding and insight from the education level of adolescent children. According to the Ministry of Religion (2019) in the book Moderation of Religion, it is stated that the character of moderation requires openness, acceptance and cooperation between different groups, including ethnicity, culture and religion. So that students who are given an understanding of religious moderation will be able to place themselves well in a pluralistic society.

Problems that are often experienced by students tend to be obtained from environmental factors, especially in their school environment. The problems that often arise are usually in the form of differences between one student and another student,

both from differences in opinions, attitudes, culture and traditions as well as the language style of each student.

Based on the previous description, this research is considered important to examine the process of strengthening student character education based on religious moderation at MTsN Takalar. This research focuses on strengthening character education based on religious moderation in educational institutions in Takalar with the research location at the Takalar State Tsanawiyah Madrasah.

This study focuses on strengthening the character education of students based on religious moderation in educational institutions by taking locations at MTs Negeri Takalar. This study aims to describe and analyze the process of strengthening character education based on religious moderation for students at MTs Negeri Takalar. With this research it is hoped that it will be able to improve the character of religious moderation of students at MTs Negeri Takalar. As well as being able to maintain an attitude of tolerance of students towards differences that exist both in the school environment and in the wider school environment.

2. METHODS

This research was conducted at MTs Negeri Takalar, precisely in Takalar district with a vulnerable research time from May 6 2023 (20 days). The method used in this research is descriptive qualitative with a field study approach so that this research will focus on the circumstances or conditions directly in the field. This study uses a qualitative approach, which focuses on issues regarding strengthening the character of students based on religious moderation in Madrasah Tsanawiyah. This study uses field research which focuses on the process of strengthening the character of students based on religious moderation at one of the Madrasah Tsanawiyah in Takalar district. The data obtained in this study came from religious education teachers at madrasas. The process of collecting data in this study was carried out by observation, as well as to get confirmation of the results of observations and to deepen information, interviews were carried out with related sources, namely madrasa teachers. In addition, documentation techniques were also used in the data collection process.

The method used is descriptive qualitative, which is a method that aims to describe how the actual conditions and phenomena are then described in a research report. The qualitative method is a research process that is carried out fairly and naturally in accordance with objective conditions in the field without any manipulation, as well as the type of data collected. Qualitative method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data

sources is carried out purposively or sampling techniques and, collection techniques by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization.

This research uses qualitative methods because it is carried out in a scientific way. The qualitative method is a method used to examine natural objects, where the researcher is the key instrument, the data collection technique is carried out by means of trigulai (combined), the analysis is sitting, and the results of qualitative research emphasize meaning rather than generalization. Primary data is a source of data obtained directly from the original source (not through intermediary media). Primary data can be in the form of subjects (people), individually or in groups, results of observations of an object, activity or test results. The data source is the PAI teacher. Secondary data is a source of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties) or data that is already available in the form of notes or documentation. 25 Secondary data in this study are documents.

The technique of analyzing data uses editing, editing is checking a list of questions or interviews that have been asked of respondents. The researcher analyzed and described the research findings descriptively by using the Milles & Huberman model flow, namely; data reduction, data presentation, verification and conclusion (Milles & Huberman, 1992). Researchers also use triangulation techniques to check the validity of the data. The triangulation that was carried out was technical triangulation, source triangulation and time triangulation. This aims to get more valid data.

The desired character learning activities do not only target aspects of knowledge and character that are universal. The teachers at MTs Negeri Takalar are trying various things to try to strengthen the character of their students such as instilling Islamic values in subjects under Islamic Religious Education in Madrasas. Research with a field study approach is generally used for speculative research. This research is qualitative in nature because the results expected in this study are not measured in exact numbers, but are more in the nature of results that have a depth of meaning. As for being descriptive because in this study will present an overview of the conditions of the research object.

3. RESULTS AND DISCUSSION

Character Building

Psychologically, the terms character and personality are often used interchangeably. Allport in Suryabrata said that usually this personality trait shows the meaning of the word normative. He said that "character is personality evaluated and personality is character devaluated". Meanwhile, according to Ngalim Purwanto

"personality is not only about behavior that can be observed, but also includes what the individual actually is. Therefore, in addition to the behavior that appears, it can also be known motivation, interests, attitudes and so on that underlies the behavior.

Character or often also said this character is part of a person's personality. Character is a human inner structure that appears in certain actions of a person and things that are permanent, both good actions and bad actions and become a characteristic of that person's personality. If the temperament is strongly influenced by the constitution of the body and its nature, then the character possessed will be influenced by environmental factors, such as experience, education and will.

Strengthening Character Education (PPK) is a process of forming, informing, transmitting and developing the potential of students to be able to think well, be kind-hearted, and be able to behave well in accordance with the Pancasila philosophy of life. Of course, the child's character is the result of the interaction between nature and the environment, so that in strengthening character education the emphasis is not on nature and the environment.

Religious Moderation

Moderation comes from the Latin word moderatio, which means being (nothing more or less). The word means self-mastery from an attitude of very strengths and weaknesses. In the Big Indonesian Dictionary, moderation has two meanings: 1) reducing violence and 2) avoiding extremes, while being moderate means always avoiding extreme behavior and tending towards the middle way dimension. According to Lukman Hakim Saifuddin, a moderate person is someone who behaves normally, is mediocre, and is not extreme. In general, moderate means prioritizing balance in terms of beliefs, morals and character, both when treating other people as individuals, and when dealing with state institutions (Saifuddin 2019).

Whereas in Arabic, moderation is known as wasath or wasathiyah, which has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply wasathiyah principles can be called wasith. In Arabic, the word wasathiyah is defined as "the best choice". Whatever word is used, all of them imply the same meaning, namely fairness which in this context means choosing a middle ground position between various extreme choices (Saifuddin 2019).

According to Arabic language experts, the word wasath also means "everything that is good according to its object", for example, the word "generous", which means an attitude between stingy and extravagant, or the word "brave", which means an attitude between cowardly (al- jubn) and reckless (tahawur) and there are still many other examples in Arabic (Al Mudzill, 2022:19).

Yusuf al-Qardawi also mentions several words that are similar in meaning to him, namely the words Tawāzun, I'tidāl, Ta'ādul and Istiqomah. Islamic moderation is a view or attitude that always tries to take a middle position from two opposite and excessive attitudes so that one of the two attitudes does not dominate one's thoughts and attitudes (Abd. Rauf, 2014: 24).

Religion is embracing or adhering to a religion while religion itself contains the meaning, system, principle of belief in God with devotional teachings and obligations related to belief (KBBI 2020). In this world there is not only one religion but many religions, in Indonesia itself there are 6 recognized religions namely, Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism and Confucianism.

Substantively, religious moderation is actually not a new thing for the Indonesian people. This is because the Indonesian people have quite deep-rooted social and cultural capital. We are used to being considerate, tolerant, respecting brotherhood, and respecting diversity. It can be said that such fundamental values are the foundation and philosophy of the people in the archipelago in undergoing religious moderation. These values exist in all religions because all religions basically teach the same human values (Huju Mokoginta, 2022). This is what underlies the emergence of religious moderation. Where mreligious moderation is a person's perspective on religion in a moderate manner, namely understanding and practicing religious teachings in a way that is not extreme or excessive, whether it is the extreme right (good) or the extreme left (bad). Religious moderation is actually the key to creating tolerance and harmony in society (Fauziah Nurdin, 2021).

Religious moderation is more interpreted as a moderate way of viewing religion, namely a religious paradigm that is not extreme either left or right. This means not being too rigid in understanding religious teachings, not being too free to use reason so as to place reason as the only yardstick for truth and also not being able to understand religion by throwing away the use of reason (textual) (Ministry of Religion).

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and even global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace (Lukman Hakim, 2019:18). 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.

Strengthening Student Character Based on Religious Moderation in MTS Negeri Takalar

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state (UU National Education System No. 20 of 2003). Education as a process often raises two different assumptions in human life, namely (1). Education is considered as a process that occurs accidentally or runs naturally. In this case education is not a process that is organized regularly, planned, and uses learned methods and is based on rules that have been agreed upon by the implementation mechanism. (2). Education can be considered as a process that occurs intentionally, planned, designed, and organized based on applicable rules. From this opinion, education should indeed be planned properly.

What's more, by looking at the phenomena that are happening right now, according to Safii Maarif, the condition of our nation is sick. The moral crisis hit almost all elements of society. This is easily known because every day news is reported through various print or electronic media, such as newspapers, television or the internet that present news on crimes, such as corruption, bribery, murder, rape, fights, use of illegal drugs, brawls, social inequality, injustice, robbery, sexual harassment, fraud and slander occur everywhere.

According to Fitri (2012: 17) as a nation that is aware of the importance of character-based values and ethics, of course, in educating us, we should teach character values as a nation that is honest, polite, tolerant, friendly, what it is and re-instills these values in generation of the nation, as well as developing other values that do not conflict with the ethics and morals of the nation. If Madrasas and the world of education want to succeed in instilling national character, it is necessary to build a Madrasah culture (school culture). This needs to be instilled early on, including through character education starting from basic education. Character education is expected to form, instill, facilitate, and develop positive values in children so that they become superior and dignified individuals.

Educating children who are about to enter their teens has its own challenges, because at this age children tend to often defy orders and at this teenage age children experience puberty.In line with that, Sobur explained that junior high school aged children were included in the pre-adolescent stage group (Sobur, 2003: 134). Where at the age of 11 or 12 - 13 or 14 years, children will experience a negative phase. At that age, children tend to experience changes in behavior that lead to negative things. This is due to unexpected mood swings. In addition, Sobur also said that at that age the communication between children and parents begins to decrease.

During the 20th century, adolescents were portrayed as deviant and deviant. Diananda explained that the media portrays youth as rebellious, full of conflict, following trends, deviating, and self- centered (Diananda, 2019:117). Diananda also explained that the existence of behavioral deviations that occur in adolescents is an example of a moral crisis that is of sufficient concern to many parties. When viewed from a religious perspective, moral damage to humans is an indication when someone is getting further away from the values of religious law.

Minister of Education and Culture of the Republic of Indonesia Muhadjir Effendy said that "Strengthening national character is one of the Nawacita points proclaimed by President Joko Widodo through the National Mental Revolution Movement (GNRM). This commitment was followed up by the President's direction to the Minister of Education and Culture to prioritize and cultivate character education in the world of education. On this basis, the Ministry of Education and Culture launched Strengthening Character Education (PPK) in stages starting from 2016" (Isa Anshori, 2017:64).

Character education in the school environment aims to improve the quality of implementation and results of education in schools that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced, in accordance with the competence of graduates (Kurniawan, 2013: 127). With character education, it is hoped that students can improve and apply their knowledge and character values and noble character so that they are manifested in behavior in the family, school and community environment.

One aspect that needs to be considered in character education in schools is integration into the school culture. The success of character education is when all school members can carry out and build characters that have been mutually agreed upon, carried out consistently and continuously so as to form a school culture. School culture is an action and habit that is bound by rules, ethics and norms that apply in a school, which all school members believe can have a positive impact on overcoming various problems that arise.

There are 4 points that become aspects of strengthening character education based on religious moderation:

1. Non-violence

Non-violence, physical violence and verbal violence are actions that are not commendable in accordance with the core teachings of Islam, violence in any form does not reflect a sense of humanity as the basic principle of religious moderation is humanity. The essence of acts of violence or radicalism is the attitude and actions of a person or group that uses violent means to bring about the desired change (Lukman

Hakim, 2019:43). In accordance with the results of the interview on the questionHow do students solve problems with their friends? Respondents answered:

> *"In MTs Negara Takalar usually the student directly complains to the teacher or conveys to the teacher regarding the problem that is currently happening"* (Patimasyam, 2023).

> *"Students solve their problems with their friends when they experience cases of fighting, namely by giving in because if no one gives in, the fights will continue. problems and as a mediator for solving student problems"* (Saharuddin, 2023).

> *"Conduct briefings, then find out what problems occur and then advise, find solutions, if the problems that occur are not resolved, then they are directed to teachers who are more obligated such as guidance counseling teachers (BK)"* (Muhammad Asrullah, 2023).

Another question asked about anti-violence against teachers namely; What do students do when they see their friends being bullied? Respondents answered:

> *"When students see their friends bullying or even bullying their own friends, usually those who see it will help their friends and intervene to prevent bullying from happening. Other students tend to be intermediaries. Schools also try to provide socialization regarding the effects of bullying so students don't bully"* (Muhammad Asrullah, 2023)

Based on the results of the interviews above, strengthening character education can be done by providing education to students to look after each other and it is the teacher who has an important role in madrasas for that, because the teacher acts as a facilitator, motivator and educator in this case to maintain students to remain harmonious and avoid violence and bullying that occurs as a form of implementation of religious moderation in students.

Students at MTs Negeri Takalar have a high level of concern for their friends, it is proven that if bullying occurs in their class, they will intervene and report it to the teacher so that the perpetrators of bullying are dealt with or given punishment.

2. Tolerance

Tolerance comes from the word tolerant in Arabic: tasamuh, which means the measurement limit for additions or subtractions that are still allowed. According to the Ministry of National Education, tolerance means attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinion, race, attitudes, and actions of other

people who are different from themselves (Ministry of National Education 2010: 25). sithe hood of tolerance towards others, tolerance is an attitude to give space and not interfere with the rights of other people to have beliefs, express their beliefs, and convey opinions, even though this is different from what we believe (Lukman Hakim, 2019: 43). Thus, tolerance refers to an open, generous, voluntary and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of who we are, and positive thinking.

In Islam the concept of tolerance is very rational, practical and straightforward. However, when it comes to belief (aqidah) and worship, then Muslims will not recognize the words tolerance or compromise. The belief of Muslims in Allah is not the same as the belief held by followers of other religions in their Lord.

In the word of Allah in the Qur'an surah Al-Kafirun verses 1-6 as follows:

قُل يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝ وَلَآ أَنَاْ عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Translation:

"Say: O unbelievers! I do not serve that which you serve, Nor do you serve Him Whom I serve. Nor am I going to serve that which you serve. Nor are you going to serve Him Whom I serve. You shall have your religion and I shall have my religion."

The verse describes the picture of giving tolerance limits for humans to get to know each other so as to create a sense of mutual respect for differences and mutual acceptance of differences as something natural and reasonable for every human being to accept. In accordance with the results of the interview on the questionWhat do students do when their friends have different beliefs or religions? respondent answered:

"When students are faced with this case, what they do is still respect their friends, but that is certainly not enough because students who are still teenagers, namely at the MTs level, do not really know what are the limitations in dealing with this" (Saharuddin, 2023).

"Students tend to respect the opinions of their friends and continue to interact like friends in general because in madrasas they are taught to respect each other's differences." (Muhammad Asrullah, 2023)

For the question: What do students do when they see differences of opinion among their classmates? Respondents answered:

"Recently there was an association regarding religious moderation, therefore students are taught to be able to respect every difference" (Muhammad Asrullah, 2023)

Based on the results of these interviews it can be concluded that strengthening character by developing tolerance is very important because mutual respect needs to be instilled in students from an early age and adolescents so that they can respect each other between religions. In line with this, Fatchul Mu'in argues that tolerance is an attitude of respect for other people who are different from us or who sometimes seem to be against and hostile to us (Mu'in, 2011: 213). This opinion explains that we should stay away from prejudice against other people who are different from us, both in terms of differences in beliefs, opinions, attitudes and so on.

In this case the teacher is always required to do everything best for his students, including in terms of maintaining harmony and peace between students in the madrasa. The teacher here has a big role in providing understanding and understanding to students when there are differences of opinion, beliefs, culture and so on. So that students are able to appreciate these differences.

3. Strong National Commitment

National commitment is a very important indicator to see to what extent a person's perspectives, attitudes and religious practices have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are opposite to Pancasila, and nationalism. As part of the commitment to nationalism is acceptance of the principles of nationhood contained in the 1945 Constitution and regulations under it. In accordance with the results of the interview on the question.What is the enthusiasm of the students in attending the ceremony on Monday? Respondents answered:

"The attitude of students at MTs Negeri Takalar is quite enthusiastic in carrying out the ceremony every Monday because at that school there is an implementation system where each class will take turns in carrying out the ceremony every Monday. The students were quite enthusiastic in participating in the ceremony every Monday as evidenced by the attitude of the students who had lined up in the field before the command from the teacher or OSIM members, especially from the class on duty that day."

In addition, another question regarding national commitment, namely, How enthusiastic are students in preparing for the commemoration of Independence Day? Respondents answered:

"At MTs Negerieri Takalar, students are generally very enthusiastic when OSIM (Intra Madrasah Organization) conducts or holds inter-class competitions. Usually, OSIM will be very busy and active to design any competitions or games that will be carried out especially when commemorating Independence Day" (Muhammad Asrullah, 2023).

Based on the results of the interviews from the two questions above, the researcher can conclude that the national commitment of the students of MTs Negeri Takalar is very strong, which can be seen from the enthusiasm of the students to participate in and prepare for Independence Day and the flag ceremony and always comply with the existing regulations at MTs Negeri Takalar as a form of character strengthening. students who are disciplined and become citizens who understand the meaning of Pancasila and the 1945 Constitution which are implemented in everyday life.

4. Respect to Local Culture

Accommodating and respecting local wisdom, religious practices and behavior that are accommodative to local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Moderate people have a friendlier tendency in accepting local traditions and culture in their religious behavior, as long as this does not conflict with the principles of religious teachings, traditions of diversity that are not rigid, among others, marked by a willingness to accept religious practices and behaviors that are not merely emphasizing normative truths, but also accepting religious practices based on virtue, of course, as long as these practices do not conflict with the principal things in religious teachings. On the contrary, there are also groups that tend not to be accommodating towards tradition and culture, because practicing tradition and culture in religion will be considered as an act that pollutes the purity of religion. In accordance with the results of the interview on the questionHow do students appreciate cultural differences with their friends? Respondents answered:

"In MTs Negeri Takalar there are no cultural differences so there are no problems related to culture because the average student at the school is in the same place who has the same culture and habits. Cultural differences or traditions in schools cause students to understand each other these differences are assisted by guidance carried out by the school, for example, there is a religious moderation competition between schools which will later add to students' insight into the

importance of mutual respect and then from this knowledge students can solve problems of cultural differences. or the traditions that happened to him and his classmates." (Saharuddin, 2023)

The other questions asked were, What do students do if they are grouped with other students who have different cultures? Respondents answered:

"Students who are grouped and other students who have different cultures will always be endeavored by the teacher to be able to mingle with their friends. Because it is undeniable that in the classroom there are different cultures, as well as language styles and habits of students" (Muhammad Asrullah, 2023).

Based on the results of the interviews above, it can be concluded that culture is not something that needs to be questioned because students have different habits or cultures so that the teacher plays a role in uniting students. The friendliness of students towards local culture can be used as a basis for strengthening the character of students based on religious moderation. So that students can respect and love each other's culture.

These four indicators can be used to identify how strong religious meditation is practiced by someone in Indonesia, and how much vulnerability one has. These vulnerabilities need to be identified so that we can find and take the right steps to strengthen religious moderation.

In this case, Islamic religious education is the executor or solution of implementing religious moderation, because through Islamic religious education, students can maximize their potential in understanding true religious teachings and are able to be moderate towards inter- and fellow religious communities.

To what extent is the acceptance of students in madrasas, especially students of MTs Negeri Takalar, regarding the differences both in attitudes, opinions and the culture of their friends? Based on interview data obtained at MTs Negeri Takalar, information was obtained that the students at the madrasa were able to and knew about this concept of moderation. Students are able to understand and be able to take an attitude if there are differences between themselves and their friends, both from differences in opinions, attitudes, culture and language styles. Even so, strengthening this perspective must also be supported by environmental conditions in its application, bearing in mind that the people in the Bulukunyi sub-district,

So thus it can be said that this stage is only limited to strengthening the perspectives, attitudes and practices of moderation in students, as stated that in the process there are several details of religious moderation that can be applied as

reinforcement, namely first perspectives, attitudes and practices of the middle way, secondly the harmony and harmony of religious communities, thirdly the alignment of religious and cultural relations, fourthly the quality of religious life services and economic development and religious resources (Ministry of Religion, 2019: 2).

Fostering religious moderation at MTs Negeri Takalar can be achieved by developing students' emotions through several stages. First, the insemination stage, which is the stage of growing, spreading, and captive the values of student self-awareness, self-regulation, motivation, empathy, and social skills in each individual student. This insemination stage requires a place, situation and conditions that are conducive and dynamic (Ministry of Religion, 2019:17). This stage can be seen from students' awareness and concern for people of different religions. The results of the interviews explained that if people of different religions were subjected to acts of violence, the attitude taken by the students was that if the violence was in the form of a fight, the students would try to break up the fight.

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