
Analysis of interreligious-nationalist education in enhancing religious moderation insights at SMPN 01 Tosari, Pasuruan Regency

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Received: 12 January 2025; Revised: 21 January 2025; Accepted: 31 January 2025

Abstract: This research uses a mixed methods approach to analyze how interreligious-nationalist education can enhance the understanding of religious moderation at SMPN 01 Tosari in Pasuruan Regency. This approach integrates both quantitative and qualitative research to provide a comprehensive analysis. Quantitative research involved surveys with questionnaires to assess the relationship and impact of interreligious-nationalist education on students' religious moderation. The qualitative approach included in-depth interviews, observations, and document analysis. The findings indicate that the implementation of interreligious-nationalist education at SMPN 01 Tosari incorporates the values of tolerance and nationalism into the learning, alongside collaborative activities that promote an understanding of diversity. Quantitative data analysis revealed a significant positive relationship between interreligious-nationalist education and the enhancement of students' insights into religious moderation, contributing 66.8% to the religious moderation variable. Qualitative findings showed that this type of education fosters attitudes of tolerance and inclusion, upholds human rights, strengthens students' national awareness, and promotes democratic values. This research concludes that the interreligious-nationalist education approach effectively enhances students' moderate perspectives across cognitive, affective, and social dimensions. The implications of this study suggest that strengthening education programs centered on diversity and national identity is crucial for cultivating a young generation that is inclusive, tolerant, and knowledgeable about religious moderation.

Keywords: interreligious-nationalist education, religious moderation, mixed methods, SMPN 01 Tosari.

How to Cite: Rohma, N, N., (2025). Analysis of interreligious-nationalist education in enhancing religious moderation insights at SMPN 01 Tosari, Pasuruan Regency. *HUMANISTIKA: Jurnal Keislaman*, 11(1), 94-104. <https://doi.org/10.55210/humanistika.v11i1.1973>

Introduction

September 1, 2020, a violation of religious freedom was reported in Aceh Singkil Regency, where there was a ban on constructing residences for clergy officials (*Setara-Institute.Org*, n.d.). Additionally, the SETARA Institute documented 160 incidents of violations of freedom of religion and belief (KBB) across 25 provinces in 2018, which included 202 different forms of action (Halili et al., 2018). This incident indicates that mutual respect for differences among Indonesia's diverse society has not been fully implemented. Although the Ministry of Religion of the Republic of Indonesia has promoted the concept of religious moderation and even integrated it into the National Medium Term Development Plan (RPJMN) 2020-2024 (Kementrian Agama RI, 2023). The implementation of the RPJMN in schools in the inter-religious education program is carried out through a relevant curriculum, namely an active learning approach that includes the values of pluralism and religious tolerance, improving the quality of teachers, namely teachers being equipped with the knowledge and skills to teach the values of religious moderation and inter-religious tolerance, emphasis on religious moderation in every unit in the school, and efforts to create a safe school environment (UU RI No 20 Tahun 2003, 2003). From the facts above,

it is necessary to select a particular educational model that is considered to have various effects on students' mindsets and attitudes. Wrong educational patterns can contribute to the proliferation of intolerant phenomena among students (Kementerian Agama RI, 2019).

This effort to strengthen the insight into religious moderation can be seen in the education pattern held at SMPN 01 Tosari. SMPN 01 Tosari is a public junior high school located on the slopes of Mount Bromo. Based on its geographical location, SMP 01 Tosari is in a highland area, and is the last village before Mount Bromo. Students at SMPN 01 Tosari have three different religions, namely Islam, Hinduism and Buddhism. SMPN 01 Tosari, which is located in a multi-religious community, inter-religious education patterns are implemented through various programs, teaching methods and activities that support religious moderation. The school integrates the values of tolerance and respect between religions in subjects such as Religious Education and Pancasila Education. Teachers provide concrete examples of the importance of living in harmony in diversity through discussion and reflection. Visits to different places of worship are carried out to introduce students to other people's religious traditions in an open and respectful atmosphere. The school holds inclusive religious holidays, where students from various religions participate in social activities, such as social service or group prayer in an inclusive format. The program and curriculum were initiated in order to reach out to all students who are still in secondary school about the importance of understanding the diversity that exists in this archipelago. Apart from that, it is also directed at strengthening students' nationalist attitudes. Religion and the state cannot be placed in a conflicting position but rather in a symbiotic position.

This educational model is what researchers state as interreligious-nationalist education, namely a teaching process that originates from the good values that exist in the teachings of each religion, in other words, studying other religions with an attitude and willingness to respect them through a dialogue process (Khoiriyah, 2020), which is then framed in the context of the national spirit. This educational model has a striking difference from the monoreligious model which teaches only one religion and tends to make students less responsive to diversity (Iman, 2021).

Previously, similar research had also been carried out, namely "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools" conducted by Ulfatul Husna and Muhammad Thohir. The study focused on tracking the efforts of schools, in this case SMA Negeri 1 Krembung, in maintaining religious moderation and preventing extremism. The conclusion is that religious moderation in schools which is the focus of the research uses three main principles, namely *tawassuth*, *ta'adul* and *tawazun* (Wahyuddin, Imam; Cahyono, Fajar; Alfari, 2022). Next, Ekawati, et al., article entitled "Moderation of Higher Education Curriculum in Religious Deradicalization in Indonesia. This article questions the forms of moderation of the Islamic higher education curriculum. Through the historical approach used, the author presents the conclusion that the moderation of Islamic university curricula in Indonesia is manifested in seven forms, namely integration and internalization of science, strengthening the theology of *rahmatan lil alamin*, deradicalization through strengthening local Javanese wisdom, anti-radicalism curriculum building, multiculturally oriented learning evaluation, assistance program for integral Muslim personality development, plurality of value integration in the curriculum and multicultural learning methods (Wahid & Kususiyanah, n.d.). Next, Bisri and Karwadi in the article entitled "Interreligious Education Model in Senior High School (SMA) BOPKRI 1 Yogyakarta". One of the findings is the learning theme which includes the study of human dignity and love for Indonesia, deepening diversity and building interpersonal relationships that are free from prejudice and understanding common problems towards the welfare of society (Bisri & Karwadi, 2019). Research conducted by Ulfatul Husna and Muhammad Thohir, Ekawati, Khasan Bisri and Karwadi, they actually asked about the search for educational patterns that were linked to strengthening religious insight, however, both of them used interreligious education as an educational pattern that was independent of the nationalist frame. This research specifically examines the integration of interreligious education and nationalist values in increasing insight into religious moderation. At this point, the

differences with the theme that the researcher will study are very visible, so that the study that the researcher will carry out is not a repetition of existing research.

Thus, the exploration of the educational model as implemented at SMPN 01 Tosari is interesting because it is based on the fact that this country is a stage for cross-religious and cross-cultural interaction (Ma'arif, 2015), inhabited by diverse ethnicities, religions and races (Indrawahyuni et al., 2023), so that recognition of the reality of diversity is very important, especially in terms of the reality of religious diversity, so that every religious adherent always tries to appreciate and accept the teachings of their respective religions with open heart (Handoko et al., 2022).

Another argument for the importance of this research is related to the role of the education sector in increasing insight into religious moderation for each student (Wahyuddin, Imam; Cahyono, Fajar; Alfari, 2022), Mainly religious education which theoretically does not only mean the transfer of knowledge, but is intertwined with the process of transferring values and skills from one generation to the next (Hully et al., 2023). Furthermore, this research provides a new contribution to the literature and practice of interreligious education by offering a contextual and relevant implementation model of interreligious-nationalist education for schools in rural areas with socio-cultural characteristics similar to SMPN 01 Tosari. This research also shows how the integration of interreligious values and nationalism can strengthen students' insight into religious moderation. By filling this knowledge gap, it is hoped that this research can provide practical guidance for educators, policy makers, and related parties in developing effective educational programs to promote religious moderation and strengthen national unity.

Method

Research Locus

This research was conducted at SMPN 01 Tosari, Pasuruan Regency. Several considerations made SMPN 01 Tosari the locus for this research, first, based on academic considerations, where students at this school have diverse religions, namely Islam, Hinduism and Buddhism. This diversity creates a potential environment for observing and analyzing how the values of religious moderation are internalized and practiced in educational contexts. SMPN 01 Tosari can be seen as a miniature of the pluralistic Indonesian society. The religious diversity of students allows schools to become social laboratories for studying how students from different religious backgrounds interact, work together, and respect each other's differences. Religious diversity in schools provides opportunities to internalize the values of religious moderation, such as tolerance, mutual understanding, and respect for differences. Through daily interactions, students can learn to understand and respect other religious beliefs. Second, Relevant to the goals and principles of National Education: Education in Indonesia aims to produce a young generation who has a good understanding of diversity and is able to live harmoniously in a multicultural society (UU RI No 20 Tahun 2003, 2003). Research at SMPN 1 Tosari can contribute to achieving this goal. With this religious diversity, it has direct implications for the learning process. Teachers need to pay attention to students' religious backgrounds when presenting lesson material, especially in religious subjects and citizenship education. Teachers also need to facilitate dialogue and discussion between students to discuss issues related to religious diversity constructively. The third consideration is from a sociological and geographical perspective, where this school is in a highland location and is the last village before Mount Bromo. The location of the village and the distance between villages means that local residents do not have as much mobility as urban residents, so the customs they hold are still very strong. Communities with low mobility tend to be conservative in upholding customs and traditions. This can influence how religious values are understood and practiced. On the one hand, this conservatism can be a challenge in implementing religious moderation if there is an interpretation of religion that is exclusive or less tolerant of differences. Strong local customs and traditions can

influence people's views on religion. In the context of religious moderation, it is important to understand how local customs and traditions can synergize with inclusive and tolerant religious values. Religious moderation education in schools needs to consider the local socio-cultural context so that it can be accepted and implemented effectively. The geographical and socio-cultural conditions of SMPN 1 Tosari present challenges as well as opportunities in implementing diverse moderation education. The challenge is how to change the perspective of society which may still be conservative towards religion. The opportunity is how to utilize local wisdom and positive values in customs and traditions to strengthen religious moderation. With the diversity of religions, ethnicities and cultures/customs, SMPN 01 Tosari is worthy of being interesting to research.

Type of Research

This research is a type of mixed method research. According to Creswell, mixed methods research is a research approach that combines elements of qualitative and quantitative research. In this research, researchers used a gradual mixed methods strategy or sequential mixed methods, specifically adopting an exploratory sequential strategy. This means that in the initial stage, the researcher collects and analyzes qualitative data, and then, in the second stage, the researcher collects and analyzes quantitative data based on the findings from the first stage (Creswell, 1999). Exploratory sequential design is excellent for exploring phenomena that are unknown, without the right tools, or without a clear theory. In the context of this research, there is still no understanding of how interreligious-nationalist education influences the insight into religious moderation at SMPN 01 Tosari. The qualitative stage allows researchers to dig deeper into experiences, perceptions and practices relevant to the research topic.

Qualitative research can describe in detail the reality being studied, and allows researchers to provide criticism of the implementation of the intended program. Furthermore, quantitative research is aimed at finding out how much influence the interreligious-nationalist education model has on increasing insight into religious moderation (Creswell, 1999). By understanding the nuances and complexity of phenomena through qualitative data, researchers can develop quantitative instruments (such as surveys or questionnaires) that are more relevant, valid, and reliable for measuring the variables studied.

By using an exploratory sequential strategy, this research can utilize the strengths of both methods (qualitative and quantitative) to provide a more comprehensive and in-depth understanding of how interreligious-nationalist education can increase insight into religious moderation at SMPN 01 Tosari.



Figure 1. Photo with the teachers' council in front of the school

Results and Discussion

Interreligious-nationalist education

In general, the theoretical framework that will be used as the starting point for the study in this case is around religious moderation and interreligious-nationalist education. In terms of terminology, moderation in Arabic vocabulary is called *tawassut* or *wasatiyah* (Zarkasyi, 2018), or even often considered synonymous with the words *al-istiqamah* and *al-i'tidal* (Aswad, 2019), which is defined as a perspective, attitude and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion. Religious moderation in the context of school education is an effort to instill balanced, fair and tolerant religious views, attitudes and practices in students (Qosim, 2022) (Kementrian Agama RI, 2021) (Rahman, 2024), so that religious moderation functions to create an inclusive, harmonious and respectful learning environment amidst the religious diversity that exists in schools. On the other hand, religious extremism as the opposite of moderation is a way of viewing, attitudes and behavior that exceeds the limits of moderation in religious understanding and practice (Kementrian Agama RI, 2019). Therefore, moderation – including in religious matters – is characterized by balance which is always accompanied by efforts to adapt to the situation faced based on religious guidance and the objective conditions being faced (Shihab, 2019). This condition where there are differences in religion is experienced by SMPN 01 Tosari, this school has three different religions, namely Hinduism, Islam and Christianity. This becomes more of a challenge for teachers in implementing religious moderation so that the school environment can become an inclusive and harmonious learning environment.

Then interreligious education is interpreted as a teaching process that originates from the good values that exist in the teachings of each religion, in other words, studying other religions with an attitude and willingness to respect them through a dialogue process. This educational model is inversely proportional to the monoreligious model, where only one's own religion is taught, and as a consequence, tends to make students passive towards diversity (Hariyadi & Imronuddin, 2021). So it can be interpreted that interreligious education seeks to understand the uniqueness of each religion (Muhammad & Imronudin, 2022). This helps students to get out of egocentric understanding and be more open to other beliefs. By understanding the background of each religion from each individual's perspective, students can avoid excessive fanaticism which triggers conflict (Hariyadi & Imronuddin, 2021). In the mapping carried out by Michael Grimmit, this interreligious education model is classified as religious education which takes the form of "learning from religion" which requires a person to find the virtues in each religion to be applied in plural social life (Bisri & Karwadi, 2019).

Meanwhile, nationalism is an ideology that creates and maintains the sovereignty of a country by realizing a concept of shared identity for a group of people (Santoso et al., 2023). Nationalism, as an ideology that upholds national ownership and shared identity, has basic values such as human rights, unity, patriotism, democracy, loyalty to friends, as well as justice and prosperity (Sembiring & Rohimah, 2021). These values are in line with the principles of religious moderation, which emphasize tolerance, harmony and respect for differences. Thus, religious moderation and nationalism are two mutually reinforcing concepts. Religious moderation fosters a feeling of love for fellow citizens, which then strengthens nationalist attitudes. The higher the level of religious moderation, the higher the attitude of nationalism (Tumanggor & Dariyo, 2023).

Through the framing of interreligious-nationalist education as the theoretical basis has been explained in the previous descriptions, the expected output is that students have the ability to internalize the values of moderation in religion while not forgetting their role as inclusive, pluralist, respectful citizens. Human rights and justice, democracy without having to sacrifice fostering religious attitudes and behavior (Indrawahyuni et al., 2023).

If the theoretical elements above are explained conceptually and as an explanation of the flow of thinking in the research that will be carried out, it will appear as follows:

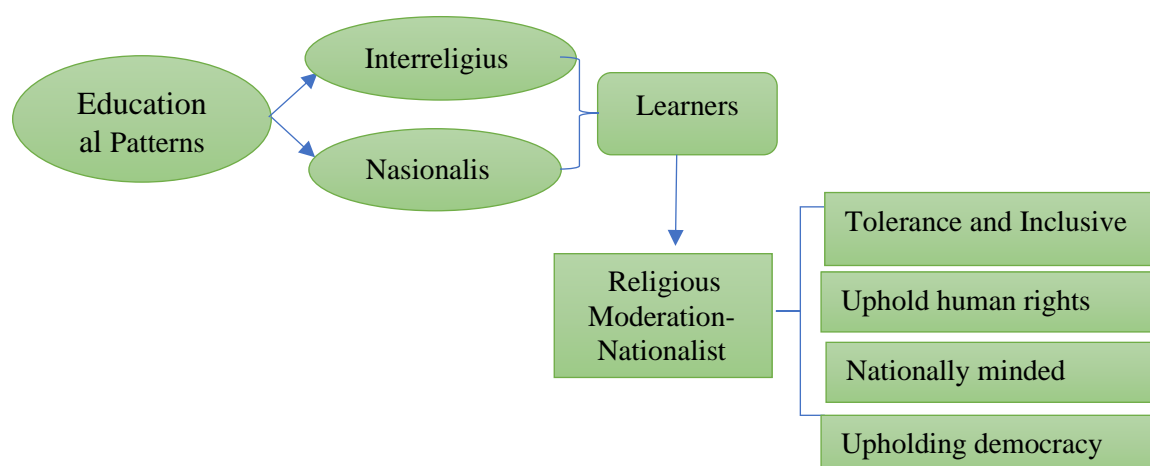


Figure 2. flow of thinking

From the scheme above, it can be explained that interreligious-nationalist education is an educational pattern that instills an attitude of moderation in students not only in terms of religious moderation but also within the frame of nationalism which is then referred to as religious-nationalist moderation with several indicators such as tolerance and inclusion. in religion, as well as upholding human rights, having a national perspective and upholding democracy.

Religious Moderation

Religious moderation is an attitude that avoids extremities in religious practice. This aims to maintain harmony between religious communities. The Indonesian Ministry of Religion (2019) states that religious moderation is based on three main pillars: tolerance, anti-radicalism and social justice. At the educational level, religious moderation can be realized through teaching that instills an understanding of universal religious values, such as compassion, justice and humanity. This kind of education is an effective means of overcoming religious-based conflicts and creating an inclusive society. One concrete example in the learning process is respecting differences. The learning process must encourage mutual respect for differences (Arifin, 2024). Implementation of religious moderation in the teaching and learning process can be done using discussion methods, group work and field trips. At SMPN 01 Tosari, with the existence of 3 religions, the process of respecting differences is the main thing that students must have. During the teaching and learning process, all students mingle in discussions, group work and field trips without distinguishing between religion and ethnicity.

Indicators of Religious Moderation

Religious moderation has indicators that will be seen when religious understanding is in line with acceptance of values, culture and nationality. The indicators for implementing religious moderation are national commitment, tolerance, anti-radicalism and violence, and accommodating to local culture.

1. National commitment

National commitment in the context of diverse moderation includes efforts to create a conducive atmosphere for various religions and beliefs to develop and coexist peacefully. Inclusive national education, for example, is one way to introduce the values of religious moderation from an early age. Through education, the younger generation is taught to respect each other's differences and maintain harmony between religious communities (Kementrian Agama RI, 2023). The national commitment to religious moderation is also reflected in the

protection of minority groups and lesser-known beliefs (Kementrian Agama RI, 2023). At SMPN 01 Tosari, there are 3 religions, namely Hinduism as the majority with 205 students, Islam with 111 students and then Christianity as a minority with only 3 students. However, all students still get along, are good friends, love each other and provide enough space for these groups to practice their beliefs and beliefs without discrimination.

2. Tolerance

Tolerance in the context of religious moderation includes the ability to respect the differences in other people's beliefs and religions, as well as giving them the freedom to express their beliefs without fear or pressure. This creates a conducive environment for each individual to grow and develop as a unique and valuable person, while enriching life together in a diverse society (Kementrian Agama RI, 2023).

As an example of religious moderation as an indicator of tolerance, we can see how the Tosari people live their daily lives by respecting each other and respecting different religious celebrations. When Muslims celebrate Eid al-Fitr, Christians and Hindus also participate in happiness and togetherness, such as visiting the homes of neighbors who are celebrating, congratulating each other, or even helping with the preparations. Similar things also happen when people of other religions celebrate their holidays.

3. Anti-radicalism and violence

On the one hand, the historical roots of radical Islam are said to originate from outside or as an understanding that was imported to be embraced and implemented by Indonesian Muslims and on the other hand, radical Islam is a continuation of the radical ideology that once grew in Indonesia. A narrow religious understanding will give rise to radicalism and violence in the context of religious moderation. Violence that arises from radical religious attitudes is not only physical but also non-physical, such as accusing individuals or groups of people of different beliefs of heresy without proof of the truth of their arguments. Islam is present on earth as a blessing for the entire universe, however there are still many parties who make the face of Islam that appears on the public surface be seen by parties outside Islam as haunted, unfriendly, extreme and discriminatory. This happens because of conservative religious understanding.

Considering this, it can be said that religious moderation plays an important role in living a harmonious life among human beings who have diverse backgrounds, thoughts, religions and customs. With an understanding of religious moderation, it is hoped that problems of religious radicalism can be eliminated, so that all human beings who have diversity can live side by side in harmony and peace (Rohma, 2024).

4. Accommodating to local culture

Accommodation to local culture as an indicator of religious moderation means that individuals who are moderate in religion tend to be more open and friendly in accepting local culture in their religious behavior, as long as it does not conflict with the main teachings of the religion (Robikhah et al., 2023). One clear example of religious moderation accommodating to local culture is the Vesak Celebration in Borobudur which involves Buddhist religious rituals and Javanese culture (Kementrian Agama RI, 2023). Apart from that, acceptance of traditions and culture also includes social and cultural activities involving people across religions. For example, the Cap Go Meh celebration in Singkawang, West Kalimantan involves a lively cultural celebration involving Confucians, Muslims, Christians, Hindus and Buddhists. Activities like this create an atmosphere of togetherness and mutual understanding between religious communities, while preserving local culture (Kementrian Agama RI, 2023).

Likewise at SMPN 01 Tosari, the Tosari community is still very strong in their ancestral cultural heritage, they have several traditional ceremonies every year, one of the biggest traditional ceremonies is the Karo Traditional celebration. The Karo traditional ceremony is a

traditional ceremony of the Tengger tribe to remind the community of their ancestors, namely Rara Anteng and Jaka Seger (Pangestu & Sukarman, 2022), so all community students work together to celebrate it, whether they are Hindu, Muslim or Christian.

Implementation of interreligious-nationalist education in increasing insight into religious moderation at SMP 01 Tosari Pasuruan.

Interreligious education is an educational approach that emphasizes dialogue and understanding between religious communities. In the Indonesian context which is rich in religious diversity, this education aims to foster mutual respect, tolerance and openness to differences. Interreligious education is based on the values of Pancasila, which are the basis of the state and guidelines for social life.

SMP Negeri 01 Tosari is located in a mountainous area that has religious and cultural diversity. The presence of students with different religious backgrounds, namely Islam, Hinduism and Christianity, creates an environment rich in diversity. This condition is both an opportunity and a challenge for schools to manage diversity with an inclusive approach.

Interreligious-nationalist education at SMP Negeri 01 Tosari is implemented as an effort to strengthen insight into religious moderation. This program focuses on strengthening national values, tolerance and respect for differences. This activity is also supported by the school curriculum, school principal policies, as well as the active participation of teachers and the community. The implementation of interreligious-nationalist education at SMPN 01 Tosari is carried out through several programs and activities, namely:

- a. Integration of religious moderation values in learning: First, teachers integrate the values of tolerance, respect for differences, and love of the country in various subjects, especially Religious Education and PKN. In every teaching and learning activity, the teacher includes material about tolerance towards friends of the same religion or those of different religions, pursuing mutual love without distinction between religion and ethnicity. Second, students are invited to understand the importance of religious moderation through community service activities and visiting friends who are sick.
- b. Extracurricular activities with a national flavor: First, scouts, teaches interfaith cooperation through joint camping activities. Second, arts and culture, showing cultural diversity through joint arts performances.
- c. Inclusive commemoration of religious holidays: First, celebrations of religious holidays are carried out involving all students regardless of religious background. This activity includes community service to help each other prepare for religious holidays. Second, maintain security during religious holiday celebrations.
- d. Collaboration with community leaders and religious institutions, the school collaborates with community leaders, religious leaders and village government to create a harmonious educational atmosphere, namely KUA, Sector Police, Community Health Center)

Implications of the interreligious-nationalist education model for increasing students' insight into religious moderation at SMP 01 Tosari Pasuruan.

The implications of the interreligious-nationalist education model for increasing students' insight into religious moderation at SMPN 01 Tosari Pasuruan can be seen from several important aspects that show a positive influence in creating an inclusive and tolerant learning environment. Here are some points that summarize those implications: First, increased tolerance and respect for differences, the interreligious-nationalist education model encourages students to understand and appreciate religious differences. Through integrated learning activities, students learn to respect each other's beliefs, which is the basis of religious moderation. Second, inclusive character development, interreligious education helps students develop inclusive and empathetic character. By understanding the universal values of various religions, students become more open to differences, thereby creating a

harmonious atmosphere at school. Third, reducing interreligious conflict and tensions, with interreligious education, incidents of conflict between students caused by religious differences can be minimized. students are trained to resolve differences of opinion in a peaceful manner, not to carry out bullying that occurs due to differences in beliefs. this shows that students already have an attitude of upholding human rights (HAM).

Fourth, increasing student involvement in social activities, this model also encourages students to be actively involved in interfaith social activities, such as social service and celebrating religious holidays together. Participation in Monday's flag ceremony, morning assembly and the Republic of Indonesia's Independence Day ceremony. This involvement not only strengthens the sense of unity but also increases the sense of social responsibility among students. This shows that students can apply a national-minded attitude. Fifth, be fair in OSIS and scout activities, students from all religions and ethnicities at school participate in the election of the OSIS chairman fairly and openly. They have the right to be elected and vote that reflects democratic attitudes. Sixth, support from parents and community, implementation of interreligious-nationalist education also involves support from parents and the community. When parents and communities support the values taught in school, this reinforces the message of religious tolerance and moderation in the home and environment. Seventh, periodic evaluation for continuous improvement, conducting regular evaluations of interreligious education programs helps in assessing their effectiveness and making improvements if necessary. In this way, this educational model can continue to be adapted to student needs and existing challenges. Evaluations can be carried out every week to find out the obstacles that occur in the field and to improve the program for the following week. Improvements to the program can be made at the beginning of each semester and explained to all teachers so that they have the same knowledge and ability to improve the program.

Mathematical model of interreligious-nationalist relations towards increasing insight into religious moderation at SMP 01 Tosari Pasuruan.

Based on the results of research directly by distributing questionnaires to students of SMPN 01 Tosari, then analyzing with the help of IBM Statistics 26 the results of the questionnaire, it can be seen that: First, there is a significant influence between understanding nationalist interreligious education in increasing insight into religious moderation at SMPN 01 Tosari. This is shown from the results of the product moment correlation analysis of 0.817 compared to the r_{table} with a significance level of 5% $N=77$ of 0.2213. So r_{count} is greater than r_{table} , then it can be concluded that the null hypothesis (H_0) is rejected and (H_a) is accepted. So it can be interpreted that the null hypothesis (H_0), namely there is no influence between understanding nationalist interreligious education in increasing insight into religious moderation at SMPN 01 Tosari is rejected and the alternative hypothesis (H_a) namely there is an influence between understanding nationalist interreligious education in increasing insight into religious moderation at SMPN 01 Tosari accepted. With a determinant coefficient value of 66.8%, this shows that variable. Meanwhile, 33.2% are other factors that influence variable Y which current researchers do not study. These other factors can be environment, age, intelligence, and others.

Second, from the results of the t test analysis, it is known that there is a significant influence of the variable (X) nationalist interreligious education and the variable (Y) insight into religious moderation. This is proven by the results of the t_{count} calculation of 12.276 which is compared with t_{table} ($df = 75$) which is 1.992 with a significance level of 5%, so $t_{count} > t_{table}$ then H_a is accepted and H_0 is rejected. In other words, reject the null hypothesis (H_0) and accept the alternative hypothesis (H_a) for testing both variables. In this way, schools can better facilitate students receiving nationalist interreligious education so that religious moderation increases. This can be done by aligning the vision and mission for all teachers, not just religious and PKN teachers. Adding activities that can increase feelings of tolerance and love for the country.

Third, the regression equation obtained is $Y = 2.272 + 0.927 X$. This means that the value of this constant states that when the understanding of nationalist interreligious education at SMPN 01 Tosari is worth 0 or in other words, there is no understanding of nationalist interreligious education, then the insight into religious moderation has a value of 2.272. From the regression equation it can be seen that if they want to further improve their insight into religious moderation at SMPN 01 Tosari, they need to improve their ability to understand nationalist interreligious education, both in the form of material in class and in practical form. Teachers have a central role in increasing understanding of interfaith education through various means. Teachers act as teachers, learning resources, facilitators, managers, advisors and guides for interreligious awareness and intelligence.

Conclusion

Interreligious-nationalist education at SMPN 01 Tosari has been implemented through approach to integrating national values in learning materials especially Citizenship Education (PKN) and interreligious values, especially in subject matter religion, learning practices that prioritize tolerance and harmony, and projects collaborative. The implications of this educational model show a significant impact on increasing students' insight into religious moderation. Students become more open to differences, have a deeper understanding of the concept of religious moderation, and be able to apply these values in daily interactions. This result too reflects the school's success in forming a young generation with attitudes tolerant and inclusive, upholding human rights, having a national perspective and uphold democracy. Mathematical analysis shows that there is a significant positive relationship between education interreligious-nationalist and increasing insight into religious moderation. This model can expressed in a simple linear regression equation with an independent variable (X), namely interreligious-nationalist education makes a significant contribution to the dependent variable (Y) namely insight into religious moderation, as follows: $Y = 2.272 + 0.927 X$. The high coefficient of determination, namely 66.8%, indicates that the variable Interreligious-nationalist education plays an important role in increasing the insight into moderation religion at SMPN 01 Tosari.

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