Implementation of Religious Values and Their Relevance to Religious Moderation (Study at SMP IT Khoiru Ummah)

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Abstract. The purposes of the study were to find out the religious values in SMP IT Khoiru Ummah, to find out the values of Religious Moderation at SMP IT Khoiru Ummah, and to find out whether religious values were relevant to the values of religious moderation at SMP IT Khoiru Ummah. This research used a qualitative research type. This research was conducted at SMP IT Khoiru Ummah Curup. The subjects of this research were the principal, teachers, and students. Data collection techniques were observation, interviews, and documentation. Data analysis techniques steps were reducing data, presenting data, and concluding data. The results show that the Religious values had been carried out well. The evidence of the application of religious values was such as applying the values of faith, worship values, moral values, independent values, being orderly in business, keeping time, maintaining lust, and benefiting others. Religious Moderation values had been implemented with the implementation of religious moderation values such as the values of justice, tawazun, I'tidal, tasamuh, musawah, and shura. In addition, religious values were already relevant to the values of religious moderation, such as the values of faith which were relevant to the values of justice, balance, and tolerance, and the value of worship was relevant to the value of balance and the nature of being straight and firm, the moral values that were relevant to straight and firm nature, tolerance, equality (musawah), deliberation (shura), the religious values that were maintained, and their passions that were relevant to the values of straight and firm nature.

Keywords: Religious Values; Religious Moderation; SMP IT Khoiru Ummah

Introduction

Indeed, education does not only prioritize aspects of knowledge and skills, but also pays a great attention to the personality development of its students. As educational institutions, schools are deliberately designed to be able to contribute actively in improving the quality of life,

including aspects of knowledge, skills and attitude values for their students.[1]

Religious values greatly influence humans in behaving. Someone whose behavior and attitude is good has good religious values to his religion. Religion is a driving force for humans to build faith in God so that humans can always do well and always remember the greatness of God so that humans always do good and always remember the greatness of God and have increased belief in God.[2]

Fostering religious values is very important for heterogeneous societies. Indonesia as a heterogeneous country certainly has a strong philosophical foundation regarding religious life. Many issues have arisen related to the ideology adopted by this country, ranging from efforts to destroy the order of life with issues of ethnicity, race and class to clashes of religious groups. Of course, this is a challenge for the existence of the Indonesian people who are so diverse in terms of ethnicity, race, class and religion.[3]

Instilling religious values in educational institutions can form a solid and strong Muslim personality, improve work ethic and scientific ethos and be embedded in students that carrying out educational and learning activities is not merely working to earn money, but is part of worship.[4]

Specifically, religious value-based character education refers to the basic values contained in religion (Islam). Character values which are the basic principles of character education can be found in several sources, including values derived from the example of the Prophet which

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[1] Meilan Arsanti, "Development of Teaching Materials For Creative Writing Courses Containing Religious Character Education Values For Student Of Pbsi, FKIP, Unnisula Study Programs," *KREDO : Scienific Journal Of Languange and literature* 1, no. 2 (2018): 71–90.

[2] A Anasrullah, "Religious values in the novel Teach Me Towards The Throne by Wahyu Suajni*"Stylistics: Journal Of Language and Literature Education, 2018.*

[3] Mardan Umar, " The Urgency Of Religious Values in the Lives of Heterogeneous Communities in Indonesia," *Journal of Civic Education: Media for Studying Pancasila and Citizenship*," 3, no. 1 (2019): 71.

[4] Muh. Khoirul Rifa 'I, Internalisasi Nilai-Nilai Religius Berbasis Multikultural dalam Membentuk Insan Kamil, *Jurnal Pendidikan Agama Islam Volume 4 Nomor 1Mei (2016)*: 119

is manifested in his daily attitudes and behavior, namely shiddiq (honest), amanah (trusted), tabligh (delivering with honesty/transparent), and fathanah (intelligent). Allah says in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ ٢١

Verily there has been in the Messenger of Allah (saw) a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and he often mentions Allah. (Q.S. Al-Ahzab [33]:21)

Indonesian society in the Unitary State of the Republic of Indonesia has diversity, including various ethnicities, languages, religions, cultures, and social statuses. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups carrying cultural behavior, having different and specific ways of life. Diversities such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community.[5]

According to Fahrudin, an effort to realize the harmony of national and religious life requires religious moderation, namely a moderate religious attitude and not excessive, not claiming to be the most correct self or group, not using extreme theological legitimacy, not using coercion or violence, and being neutral and not affiliated with any particular political interest or power. This moderation attitude needs to be socialized, educated, and nurtured by being a role model for religious instructors.[6]

According to Azka, religious moderation is a perspective, attitude, and behavior to always take a position in the middle, always act fairly, balanced and not extreme in religious practice. Meanwhile, according to the Ministry of Religion, religious moderation is a shared commitment to maintain a complete balance, where every citizen, regardless of ethnicity, ethnicity, culture, religion, and political choice must be willing to listen to one another, and learn from each other to practice the ability to manage

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[5] Agus Akhmadi, "Religious Moderation in Indonesia's Diversity Religious Moderation in Indonesia 'S Diversity," Journal of Religious Education and Training 13, no. 2 (2019): 45–55.

[6] Akhmadi.

and overcome differences between them. [7]

Islam, as a religion of rahmatan lil 'alamin, has the principle of openness (inclusivism) and the teachings of tolerance which have high value in diversity. This is because the meaning of Islam in language has the meaning of safety, peace and submission. The meaning of the teachings of Islam itself experiences differences after being understood by its people in taking the law or ijtihadiyyah views so that it is natural to make Muslims seem to be grouped with various groups. Splits are sometimes difficult to avoid when these differences enter into the principles between these groups, thus giving birth to hostility between Muslims themselves.[8]

One of the basic reasons is that one of them is the birth of a fanatical attitude and makes it exclusive. Therefore, a religion-based global humanitarian ethics is needed that upholds the main human values, namely brotherhood based on the doctrine of Tawhid. Tabayun is needed, referrals to trusted expert authorities and a tolerant, respectful attitude and still connecting friendships are needed. This is the actual manifestation of the values of religious social moderation that are inherent as the core of Islamic teachings by displaying a cultural character as a hanif and rahmatan lil 'alamin religion.

In the modern era, radical ideas are reduced by the concept of religious moderation. Islam is an example of the implementation of religious moderation. Religious moderation is a middle way as well as a solution so that there is no radical or even intolerant understanding. Mutual respect and respect between religions is the key so that there are no barriers and differences as well as an identity that must be owned by inter-religious people. This radicalism and extremism does not only attack the real society and society in cyberspace, it has now entered schools. Karim's group, which has been viral on social media, has openly

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[7] Arcadius Benawa, "THE URGENCE AND RELEVANCE OF RELIGIOUS MODERATION EDUCATION IN RELIGIOUS EDUCATION IN SCHOOL," *Pasupati Journal* 8, no. 1 (2021): 1–11.

[8] Anis Tyas Kuncoro, "Strengthening Moderation and Religious Cultural Values for Muslims in National Life," *Conference on Islamic Studies FAI 2019* 1, no. 1 (2019): 98–108.

entered a school that spreads extreme Islam and anti-Pancasila teachings. The Director General of Education at that time, Kamarudin Amin, said that one of the entrances to the Karim group was through Rohis (Islamic spirituality) activities, which are religious activities in every school. Therefore, the Religion Teacher is the spearhead of every school, must know all religious activities at school.[9]

The Ministry of Religion has been aggressively promoting religious moderation since the last five years to provide understanding and practice so that religious teachings are carried out without being extreme. The moderation program has already begun to be seen and felt its impact. However, the symptoms of internal conflict within one religious community are still felt. Religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme, both extreme right and extreme left in religion, society requires a certain perspective, attitude, and religious behavior that is classified as moderate or extreme. This measure can be improved based on reliable sources, such as the religious texts of the Qur'an and sunnah, the rules in the state constitution, local wisdom in a place and mutual agreements that occur in the form of consensus.[10]

Currently, there are many schools that implement religious values in Rejang Lebong, including SMP IT Khoiru Ummah. Based on observations made on October 23, 2021, researchers were interested in examining the religious values that exist in these schools and researchers wanted to find out whether religious values in the school were in accordance with religious moderation.

Nashudin states that it is necessary to voice moderation in schools again. An attitude that is not extreme right always negates everything; nor is it extreme left, accommodating anything from the outside; but rather be selective-accommodating. Teaching a selective-accommodative attitude to students has its own challenges, not to mention the tendency

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[9] I H Sainuddin, "Religious Moderation And Radicalism In The Modern Era,".

[10] Abdul Syatar et al., "Emergency of Religious Moderation Amid the Corona Virus Disease 2019 (Covid-19) Pandemic," *CURIOSITY: Social and Religious Communication Media Social and Religious Communication Media* 13, no. 1 (2020): 1–13.

of a practical, instant, and not complicated way of religion, on the one hand; plus social media penetration.[11]

Sitti Chadidjah states that the values of moderation are important for the development of our educational community. The government feels the need to emphasize the values of moderation in Islamic religious education. M. A. Hermawan also states that the value of religious moderation is important to be applied in schools because it is a shared task to stem the radicalization of religion (Islam) that occurs in schools (educational institutions) as well as to spread the values of Islamic moderation in accordance with the character of Indonesian Islam to students.[12]

Religious moderation is something that is absolutely maximized in dealing with the impact of an abnormal situation. People must be able to be moderate in living their diverse lives, not by giving propaganda in various aspects, for example giving certain statuses on their social media.[13]

The purpose of the study were to find out the religious values at IT Khoiru Ummah Middle School, to find out the values of Religious Moderation at IT Khoiru Ummah Middle School, and to find out whether religious values were relevant to the values of religious moderation at IT Khoiru Ummah Middle School.

This research used a qualitative research type. This research was conducted at SMP IT Khoiru Ummah Curup and the subjects of the research themselves were the principal, teachers, and students of SMP IT Khoiru Ummah Curup by using probability sampling technique. The technique of collecting data was observations of religious values at SMP IT Khoiru Ummah, focused interviews with the principal, teachers and

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[11] Nashuddin, "Actualization of Islamic Educational Values in Revitalizing Understanding Moderation in Educational Institutions in Indonesia."

[12] Sitti Chadidjah et al., "Implementation of Religious Moderation Values in Islamic Religious Education: A Review of Analysis in Primary and Secondary Education," *Al-Hasanah: Islamic Religious Education Journal* 6, no. 1 (2021): 114–24.

[13] Abdul Syatar, Muhammad Majdy Amiruddin , Islamul Haq , Arif Rahman, Darurat Moderasi Beragama di Tengah Pandemi Corona Virus Desease 2019 (Covid-19), *Jurnal Kuriositas: Media Komunikasi Sosial dan Keagamaan Vol. 13 No.1, Juni 2020: h.1-13*

students of SMP IT Khoiru Ummah Curup about how religious values were and their relevance to religious moderation, and documentation. Data analysis technique consisted of the steps of reducing data, presenting data and concluding data.

Results and Discussion

Based on interviews with teachers about Religious Values at SMP IT Khoiru Ummah which were conveyed by the teacher, it was stated that "Aqeedah is our belief in this school, each person's personality is actually different but they can believe in God, I'm 100% sure they believe in God". Next, Keizi said, "Alhamdulillah it's good, but since the renovation until now it's always been a bit difficult to pray dhuha prayer". Furthermore, the principal explained: "Whether it is good or not depends on other people's judgments, but for us, the aqidah in this junior high school is quite good because here we come from different backgrounds. If the background is from religious education, then the aqidah is good, but there are also state educational institutions that are still trying to be better".

Regarding the implementation of student worship at this junior high school, was it in accordance with the instructions of the Qur'an and hadith? Even if it was not appropriate, God willing, it would lead to conformity. After all, the name of the learning process had to be that there were still many things that were lacking and there were still many things that needed to be improved. This statement was strengthened by Keizi that stated that the implementation of worship in his junior high school was good and in accordance with the teachings of the prophet. Furthermore, the principal answered "Yes, because our foundation is the Qur'an and Hadith, starting from the beginning of entering the school gate, habits such as Dhuha prayer, recitations and others have been carried out. In addition, here the education was also meekly according to the commands in our religion".

The morals of the students in this junior high school had really followed the example of the Prophet SAW. Teacher's response: "We are currently trying to get there. We are still in the learning stage, for example, when eating standing up, our job is to give them an understanding that while eating and drinking they must sit. There's still a

lot to learn to achieve our target, which is the sunnah of Rasulullah SAW." Kenzi said, "It depends on the person, some are very good, some are still lacking". The school principal explained, "Regarding this, we think it is good, but not 100% because it is still in the learning stage to follow the teachings of the prophet Muhammad saw. Every day, we are still trying to get used to all the guidance of the prophet".

The nature of independence and responsibility in each individual had been implemented. The teacher argued, "I think some of it already exists. They are independent; there are many reports from parents that many have prepared their own textbooks and clothes". Keizi said that he did, but for example, if he was given an assignment, he would do everything if the other locals didn't know everything. The principal explained that the majority of the children were independent, for example, doing a lot of school assignments by themselves. Teachers also got used to getting closer to students so that they could easily control student activities more both at school and at home. Here there was a teacher named BTI who instructed guardians of students to report on their children's activities while at home, such as praying, reading the Quran and others.

Individual junior high school students have carried out their respective affairs and responsibilities. The teacher's response regarding this matter, "Alhamdulillah regarding this, our students have carried out their respective responsibilities". Keizi said "Thank God". The principal explained, "Yes, I have, as I answered earlier in the previous question".

Every activity was carried out by SMP on time. The teacher's responded."God willing, the activity was on time and tried to be on time". Keizi also said, "Thank God, we has carried out the activities on time, even when we were very busy". The principal explained, "Yes, Alhamdulillah, here we have implemented time discipline because if we are just a little delayed, the next activity will also take up time".

In case of the helpful nature and good cooperation of junior high school students, teachers said that they had thought about this matter already. For example, they didn't bring their friend's sandals to the mosque. Keizi said, "It is done, explained by the principal. Alhamdulillah

so far the attitude of helping each other is highly demanded here. We have a program called one day one thousand, the proceeds of which will be collected later to help fellow students in need. In addition, fellow students also often help to improve their tahsin and tahfidz".

There were certain boundaries between boys and girls. Teachers responded, "For us, that is the most importantto seperate between boys and girls. The class is also different. Keizi also said, "Yes, because the classes are also separated if the concept of prayer is on the second floor. The principal explained, "In this junior high school, there are boundaries between boys and girls, such as separate classes and different break times. As Muslims, there should be an effort to set boundaries between men and women".

Based on observations in the field about Religious Values at SMP IT Khoiru Ummah, it has been carried out by showing high aqidah, good worship practices, and better morals.

Based on interviews with teachers, the values of religious moderation at SMP IT Khoiru Ummah had been well implemented, as evidenced during interviews with the school. The principal had a very important role in religious values as well as supervising and evaluating all activities that had been carried out by school officials.

The value of justice in junior high school had been implemented. The teacher said, "We try to be fair, according to their portion". Then a student named Keizi explained, "Thank God, nothing is made special, all are the same both Ikhwan and akhwat". This statement was also strengthened by the Principal, who said "Of course yes, for example, to solve a problem, it is discussed jointly without being biased by always being guided by religion because we cannot immediately decide the problem unilaterally but must be weighed first from both parties".

In case of the value of tawazun in junior high school, the teachers stated, "Here, it is very balanced between the interests of the world and the hereafter, such as general learning accompanied by the interests of the hereafter". The principal also said that there was a very balance between the interests of the world and the hereafter, such as general learning accompanied by the interests of the hereafter.

About the I'tidal value in junior high school, the teachers responded, "Of course, sometimes our upbringing with parental education is certainly different. Sometimes we hope how the students are, but what about the parents. For example, at school, we wear the hijab, but at home the parents do not direct their children to wear the hijab. That's one of the obstacles". Keizi continued, "There are those who learn about the general, whether they are also learning about the Quran or have prayed right, work, and they are already praying when studying in general, yes, it's general, but sometimes it is also related to math lessons about the translation of shifts in Islam. Hijrah is the name, but if it is folded, the transparency is a shift. This statement were also reinforced by the principal that said that "The world of education today is very different from before. Nowadays, there are indeed difficulties in educating children because they cannot use violence, especially in SMP IT is very irrelevant if using violence in educating".

In applying the Tasamuh value in junior high school, according to the teacher, if the students had tolerance of fellow students, please help them. No matter what background they were, whatever they liked, they all were treated the same. Keizi said that "Helping out is often done, sometimes friends doesn't have money to eat, we donate so that our friends can also have snacks". It was also reinforced by the principal who said that in this junior high school, the parents' backgrounds were also different, because in educating, the role and support of the family was also needed. The tolerance was if there were children from state school who had memorized 3 juz, the school didn't force to generalize their memorization and they were given tolerance. Likewise, if the students whose homes tended to be further away were less than 5 minutes late, the school could still tolerate them. Outside, there was also no prohibition against making friends with people whose religion was other than Islam, but when it came to aqidah, the school still had to limit it.

In case of instilling the value of Musawah: There was no difference, but the teacher was the same. The teacher said, "Thank God, it's not here that we don't only accept children who are smart and from the upper classes, but also from the lower classes. The students are not discriminated against. Here we form and learn to increase knowledge".

There is none value of Shura in Junior High School so far. Then, a student named Keizi clarified, "The problem is sometimes if the lesson is divided into one group per hour, so they often give opinions. Deliberations have begun to be implemented from the beginning of entering school, namely deliberation on who is the class president and how the rules and class structure will be used in the future".

Based on field observations, the value of moderation at SMP IT Khoiru Ummah has been implemented. It is proven that in everyday life, the students have the characteristics of justice, tawazun, i`tidal, tasamuh, musawah, and shura.

There is a relationship between religious values and religious moderation in junior high school. The teachers provided portions according to the needs of students. The value of this faith is also related to the value of balance in religious moderation. This can be seen from the learning given not only about religion so that the students forgets worldly things, but between religion and the world, there is balance in its application. Then, explained by a student named Keizi that "SMP IT Khoiru Ummah, yes, indeed all adhere to the same creed or belief, namely Islam, but in the learning provided students are always taught to be able to respect even though they have different religions and ethnicities". Likewise, the Principal said, "If we involve religious moderation, of course there are similarities between the two, as you said there is a name for justice, now it is in line with one of the religious values mentioned above because in faith, there is no difference between one student to another although the backgrounds are very different; some are from the state schools, others are from religious schools. However, when in SMP IT, all studets in terms of faith must be treated fairly.

Discussion

Salimul aqidah is something that must exist in a Muslim. With it, one will have a strong bond with Allah. Thus, he will always be on His way and refuse to deviate from Him. Religious values such as faith values had been implemented quite well, this could be seen from the belief held by the students at SMP IT Khoiru Ummah that 100% already believed in God, but for the problem of how high the level of trust is, we cannot generalize

between one individual and another.

True worship is one of the most important commands of the Prophet Muhammad. In a hadith, he said: "Pray as you see me praying". In terms of worship that had been carried out at SMP IT Khoiru Ummah, it was also quite good based on the Qur'an and hadith, such as the prayer service which has exemplified the prayer of the Prophet, but we cannot say that it was the same as the Messenger of Allah because they were still in the process of learning to be better.

Strong morality is an attitude and behavior that every Muslim must have, both in his relationship with Allah and with His creatures. Through noble character, humans will be happy in their lives, both in this world and in the hereafter. For his own morality at SMP IT Khoiru Ummah, the students had also been able to imitate the morals of the Prophet who is indeed the best role model. However, it could not be generalized that the morals of the students of SMP IT Khoiru Ummah were of various levels, ranging from good to even better.

Independent nature is needed for people who will enforce the commandments of makruf nahi munkar. This trait is a trait that must be possessed in order to achieve totality in all its obligations. For things such as the responsibility and independence of SMP IT Khoiru Ummah students, it was also good. This could be seen from the independence and responsibility of students in doing the tasks given by their teachers to carry out this quite well.

An-nazhamu means arrangement, it can also be said that the rules mean directions and paths. If it says "their business does not follow the rules" then what is meant is that they do not have guidance and direction, while Ash-Sya'nu is problems, affairs, and things. For the implementation of individual affairs and responsibilities at the IT Khoiru Ummah Middle School, they were also quite good, as in the work and collection of tasks they had been able to complete tasks well.

Allah has given humans the strength in the form of reason, intelligence, and skills to carry out all the deeds that Allah has commanded, and has also given a limited time, namely age. This point is important for every Muslim because Allah and His Messenger have

ordered it. This value must exist in them and always be a material for evaluation so as not to lead to negligence. For matters of time at SMP IT Khoiru Ummah, this was good. This could be seen from the execution of prayers such as dzuhur and ashr prayers which were carried out on time, in addition to starting lessons on time.

A person who is beneficial to others is as if he is characterized by divine nature where Allah SWT conveys benefits to His servants through intermediaries from him. For the value that was useful for others at SMP IT Khoiru Ummah, this could be seen in helping each other in the One Day One thousand program, which was a thousand rupiahs a day alms to help ease tuition fees for students who could not afford it.

Imam Hasan Al-Banna in his treatise on taklim explains what a sincere mujahid is and what his obligations are to himself by saying, "You should control the passions of the soul hard, until the soul surrenders its control to you, you must lower your eyes. You also have to regulate your emotions and fight the ambush of lust within you so that lust always goes towards the lawful and thooyib, and you are able to block the lust from the unlawful things in every condition." In SMP IT Khoiru Ummah, there were boundaries between men and women in order to maintain lust. This was implemented by providing a break or rest time session. The break was divided into two sessions: in the first session, the female students would take a break, then the next session, the male students would take a break. Therefore, while in the learning breaks, female students and male students did not see each other. Even the time to go home was arranged so that the students did not see each other.

Moderation is known as wasath or wasathiyah, which has an equivalent meaning with the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply the principle of wasathiyah can be called wasith. In Arabic too, the word wasathiyah is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely justice, which in this context means choosing a middle ground between various extreme options.

The values of religious moderation at SMP IT Khoiru Ummah were like the value of justice, which was not one-sided, proper, and not

arbitrary. So, in the sense of fairness, there was no arbitrariness. People who act arbitrarily mean acting unfairly, this value was reflected in SMP IT Khoiru Ummah, for example, in solving problem, it was discussed jointly without being biased by always referring to religion because we could not immediately decide problems unilaterally but had to weigh them first from both sides.

Balance is found in a group in which there are various parts that lead to a certain goal, as long as certain conditions and levels are met by each part. The balance of duniawi and ukhrowi at SMP IT Khoiru Ummah was like general learning accompanied by the interests of the hereafter. In this school, the students learned science, mathematics, all of subjects students generally learn and also religion.

In implementing I'tidal, there was no obstacles such as difficulties in educating children because they cannot use violence, especially at SMP IT Khoiru Ummah it was very irrelevant if using violence in educating. Sometimes our upbringing with parental education was certainly different. Sometimes we expected the students to be good but their parents were not yet open hearted, for example wearing a headscarf but at home the parents did not direct their children to wear the hijab. That was one of the obstacles.

Tolerance comes from English, toleration. It is Indonesianized to be tolerance. In Arabic, it is called altasamuh, which means, among other things, tolerance, teposelero, and letting go. Tolerance at SMP IT Khoiru Ummah was quite good, as the background of the parents was also different because in educating, the role and support from the family was also needed. The tolerance was if there were children who already had memorized 3 juz, children who were from state school students were not forced to generalize their memorization and were given tolerance. Likewise, if students whose homes tend to be further away were less than 5 minutes late, school could still tolerate them. Outside, there was also no prohibition on making friends with people whose religion other than Islam, but if it was related to aqidah, students still had to limit it, and fellow students shold please helped too. No matter what background they had, whatever they looked like, they were treated the same.

Musawah means equality. In terms, musāwah is equality and respect for fellow human beings as God's creatures. All humans have the same value and dignity regardless of gender, race or ethnicity. SMP IT Khoiru Ummah did not only accept children who were smart and from the upper classes, but also the students from the lower classes. Here we formed and learned to increase knowledge, there was no difference, the teacher was the same.

The word Shura means to explain, declare or propose and take something. Shura or deliberation is mutual explanation and negotiation or asking and exchanging opinions on a matter. Deliberations had begun to be implemented from the beginning of entering school, namely deliberation to decide who the class president and how the rules and class structure would be used in the future, and there was no obstacle in teaching the nature of deliberation.

Conclusion

Efforts to establish moderate and religious values at SMP IT Khoiru Ummah were carried out in an integrated manner. SMP IT Khoiru Ummah had mostly applied religious values, for example, applying the values of faith, worship values, moral values, independent values, orderly in affairs, keeping time, maintaining lust and benefiting others. Furthermore, in term of the values of Religious Moderation, SMP IT Khoiru Ummah had mostly applied the values of religious moderation such as the values of justice, tawazun, I'tidal, tasamuh, musawah, and shura. In addition, religious values were already relevant to the values of religious moderation at SMP IT Khoiru Ummah such as the values of faith that were relevant to the values of justice, balance and tolerance, the value of worship that was relevant to the value of balance and the nature of being straight and firm, moral values that were relevant to straight and firm nature, tolerance, equality (musawah), deliberation (shura), and religious values were maintained and their passions were relevant to the values of straight and firm nature.

The findings suggest that the teachers must be able to shape an academic person who has religious values and religious moderation. The teachers are suggested to have various other references/supporting

books that can provide extensive knowledge, not only use one guidance only, and teachers are able to make a more comprehensive approach, good with students, and give assistance. In addition, there is need of supervision of the principal. The purpose of all programs planned to increase religious values that are relevant to religious moderation can be implemented properly for junior high school students.

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