

Practicality and Effectiveness of Religious Moderation Learning Models: R&D Studies to Improve Students' Diversity Awareness

Salman Ahmad¹, Syamsul Bachri Thalib², Abdul Haling³

¹Department of Educational Science, Universitas Negeri Makassar
South Sulawesi, Indonesia
Email: salman.ahmad [AT] uin-alauddin.ac.id

²Department of Educational Science, Universitas Negeri Makassar
South Sulawesi, Indonesia
Email: syamsult [AT] yahoo.com

³Department of Educational Science, Universitas Negeri Makassar
South Sulawesi, Indonesia
Email: haling_93 [AT] yahoo.com

ABSTRACT---- *This study aims to test the practicality and effectiveness of the religious moderation learning model on the subject of Akidah Akhlak class VIII Madrasah Tsanawiyah, to improve students' awareness of diversity. This research is an R&D research using the ADDIE model which consists of the stages of analysis, design, development, implementation and evaluation. Some of the products produced are, learning model books; teacher's textbook; student textbooks; and lesson plan (RPP). This research was conducted on eighth grade students of Madrasah Tsanawiyah Muhammadiyah, Salaka, Takalar Regency, South Sulawesi, Indonesia. There were 17 students involved in this study. In addition, other participants who were also involved were a teacher in the Akidah Akhlak subject and one observer. The selection of participants was carried out using a purposive sampling technique with the aim of selecting participants who were in accordance with the considerations related to the research objectives. Data collection was carried out using student and teacher response questionnaires; model implementation observation sheet; and a student diversity awareness questionnaire. The data obtained were analyzed quantitatively by calculating scores to determine the practicality and effectiveness of the religious moderation learning model. The results showed that the religious moderation learning model was proven to be practical and effective so that it was feasible to use. With these findings, it is hoped that the Akidah Akhlak subject teacher can explore in the learning process to improve awareness of student diversity.*

Keywords: Diversity Awareness, Religious Moderation, Akidah Akhlak Subjects

1. INTRODUCTION

Education in schools has an important contribution to character building that relies on the principle of acknowledging diversity, through an inclusive and tolerant attitude. One of the educational premises states that teaching and learning is a cultural process that occurs in a social space. That is, schools are small miniatures of society in managing norms, values, structures, responsibilities and codes of behavior from the various elements in it.

Lately, awareness of multiculturalism has tended to dwindle, following how easily people are provoked by information through communication media that provides information that is not clear from where the source is and even provides provocative information that can damage the integrity of the Indonesian state [1]. The Center for the Study of Islam & Society (PPIM) UIN Jakarta in the release of the results of research conducted on students/students and teachers/lecturers from 34 provinces in Indonesia in 2017, found that 34.3 percent of respondents had an opinion of intolerance towards religious groups other than Islam. 48.95 percent of student respondents and university students feel that religious education affects them not to associate with followers of other religions. What is even more astonishing is that 58.5 percent of student respondents have religious views with radical opinions [2]. The same research was also carried out by the Setara Institute with the research title Survey of Indonesian student tolerance in 2016 and concluded that 35.7% of students have an intolerant understanding at the level of thought, 2.4% have shown an intolerant attitude in actions and words, and 0.3 % of potential terrorists. The survey was conducted on 760 respondents of state high school students in Jakarta, Bandung, and West Java [3].

The phenomenon of intolerance described in the above studies can be reduced by developing a learning model based

on religious moderation. This concept of religious moderation, which is a translation of "washatiah" is actually the basic concept of Islamic teachings. It is also a concept of thought adopted by mainstream Islamic thought in Indonesia.

Teachers and educators are expected to become facilitators and mediators for the development of awareness of student diversity in the face of the reality of the heterogeneity of today's society, both in terms of politics, economy, social, culture and religion. Learning materials delivered in class should be filled with material that can assist students in constructing their knowledge and attitudes towards the conditions of diversity that occur around them.

As a tangible manifestation of the efforts mentioned above, the researchers chose Akidah Akhlak learning materials as the subjects they wanted to approach and operationalize in order to increase students' awareness of diversity. This subject was chosen, because the learning material for Akidah & Morals in its study emphasizes the aspects of understanding and practicing the principles of the Islamic creed, improving the quality of morality, and insight into the schools of thought in the Islamic creed as a basis for the inclusive practice of faith in everyday life. -day. All of the contents of the Akidah Akhlak material seen above, are considered to be in line with the aim of increasing awareness of student diversity.

Research related to this research includes "Construction of Islamic Moderation (wasathiyah) in the Islamic Education Curriculum", by [4]. [4] concludes that it is appropriate if Islamic moderation is positioned as the mainstream Islamic education in Indonesia. This mainstreaming needs to be developed into a more comprehensive study to reform Islamic education in all its components. Research on the development of religious moderation learning models to increase students' awareness of diversity can be considered as one of the real efforts in applying the principle of religious moderation in a more comprehensive study of subjects in madrasas. Another research is related to "Inculcating Islamic Moderation Values in Public Schools by [5]. firm, harsh, and hostile towards non-Muslims. Partial understanding of these verses, among others, is caused by the neglect of the interrelationships between verses and sunnah, and between verses and how the Prophet Muhammad applied them. According to him, verses with conflict nuances must be understood within the framework of awareness to eliminate injustice and crimes against humanity. This research on the development of the Akidah Akhlak learning model to increase awareness of student diversity can be seen as a continuation of what [5] has to offer, which in general can be translated into an effort to increase awareness of student diversity.

Therefore, in this study, a religious moderation learning model was developed to increase students' awareness of diversity. The product model developed is tested for quality in terms of practicality and effectiveness. Thus, the formulation of the problem in this study is; 1) How is the practicality of the religious moderation learning model to increase students' awareness of diversity? And how effective is the religious moderation learning model to increase students' awareness of diversity?

2. LITERATURE REVIEW

2.1. Diversity Awareness

Diversity means understanding that each individual is unique, and acknowledging the differences that exist in each individual. It can be according to the dimensions of race, ethnicity, gender, sexual orientation, socioeconomic status, age, physical ability, religious beliefs, political beliefs, or other ideologies" [6]. Each individual is part of at least one culture. Contingency these cultures shape behavior. Behavior may, or may not be acceptable or unfamiliar to behavioral analysts from other cultures. To better serve the individual, assessments and interventions must be selected with consideration of cultural factors, including cultural preferences and norms [7].

Diversity is not a synonym for equal employment opportunity nor is it an affirmative action. These opinions are in line with [8] analysis that the term diversity is often used for political purposes to explain human rights and affirmative action. Furthermore, [8] states that diversity can occur in various ways, not only in the form of race and gender, but also age, sexual orientation, educational background and geographical origin.

Diversity awareness is a person's ability to embrace the uniqueness of all individuals on several dimensions such as race, religious belief, ethnicity, age, gender, physical ability, political beliefs, and socioeconomic status [9]. Diversity can be conceptualized in different ways depending on the context. In the classroom, diversity is contextualized with the understanding that each student brings unique experiences, strengths, and ideas into the classroom. These differences can be seen in the dimensions of race, ethnicity, sexual orientation, gender, socioeconomic status, age, ability, religious or political beliefs, or other different ideologies. Diversity is the exploration and amalgamation of these differences to enrich learning in the classroom [10].

Diversity awareness is the recognition and appreciation of the differences in attitudes, beliefs, thoughts, and priorities in the knowledge-seeking behavior of different student populations. It can be done by committing to; increase understanding of diversity issues and apply that knowledge in interactions with others; and increase awareness of attitudes, perceptions and feelings about various aspects of diversity in the surrounding environment.

2.2. Religious Moderation

Big Indonesian Dictionary, interprets the word moderate/mo-de-rat/ as 1), always avoids extreme behavior or disclosure; 2), tends to the dimension or middle ground. If it is said that his views are moderate, it means that he is willing to consider the views of others. In Latin, the word moderation comes from the word moderatio which means moderate or not having excess and not lacking. The word also means self-control of the very attitude of advantages and disadvantages. Moderation in English is used with the meaning of average which means average; core which means core; standard (standard), or non-aligned (unbiased). In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating people as individuals, and when dealing with state institutions.

In some Islamic literature, moderation in Indonesian is interpreted as wasathiyah which has many meanings. First, from the root wasath, which means bayna (between); Second, from the root wasatha, which contains several meanings, including: (1) a noun (isim) which contains a meaning between two ends; (2) adjectives meaning chosen (khiyar), especially, best; (3) wasath means fair (al-'adl); (4) wasath can also mean something that is between good (jayyid) and bad (radi') [4]. Moderation means reducing violence. Al-Qaradhawi mentions several words that have the same meaning as wasathiyah/moderation, namely tazawun, I'tidal, Ta'adul and Istiqamah [11].

Al-Wasath was then translated into Indonesian with the meaning of being in the middle between two things. The meaning of al wasath is then absorbed into Indonesian into referee which means, someone who regulates the game, because he is in the middle between two players. Neither to the right nor to the left. The term Wasath is also used in the sense of normal or reasonable. The term wasath is also used to denote something that is in between two bad things, namely generosity, which is between extravagance and miserliness, and pure milk, which is between blood and dirt. The word wasath itself is commonly used by Arabs to indicate the meaning of Khiyar (choice or chosen). If it is said that he is a wasath person, it means that he is the chosen one among the people in his community. Thus, if Muslims are said to be ummatan wasathan, then it is an expectation that they can appear as the chosen people who are always fair. Regarding the word wasathiyah which is interpreted as moderation in current terms, Quraish shihab more or less explains that the starting point for what is called religious moderation is taken from the word of Allah SWT in surah al-Baqarah verse 143; *لك لناكم امة* although there are other terms also from the Koran whose meaning is judged by experts in line with wasathiyah [12].

Moderation is like a movement from the edge which always tends towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outer and extreme (centrifugal). In the context of religion, moderate attitude is the choice to have a point of view, attitudes and behavior in the middle of the existing extreme choices, while religious extremism is a perspective, attitude, and behavior that exceeds the limits of moderation in religious understanding and practice. Therefore, religious moderation can then be understood as a perspective, attitude, and behavior that always takes a middle position, always acts fairly and does not act extreme in religion [13]

Religious moderation is the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance for the maintenance of civilization and the creation of peace. 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 [13].

2.3. Akidah Akhlak Subjects

Akidah Akhlak is one of the materials of Islamic Religious Education. The Akidah material explains the basics of faith in Allah SWT and other monotheistic values. Morals material examines and explains the concept of morality and the values contained in it. Akidah is faith in Allah as the source and Creator of all that exists in this nature, worship, pray and ask for help only from Allah SWT, and glorify the holiness of Allah SWT. An understanding of faith is important to be implanted in the brains and hearts of students from an early age. So that their entire body and blood flow is illustrated that they are creatures of Allah SWT who are obedient and submissive to His provisions.

Akidah Akhlak subject guide and teach students about the Islamic faith so that students know, understand and practice behavior that is in accordance with the teachings of Islam. In its implementation, the moral akidah subject matter contains emotional content so that someone can understand and apply the truth of Islamic teachings in their daily lives and minimize student behavior that is not in accordance with Islamic teachings [14]

Akidah Akhlak learning provides teaching about values that regulate the relationship between humans and God, regulate relationships with fellow humans and regulate relationships with the environment and themselves. Akidah Akhlak learning contains the notion of knowledge, education and appreciation of beliefs or beliefs in Islam that are embedded and permanent and inherent in the heart and function as a view of life, words and deeds of students, in all aspects of their daily life [15]

The challenge faced in learning Akidah Akhlak is how to implement it, not only teaching knowledge about religion but how to direct students to have the qualities of faith, piety and noble character. Thus, the moral content is not only teaching knowledge about religion but also how to shape students' personalities so that they have strong faith and piety and their lives are always decorated with noble character wherever and under whatever conditions they are in [16].

3. METHODS

3.1. Research Design, Site, and Participants

This research is part of research and development that adopts ADDIE theory which was developed by [17]. ADDIE stands for Analyze, Design, Develop, Implementation and Evaluation. The focus of this research is the Develop or development stage by testing the practicality and effectiveness of the product of the religious moderation learning model to increase awareness of student diversity in the Akidah Akhlak subject.

This research was conducted on eighth grade students of Madrasah Tsanawiyah Muhammadiyah, Salaka, Takalar Regency, South Sulawesi, Indonesia. There were 17 students involved in this study. In addition, other participants who were also involved were a teacher in the Akidah Akhlak subject and one observer. The selection of participants was carried out using a purposive sampling technique with the aim of selecting participants who were in accordance with the considerations related to the research objectives.

3.2. Data Collection

Teacher Response Questionnaire

In order to test the practicality of the learning model, the researcher used an instrument in the form of a teacher response questionnaire. The teacher's response questionnaire consists of 3 assessment rubrics, namely those related to Learning Devices; Feasibility of Presentation and Language. The teacher's response questionnaire consists of 11 statement items with four answer choices, namely a score of 1 for the lowest score up to a score of 4 as the highest score.

Student Response Questionnaire

In addition to the teacher response questionnaire, the student response questionnaire was also used to test the practicality of the religious moderation learning model. The student response questionnaire consists of 3 assessment rubrics, namely those related to assignment; Learning atmosphere and; Teacher's Response to Students. The total number of statement items is 24 statements with four answer choices, namely a score of 1 for the lowest score, to a score of 4 as the highest score.

Model Implementation Observation Sheet

In order to test the practicality of the model, in addition to the teacher and student response questionnaires, an observation sheet on the implementation of the religious moderation learning model was used. The model implementation observation sheet is designed to consist of an assessment of syntax, social systems, reaction principles and support systems. There are 26 statement items in total with four answer choices, namely a score of 1 for the lowest score to a score of 4 as the highest score.

Student Diversity Awareness Questionnaire

The student's diversity awareness questionnaire was adopted from the diversity awareness questionnaire that had been used in previous studies, which had a good degree of reliability. The diversity awareness questionnaire was used 2 times, namely in the initial test and the final test. This was done to measure the increase in students' awareness of diversity from before the model was applied and after the religious moderation learning model was applied. The indicators for the diversity awareness questionnaire are 6 items, namely; Empathy (11 points); Communication and Social Interaction (12 points); Controlling Aggression (4 points); Open Attitude (4 points); Helpful Behavior (3 points); and Understanding Yourself (3 Points). The total number of statement points for the student diversity awareness questionnaire is 37 statements.

3.3. Data Analysis

The assessment related to the practicality level of the model refers to the criteria for the total number of student response scores which were analyzed based on the student response scores to the statements contained in the student response questionnaire. Determination of the criteria for the total number of student response scores, is determined by referring to the Benchmark Reference Assessment (PAP). Benchmark Reference Assessment (PAP) is a measurement using specific criteria or benchmarks that are set as criteria for success. The use of the PAP means that the value to be given to students

must be based on absolute standards (absolute standards) [18]. Standard criteria or absolute benchmarks are determined based on the raw scores of the questionnaire results. The ideal maximum theoretical score for the questionnaire is determined from the result of multiplying the highest answer value from the questionnaire instrument, which is 4 times the number of question items. The minimum theoretical score is determined by multiplying the lowest score by the number of question items.

Table 1. Criteria for Practicality and Effectiveness of the learning model

<i>Score</i>	<i>Practicality Category</i>	<i>Interpretation Criteria</i>
<i>Min – Max</i>	<i>Low</i>	<i>Not Practical</i>
<i>Min – Max</i>	<i>Medium</i>	<i>Less Practical</i>
<i>Min – Max</i>	<i>High</i>	<i>Practical</i>
<i>Min - Max</i>	<i>Very High</i>	<i>Very Practical</i>

4. RESEARCH RESULTS

4.1. Practicality of Religious Moderation Learning Model

The results of the teacher's response questionnaire analysis

The practicality of the religious moderation learning model is measured by giving a statement questionnaire to be scored for the Akhlak subject teacher. The following is a description of the results of the analysis of the teacher's response to the practicality of the learning model of religious moderation.

Table 2. Criteria for the Practicality Score of the Teacher Response

<i>Score</i>	<i>Practicality Category</i>	<i>Interpretation Criteria</i>
<i>1 – 11</i>	<i>Low</i>	<i>Not Practical</i>
<i>12 – 22</i>	<i>Medium</i>	<i>Less Practical</i>
<i>23 – 33</i>	<i>High</i>	<i>Practical</i>
<i>34 - 44</i>	<i>Very High</i>	<i>Very Practical</i>

Table 3. Student Response Questionnaire Score

<i>Rubric</i>		<i>Score</i>			
		<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
A	<i>Learning Media</i>				
1	<i>Clarity of RPP Identity</i>			✓	
2	<i>Clarity of RPP components</i>			✓	
3	<i>Accuracy of Learning Objectives</i>		✓		
B	<i>Feasibility of Presentation</i>				
1	<i>Accuracy of material content</i>			✓	
2	<i>Logical Flow</i>		✓		
3	<i>Conformity with the model</i>			✓	
4	<i>Suitability of learning methods</i>		✓		
C	<i>Language</i>				
1	<i>Using good and correct Indonesian.</i>		✓		
2	<i>Gramatical accuracy</i>		✓		
3	<i>Clarity of instructions and directions</i>		✓		
4	<i>Simplicity of sentence structure</i>		✓		
	<i>Total</i>		21	16	
	<i>Total Score</i>		37		

The results of the table above show that the teacher responded with a total score of 21 and 16. The total score obtained from the teacher's response to the practicality of the model was 37 points. The value of 37 corresponds to the table of practicality score criteria for the teacher response model, is in the score range of 34 - 44, with very high practicality criteria, and very practical interpretation criteria. Thus, the results of the assessment of the teacher's response to the religious moderation learning model are declared practical.

4.2. Results of Student Response Questionnaire Analysis

In addition to the teacher response questionnaire analysis, the student response questionnaire analysis was also used to determine the practicality of the religious moderation learning model to increase students' awareness of diversity. The results of the student response questionnaire analysis will show the level of practicality of the learning model. The results of the practicality test analysis of student response questionnaires are described below:

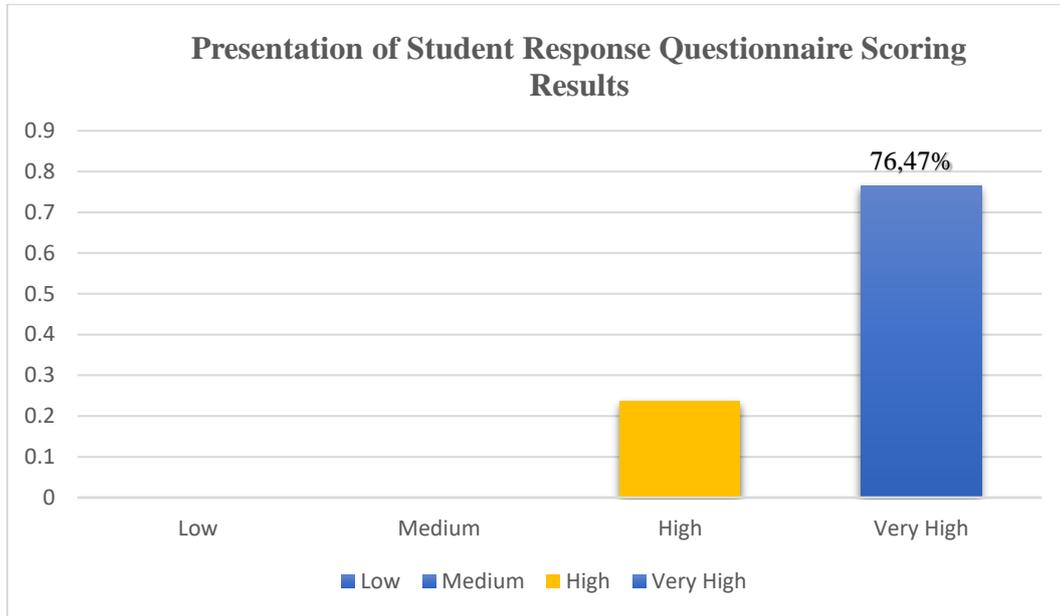


Figure 1. Percentage of student response Questionnaire Score Results.

The description of the data analysis in Figure 1 above shows that, the results of calculating the scores of 17 students who filled out student response questionnaires for the practicality of the model, the student response scores were obtained as follows: 13 students or 76.47% of 17 students responded in the "very high" category. ". The rest, as many as 4 respondents or 23.53% gave a response in the high category. Of the 17 respondents, none gave a medium or low category response. From this data, it is concluded that the learning model of religious moderation as a result of scoring student responses is stated to be very practical.

4.3. Model Implementation Analysis Results

The observation analysis of the implementation of the model was used to test the practicality of the religious moderation learning model. Observations involved one observer who made observations 4 times during the trial phase of the learning model product. The following describes the results of the analysis of the implementation of the religious moderation learning model.

Table 4. Results of Observation of the Implementation of the learning model

No	Model Component	Observer				Sum
		I	II	III	IV	
<i>Syntax</i>						
<i>Motivation</i>						
1	The teacher opens the lesson by greeting	1	1	1	1	4
2	the teacher gives motivation to students to learn	0	1	1	1	3
3	the teacher gives a serious and empathetic apperception	1	0	1	1	3
4	the teacher conveys the learning objectives	1	1	1	1	4
						14
<i>Description</i>						
5	The teacher explains simply but clearly, the characteristics of religious moderation	0	1	0	1	2
6	The teacher tells a story about the behavior of religious moderation	0	1	1	1	3
						5

<i>Rasionalization</i>					
7	<i>The teacher divides the group of students</i>	1	1	1	4
8	<i>The teacher conveys the theme of the discussion from the context of everyday life</i>	1	1	1	4
9	<i>The teacher invites students to discuss</i>	1	1	1	4
10	<i>The teacher gives students the freedom to make choices</i>	0	1	1	3
					15
<i>Affirmation</i>					
11	<i>Teacher gives appreciation to students</i>	1	1	1	4
12	<i>The teacher reviews, without blaming the results of student discussions</i>	0	1	1	3
13	<i>Teachers provide reinforcement of religious moderation attitudes</i>	0	0	1	2
					9
<i>Sum</i>					
					43
2	<i>Social System</i>				
14	<i>Collaboration and positive interaction between teachers and students</i>	1	1	1	4
15	<i>Students are given the opportunity to express opinions</i>	1	1	1	4
					8
3	<i>Reaction Principle</i>				
16	<i>The teacher creates a comfortable atmosphere</i>	1	0	1	3
17	<i>Teachers prepare interesting learning resources</i>	0	0	1	2
18	<i>Teachers guide students in constructing knowledge and attitudes</i>	1	1	1	4
19	<i>Teachers create a democratic learning atmosphere</i>	1	0	1	3
20	<i>Teachers provide relevant learning resources</i>	1	0	1	3
21	<i>The teacher does not dominate the learning process</i>	1	1	1	4
22	<i>The teacher gives feedback at the right time</i>	0	0	1	2
					21
4	<i>Supporting Component</i>				
23	<i>RPP Available</i>	1	1	1	4
24	<i>Available Teaching Materials</i>	1	1	1	4
25	<i>Available Textbooks</i>	1	1	1	4
26	<i>Presentation materials available</i>	1	1	1	4
					16
<i>Total Score</i>					88

Table 5. the criterion for the score of the implementation of the model

<i>Score</i>	<i>Practicality Category</i>	<i>Interpretation Criteria</i>
0 – 26	<i>Not Implemented</i>	<i>Not Practical</i>
27 – 52	<i>Quiet Implemented</i>	<i>Less Practical</i>
53 – 78	<i>Implemented</i>	<i>Practical</i>
79 - 104	<i>Very Well Implemented</i>	<i>Very Practical</i>

Table 5 which is the criterion for the score of the implementation of the model shows that the value of 88, is in the range of values from 79 to 104 with the category of very well done. The criteria for interpretation are very practical criteria. Thus, the results of observing the implementation of the religious moderation learning model are declared Practical.

4.4. The Effectiveness of Religious Moderation Learning Model

The effectiveness of the religious moderation learning model was measured and tested using the results of the student diversity awareness questionnaire scoring results. To find out the increase in diversity awareness among students, questionnaires were distributed twice, namely before the model was applied and after the model was applied. Data analysis of increasing the effectiveness of the model was carried out by comparing the results of scoring the level of awareness of the diversity of students from before the model was applied and after the model was applied.

Table 6. the analysis of the results of the diversity

<i>Score Criteria</i>	<i>Categories</i>	<i>Interpretation Criteria</i>
1– 39	<i>Low</i>	<i>Diversity awareness is not good</i>
40 – 78	<i>Medium</i>	<i>Diversity awareness is quite good</i>
79 – 117	<i>High</i>	<i>Diversity awareness is good</i>
118 - 156	<i>Very High</i>	<i>Diversity awareness is very good</i>

The criteria or benchmarks as shown in Table 6 above were used in the analysis of the results of the diversity awareness questionnaire scoring results from a total of 17 students who took part in the learning of akidah and morality. Based on the analysis of the scoring of the questionnaire, the results obtained are as set out in the following table:

Table 7. the calculation of the initial test

<i>Score Criteria</i>	<i>The Number of Student</i>	<i>Categories</i>	<i>Interpretation Criteria</i>	<i>%</i>
<i>1– 39</i>		<i>Low</i>	<i>Diversity awareness is not good</i>	
<i>40 – 78</i>	<i>12</i>	<i>Medium</i>	<i>Diversity awareness is quite good</i>	<i>70.59%</i>
<i>79 – 117</i>	<i>5</i>	<i>High</i>	<i>Diversity awareness is good</i>	<i>29.41%</i>
<i>118 - 156</i>		<i>Very High</i>	<i>Diversity awareness is very good</i>	

Table 8. the calculation of the final test

<i>Score Criteria</i>	<i>The Number of Student</i>	<i>Categories</i>	<i>Interpretation Criteria</i>	<i>%</i>
<i>1– 39</i>		<i>Low</i>	<i>Diversity awareness is not good</i>	
<i>40 – 78</i>	<i>2</i>	<i>Medium</i>	<i>Diversity awareness is quite good</i>	<i>11.76%</i>
<i>79 – 117</i>	<i>15</i>	<i>High</i>	<i>Diversity awareness is good</i>	<i>88.24%</i>
<i>118 - 156</i>		<i>Very High</i>	<i>Diversity awareness is very good</i>	

Tables 7 and 8 above, show that the results of the calculation of the initial test and the final test of the level of student diversity awareness through the student diversity awareness questionnaire, have increased from 70.59% to 88.24% after the implementation of the religious moderation learning model or an increase of 17.65%. These data indicate that increasing awareness of student diversity, which is the goal of developing a learning model for religious moderation, has been achieved. The achievement of the learning objectives is also an indicator that the development of the religious moderation learning model is proven to be effective.

5. DISCUSSION

Based on the research results, the learning model of religious moderation has proven to be practical and effective in increasing students' awareness of diversity. This is evidenced by the increasing awareness of student diversity, after the implementation of the religious moderation learning model. This result is certainly very encouraging considering that the problem of diversity in Indonesia is a crucial issue that really needs to get serious handling immediately. Huntington, for example, predicts that diversity, such as in Indonesia, must be watched out for. And because of that, efforts to increase awareness of diversity are very important, so that the differences that exist in Indonesian society do not cause divisions [19].

Regarding the importance of religious awareness like this, Howard, stated that through multicultural education from an early age, children are expected to be able to accept and understand cultural differences that have an impact on differences in usage (the way individuals behave), Folkways (customs that exist in society), mores (behavior in society), and customs (customs of a community). Through multicultural education, students are trained to be able to accept differences, criticize and have empathy and tolerance for others regardless of class, status, gender and academic ability [19].

Besides Howard, [20] also revealed that understanding towards diversity requires several important stages, namely: 1) Awareness, 2) Knowledge, 3) Skills and 4) Action and Behavior. Awareness means that a person is required to realize that everyone is different from one another, but similarities are always more dominant than differences. It is therefore important and must be clear what our personal beliefs and values are and how they differ from others. Knowledge means that one must obtain the necessary information and knowledge about those who are different. Skill is an ability that needs to be specially trained to communicate with other people more sensitively and effectively. Then actions and behavior can be interpreted as an awareness of knowledge and skills. And this must be realized through consistent words and behavior.

Efforts to increase awareness of student diversity must always be maintained, and monitored continuously. It can't stop. It still has to be monitored and planned simultaneously through various methods and strategies. It is important to do this because there are many obstacles that can become obstacles to the realization of this diversity awareness. Some of the obstacles that can be revealed, for example, what is indicated by [21], that some of the obstacles that are often faced in efforts to increase awareness of diversity are: 1) Prejudice, 2) Ethnicity, 3) Stereotypes, 4) Discrimination, 5) Disturbances, and 6) Negative Reaction. Prejudice can be explained as a negative attitude towards others based on their membership in

certain groups. Ethnicity, is a tendency of superiority related to cultural groups or nations. This can also happen in religious communities and political organizations. Stereotypes are group beliefs that are universally applied to all group members. Discrimination is an individual's barrier to membership in an organization or a job due to membership in a particular group. Disturbance is verbal or physical ill-treatment of an individual because of membership in a particular group. A negative reaction is a reaction to avoid power and influence by members of a particular group that causes fear and anger.

Some of the obstacles described above, of course, cannot be eliminated simultaneously. That is why systematic, planned and continuous approaches are needed, in an effort to increase awareness of diversity, the goal is that these obstacles can be controlled properly, even eliminated.

The choice of religious moderation as a pillar or means of increasing awareness of student diversity is not without basis, because religious moderation itself is an important pillar in the teachings of Islam. In some Islamic literature, *wasathiyah* which in Indonesian is interpreted as moderation, has many meanings. First, from the root *wasath*, which means *bayna* (between); Second, from the root *wasatha*, which contains many meanings, including: (1) a noun (*isim*) which contains a meaning between two ends; (2) adjectives meaning chosen (*khiyar*), especially, best; (3) *wasath* means fair (*al-'adl*); (4) *wasath* can also mean something that is between the good (*jayyid*) and the bad (*radi'*) [4].

Moderation of religion in the context of education aims to find a balance point between the process of delivering information, knowledge, and skills and the transformation of self and system processes. An education system that is not integrated causes knowledge related to system management to be developed and the ability to manage system resources becomes less relevant. Therefore, education based on the concept of *wasathiyah* or religious moderation is education that integrates mental and physical knowledge as well as religious knowledge related to self and society [22].

6. CONCLUSION

In achieving the learning objectives that have been set, a teacher is required to develop skills and knowledge that are in line with the desired direction and goals. This is necessary in order to make it easier for students to understand the material presented. This study is part of a research and development process to produce a religious moderation learning product to increase students' awareness of diversity. The results showed that the religious moderation learning model was declared practical and effective after going through several stages of testing. This model is declared practical based on the results of the teacher and student response questionnaires as well as the results of observations of the implementation of the model. Its effectiveness is measured by the model's ability to increase awareness of student diversity. With these results, it is recommended for teachers to be able to apply this model of religious moderation learning, to increase students' awareness of diversity.

7. REFERENCES

1. Alamsyah A, Awang Pawi A, Surinderpal, Tawakkal A. *Journal Melayu Sedunia APM* accepted 2019. 2019 Nov 1;Vol2:380–405.
2. Kementerian Agama. *Arskal Salim Ajak Generasi Milenial Tangkal Radikalisme* [Internet]. Kementerian Agama Republik Indonesia. 2018 [cited 2022 Apr 6]. Available from: <https://kemenag.go.id/read/arskal-salim-ajak-generasi-milenial-tangkal-radikalisme-rbkzv>
3. Muthohar A. *Ideologi Pendidikan Pesantren, Pesantren di tengah arus ideologi-ideologi pendidikan*. Semarang: Pustaka Rizki Putra; 2007.
4. Futaqi S. *Konstruksi Moderasi Islam (Wasathiyah) dalam Kurikulum Pendidikan Islam*. In: *Proceedings of Annual Conference for Muslim Scholars* [Internet]. Surabaya: Kopertais Wilayah IV Surabaya; 2018 [cited 2022 Apr 6]. p. 521–30. Available from: <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/155>
5. Rusmayani R. *Penanaman Nilai-Nilai Moderasi Islam Bagi Siswa di Sekolah Umum*. In: *Proceedings of Annual Conference for Muslim Scholars* [Internet]. Surabaya: Kopertais Wilayah IV Surabaya; 2018 [cited 2022 Apr 6]. p. 786–95. Available from: <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/180>
6. Horn H. *What is Diversity*. Texas State University: San Marcos; 2013.
7. Fong EH, Catagnus RM, Brodhead MT, Quigley S, Field S. *Developing the Cultural Awareness Skills of Behavior Analysts*. *Behav Anal Pract*. 2016 Mar;9(1):84–94.

8. Thomas Jr. RR. Diversity management: An essential craft for leaders. *Leader to Leader*. 2006;2006(41):45–9.
9. Cleverism. Diversity Awareness [Internet]. Cleverism. 2016 [cited 2022 Apr 6]. Available from: <https://www.cleverism.com/skills-and-tools/diversity-awareness/>
10. Santucci A. The performative foreign language classroom as a site of creative disruption. *Research in Drama Education: The Journal of Applied Theatre and Performance*. 2019 Jul 3;24(3):383–9.
11. Syifa MM. Formulasi Konsep Moderasi Islam M Mucharom Syifa. *Jurnal Ilmiah Mahasiswa Raushan Fikr*. 2019 Oct 5;8(1):10–10.
12. Atiqul Bariroh N: 16410043. KONSEP ISLAM WASATHIYYAH MENURUT M. QURAIISH SHIHAB DAN RELEVANSINYA DENGAN MATERI PAI KELAS XI (ANALISIS BUKU WASATHIYYAH: WAWASAN ISLAM TENTANG MODERASI BERAGAMA KARYA M. QURAIISH SHIHAB) [Internet] [skripsi]. UIN SUNAN KALIJAGA YOGYAKARTA; 2021 [cited 2022 Apr 6]. Available from: <https://digilib.uin-suka.ac.id/id/eprint/47180/>
13. Kementerian Agama Republik Indonesia. Kementerian Agama Republik Indonesia [Internet]. Kementerian Agama Republik Indonesia. 2019 [cited 2022 Apr 6]. Available from: <https://www.kemenag.go.id/>
14. Wahyudi D, Marwiyanti L. PENERAPAN MODEL PEMBELAJARAN INSIDE OUTSIDE CIRCLE DALAM MATA PELAJARAN AKIDAH AKHLAK. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*. 2017 Dec 29;7(2):267–92.
15. Yanti SF, Tantoro S. PENGARUH PEMBELAJARAN AQIDAH AKHLAK TERHADAP PERILAKU SISWA DI MADRASAH ALIYAH NEGERI KAMPAR TIMUR. *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial dan Ilmu Politik*. 2017 Jan 10;4(1):1–12.
16. Suryawati DP. Implementasi Pembelajaran Akidah Akhlak Terhadap Pembentukan Karakter Siswa di MTs Negeri Semanu Gunungkidul. *Jurnal Pendidikan Madrasah*. 2016 Dec 6;1(2):309–22.
17. Dick W, Carey L. *The systematic design of instruction*. 4th Ed. New York: Harper Collins; 1996.
18. Magdalena I, Mulyani F, Fitriyani N, Delvia AH. Konsep Dasar Evaluasi Pembelajaran Sekolah Dasar di SD Negeri Bencongan 1. *PENSA*. 2020 Apr 30;2(1):87–98.
19. Hall JC, Theriot M. Developing Multicultural Awareness, Knowledge, and Skills: Diversity Training Makes a Difference? *Multicultural Perspectives*. 2016 Jan 2;18:35–41.
20. Russell-Chapin L. How Do We Learn to Appreciate Each Other’s Differences? | *Psychology Today* [Internet]. Psychology Today. 2017 [cited 2022 Apr 6]. Available from: <https://www.psychologytoday.com/us/blog/brain-waves/201702/how-do-we-learn-appreciate-each-others-differences>
21. Dejanaz S, Dowd K. *Interpersonal skills in Organization*. New York: McGraw-Hill Companies; 2006.
22. Hanapi MS. The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia. *International Journal of Humanities and Social Science*. 2014;4(9):12.