RELIGIOUS MODERATION THROUGH SCHOOL CULTURE

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis model pelaksanaan pendidikan keberagaman budaya dengan pendekatan budaya daerah. Dengan menggunakan metode kualitatif, penelitian ini menggunakan pendekatan inkuiri naratif, pengumpulan data dilakukan melalui diskusi dan wawancara, penelitian ini dilakukan di SMA Negeri 1 Kota Jambi, SMA Negeri 5 Kota Jambi, SMA Negeri 3 Kota Jambi. Data yang terkumpul dianalisis dengan menggunakan model Jean Clandinin melalui tahapan penyaringan data naratif, pengelompokan dan verifikasi data naratif. Temuan penelitian ini, dalam melaksanakan kebijakan yang telah ditetapkan pemerintah Jambi yang tertuang dalam seloko Jambi, maka penerapan budaya sekolah memerlukan kontribusi dari setiap masyarakat yang ada di sekolah, mulai dari kepala sekolah, pendidik, hingga tenaga kependidikan. Penanaman nilai moderasi beragama dapat dimulai dari kurikulum dan pembelajaran internal kelas serta melalui kegiatan intrakurikuler, ekstrakurikuler, dan pembiasaan. hasil tingkat penerapan budaya daerah dalam kehidupan sekolah, rata-rata tingkat nilai keagamaan sebesar 78%, rata – rata tingkat nilai toleransi sebesar 78%, rata-rata tingkat nilai anti kekerasan sebesar 76%, rata-rata tingkat mengakomodasi nilai-nilai budaya lokal sebesar 77%.

Kata kunci: agama, moderasi, keragaman budaya

ABSTRACT

This research aims to analyze the model for implementing cultural diversity education using a regional culture approach. Using qualitative methods, this research uses a narrative inquiry approach, data collection is carried out through discussions and interviews, this research was conducted at SMA Negeri 1 Jambi City, SMA Negeri 5 Jambi City, SMA Negeri 3 Jambi City. The collected data was analyzed using the Jean Clandinin model through the stages of narrative data filtering, grouping and narrative data verification. The findings of this research, implementing the policies set by the Jambi government which are contained in the Jambi seloko, then implementing school culture requires contributions from every community in the school, starting from the school principal, educators, to education staff. Instilling the value of religious moderation can start from the curriculum and internal classroom learning as well as through intracurricular, extracurricular and habituation activities. the results of the level of application of regional culture in school life, the level of religious values average78%, the level of tolerance values average 78 %, the level of anti-violence values average 76%, the level of accommodating local cultural values average 77%.

Keywords: religion, moderation, cultural diversity

INTRODUCTION

As is known, Indonesia is a country given by God which is accepted by the diversity of Indonesian society which can be seen from the tribes, ethnicities, cultures, languages and religions which are very diverse and unrivaled in the world. The results of the Central Statistics Agency (BPS), in 2019 released data that the total number of tribes and sub-tribes in Indonesia was 1331, and in 2020 this number was clarified again by BPS in collaboration with the Institute of Southeast Asian Studies (ISEAS) to 633 large groups. Meanwhile, the religions most widely embraced in Indonesia are six, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. With the diversity of society in Indonesia, you can imagine how diverse the opinions, views, beliefs and interests of each nation's citizens are, including religion. This diversity is a gift and God's will, humans were created diverse, into tribes, nations, with the aim of making life dynamic, learning from each other and getting to know each other. This religious harmony index is an indicator to see how strong religious moderation is in Indonesia in order to create harmony between religious communities so that social harmony in social life can be built. This shows that religious moderation in Indonesia is not yet strong. This figure needs to be increased further to achieve the target for the religious harmony index in 2024, namely 75.8. Therefore, strengthening religious moderation is included in one of the strategic issues in the mission of mental revolution and cultural development, where this mission is included in the seven development agendas in the National Medium Term Development Plan (RPJMN) 2020- 2024 (Presidential Regulation Number 18, 2020).

Islamic educational institutions, including Islamic boarding schools (pesantren), madrasahs, and universities, are not immune to exposure to teachings that incite conflict. Indicators suggest that some madrasas, for instance, may impart teachings with a propensity for hostility, particularly towards the state. Instances include students' reluctance to show respect for the national flag, or exam questions aligning with teachings associated with the "khilafah," a concept prohibited by the government. In the context of Islamic education, this reality underscores the urgency of implementing religious moderation in the learning environments of these institutions.(Moh. Wardi, dkk, 2023) Religious moderation represents a progressive departure from the conventional deradicalization approach, aiming to enhance religious perspectives and behaviors from within. In the context of religious communities, the focus of religious moderation is not on labeling them as sources of problems but recognizing them as entities whose religious understanding requires a more tempered approach. The term "wasaṭiyah" can be interpreted as fostering a balanced religious attitude that navigates both the private and public spheres. The concept of religious moderation is evident in the strategic plan of the Ministry of Religion of the Republic of Indonesia (MORA), wherein efforts are directed towards cultivating an attitude of tolerance. This approach aligns with a national commitment, rejecting radicalism and violence, while also embracing an accommodating stance towards local culture and wisdom.

Moderation here must be understood and developed as a shared commitment to maintain complete harmony among citizens, regardless of cultural background, religion, ethnicity, ethnicity and political current. When listened to each other and understand each other, it could improve their ability to manage and overcome differences that exist. In realizing religious moderation in Indonesia, of course, a large effort was needed, because judging from the fact that Indonesia had ahigh level if diversity where this situation would become a problem, in itself if not addressed with caution (Muna & Lestari, 2023). According to Liando & Hadirman (2022) religious moderation had an important role in dialogue between Islam and Modernity.

Religious moderation involves an active role in building a healthy society based on moderate religious values. This includes participation in social activities, cooperation in solving social problems, and promoting goodness in society. Religious moderation does not mean reducing or ignoring aspects of spirituality in religion. In contrast, moderate individuals are deep religion is able to deepen and develop deep relationships with God or the power they believe in, while maintaining balance and harmony with the environment and fellow religious communities (Sutarto 2021). In the context of Islamic religious education, according to (Islamy 2022) moderation Religion plays a very important role. PAI aims to provide holistic understanding of Islam to the younger generation, which includes aspects beliefs, worship, morals, law, and social values in Islam. In PAI learning, religious moderation is a strong foundation for develop a balanced, wise and responsible attitude in practicing religion. In Islamic religious education, religious moderation is emphasized on an inclusive and tolerant understanding of differences in beliefs and religious practice. PAI teaches the importance of respecting diversity in society and building mutual respect between religious communities. Through education moderate religion, students are taught to avoid extremism and attitudes religious fanaticism which can lead to conflict and tension.

As is known, in high school, the existence of Islamic Religious Education subjects, as is known, has a strategic role in instilling religious moderation within the scope of schooling, especially in countries dominated by Muslims. Muslim (Kusnandar, 2021) and heterogeneous. PAI has formal legality as a subject which must be taught to all Muslim students at all levels of education from elementary school/MI to college. Through studying the content of religious moderation in PAI curriculum by analyzing the contents of PAI textbooks which are an important part and cannot be separated from the curriculum, so this research is important to do because the results of this research can be a recommendation for stakeholders at the field level education to determine the suitability of PAI textbooks as a tool for maximizing cultivation of religious moderation. Through moderate PAI learning, students are encouraged to explore deep meanings and apply religious teachings appropriately everyday life. In the context of Islamic religious education, religious moderation teaches students to apply Islamic values in various aspects of life, including in worship, muamalah (socio-economic relations), as well as in forming good personality and character. Moderate Islamic religious education focuses on the

formation of noble morals, such as honesty, simplicity, friendliness, and generosity (Nurhidin 2021)

Continuing research related to religious moderation which is a discourse that is still and increasingly warm, researchers take the role of conducting research related to how school culture with its characteristics which are allegedly able to provide reinforcement of students'. Strengthening the values of religious moderation in the education sector requires efforts that are integrated into the education process itself. In this paper, we will look at how the cultural strategy is carried out in strengthening the values of religious moderation in schools so that with the habituation activities created by school members they can co-exist side by side and work together to create harmony and peace among school members.

This research adopts a qualitative-phenomenological approach with the main aim capture and understand events thoroughly based on interpretation and respondent perspective (Moleong, 2005; Denzin & Lincoln, 2009; Sugiono, 2019). That The research was conducted at SMA Negeri 1, SMA Negeri 3 and SMA Negeri 5 Jambi City. Data collection involves the application of observation techniques, direct interviews, and group discussions forum, involving a total of 445 stakeholders as well as a questionnaire. These stakeholders, who also act as informants, including teachers. Data analysis uses an interactive model which includes data reduction, presentation, and draw conclusions. Next, the process involves conceptualization or generalization of findings.

DISCUSSION

Religious Moderation Policy in Schools in the Jambi city area

As the implementer of educational operations, does the school have policy making opportunities? Caldwell and Spinks (1989:139) in Beare, at al ;stating a school policy is a statement of purpose and one or more instructions regarding how the goal is achieved implemented together and provides a framework for implementation school program". Schools have a number of policies, depending on their size and the program. Many policies will provide a framework for decisions related to the curriculum in mathematics, science and languages as well as extra curricular.

As is known, a school is a school that has three aspects that are closely related to quality, namely: the teaching and learning process, school leadership and management, and school culture. Through this aspect, the government creates a policy towards religious moderation, namely through school culture. Culture is a view of life that is recognized collectively by a group of people, which includes ways of thinking, behavior, attitudes, values that are reflected in both physical and abstract forms. Culture can be seen as behavior, values, attitudes and ways of life to adapt to the environment, and at the same time to view problems and solve them. Culture according to Deal and Peterson in Supardi's book is a collection of values that are the basis for traditional behavior, daily habits and symbols which are jointly

carried out by elements that are influential in shaping the culture of their environment (Supardi, 2015). School culture is something that is built from the meeting between the values held by teachers and employees in the school. These values are built by the human mind in the school. This meeting of human minds is then called the organizational mind. From the organization's thoughts then emerge in the form of values which are the main ingredients for forming culture in schools. From this culture then emerge symbols and actions that can be observed in daily life at school. Muhaimin explained that school culture can be formed by establishing values that are shared by teachers, staff and students at school. The values that are formed are the result of the thinking of people in the school (Muhaimin, 2015). From the cultural acculturation carried out gave rise to various symbols and some eventual actions becomes a habit that can be observed and felt in everyday life at school. The thoughts of individuals within the school form a culture that prevails in the school is derived from the individual mind of a head school. (Muhaimin, 2015, p. 52) In forming school culture, it requires prioritization of main values which will become a pillar of school culture. The priority of these main values can be adjusted with the conditions of each school, so the culture Schools are important, because of school culture is one of the media in improving student achievement in the learning process effective in schools (Marcoulides et al., 2005).

It is known that each region has its own culture and local wisdom. This is a pillar of national culture. Local wisdom is human action with using reason to act and behave towards something In the Jambi area, Jambi culture is found in the Jambi traditional Seloko which takes the form of poetry contains messages in the form of satire, advice and prohibitions against society. Seloko consists of four lines that rhyme a-a-a-a and contain the content and sampiran is a custom used by the people of Jambi. (Andika, Eka Mulyo Yunus, 2022), Representation of customary law Jambi people have a saying about petitih custom called seloko, and is related close to nature Apart from that, Seloko also contains socio-cultural teachings, manners, etiquette, how to work with citizens and fellow humans. (S. Sagap , Arfan, Sya'roni, 2021) The seloko is implemented in school culture.

Religious moderation based on school culture is to form habits in the school environment which represents the main values that built within the school ecosystem. Education religious moderation through school culture can carried out in various forms.

Religious Moderation: Values and Principles

The concept of implementing religious moderation includes understanding and implementing religion seriously principles with the aim of minimizing extreme practices at a practical level. In the In a philosophical context, religious moderation is not interpreted as an action that weakens the essence of religion; rather, it inherently includes values such as justice and balance. Core religious principlesmoderation underlines that individuals who adhere to religious beliefs fundamentally have values moderation, preventing their views from becoming one-

sided or excessively practiced (S, personal communication, July 2002). The main aim of religious moderation is to building balance in the religious life of individuals and various groups (R, personal communications, July 2002).

The principle of religious moderation emphasizes balance and justice. This principle is then derived into values and indicators in religious moderation. Tolerance, inclusiveness, and accommodation are three important scopes in religious moderation in the eyes of the Ministry of Religious Affairs of the Republic of Indonesia (Compilation Team of the Ministry of Religious Affairs of the Republic of Indonesia, 2019). These three scopes are derived and formulated by the Ministry of Religious Affairs into values and indicators in implementing religious moderation in various fields.

First, through the education of love for the homeland. The cultivation of love for the homeland in Darut Tholabah Elementary School through several activities. The activities are carried out during the learning process, school culture, and extracurricular activities. In the learning process, students are taught to recognize the country of Indonesia both from the wealth of natural resources, beauty, and diversity that not all countries have. The learning process also encourages children to always use Indonesian. It aims to make students have a love for the Indonesian language. In addition, in the drawing learning process, for example, students are also asked to draw the traditional houses of each custom. Students are given the freedom to draw one of the traditional houses in Indonesia. In this way, students can be more familiar with the wealth of traditional houses in Indonesia

Second, through tolerance education. Tolerance education implemented at SD Darut Tholabah does not use special books as teaching materials. They utilize thematic books that they teach. The thematic book also contains the contents of tolerance education. When referring to tolerance education in Indonesia, it can be found in certain subjects that have been integrated. The results of the interview with teacher A, he explained that the implementation of tolerance education in schools is carried out by referring to the materials of the text books.

Third, anti-violence education. One of the most frequent cases of violence in schools is verbal violence in the form of bullying cases. At High School in Jambi City, considers that multicultural education is important. This assumption is based on the reality of life that requires differences that often cause bullying. Basic differences among students need to be understood to them, so that it does not refer to bullying cases among students. The role of schools is to provide multicultural education to students so that at least students can get along at school with anyone without discrimination. Multiculturalism is an ideology that respects differences and equality . Differences in backgrounds that exist in students in the context of multicultural education can be used to broaden students' understanding of differences

Religious moderation education in schools has several advantages and the importance of being actualized to strengthen the religious foundation for students.

Here are some things that can support the importance of religious moderation in the educational environment:

1. Forming a balanced understanding Religious moderation education helps students understand religious values in a balanced and fair way. This prevents them from religious extremism and fundamentalism that can harm society and humanity.

2. Avoiding conflict and inequality A moderate attitude in religion can reduce the potential for conflict between individuals or groups stemming from differences in beliefs. Through a broader and more tolerant understanding, students can build a more harmonious environment in schools and communities.

3. Maintaining tolerance and respect for diversity Religious moderation education teaches students to appreciate and respect diversity in society. It can create an inclusive climate in schools and prepare students to live in a multicultural society.

4. Encourages open-mindedness Moderation encourages students to have an open mind towards different ideas and beliefs. Thus, they can learn and grow in an atmosphere that supports the exchange of ideas and positive thinking.

5. Builds character and ethics Religious moderation can help build students' characters with strong ethical values. They can learn to be responsible, fair, and uphold human values.

6. Providing tools to respond to contemporary challenges The modern world is faced with various challenges, including the complexity of interfaith relations. Religious moderation education provides students with the tools and understanding to face these challenges wisely and tolerantly.

7. Creating a generation that contributes positively Students who are educated with the principles of religious moderation have great potential to become positively contributing members of society. They can play a role in building peace, equality and justice in society. Religious moderation education is not only about understanding religious teachings, but also about applying human values, justice and tolerance in daily life. By building a solid religious foundation and a moderate attitude, students can become future leaders who play an active role in building a better society.

Improving student behavior in implementing religious moderation in the school environment and surrounding areas

 The in previous page, religious moderation is an attitude of tolerance towards differences in beliefs, religious practices, and world views. Individuals who have a moderate attitude religious people are able to respect religious freedom and treat other people with an inclusive attitude, regardless of differences in religion or belief. Moderation religions encourage active participation in interreligious dialogue and collaboration with people of other religions. This includes the ability to communicate well, listen to other people's views, and build a shared understanding for achieve mutually beneficial goals in religious life

School culture in this case will highlight two aspects, namely formal routine activities and non-formal activities. Formal activities, namely activities carried out from 06.30 to 14.00 which can be divided into three activities, namely opening, main and closing activities. There are two types of opening activities, namely (a) Morning Breafing and (b) group prayer. This morning briefing program is a routine activity that is carried out in the school field in front of the high school gate as an opening activity, where every morning before 07.00 WIB the school principal and teachers who are members of the high school are required to line up in the field with the students, greet while shaking hands with students. This routine activity is carried out according to the Head of this SMA, namely WS and head of cuuriculum in this SMA, namely WW, as a form of habituation for students to always respect teachers and elders.

a) the level of religious values,

 The word value literally means value and price. Values are defined by Antony Giddens as a person's or group's perception of what is appropriate, expected, and good and bad. Values, on the other hand are a person's judgments about what is more or less important, better or worse, and more right or wrong. As a result, values are a description of everything that is valued in human life, including what is considered real, superior, valuable, attractive, suitable, significant and desirable. Some citizens, on the other hand, consider anything without value to be wrong, bad, unworthy, inappropriate, useless, and undesirable. Review of the grades, based on a questionnaire given to each average high school 78%, where, four values of religious moderation in learning which are instilled are, Tawazun (balance), Tasmuh (tolerance) and Musawah (egalitarianism). as an example, awazun value (balanced), The PAI teacher at SMA Negeri 3 Jambi City stated that the value of balance that he instilled in the learning process was not to choose friends as long as there were limits. This can be seen in learning where PAI teachers never differentiate between their students. PAI teachers also always remind students to be balanced, namely maintaining friendships with non-Muslim friends, but there must be limits, namely not to interfere. regarding their religion, he was worried that something like that would disturb their faith.

b) the level of tolerance values

The religious tolerance variable is measured through a questionnaire instrument consisting of 24 questions/statements. FromThe 24 items were then divided into3 (three) levels of measurement, namely first: attitude (level of agreement to disagree), second: level of willingness (willing-unwilling), and third: action level (never-never). Each level of 3 levels It consists of 8 questions/ statements with the same substance, although the levels are different. The score weight for each item questions/statements are intermediate 1 to 4. Theoretically a score Religious tolerance will vary between minimum score 24 to maximum score 96. Through statistical processing a frequency distribution list is obtained with the number of classes calculated using Sturges' rule (K = 1+ 3.3 log n), obtained 10 classes with maximum score 71 and minimum score 24, score range 47, so the interval equals

4.7=5 The description is done with combine or add up one indicator that is the same at each level of the three levels There is. In the variable: reject implementation worship performed by other religions, 17.2% of students agreed and strongly agree with the action refusing to carry out religious worship others in the environment. By 7.6% stated willing and very willing if someone invites you to do it action against the implementation of religious worship others and 0.2% admitted often and always take action to refuse. On variables: reject construction of houses of worship of other religions, the tendency to become intolerant higher. Where it is 25.4% students agree and strongly agree with the act of refusing to build a house worship of other religions in their environment. 14.6% said they were willing and very willing if someone invites action against building houses worship of other religions, and 0.2% admitted that he often and always does it action against building houses worship of other religions. On the variable: reject the teacher because different religions, attitude tendencies intolerance is also quite high. By 21.9% stated agree and strongly agree to reject teachers for being different religion, 14% said they were willing and very willing to take action rejection if there is an opportunity or something invite, and even 0.4% stated often and always take action rejection. On the variable: refusing activities religious practice carried out by flow that is considered deviant, attitudes and behavior tendencies intolerance becomes higher. Where 59.9% agreed and strongly agree with this action, 36.3% said they were willing and very willing willing if there is an opportunity or someone asked me to do it action of rejection/opposition and 0.6% admitted that he often and always does it act of rejection. In the variable: destroying the house or facilities belonging to stream members religion considered deviant, attitudes and behavior tendencies intolerance is quite worrying. so that the average level of tolerance value for all samples, namely

78%, Meanwhile, religious moderation education is internalized through extracurricular programs. In extracurricular programs, students are given material related to religious moderation, joint activities are formed with followers of other religions, create a program of visits to houses of worship of other religions, mentor Islamic Spirituality (Rohis) comes from a moderate Islamic organization, and takes teachers as teachers supervisor and supervisor of Rohis extracurricular activities, these activities are found in all high schools in Jambi province, including high schools as the sample in this study. Religious extracurriculars can be a strategic means for instilling religious moderation in students through various activities. Because Religious extracurriculars have an influence on religious moderation attitudes students (Aniqoh, Husna, and Wahyuni 2021). To produce moderate students through religious extracurricular activities, of course you must be accompanied by a mentor moderate and have an activity plan to teach the value of religious moderation to students (Werdiningsih 2022).

c) the level of anti-violence values

Religious Moderation rejects all forms of violence or extremism in a religious context. Religious freedom should not be used as an excuse to carry out actions that harm or endanger other people. The results of the research show that Catholic and Hindu students in school environments with Muslim students have a positive attitude towards moderation. religious. they claim to lack knowledge in depth regarding the teachings of other religions. Catholic respondents know about Islam only those related to Islamic religious celebrations, fasting, takbiran, prayer. respondents know religion Catholics only pray the Lord's Prayer, the Sign of the Cross, the Angelus, this knowledge is obtained when they go to school Catholic schools. Even though knowledge about other religions is not deep or lacking, the students have the same views and beliefs, namely that all religions teach kindness, brotherhood and peace. All religions do not teach verbal violenceor non-verbal. Based on these views and beliefs, the students rejected and condemned it acts of violence that are expressions of extreme behavior in the name of religion, resulting in hatred, intolerance, conflict, and even triggering wars that destroy civilization. The students disagree, reject and condemn all forms of violent acts in the name of religion. The reason is extreme behavior that destroys the atmosphere of closeness and brotherhood, makes life uncomfortable, and the most basic thing is that extreme behavior oriented towards violence is not taught and is not permitted by any religion so that the average result of observing anti-violence attitudes is 76%， This can be seen in implementation in the field, as stated by The principal of SMA Negeri 1 Kota said that the teachers at the school always show an attitude that does not discriminate against other people, and are people who are very friendly to everyone, both at school and outside school. This can be seen when teachers teach in class, PAI teachers are liked by many students because they never discriminate against students or teachers who have different beliefs.

d) the level of accommodating local cultural values 77%.

Local wisdom is a local idea that is local in nature wise, full of wisdom, good value, embedded and followed by community members. Local wisdom is influenced by the culture of each region, so cultural diversity will have the potential to produce results different local wisdom. This cultural diversity is the wealth of the Indonesian nation, including: a local cultural system that lives and develops in each tribe nation in Indonesia. Therefore, the embodiment of this local cultural system in general shows the existence of local wisdom from a tribe nation to harmonize with the environment surroundings, in accordance with his outlook on life. The preparation of a measuring tool for religious moderation for high school students in Jambi province as the sample in this study, which we then called the Moderama Scale, was carried out through several processes, the first stage was through literature study to strengthen the theoretical basis for the definition of the religious moderation variable and find the accompanying aspects. Through this literature study, we found that there are four aspects contained in religious moderation which are quoted from the book on religious moderation issued by the Ministry of

Religion, namely National Commitment, Tolerance, Non-Violence, and Accommodation to Local Culture.

The second stage is the preparation of indicators. The preparation of indicators is also carried out through literature studies . This is because there is no established theory that discusses religious moderation as well as behavioral indicators. From the four aspects of religious moderation, we then formulated behavioral indicators for each aspect based on the results of literature studies, including the National Commitment aspect reduced to three indicators, the Tolerance aspect reduced to four indicators, the Anti-Violence aspect reduced to four indicators, and the Accommodative aspect of Local Culture is reduced to three indicators. So the total number of indicators is 14.

The National Commitment aspect is reduced to three behavioral indicators, namely: (1) Proud of Indonesia's national identity, such as the national language, namely Indonesian; (2) Actualizing Pancasila values; and (3) Maintaining identity, culture and national values . The Tolerance aspect is reduced to four behavioral indicators, namely: (1) Accepting differences; (2) Respect other people; (3) Respect other people's beliefs; (4) Don't force your wishes. The Non-Violence aspect is reduced to four behavioral indicators, including: (1) Avoiding speech, writing, images, symbols or body movements that are against the law to bring about the desired change; (2) Respect the process in the demand for expected changes or avoid instant and drastic changes; (3) Choose wisely affiliates that do not promote unlawful violence; (4) Able to express feelings felt in a way that does not conflict with the prevailing social system. Finally, the aspect of Accommodation to Local Culture is reduced to three behavioral indicators, namely: (1) Not opposing local traditions in the implementation of religious rituals; (2) Willingness to accept cultural elements in religious rituals; (3) Participate in cultural processions held by the community. based on the results of a survey of indicators in the field, the average of these indicators is 77%. We have inventoried the qualitative input from the judgers and corrected the item statements based on this input. The thing that most influences the change in pattern in the preparation of moderama items is based on the qualitative input of the judges , namely that there is one indicator that is considered to overlap with other indicators in the tolerance aspect, namely the indicator "Not forcing desires". So we substitute items in this indicator with items in other indicators in the tolerance aspect. So, initially there were 14 indicators on the moderate scale, but they were cut down to 13 indicators

CONCLUSION

The form of measuring tool for religious moderation at a senior high school in Jambi province. implementing the policies set by the Jambi government which are contained in the Jambi *seloko*, then implementing school culture requires contributions from every community in the school, starting from the school principal, educators, to education staff. Instilling the value of religious moderation can start from the curriculum and internal classroom learning as well as through intracurricular, extracurricular and habituation activities. the results of the level of

application of regional culture in school life, the level of religious values average 78%, the level of tolerance values average 78 %, the level of anti-violence values average 76%, the level of accommodating local cultural values average 77%.

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