

STRENGTHENING RELIGIOUS MODERATION THROUGH ISLAMIC SPIRITUALITY AT STATE SENIOR HIGH SCHOOL 1 BINJAI

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Abstract

Strengthening religious moderation It is important to instill religious moderation in the younger generation such as school students. Because in fact, there are many cases where students have a radical understanding of religion. in religion, this happens due to the indoctrination of radical ideas to students through da'wah institutions at school. Therefore, researchers formulated this research with the title "Strengthening Religious Moderation through Islamic Spirituality at SMA Negeri 1 Binjang Through Islamic Spirituality at SMA Negeri 1 Binjai". The purpose of the research is to outline the function of Islamic Spirituality in strengthening religious moderation, know the form of implementation of strengthening religious moderation through Islamic Spirituality and describe the implications of strengthening religious moderation through the Islamic Spirituality at SMA Negeri 1 Binjai. The method used in the research is descriptive qualitative research is a method used to research the conditions of objects that occur naturally and at the same time the researcher becomes the key instrument. becomes the key instrument. Data collection techniques are done through observation, interviews and documentation studies. Data analysis is done with interactive analysis techniques. interactive analysis techniques. The results showed that Islamic Spirituality functions strategically in strengthening religious moderation at SMA Negeri 1 Binjai, the implementation of strengthening religious moderation is carried out with the activities of Romansa Greeting and proselytizing campaigns via YouTube and social media, the implications can be seen by the increase in students' religious moderation in the environment. can be seen by the increase in students' religious moderation attitudes in the school environment.

Keywords: Religious Moderation, Islamic Spirituality, Diversity

Abstrak

Penguatan moderasi beragama penting ditanamkan kepada generasi muda seperti siswa sekolah. Karena pada kenyataannya banyak terjadi kasus dimana siswa memiliki paham radikal dalam beragama, hal tersebut terjadi disebabkan doktrinasi paham-paham radikal kepada siswa lewat lembaga-lembaga dakwah di sekolah. Oleh karena itu, peneliti memformulasikan penelitian ini dengan judul "Penguatan Moderasi Beragama Melalui Rohani Islam di SMA Negeri 1 Binjai". Tujuan penelitian adalah untuk menguraikan fungsi Rohani Islam dalam penguatan moderasi beragama, mengetahui bentuk implementasi penguatan moderasi beragama melalui Rohani Islam dan mendeskripsikan implikasi penguatan moderasi beragama melalui Rohani Islam di SMA Negeri 1 Binjai. Metode yang digunakan dalam penelitian adalah deskriptif kualitatif, penelitian kualitatif adalah metode yang dipergunakan untuk meneliti kondisi objek yang terjadi secara alamiah dan sekaligus peneliti menjadi instrumen kunci. Teknik pengumpulan data dilakukan lewat observasi, wawancara dan studi dokumentasi. Analisis data dilakukan dengan teknik analisis interaktif. Hasil penelitian menunjukkan bahwa Rohani Islam berfungsi strategis dalam penguatan moderasi beragama di SMA Negeri 1 Binjai, implementasi penguatan moderasi beragama dilakukan dengan kegiatan Romansa Menyapa dan kampanye dakwah lewat youtube dan sosial media, implikasi dapat terlihat dengan peningkatan sikap moderasi beragama siswa di lingkungan sekolah.

Kata kunci: Moderasi Beragama, Rohani Islam, Keberagaman



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INTRODUCTION

Religious moderation is an effort to understand and practice religious teachings fairly and in balance, so that harmony is created in community life. Religious moderation emphasizes the importance of tolerance, respect for differences, and rejection of all forms of extremism, both in understanding and practicing religion. This concept aims to maintain the integrity of a diverse nation, prioritize humanitarian values, and encourage religious communities to become the glue in national and state life. With religious moderation, it is hoped that a harmonious, peaceful, and respectful life will be created amidst the diversity of cultures, ethnicities, and beliefs.¹

Applying a moderate attitude is something important in responding to diversity. If someone practices the attitude and values of religious moderation in their daily lives, it is certain that they are free from radical understanding, especially to the highest peak, namely excessive religious extremism that leads to division and riots.² Having an attitude of religious moderation is considered important, to maintain the harmony of society amidst the diversity of religious fanaticism that will cause divisions that damage the life of the nation and state. Religious moderation is expected to be a symbol of the embodiment in achieving the ideals of building a harmonious, peaceful and peaceful society in creating Indonesian unity.³

However, the understanding and application of religious moderation among students is currently still relatively low. This is reflected in a study involving 400 high school students in three major cities in West Java, namely Bandung, Bogor, and Depok. The results of the study showed that 51.8 percent of students had a poor level of understanding and application of religious moderation.⁴ These findings indicate significant challenges in building inclusive, tolerant, and balanced religious awareness among the younger generation. This low level of understanding can be caused by various factors, such as the lack of learning about religious moderation in the

¹ Lukman Hakim Saifuddin, *Moderasi Beragama, Badan Litbang Dan Diklat Kementerian Agama RI* (Jakarta, 2019), <https://doi.org/10.37252/jqs.v2i2.342>.

² Atin Supriatin and Aida Rahmi Nasution, "Multikulturalisme Di Indonesia Dan Pengaruhnya Bagi Masyarakat," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3, no. 1 (2017): 1, [http://digilib.iain-palangkaraya.ac.id/3077/1/JUNAS IMPLEMENTASI PEND ATIN.pdf](http://digilib.iain-palangkaraya.ac.id/3077/1/JUNAS%20IMPLEMENTASI%20PENDATIN.pdf).

³ Theguh Saumantri, "Konstruksi Nilai-Nilai Moderasi Beragama Dalam Perspektif Filsafat Agama," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2022): 164, <https://doi.org/10.22373/substantia.v24i2.14854>.

⁴ Rabiah Al Adawiyah, Clara Ignatia Tobing, and Oti Handayani, "Pemahaman Moderasi Beragama Dan Prilaku Intoleran Terhadap Remaja Di Kota-Kota Besar Di Jawa Barat," *Jurnal Keamanan Nasional* 6, no. 2 (2021): 161–83, <https://doi.org/10.31599/jkn.v6i2.470>.

curriculum, minimal discussion about the importance of tolerance in the school environment, or the influence of unbalanced information from social media. This condition requires serious attention from various parties, including educators, parents, and policy makers, to integrate the values of religious moderation more effectively into the education system. Thus, the younger generation can grow into individuals who not only understand the essence of religious moderation, but are also able to apply it in everyday life to create a harmonious and peaceful society.

Lack of education and internalization of religious moderation values causes students to have a poor understanding of the concept of moderation in religion. Some students only want to be friends with those of the same religion and feel suspicious and do not want to be friends or interact with other students who have different religions, in addition there are students who make fun of each other among students who have different religions or beliefs. Of course this is very worrying, how students who should have empathy and respect each other but instead they suspect each other and do not respect others who have different views from them.

The fundamental reason that researchers raise this issue is the ease with which radicalism and intolerance can grow and develop among students. Radical understanding has now begun to enter the world of education, both in college and high school.⁵ Data shows that many students or learners have intolerant understanding and opinions towards groups that have different understandings from them and towards religious groups that are also different and at the same time have a tendency to be influenced by radical religious ideas. This is based on the findings of the latest survey results from the Center for Islamic and Community Studies, UIN Syarif Hidayatullah Jakarta, according to the survey there were 51.1 percent of respondents from Muslim students who had intolerant opinions towards minority Islamic sects, which were perceived as different from the majority, such as Ahmadiyah. In addition, 34.3 percent of the same respondents were recorded as having intolerant opinions towards religious groups other than Islam.⁶

Based on the results of initial observations conducted by researchers at SMA Negeri 1 Binjai, researchers found that students' understanding of religious moderation was very low, some students had never even heard of religious moderation. The above problems were caused by the lack of education and internalization of the values of religious moderation in Islamic Spiritual activities, in addition, Islamic Spiritual efforts were also considered lacking in implementing an attitude of religious moderation to students in the school environment.

⁵ Sitti Mania, "Implementasi Pendidikan Multikultural Dalam Pembelajaran," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 13, no. 1 (2010): 78–91, <https://doi.org/10.24252/lp.2010v13n1a6>.

⁶ Convey Indonesia and PPIM UIN Jakarta, "Api Dalam Sekam : Keberagamaan Muslim Gen-Z Survei Nasional Tentang Keberagamaan Di Sekolah Dan Universitas Di Indonesia," *Convey Indonesia*, 2017, 32, <https://ppim.uinjkt.ac.id/wp-content/uploads/2020/11/Survei-Nasional-Keberagamaan-GenZ.pdf>. Accessed 10/1/2024. %0A%0A.

Based on the phenomena and studies above, researchers are interested in studying in depth the social life and diversity of students and the presence of Islamic Spiritual extracurricular activities as a forum for strengthening students' religious moderation. This study aims to explore and explore detailed and in-depth information at SMA Negeri 1 Binjai, related to the contribution, strategy and implications of Islamic Spiritual activities in strengthening students' religious moderation at SMA Negeri 1 Binjai.

RESEARCH METHODS

In this study, the researcher used a qualitative research method. According to Sugiyono, qualitative research is a method used to study the condition of an object naturally, where the researcher acts as the main instrument. Data collection techniques are carried out through triangulation, data analysis is inductive, and the results of qualitative research emphasize more on understanding meaning than generalization.⁷ Qualitative research is a research method that aims to understand and explore phenomena experienced by research subjects, such as behavior, perception, motivation, actions, and others. This research is conducted holistically and presented descriptively in the form of words and language, with a focus on a particular natural context and utilizing various natural approaches.⁸

In qualitative research, the main data source is information conveyed through words, sentences, and actions. In addition, there are additional data such as documents and other supporting sources. The data sources in this study are individuals who are directly involved in Islamic Spiritual activities at SMA Negeri 1 Binjai. The main sources of the study include the Principal, Vice Principal for Student Affairs, supervising teachers, administrators and participants of Islamic Spiritual activities, and other parties considered relevant in providing data, including students of SMA Negeri 1 Binjai. Regarding data collection techniques in this study, the researcher used several techniques such as observation, interviews and documentation studies. The data analysis techniques used in this study are through data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

The Spiritual Contribution of Islam in Strengthening Religious Moderation and Character Formation

In addition to the content of religious moderation through the curriculum taught in the classroom, there are actually important things that schools must pay attention to in increasing the

⁷ Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif, Dan R &D*. (Bandung: Alfabeta, 2014).

⁸ J Moleong Lexy, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1990).

strengthening of religious moderation, namely forums and religious activities carried out outside the classroom. So the strengthening of religious moderation can be optimized by carrying out activities in the Intra-School Student Organization in the Department of Islamic Spiritual Religious Affairs. Islamic Spirituality generally carries a specific goal in increasing students' religious insight and its function can be maximized. Then Rohis which is a religious field in the Intra-School Student Organization (OSIS) which is carried out in the form of extracurricular activities, when associated with the goals and functions of extracurricular activities, the goal is to deepen and broaden students' understanding of religion.⁹

Reinforcement is a form of effort that has the meaning of adding or increasing strength to something that is considered not yet strong. This meaning is directed at the behavior of individuals who need to be strengthened. "Reinforced" means to be established, its emergence is alternated, not disappearing and reappearing, not appearing once but many are submerged. According to Uzer Usman, Reinforcement is a response to a positive behavior that can increase the possibility of the behavior being repeated.¹⁰

Rohis SMA Negeri 1 Binjai is one of the student activities based on religion and has the same function as the function of Rohis in general. One of the functions of implementing Rohis activities is as a forum for coaching in strengthening and developing religious understanding and religious character of students based on Islam. Regarding the strengthening of religious moderation through Islamic Spirituality at SMA Negeri 1 Binjai, Rohis is considered to have functioned well. During the researcher's observation of one of the Islamic Spiritual activities such as mentoring, it was seen that during the mentoring process a mentor always emphasized to the cadres or members of Islamic Spirituality to uphold an attitude of tolerance, respect and mutual appreciation. The attitude of respect is also seen in the mentoring process, where the cadres or members of Islamic Spirituality listen carefully to what is conveyed by the mentor and their friends.

In addition to being a means of strengthening material, the function of Islamic Spirituality in strengthening religious moderation also functions to compile and create activities or programs related to efforts to strengthen religious moderation. As one of the student activities based on religion, Islamic Spirituality also functions to organize activities that have Islamic values and contain messages of religious moderation. In carrying out its functions, Islamic Spirituality has not found any obstacles or barriers that have caused the work program to stall. On the contrary, Islamic Spirituality always receives support from both the school and the board of teachers in carrying out its work programs including strengthening religious moderation.

⁹ Arman Man Arfa and Mohammad Amin Lasaiba, "Pendidikan Multikultural Dan Implementasinya Di Dunia Pendidikan," *Geoforum* 1, no. 2 (2022): 36–49, <https://doi.org/10.30598/geoforumvol1iss2pp36-49>.

¹⁰ Uzer Usman, *Menjadi Guru Profesional* (Bandung: Remaja Rosdakarya, 1995).

The function of Islamic Spirituality is to equip students with an understanding and how to use social media properly so that they can avoid radicalism and incorrect information. Islamic Spirituality also functions to fill the activities of its members and cadres with something positive and beneficial for life. Social media is a combination of the words media and social, each of which has its own definition. According to Mulawarman and Aldila, the word media can be interpreted as a tool that can be used for communication, while the word social is an action (interaction) between individuals and the environment or surrounding community that will contribute.¹¹ Social media is also a form of advanced internet-based technology to facilitate the exchange of information, ideas, concepts and thoughts via virtual networks.¹²

It is undeniable that social media algorithms have a great influence on people's lives physically. Wibowo in his research explained that nowadays a religious moderation campaign is needed, one of which is through social media. He continued that the form of the campaign that was socialized was in the form of posts or short videos containing religious moderation content.¹³

Based on the study above, it can be seen that Rohani Islam (Rohis) at SMA Negeri 1 Binjai has a strategic role and contribution in strengthening religious moderation and fostering students' religious character. This organization functions as an effective coaching forum, with a focus on developing religious understanding through mentoring activities that emphasize the values of tolerance, mutual respect, and mutual appreciation. Rohis actively designs Islamic programs that contain messages of religious moderation, as well as equipping students with the ability to use social media wisely to prevent radical understanding. Full support from the school and the board of teachers helps Rohis run its work program smoothly, including efforts to campaign for religious moderation through social media with posts and short videos containing moderated content.

Strategy for Strengthening Religious Moderation at SMA Negeri 1 Binjai

In achieving the goal of strengthening religious moderation that is implemented, an appropriate and precise implementation is needed to achieve the desired goals well and effectively. According to Nurdin Usman, implementation is based on activities, actions, actions or the existence

¹¹ Mulawarman Mulawarman and Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial Beserta Implikasinya Ditinjau Dari Perspektif Psikologi Sosial Terapan," *Buletin Psikologi* 25, no. 1 (2017): 36–44, <https://doi.org/10.22146/buletinpsikologi.22759>.

¹² Jonathan A Obar and Steve Wildman, "Social Media Definition and the Governance Challenge: An Introduction to the Special Issue," *Telecommunications Policy* 39, no. 9 (2015): 745–50, http://sciotecca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_M_ELESTARI.

¹³ Adi Wibowo, "Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital," *Jurnal Islam Nusantara* 03, no. 02 (2019): 339–56, <https://jurnalnu.com/index.php/as/article/view/141>.

of a system mechanism. Implementation is not just an activity, but a planned activity and to achieve the goals of the activity.¹⁴ Based on the above understanding, it can be explained that implementation is not just an activity, but more than that, it is a planned activity that is carried out seriously and with full commitment.

During the documentation study, the researcher also found that Rohani Islam SMA Negeri 1 Binjai always integrates the values of religious moderation in every work program. It can be seen that when the management of Rohani Islam wants to carry out an activity, they always prioritize aspects or values of religious moderation such as mutual respect, tolerance, love of peace and respect for others. That way, the activities carried out will have implications for changes in students' attitudes and understanding to be able to apply religious moderation more in their lives.

Islamic Spirituality (Rohis) of SMA Negeri 1 Binjai has a strategy with various ways in an effort to strengthen religious moderation, including by carrying out an activity called Romansa Menyapa. Romansa Menyapa is an activity carried out every Friday by interacting or greeting every student who is present in the morning. In its implementation, in addition to interacting and greeting fellow students, Romansa Menyapa also provides a snack or candy which aims to strengthen the sense of friendship and unity between students and also provide happiness through simple things.

Strengthening religious moderation through Islamic Spirituality at SMA Negeri 1 Binjai was realized in the Romansa Menyapa activity that took place. Rohis members began their interaction by exchanging greetings and then continued with greetings full of warmth when entering the school gate. After that, other students also responded to the greetings and greetings with feelings of joy and pleasure. Through these greetings and greetings, a sense of brotherhood and unity was built among fellow students while making the teaching and learning process comfortable and enjoyable.¹⁵

Based on the results of observations conducted by researchers during the Romance Greeting activity, it was seen that members of the Islamic Spirituality and students showed mutual respect and appreciation for each other. The interaction between members of the Islamic Spirituality and other students who were even Christian went very well. When members of the Islamic Spirituality distributed candy by giving a smile, it was then returned with a smile by the students. On the other hand, members of the Islamic Spirituality and several students were seen chatting.

In addition to implementing the Romansa Menyapa activity, the implementation of strengthening religious moderation is also carried out through a da'wah campaign using social media such as YouTube and Instagram. The use of social media is an interesting side in itself in

¹⁴ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum*, 2002.

¹⁵ Gusnia Fatimah Azzahra, Masduki Asbari, and Annisa Shintya Ariani, "Pendidikan Multikultural: Menuju Kesatuan Melalui Keanekaragaman," *Journal of Information Systems and Management* 02, no. 06 (2023): 1–7, <https://jisma.org>.

conveying da'wah material or Islamic messages, especially in conveying narratives related to religious moderation at SMA Negeri 1 Binjai because almost all students have their own social media and are certainly active in using the social media. By using social media as a means of da'wah and spreading Islamic messages, it is hoped that it will be able to strengthen attitudes and understanding related to religious moderation.

That the strategy of strengthening religious moderation by utilizing social media is one of the right steps considering that today is the digital era. With an interesting composition and delivery, students will be interested in watching the video and hopefully they can apply the message conveyed in the video in school and daily life related to religious moderation. In conducting a documentation study, the researcher also found that Rohani Islam of SMA Negeri 1 Binjai had also participated in a religious moderation debate competition at the North Sumatra provincial level at the end of 2022, three students who were members of Rohani Islam representing SMA Negeri 1 Binjai won 1st place in the competition. Then representing the province of North Sumatra in a national debate competition held in Palu, Central Sulawesi.

Based on the description above, it can be seen that the Islamic Spirituality (Rohis) at SMA Negeri 1 Binjai implements the strengthening of religious moderation through two main strategies. First, through the Romansa Menyapa activity which is held every Friday morning, where Rohis members interact with students, greet each other, and distribute candy, which aims to build a sense of interfaith brotherhood and create an atmosphere of mutual respect. Second, through a digital da'wah campaign using social media YouTube and Instagram, which utilizes students' habits of using digital platforms to spread messages of religious moderation. The success of this strategy is reflected in Rohis' achievements in provincial and national religious moderation debate competitions, as well as consistent efforts to integrate the values of tolerance, mutual respect, and love of peace in each of its work programs.

Implications of Strengthening Religious Moderation on Inclusivity at SMA Negeri 1 Binjai

In essence, all humans are brothers, and having differences is the nature and provision of Allah SWT. If Allah wills, it is not impossible to make all humans the same and embrace the same religion, namely Islam. However, with the differences that have been given to all humans, the hope and goal is for humans to get to know each other. Based on the explanation above, it can be seen that differences are not a reason to be used as scapegoats for hostility and division, on the contrary, the differences created by God should be used as a means to get to know each other and build brotherly relationships. An attitude of tolerance and mutual respect is important for every human

being to have in responding to every difference that exists, so that harmony and unity can be created between one another.¹⁶

Strengthening religious moderation is an effort to maintain the order of Indonesian society to be able to live in harmony and peace amidst plurality and diversity. Implementing religious moderation prevents the emergence of extremist attitudes that can be a source of division that will damage the harmony of society that has been going on for a long time. Azra said that the term *wasathiyyah* in Islam has a very broad aspect and has an important position. Then religious moderation is not only found in Islamic teachings but also in the teachings and understanding of other religions and beliefs.¹⁷

In SMA Negeri 1 Binjai which is one of the schools with diverse and heterogeneous students, tolerance can also be seen in life in the school environment, students maintain good friendships without looking at cultural, ethnic and religious backgrounds between each other. These friendships are established both during the learning process in class and in friendships outside the classroom. In carrying out their activities, each religious organization always appreciates and respects each other, even between administrators always communicate and help each other if there is something that needs help. The organizations also work together when there are school activities.

In addition to the learning process in class and social life in the school environment. The attitude of tolerance and mutual respect is also always applied by members of Rohani Islam when conducting discussion forums or work meetings. Members of Rohani Islam always show an attitude of mutual respect for differences of opinion that certainly occur during the discussion process between members, by taking turns expressing their opinions and responses regarding the discussion material that is the topic of discussion. When one member gives his opinion, the other members carefully listen and listen to what is conveyed by the person speaking so that the discussion and meeting process can run well and smoothly as expected.¹⁸

Based on the results of the observations conducted by the researcher, it was found that the implementation of the culture of smiling, greeting and saluting is an implication that has been running very well. It can be seen that members of Rohani Islam and other students are accustomed to looking after each other and implementing this culture. When meeting and talking, students and members of Rohani Islam always start with greetings and saluting, spreading smiles between each

¹⁶ Isnarni Moeis, "Pendidikan Multikultural Transformatif: Integritas Moral, Dialogis Dan Adil," *Unp Press*, 2014, 1–191, <http://repository.unp.ac.id/197/>.

¹⁷ Azyumardi Azra, *Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Perilaku* (Jakarta: Kencana, 2020).

¹⁸ Mizar Aulia, "Pencegahan Paham Radikalisme Lewat Penguatan Moderasi Beragama Melalui Ekstrakurikuler Rohani Islam," *MODERATIO: Jurnal Moderasi Beragama* 4, no. 1 (2024): 1, <https://doi.org/10.32332/moderatio.v4i1.8802>.

other. Through the implementation of smiling, greeting and saluting in life in the school environment, the relationship of brotherhood between one another becomes closer.

Through Islamic Spiritual activities and the application of religious moderation values, students are invited to practice inclusive attitudes, mutual respect, and establish harmonious relationships with fellow students from different backgrounds. Thus, students can become role models for their surroundings and contribute to building a more tolerant and religious society in a positive way.

Based on the explanation above, it can be explained that strengthening religious moderation has an impact on the personality and attitudes of students and members of Rohani Islam, namely by forming good relationships between students of different religions or beliefs. Students always maintain good relationships with other students who have different backgrounds, this is a reflection of a high attitude of tolerance. In addition, attitudes of tolerance and mutual respect can also be seen during discussions and meetings within the members of Rohani Islam who always get used to respecting differences of opinion between each other, so that discussions and meetings run well.

CONCLUSION

Based on the research results that have been presented and referring to the formulation of the problem in this study, it can be concluded that Islamic Spiritual Activities are integrated with the values of religious moderation to strengthen students' understanding and practice of moderation in the practice of worship and daily life. This is done through the implementation of worship that prioritizes tolerance, respects differences, and avoids acts of religious extremism. Islamic Spiritual Activities also aim to prevent students from being influenced by radical understanding and the negative impacts of social media. Through a constructive approach, students are given a correct understanding of moderate Islam, and are given an understanding of the risks associated with narrow and radical understanding. In addition, the wise and critical use of social media is also emphasized to avoid the spread of extreme views or damaging the image of religion.

Persuasive approach through the “Romansa Menyapa” activity. Romansa Menyapa is an activity held every Friday morning before learning activities begin. In this activity, members of the Islamic Spirituality (Rohis) and other students interact and socialize without looking at each other's backgrounds. This aims to implement an attitude of religious moderation, where all students can respect each other, have dialogues, and establish harmonious relationships without prejudice or discrimination. Through Islamic Spirituality activities and the application of religious moderation values, students are invited to practice an inclusive attitude, respect each other, and establish harmonious relationships with fellow students from different backgrounds. Thus, students can

become role models for their surroundings and contribute to building a more tolerant and religious society in a positive way.

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