

IDENTIFYING VALUES OF RELIGIOUS MODERATION THROUGH LEARNING ACTIVITIES

Mahsusi

*Syarif Hidayatullah State Islamic University, Jakarta
Jl. Ir. H. Juanda No. 95 Ciputat, Tangsel, Indonesia
email: mahsusi@uinjkt.ac.id*

Syihaabul Hudaa

*Institute of Technology and Business Ahmad Dahlan, Jakarta
Jl. Ir. H. Juanda No. 77 Ciputat, Tangsel, Indonesia
email: syihaabulhudaa@itb-ad.ac.id*

Nuryani

*Syarif Hidayatullah State Islamic University, Jakarta
Jl. Ir. H. Juanda No. 95 Ciputat, Tangsel, Indonesia
email: nuryani@uinjkt.ac.id*

Ahmad Bahtiar

*Syarif Hidayatullah State Islamic University, Jakarta
Jl. Ir. H. Juanda No. 95 Ciputat, Tangsel, Indonesia
email: ahmad.bahtiar@uinjkt.ac.id*

Makyun Subuki

*Syarif Hidayatullah State Islamic University, Jakarta
Jl. Ir. H. Juanda No. 95 Ciputat, Tangsel, Indonesia
email: makyun.subuki@uinjkt.ac.id*

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Abstract

Religious intolerance is a significant problem in Indonesia. This concern arises along with offline learning activities. Students who were previously limited in their activities can now move freely on campus. The lack of insight into religious tolerance causes new individuals to become intolerant easily. The purpose of this article is to explain how to implement the values of religious tolerance through compulsory general Indonesian language courses. This research belongs to the descriptive qualitative type using a direct-action research approach. The stages of this research were carried out with the introduction of Indonesian language courses, the provision of semester learning plans, discussion of materials 1-13, and the implementation of religious moderation in short writing production material. The discovery learning model used is Jerome Bruner's theory. The media used as an analysis material is the Tanda Tanya film directed by Hanung Bramantyo. Respondents in this study were 105 people taken from various scientific backgrounds at UIN Syarif Hidayatullah Jakarta. Random sampling aims to get natural results without any assumption of data manipulation and selection of data sources. This research was conducted in two stages, including first data collection, evaluation, and second data collection. It was found that the students of UIN Syarif Hidayatullah Jakarta were able to find moderation values in the Tanda Tanya film. A total of 78 students have been able to analyze the meaning of religious moderation. Then, 14 students understood the meaning of moderation contained in the film through the discovery learning model.

Keywords: religious moderation, Tanda Tanya film, discovery learning

INTRODUCTION

As a tertiary institution under the auspices of the Ministry of Religion, UIN Syarif Hidayatullah Jakarta supports various government programs. One of the programs socialized by the Ministry of Religion is religious moderation. This refers to the Circular Letter of the Director General of Islamic Education (Number B- 3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019., which asserts that Chancellors are under Islamic tertiary institutions to establish and organize religious moderation. Due to the world is digital based today, the government needs to take the right attitude to achieve religious moderation.

Some problems of religious moderation are inseparable from academic and non-academic activities. Non-academic activities are marked by the emergence of student organizations with minimal supervision and the circulation of the HTI newspaper among students. The HTI newspaper as a source of reading is contrary to the Indonesian nation's ideology. In addition, students' paradigms regarding diversity and religious moderation can also change after acquiring the concept of *Khilafah* through the HTI newspaper (Khalilullah, 2022).

In addition to the problems above, there have been several extremism cases in Islamic universities. This parameter arises after the existence of several deviating understandings, such as: building an Islamic state (caliphate), the takfiri attitude (disbelief for those who share the same religion), and the prohibition of tolerance (PPIM UIN Jakarta, 2021). This deviation is not a trivial matter that must be ignored. It has become a significant problem that needs a solution. If such a paradigm is allowed, PTKIN/PTKIS may become a place for developing understanding that leads to terrorism.

The digital era leads the millennial generation to be more knowledgeable. The ease of accessing information makes the millennial generation obtain various information needed without knowing the truth. This ignorance can lead to various problems, such as deviations in understanding, inappropriate scientific acculturation, and causing continuous errors. If left unjustified, it is not impossible that they will become an intolerant generation in the future.

Intolerance in the digital age can grow rapidly. For example, uploads on social media that other people can freely respond to. If those give a counter opinion, there may be a conflict with the uploader. If the conflict is taken seriously, it can become a big issue that causes disharmony in society. If allowed to dissolve for a long time, the issue could become a national scale problem. Moreover, discredit towards religious minorities always occurs in various regions in Indonesia.

This case of discreditation even occurred when disaster struck Indonesia. The most recent case occurred in Cianjur when an earthquake victim post used a church label on the evacuation tents. If examined logically, it is only natural that the tent uses the symbol of the church because the tent actually belonged to a church (Hidayatullah, 2022). However, this was not an attempt at Christianization as the general public was talking about. In addition, examples of other religious conflicts still occur in Indonesia. In fact, Islam is also a minority religion in Bali, where the majority are Hindus. However, this is not a big problem for Muslims in Bali.

One of the efforts to overcome conflicts that often occur in society, especially religious issues, is the implementation of religious moderation from an early age. Religious values should not be instilled that one religion is better than other religions. However, what needs to be instilled is how a person's religion can become his stronghold in choosing what is good and right. Surah Al-Kafirun verse 6 clearly states, "For you your religion, for me my religion." Through this letter, if it is broadly explained, God also allows people to choose a religion according to their heart's desire.

Referring to Surah Al-Kafirun, God asks humans to respect one another. Therefore, religious moderation as a basic framework for inter-religious harmony in Indonesia must be appropriately implemented. Indonesia, as a multicultural country consisting of various religions, is very sensitive to the issue of the politicization of religion. The Ministry of Religion, an institution responsible for maintaining inter-religious harmony, has properly promoted religious moderation in all sectors, including education.

One of the efforts to mediate religious moderation in education is through learning activities (Zamroji *et al.*, 2021). Learning

activities should be implemented in all learning sectors, including Indonesia, as the university compulsory subject. In tertiary institutions, the Indonesian language plays an essential role in the set of competencies that must be possessed. In addition to contributing to writing competence, through the Indonesian Language course, students receive provision for religious moderation and a sense of love for the country (Hudaa *et al.*, 2021).

Referring to the ideals of the Ministry of Religion regarding religious moderation, every educator should support the religious moderation movement. One of them is implementing the true value of religious moderation in learning activities. The implementation of religious moderation values through courses is considered appropriate. Apart from being a natural form of implementation, students can apply learning outcomes without coercion from lecturers.

Several studies on implementing religious moderation have been carried out (Gunawan *et al.*, 2021) titled "Internalization of Religious Moderation Values in Islamic Religious Education Learning at Al-Biruni Smart Mulia High School, Bandung City". Gunawan's research uses a direct-action approach and is a qualitative study. The implementation of religious moderation in Islamic Education subjects can be implemented properly. In line with the Lesson Plan prepared by the researcher, the material was also adjusted so that it was in line with the learning topic. The results showed that this research was going well with the results expected by the researchers: the values of harmony, good prejudice, and a sense of brotherhood.

Another research was conducted by (Habibie *et al.*, 2021) titled "Religious Moderation in Islamic Education in Indonesia". In addition, (Syuhudi, 2021) researched religious moderation with the title "Understanding of Religious Moderation of Islamic Religious Education Teachers at Madrasah Aliyah and High School in Majene Regency". Both studies attempt to implement the principles of *wasathiyah* (moderate), *tawazzun*, *i'tidal*, *tasamuh*, *tawassuth*, *shura*, *ishlah*, *tahadhdhur*, *musawah*, *ulawiyah*, *tathawwur wa ibtikar*. With the implementation of these values, it is hoped that in the future, the millennial generation will

uphold the principle of equality and respect each other's differences to create a peaceful country.

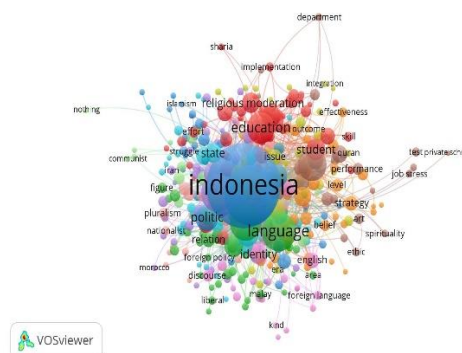
Then, another research was conducted (Lutfiyani & Ashoumi, 2022) titled "Internalization of Religious Moderation Values Through *Aswaja* Learning and Its Implementation of Student Anti-Radicalism Attitudes." Implementing the values of religious moderation through *Aswaja* among *Unwaha* students was successfully implemented. *Unwaha* students are expected to be able to make learning an effort to minimize the development of radicalism among students.

The novelty of the research offered in this study is the implementation of religious moderation values in learning Indonesian using the discovery learning model. Other researchers have yet to carry out this research, as evidenced by the findings of 1000 metadata with the keyword moderation of religion, Indonesian, and discovery learning using Jerome Bruner's theory. This is evidenced by the findings of the metadata entered the following VosViewer application.

Figure 1. Novelty Search Using VosViewer

LITERATURE REVIEW

Religious Moderation



Religious conflict in Indonesia began to emerge in 1998 after the reform era. From the religious conflict, other problems emerged, which resulted in the religious blasphemy. The blasphemy of religion begins with problems of natural resources, economics, politics, and the existence of specific communities (Pratiwi, 2020). Therefore, the importance of tolerance in religion is needed in a multicultural society.

Religious moderation needs to be implemented from an early age (Rasyid *et al.*, 2022). Implementing religious moderation in

education can be applied to every learning material educators provide (Daheri, 2022). In religious learning, the teacher can provide examples of tolerance between religious adherents by harmonizing multicultural societies in Bali, Papua, Maluku, NTT, or other regions. In Kupang, as an example of religious moderation, the church and mosque are side by side and have the same roof (Lestari, 2016).

One example of the successful implementation of religious moderation is the cooperation between religious believers (Faisal *et al.*, 2022). In Kupang, during the Friday prayer congregation, Christians guarded the belongings of the praying Muslim community. On the other hand, when the Christian congregation is praying, the Muslim community guards the vehicles and goods they carry (Lestari, 2016). This concept is the outward form of proper religious moderation. Regardless that one religion is better than other religions intending to discredit other religions (Muqowim *et al.*, 2022).

If examined more broadly, religious moderation should exist in all sectors of Indonesia. All ministries should also apply this concept. So that there are no gaps in the minority religions in the region. In addition, the attitude of tolerance in the millennial generation needs to be implemented from elementary school. The goal is that the millennial generation can absorb the correct attitude of tolerance and has not been contaminated by the acculturation of other cultures.

Discovery Learning Theory

In education, there are many ways to make students gain new knowledge (Desyandri *et al.*, 2019). Some teachers provide information to students, and others provide information that arouses curiosity (Fahmi *et al.*, 2019). This form of learning makes students highly curious and dissatisfied with their knowledge (Susmiati, 2020).

Discovery learning seeks to build learner knowledge through experimentation (Winarni *et al.*, 2020). The knowledge that is already owned is correlated with the existing reality. (Bruner, 2006) states that discovery learning is the same as reasoning in humans, which seeks to connect facts-data-knowledge

to reach conclusions (Ozdem-Yilmaz & Bilican, 2020).

Bruner views that learning will shape humans as thinking beings to be more active in interacting (Desyandri *et al.*, 2019). The environment where children learn plays a role in forming students' character and knowledge. If the learning is carried out successfully, humans should be able to evaluate and test the relevance of accuracy in reasoning (Bruner, 2006). This process makes discovery learning an effective learning model in the digital era. Naturally, knowledge will be formed and embedded more firmly in the child's memory (Rasyid *et al.*, 2022).

Conceptual Framework

This study uses the discovery learning model put forward by Jerome Bruner. The selection of discovery learning in this study was carried out to develop the three cognitive stages of children in the university compulsory subject of Indonesian class by implementing the value of religious moderation through the *Tanda Tanya* film. Here are three cognitive stages that occur in students.

1. Enactive
2. Iconic
3. Symbolic

Researchers provide data sources to be examined in short written production materials. The *Tanda Tanya* film was played until it was finished, and the students listened carefully. Students will find several materials containing religious moderation. This finding makes students think critically through an **enactive** process. This process requires students to think critically and examine existing facts and data. Then, **iconic** makes verbal visualization as knowledge. Students can learn the right analogy. **Symbolic** is the knowledge development stage through symbols of language, mathematics, and logic.

The *Tanda Tanya* film, which is used as a data source, will be reviewed by students using their respective analyses. The problems raised by the lecturer at the outset included: 1) religious conflict, 2) the politicization of religion, and 3) high intolerance in Indonesia. Through this problem, students can focus on finding dialogue in films containing religious moderation elements. This discovery is expected to be embedded in students and be

able to be applied in their lives. In addition, the implementation of religious moderation was written by them to review knowledge through the writing process.

RESEARCH METHOD

This research is included in the descriptive qualitative type by explaining the results of research findings using text in detail (Moleong, 2017). The source of the data in this study was the *Tanda Tanya* film directed by Hanung Bramantyo. This film raises the issue of religious moderation by linking diversity and tolerance. This film conveys the message of tolerance and pluralism in Indonesia.

Data collection techniques are carried out by researchers in the form of recording and collecting data on student findings. The selected students come from UIN Syarif Hidayatullah, which consists of the Department of Education Management, Family Law, and Sharia Economics. The number of students selected was 105 people using random data. The random selection of students aims to maintain research objectivity. This research was conducted from the beginning of the odd semester 2022/2023, September-December. The implementation of religious moderation is carried out in the 12th material, the production of short articles in December 2022.

The data analyzed was the texts from listening to students who found the value of religious moderation in the *Tanda Tanya* film. Researchers have collected religious moderation texts. If students can find the data, the lecturer considers them to listen well and get 10 points. Researchers find 15 issues of religious moderation in this film, but students are required to find only ten issues and explain the meaning of religious moderation in them.

The student findings were then analyzed and assessed by the lecturer to determine students' understanding of religious moderation in the *Tanda Tanya* film. Short writing production material is selected based on the achievement indicators in it. Because in this material, there are main discussions, namely: papers, articles, and essays. From the students' findings, they can deconstruct it into three forms of short writing production. Thus, the concept of discovery learning that was put forward earlier was well applied.

Finally, the researcher concludes that the results of implementing religious

moderation in university compulsory subject of Indonesian use the discovery learning model. The conclusions are descriptive, but numbers from the assessment results are entered based on the lecturer's evaluation. The numbers form the basis of the explanation so that the researcher's study is not considered to be subjective.

DISCUSSION

Implementation of Religious Moderation

The implementation of religious moderation in university compulsory subject of Indonesian is adjusted to the ongoing material every week. There are 16 meetings with a total of 3 credits. Each meeting takes 150 minutes. Each material has its output that students must achieve.

As a form of implementing religious moderation, the researcher chose the *Tanda Tanya* film, which has elements of religious moderation. The discovery learning model in Indonesian language lessons is considered appropriate to be used as an effort to implement religious moderation. Researchers use several stages to succeed in the discovery learning model, including:

1. Plan extra time.
2. Provide revisions to students.
3. Provide feedback on the results of student work.
4. Give a review of student findings so they know the truth.
5. Record every learning process.
6. Ensure students discuss and review their findings.

Researchers chose ten indicators of religious moderation values from 15 values found in the *Tanda Tanya* film. The following are indicators that researchers can use as a reference in assessing the successful implementation of religious moderation in students.

Table 1. Indicators of Religious Moderation in *Tanda Tanya* Film

No	Indicators of Moderation	Scenes
1	Menuk enters the workplace, which is the Koh Tan restaurant. Menuk was passing by Ping Heng, who was about to leave. Then, Menuk said greetings by saying "Assalamualaikum". However, Ping Hen and Cik Liem replied with a smile out of respect for Menuk's greeting. Vice versa to say "Assalamualaikum" because a Muslim must say "Assalamualaikum" to other Muslims. Even though the owner is Chinese, Menuk's co-worker is a Muslim to whom Menuk should say "Assalamualaikum". Koh Tan explained cooking tools and seasonings for pork and non-pork dishes to Ping Hen.	8 and 24
2	Koh Tan ordered Menuk to pray. In fact, at that time, Menuk was offering a menu to buyers who wanted to buy food at the Koh Tan restaurant. Menuk is praying. After Menuk prayed, he was asked about the book that Koh Tan would borrow. At that time, the one who asked Ms. Liem.	12, 14, and 38

3	Surya asked <i>Ustadz</i> Wahyu about his role as Jesus in the Easter Friday night drama. However, <i>Ustadz</i> Wahyu explained that it is only physical wherever you are. Even if your body is in an unjust country, the important thing is your faith... your heart... is only for Allah SWT. If you can take care of your heart, I'm sure nothing will happen. Ask your heart first.	53
4	Hendra was sitting down after cooking. He was invited by his father to attend Easter Friday night. However, Hendra was very confused about why he was attending Easter night at the church, even though he was not celebrating it.	63
5	Soleh looked very surprised when an NU Banser guarded a church. Soleh's colleagues laughed at Soleh because they saw Soleh's attitude, which was surprising in carrying out his first assignment as an NU Banser. His superiors assigned Soleh to dare to face the bomb. His boss explained that the news about the series of church bombings carried out by terrorists had made people's views of Islam unfavorable. As one of the most prominent Islamic mass organizations, we reject this view this way. This is one of the jihads.	66
6	Koh Tan told his son Ping Hen to wear curtains. Usually, the kids already know. At least you get there already installed. Do not sell pigs also for a month. We must respect those who are fasting, do you understand Hen? Hendra and Cik Liem walked towards the restaurant from a distance, they saw workers coming. Menuk put up a white curtain covering the restaurant from people's view.	80 and 81
7	Surya explains the difference between <i>Sinterklas</i> and Santa Claus to Rika. <i>Sinterklas</i> is a saint alias priest from Spain. His real name is Saint Nicholas. He was wealthy and owned black slaves. Every December 5th birthday, he consistently distributes gifts to poor children. He is dressed like a saint, with a long top hat and a staff with a star on it. Every December 5, <i>Sinterklas</i> is always celebrated by distributing gifts. While Santa Clause is a myth made by Americans who do not want to imitate European styles. He was polar-born, chubby, and bearded with an expansive and comical style. Surya, who is wearing a Santa Clause shirt with sincerity and compassion, helps a child who is seriously ill and idolizes Santa Clause. The boy gave a letter to Surya, which said, "Abi wants to go quickly. Let me not trouble my father and mother."	87, 92, and 93
8	Rika accompanies Abi to pray before dawn. Then make milk and food for <i>sahur</i> . So that Abi can carry his fast to the fullest without missing anything.	101
9	During <i>Idul Fitri</i> , Surya visits Rika's house to meet her son Abi. Rika opened the door and wished Surya Happy Eid. After that, Abi came out and met Surya while talking in the living room.	104
10	Hendra's sad face entered the house, across to his father's room. From the gap in the door, his father was seen lying helpless. In his hands he still held his father's <i>Asmaul Husna</i> book. Then Ping Heng entered his father's room. His father looked at Hendra "Sorry Hen, Pih". Koh Tan only stared at Hendra. He saw Hendra holding the <i>Asmaul Husna</i> book. Hendra spoke to his father, "Now I understand why my father is always kind to people who are not of the same religion. Even though sometimes they are not nice to him." Koh Tan answered, "Dad just wants to improve life every second that Dad has because every second we breathe with God."	111

The data above results from researchers' findings from the *Tanda Tanya* film. The data included in this article is only ten data out of a total of 15 data. This is likened to a request by researchers to students who are required to find ten data findings from the *Tanda Tanya* film. The data findings above have the meaning of moderation in religion. The following is an overview of the meaning of moderation contained in the moderation data indicator.

Table 2. The Meaning of Moderation in Data Findings

Data 1	Saying greetings is an obligation for Muslims. Then, explain the halal and non-halal equipment that is stored separately.
Data 2	Non-Muslim owners ask Muslim workers to pray because it is already entering prayer time. Even though the shop is busy, the obligation to worship is still number one.

Data 3	In Islam, there is no prohibition on working as anything. The critical thing is halal. The body is only a body which will be lost later, but faith will not be erased as long as humans remember Allah Swt.
Data 4	A father took his son to work until he entered the church celebrating Easter. Because of their profession, they are required to be there to prepare for the needs of the people in the church.
Data 5	They are guarding the church as a member of the NU Banser. As an Islamic mass organization, this action is undoubtedly a representation of harmonization in religion. So far, Islam has been viewed as unfavorable. Through this action, adherents of Islam can improve their previous unfavorable image.
Data 6	Respect Muslims who are fasting by covering the shop with white cloth. Then, during Ramadan, shops do not even sell pork.
Data 7	Surya is willing to help Rika become Santa Clause to visit her friend's child who is sick in the hospital. The child idolizes Santa Clause, but only Surya can be asked to be Santa Clause, even though Surya is a Muslim. However, Surya is happy to help him.
Data 8	When having <i>sahur</i> , Abi is accompanied by Rika for their child to be strong in fasting worship. Even though, at that time, Rika had converted to Catholicism.
Data 9	Surya received Eid greetings from Abi (Rika's son) and Rika, who had converted to Catholicism then.
Data 10	Good deeds are not only done by adherents of the same religion but kindness must be done to anyone, even though they have different religions

Implementation Moderation Values in the *Tanda Tanya* Film

The *Tanda Tanya* film does not only present love and is a representation of people's lives. The religious conflicts that appear in this film often occur in Indonesian society. Environments inhabited by adherents of the majority religion generally discredit the adherents of the minority religion. Religious symbols and forms of interfaith tolerance are displayed very well. Therefore, researchers make this film as a medium that conveys religious moderation.

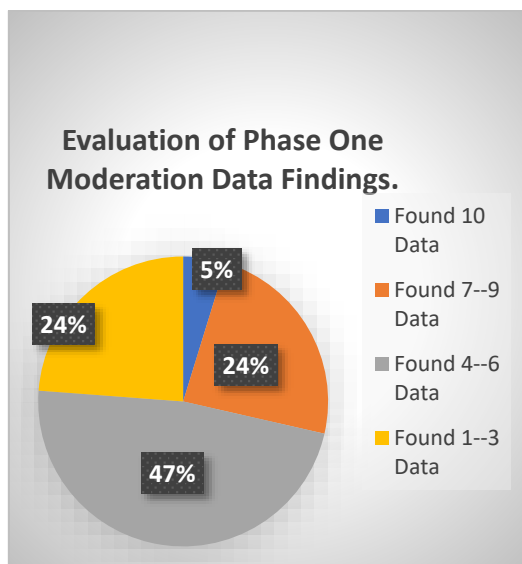
Before starting to watch, students are invited to do refreshments in class by inviting them to play icebreaker with specific codes. It aims to refresh students in participating in Indonesian language lecture activities in the 12th material. The *Tanda Tanya* film lasts 1 hour and 40 minutes, so students need good focus to listen to its dialogue. Apart from that, the students also held notebooks to record the religious moderation texts in the film.

The researchers have informed the scenes that students must observe carefully to make it easier for students to find religious moderation in films. Students who have recorded this information are expected to focus on that part of the scene to catch what is being said.

After the students watched, they recorded the points that had been obtained in the film. This point contains the moderation of religion that is obtained from the results of watching the film. This data has not been reviewed by students and given to lecturers as initial data to be evaluated. Giving this evaluation aims to see whether students have

found the values of religious moderation in the film. If not, the researchers gave the film a soft file and asked them to watch it in their homes to fix it. Following are the results of the first data evaluation.

Diagram 1. Results of the Phase One of Watching.



From the data above, the researcher found only five students found ten data on religious moderation in the *Tanda Tanya* film. Then, as many as 24% or 25 students found only 1-3 data, and 25 students found 7-9 data. The highest number is in the range of 4-6 data, 50 students. These results were evaluated by researchers based on the concept of discovery learning put forward by Bruner that it is necessary to provide an evaluation with the aim that students can focus more on observing the material provided.

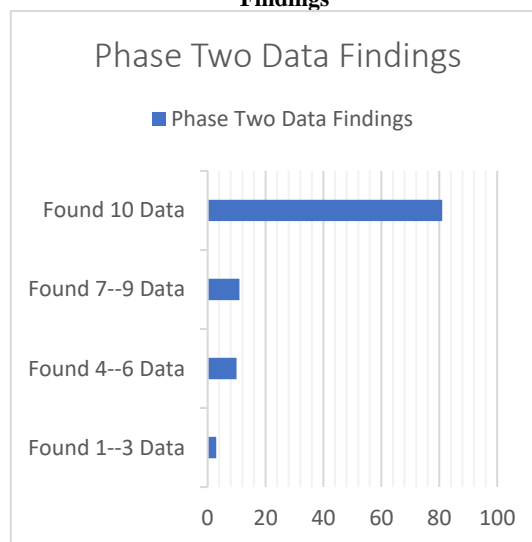
The next step in this research is to motivate students to listen better. The motivation given by the researcher is in the statement that all humans have the same intelligence. However, what makes the difference is the focus that every human being has. Researchers suggest listening to the material with a happy feeling and not tiredness. The goal is for students to listen to the maximum. Thus, the researcher's initial target is students being able to find ten values of religious moderation in the *Tanda Tanya* film correctly.

The second phase of this study was carried out by students with a more flexible and tentative duration of time. The listening process can be done in their respective homes or when they are comfortable listening.

Furthermore, the researcher suggests that scenes containing religious moderation values need to be recorded and replayed. The goal is that students who previously found only a small amount of data can improve their latest data findings.

The following is the second data submitted by students after the first evaluation.

Diagram 2. Results of Phase Two of Moderation Data Findings



The data above shows a significant change in student findings. Giving motivation greatly impacts student focus in watching the material presented. Besides, giving a long enough time makes students more focused on watching the *Tanda Tanya* film. In addition, students' feelings when doing the listening process become more enjoyable without feeling pressured by the workload given.

As many as 81 students have found 10 data on religious moderation in the *Tanda Tanya* film. However, three students only found 1-3 data. Researchers try to discuss these students' difficulties.

The researchers obtained information from interviews with these students that they were confused by the concept of religious moderation. Confusion over concepts makes them ignorant of dialogues that contain elements of religious moderation. The data obtained also followed the instructions of his colleagues. In other words, their data findings are not the result of their understanding. If it does not come from their understanding, it will not be easy to deconstruct the findings into articles, papers, or essays.

Even though there are minimal data findings, researchers require students to express the meaning of religious moderation in their data findings. Students must be able to describe the meaning in the sentences they find and how to apply the actual concept of religious moderation. In this case, the researcher used standard understanding indicators based on a range of 1-5 points.

Diagram 3. Scoring Scale



Notes:

1. Very little understanding
2. Lack of understanding
3. Simply understanding
4. Understanding
5. Very understanding

Researchers believe that discovery learning does not just find knowledge but how they use these findings to become functional. In this case, the measurements carried out by the researcher are trying to examine students' understanding of the data findings. The goal is to ensure students find the data correctly and understand its meaning. This research does not just find the value of moderation in films but transforms the data findings into knowledge that students will apply in their lives.

Table 3. Assessment Components

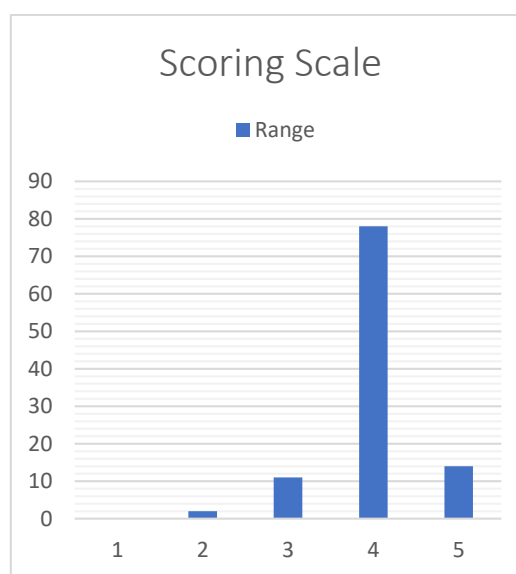
No	Descriptions	Poins on the Scale
1	Students can perfectly explain the meaning of their data findings. Moreover, describe its application in life.	5
2	Students can explain the meaning of their data findings, but not in detail.	4
3	Students only briefly review.	3
4	Students only provide reviews, but far from the meaning of the data findings.	2
5	Students review the meaning of just making, which is wildly inappropriate.	1

This data collection was carried out by researchers using Google Forms. The findings of student data from the value of moderation in the *Tanda Tanya* film describe their meaning using the form of an essay. Using the essay form to describe the meaning of the data findings is considered more appropriate than the other two models (papers and articles). A

more straightforward essay structure does not burden students in writing so that they can focus on the meaning in it.

This stage is the final part of this research. Researchers seek to examine the understanding possessed by students. Indicators that must be achieved by students, namely the data that has been found must be able to explain the meaning in detail. This section will, of course, be different from one student to another. Lecturers play an important role in reviewing the results obtained. The scoring system is done manually by recording one by one the results of students and grouping them based on the rating scale category. The following are the results of the assessment.

Diagram 4. Moderation Understanding Scale



From the data above, it was found that two students fell into the category of lack of understanding. Then, 11 students sufficiently understand, 78 students understand, and 14 students understand. This data shows that students at UIN Syarif Hidayatullah have been able to find the value of religious moderation in the *Tanda Tanya* film. In addition, they can also examine the meaning of the data findings. However, some students still fall into the category of less understanding.

Thus, UIN Syarif Hidayatullah Jakarta students can apply the values of religious moderation in society. The success of this implementation is expected to be the basis of social life. If one day they face a similar position in the film, then they can make the right decision. In addition, as a form of religious moderation that has been successfully

implemented, students of UIN Syarif Hidayatullah Jakarta can become a generation full of inter-religious tolerance.

CLOSING

Based on research conducted by researchers at UIN Syarif Hidayatullah Jakarta using the discovery learning model, religious moderation values can be implemented properly. Students who previously could not find the religious moderation value in the *Tanda Tanya* film could find the value of moderation in the film through the second stage. Then, the data that has been found can be analyzed by students. This understanding will later become the basis for them to instill religious moderation in society. By implementing the value and meaning of religious moderation among students, tolerance in Indonesia will increase.

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