



Management of Islamic Religious Education Learning in Developing Students' Moderate Character

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ABSTRACT

The decline of moral values among students represents a serious challenge in Indonesian education, requiring systematic and well-managed learning approaches as a strategic response. This study aims to examine and analyze the management of Islamic Religious Education (PAI) learning in shaping students' moderate character at SMA Negeri 1 Garut. Employing a descriptive qualitative approach with a case study design, data were collected through semi-structured interviews, observations, and documentation involving teachers and students. Data analysis followed the Miles and Huberman model, encompassing data reduction, data display, and conclusion drawing. The findings reveal that PAI learning management is implemented systematically based on four core management functions: planning, organizing, implementing, and supervising. Learning planning is carried out through the formulation of learning objectives, learning contracts, and instructional modules aligned with learning outcomes. Learning organization supports an inclusive, active, and meaningful learning environment through the management of learning activities, facilities, and the school environment as learning resources. The implementation of learning emphasizes a Student-Centered Learning approach through positive habituation practices, short sermons (*kultum*), student presentations, and demonstration-based instruction that actively engage students. Learning supervision is conducted through formative and summative assessments that evaluate cognitive, affective, and psychomotor domains. Overall, effective PAI learning management contributes to the internalization of moderate character values, including tolerance, anti-violence attitudes, national commitment, and cultural accommodation, which are reflected in students' attitudes and daily behavior within the school environment.

Keywords: Islamic Religious Education, Learning Management, Moderate Character.

ABSTRAK

Penurunan nilai moral siswa tercermin dalam sikap intoleran, kurangnya kedisiplinan, dan adanya perundungan, merupakan tantangan yang serius dalam pendidikan Indonesia. Pembelajaran Pendidikan Agama Islam (PAI) yang sistematis dan terencana dengan baik, diharapkan mampu menjadi solusi dalam menangani situasi penurunan moral tersebut. Penelitian ini bertujuan untuk mengkaji dan menganalisis manajerial pembelajaran PAI dalam membentuk karakter moderat pada siswa SMAN 1 Garut. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui studi kasus. Pengumpulan data dilakukan melalui wawancara semi-terstruktur, observasi, dan dokumentasi yang melibatkan guru dan siswa. Analisis data menggunakan model Miles dan Huberman, yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil analisis di SMAN 1 Garut menunjukkan bahwa pengelolaan pembelajaran dilakukan sesuai dengan fungsi manajemen, yaitu perencanaan, pengorganisasian, pelaksanaan, dan pengawasan. Secara umum, perencanaan dilakukan dalam bentuk penetapan tujuan pembelajaran, kontrak pembelajaran, dan modul ajar. Dalam pelaksanaannya, siswa dijadikan pusat pembelajaran melalui metode pembiasaan, khotbah (*kultum*) dan presentasi siswa, serta demonstrasi. Pengelolaan evaluasi dilakukan melalui penilaian formatif dan sumatif yang mengukur domain kognitif, afektif, dan psikomotorik. Dengan kata lain, pengelolaan pembelajaran yang baik memiliki implikasi terhadap modifikasi dan pembentukan internalisasi karakter moderat, sikap toleran, anti-kekerasan, komitmen kebangsaan, dan akomodasi budaya.

Kata Kunci: Pendidikan Agama Islam, Manajemen Pembelajaran, Karakter Moderat.

INTRODUCTION

Education is a key pillar in shaping a future generation that is intellectually and morally sound. However, amid rapid technological advances and unlimited access to information, educational institutions are currently facing significant challenges related to the moral degradation of students. Moral degradation is certainly a familiar issue in today's world, with various social deviance issues in education occurring in various regions, indicating a decline in moral values among Indonesian youth. The shift in moral values among students does not happen overnight. Several key factors contribute to this shift, including technological advances, inadequate parental supervision within families, and the selfish attitudes that arise from teenagers' desire to try many things, as well as a lack of understanding in religious and moral education. In addition, based on an interview with a teacher at SMAN 1 Garut, ineffective education is also one of the causes of moral shifts among students. The gap between educational theory and practice causes some students to lack a clear understanding of the values conveyed in the learning process.

Data from a 2023 survey by the Setara Institute shows an increase in intolerant attitudes among students from 2.4% to 5%.¹ On a global scale, one of the most widely discussed issues is bullying. According to the World Health Organization (WHO), approximately one in three students worldwide experiences various forms of abuse. In Indonesia, based on information collected by the Indonesian Child Protection Commission (KPAI) and the Indonesian Teachers' Union Federation (FSGI), the issue of bullying remains one of the problems that threatens students in schools. According to available statistics, there were 226 incidents of bullying in 2022, an increase from the previous year. The most common types of bullying include physical bullying with a percentage of 55.5%, verbal bullying with 29.3%, and psychological bullying with 15.2%. Bullying can occur at any level of education, regardless of age. It can be perpetrated by both boys and girls, and it can occur at school or outside of school. Awareness of the dangers of bullying for students needs to be raised to prevent damage to their character development.²

Real conditions in the field show that a moral shift has indeed occurred at SMAN 1 Garut. Specifically, several problems have arisen, including an increase in school rule violations, marked by daily cases of tardiness, skipping classes, the use of inappropriate language in daily interactions with fellow students or school administrators, and the wearing of uniforms that do not comply with regulations. This indicates a lack of awareness about the importance of discipline among students. Another issue that needs attention is intolerance in expressing opinions. SMA Negeri 1 Garut can be considered a multicultural school because its students come from different regions with diverse ethnicities, religions,

¹ Nuur Alfi Laelah et al., "Laporan Survei Toleransi Siswa Sekolah Menengah Atas (SMA)," *Pustaka Masyarakat Setara* (Jakarta Selatan: Pustaka Masyarakat Setara, 2023), https://id.wikipedia.org/w/index.php?title=Sekolah_menengah_atas&oldid=21474787.

² Angga Natalia et al., "Sosialisasi Anti Bullying Sebagai Upaya Pencegahan Tindak Kekerasan Pada Peserta Didik Di SDN 15 Mesuji Timur Untuk Menciptakan Lingkungan Belajar Yang Aman Dan Nyaman," *Jurnal Media Akademik (JMA)* 2, no. 9 (2024): 1–16, <https://doi.org/https://doi.org/10.62281/v2i9.758>.

and races. As a result, in discussions or daily interactions, there is often a tendency for the majority to dominate or favor the majority group over minority groups. In learning, it often happens that some students are unwilling to accept criticism, suggestions, and differences of opinion on a particular topic. Students in discussion rooms tend to show an attitude of wanting to win and feeling that they are most correct. Due to a lack of mutual respect, students often engage in teasing and give each other bad nicknames based on physical appearance, race, religion, and economic status. These actions constitute verbal bullying, which can have serious consequences if they continue.

As a means of addressing moral shifts, education has become one of the alternatives to influence, shape, and change the character of students. Referring to the contents of Law of the Republic of Indonesia Number 20 of 2003, the function of education is to develop abilities and shape the character and civilization of a dignified nation, thereby enriching the nation's life.³ One of the processes of character development can be achieved through religious education, which is designed to instill noble morals and spiritual values in students. Islamic religious education is delivered through a learning process that involves interaction between teachers and students, facilitating the transfer of knowledge and character. To ensure that the values of Islamic religious education are conveyed properly, structured learning management is required. With proper learning management, religious education not only plays a role in the process of knowledge development but also serves as a moral foundation in shaping moderate character in students, enabling them to develop intellectual intelligence, open-mindedness, respect for differences, and fairness in the classroom environment. In the process, management is carried out through planning, organizing, directing, and controlling.⁴

The character of moderation is inseparable from the concept of religious moderation, which is derived from the word moderation. In English, moderation means being balanced, not excessive, and not biased.⁵ In Arabic, this term is known as *al-wasath*. Imam al-Ashfahani explains the term *wasath* as a state of balance, which includes the meanings of justice, equilibrium, virtue, tranquility, and strength.⁶ Moderate behavior refers to collaboration that connects different elements in various aspects of life with the aim of solving problems.⁷ In learning, moderate behavior is applied through collaborative understanding that is applied through action. The principle of moderation in Islam focuses on the discussion of justice, balance, and tolerance.⁸ Therefore, in an effort to overcome moral degradation in students,

³ "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003," Pusdiklat Perpustakaan Nasional, 2003, <https://pusdiklat.perpusnas.go.id/regulasi/download/6>.

⁴ Yufi Mohammad Nasrullah, Hilda Ainissyifa, and Fiqra Muhamad Nazib, *Bahan Ajar Manajemen Pendidikan Dan Kepemimpinan* (Garut: Cahaya Smart Nusantara, 2024).

⁵ Sumarto, *Insan Moderat*, ed. Emmi Kholilah Harahap, 1st ed. (Bengkulu: Penerbit Buku Literasiologi, 2020).

⁶ Ahmad Satori and Idris Abdul Shomat, *Islam Moderat Menebar Islam Rabmatan Lil 'Alain, Pustaka Ikadi*, Cetakan 1, vol. 11 (Jakarta: Pustaka Ikadi, 2017), http://scioteca.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_MELESTARI.

⁷ Muaz Muaz and Uus Ruswandi, "Moderasi Beragama Dalam Pendidikan Islam," *JHIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 8 (2022): 3194–3203, <https://doi.org/10.54371/jhip.v5i8.820>.

⁸ Esti Zaduqisti and Sopiah, *Sikap Moderat Mahasiswa* (Yogyakarta: IAIN Pekalongan Press, 2021).

character building through PAI learning needs to be implemented by instilling moderate character values that focus on balance, equality, and tolerance.

In the context of increasingly complex and diverse education, as well as moral shifts, further research related to character building is very important to continue to be studied as an update in the approach to improving and shaping students' character. This study deeply explores the dimensions of PAI learning management, including classroom management strategies and the integration of moderate character values in daily interactions. The main focus is on the perspective of teachers as the main source of data in the formal education sphere. This study will examine the planning, organization, implementation, and supervision of learning carried out in preparing good learning. This study also aims to fill the gap in the literature, which rarely integrates the practical aspects of learning management with contemporary issues such as school rule violations and intolerance in expressing opinions, thereby providing new insights for the development of more adaptive and contextual PAI policies.

METHOD

This study employs a descriptive qualitative method with a case study design to gain an in-depth understanding of a particular phenomenon. The research object is naturalistic, meaning that the study is conducted in the setting where the phenomenon occurs.⁹ The research was carried out at SMA Negeri 1 Garut to examine the management of Islamic Religious Education (PAI) learning in fostering students' moderate character. The research data were derived from both primary and secondary sources, collected through methodological triangulation by combining three data collection techniques: semi-structured interviews, participatory observation, and documentation.¹⁰ This study involved key informants who were considered to have a comprehensive understanding of the research focus and direct interaction with the object of study, including PAI teachers, the school principal, and students. Data analysis was conducted following the Miles and Huberman model, which was carried out simultaneously through the stages of data collection, data reduction, data display, and conclusion drawing to generate a deep and holistic understanding of the research object.¹¹

RESULTS AND DISCUSSION

Referring to the data that have been collected, learning management, viewed from management theory, comprises four essential functions: planning, organizing, actuating, and controlling.¹² Planning is the initial activity carried out before undertaking any task; in the

⁹ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, Dan R&D*, ed. Sutopo, Cetakan Ke 6 (Bandung: ALFABETA, 2024).

¹⁰ Wiyanda Vera Nurfajriani et al., "Triangulasi Data Dalam Analisis Data Kualitatif Wiyanda," *Jurnal Ilmiah Wabana Pendidikan* 10, no. September (2024): 826–33, <https://doi.org/https://doi.org/10.5281/zenodo.13929272>.

¹¹ Sa'diyah H Qomarudin, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting and Administration*, 2024, 1–7, <https://doi.org/https://doi.org/10.52620/jomaa.v1i2.93>.

¹² Ajat Rukajat, *Manajemen Pembelajaran* (Yogyakarta: Deepublish, 2018).

context of learning, it primarily involves setting objectives and outlining the framework of activities required to achieve those objectives.¹³ Organizing in learning refers to the process of structuring learning components, such as determining the sequence of activities, arranging the order of instructional content delivery, and defining the roles of educators and students in the learning process.¹⁴ Furthermore, actuating represents the efforts made to implement the plans that have been formulated, while controlling serves as a supervisory mechanism to ensure alignment between the planned activities and their actual implementation.¹⁵

Planning of Islamic Religious Education (PAI) Learning at SMA Negeri 1 Garut in Forming Students' Moderate Character

Islamic Religious Education (PAI) teachers at SMA Negeri 1 Garut demonstrate a strong understanding of learning planning for students' character development. The teachers recognize that character formation among students is increasingly crucial for today's younger generation as a preventive effort against social pathologies within the student community. The PAI teachers believe that effective planning of Islamic Religious Education learning can create a harmonious and meaningful learning environment that supports character development by instilling moderate character values in students.

The learning planning process begins with the formulation of Learning Objectives (LOs) based on the Learning Outcomes (CP) established by the Ministry of Primary and Secondary Education through the Agency for Standards, Curriculum, and Educational Assessment (BSKAP). At the subsequent stage, teachers develop the Criteria for Achieving Learning Objectives (KKTP) as a basis for measuring students' competency attainment. The formulation of the KKTP assists teachers in assessing student learning outcomes across the domains of knowledge, attitudes, and skills. A follow-up to the development of the KKTP is the preparation of a student learning contract, which outlines the learning plan for two semesters, including instructional materials, the number of meetings, evaluation methods, and learning practices to be implemented through mutual agreement between teachers and students. The purpose of the student learning contract is to help students understand what will be learned over the course of one academic year, with the expectation that students will be better prepared for the material and that the learning atmosphere will become more interactive. The learning contracts used by PAI teachers at Garut State High School No. 1 are shown in Figure 1.

The use of a learning contract in planning Islamic Religious Education (PAI) instruction represents one of the strategies of the active learning approach, which requires students to play an active role in the learning process. The learning contract is formulated as a mutual agreement between teachers and students, allowing students to engage in negotiations regarding rules, assessment systems, and the learning processes to be

¹³ Siti Aisyah et al., "Perencanaan Dan Pengorganisasian Dalam Manajemen Pendidikan," *Journal Innovation in Education (INOVED)* 2, no. 2 (2024): 245–57, <https://doi.org/https://doi.org/10.59841/inoved.v2i2.1282>.

¹⁴ Ian Hidayat, "Pengorganisasian Pembelajaran Pendidikan Agama Islam Dalam Memotivasi Belajar Peserta Didik Di SMP Negeri 5 Sigi Ian Hidayat," *AL-TAWJIIH: Jurnal Pendidikan Islam* 1, no. 1 (2020): 123–49, <https://jurnal.uindatokarama.ac.id/index.php/wjh/article/view/567>.

¹⁵ Nasrullah, Ainissyifa, and Nazib, *Bahan Ajar Manajemen Pendidikan Dan Kepemimpinan* (Garut: Cahaya Smart Nusantara, 2024).

implemented.¹⁶ The existence of a learning contract can support teachers in fostering students' character development, as it enables teachers to identify and classify the values to be achieved through learning, such as tolerance, responsibility, integrity, and discipline.¹⁷

11TH GRADE... (3RD SEMESTER)

The learning program for Class XI begins with regular spiritual practices, including recitations of *Al-Ma' surat*, *Asmaul Husna*, and supplications performed after *Tahajjud*, *Istikharah*, and *Dhuha* prayers.

NO	DATE	STUDY	PRESENTER'S NAME	TITLE OF THE SHORT SERMON	NAME OF SPEAKER
1		Al-Quran recitation test and prayer readings, juz 30			
2		Al-Quran recitation test and prayer readings, juz 30			
3		Chapter 1 Getting Used to Critical Thinking and Enthusiasm for Science and Technology - Analysis of Qs. Ali Imran 3: 190-191 on Critical thinking - Analysis of Hadith and Other Explanations on Critical Thinking - Memorizing Qs. Ali-Imran/3: 190-191	1.....		2.....
4		- Analysis of Qs. Ar-Rahman/ 55: 33 on Loving Science and Technology - Analysis of Hadith and Other Explanations on Critical Thinking. - Memorizing Qs. Ar-Rahman/ 55: 33	3.....		4.....
5		ORAL TEST/ RECITATION and COMPLETING THE COMPETENCY TEST FOR CHAPTER 1			
6		Chapter 2 Evidence of Faith: Keeping Promises, Being Grateful for Blessings, Guarding Speech, Concealing Others Faults - Keeping Promises - Giving Thanks for Blessings Complete the Chapter 2 Competency Test	5.....		6.....
7		- Guarding speech - Concealing Others Faults Memorizing the textual evidence on keeping promises and being grateful for blessings	7.....		8.....
8		Chapter 3 Avoiding Student Fights, Alcohol, and Drugs - Student brawls - Alcoholic beverages - Drugs Complete the Chapter 3 Competency Test	9.....		10.....

11TH GRADE... (4TH SEMESTER)

Opening activities: Juz 30 memorization and review (Murojaah)

NO	DATE	STUDY	PRESENTER'S NAME	TITLE OF THE SHORT SERMON	NAME OF SPEAKER
1		Memorization & review of juz 30			
2		Memorization & review of juz 30			
3		Chapter 6 Strengthening harmony through tolerance and preserving human life - Analysis the meaning and application of Qs. Yunus/ 10: 40-41 about tolerance. Memorization Qs. Yunus/ 10: 40-41	27.....		28.....
4		Chapter 6 Strengthening harmony through tolerance and preserving human life - Analysis the meaning and application of Qs. Al-Maidah/ 5: 32 about preserving human life. Memorization Qs. Al-Maidah/ 5: 32.	29.....		30.....
5		ORAL TEST/ RECITATION and COMPLETING THE COMPETENCY TEST FOR CHAPTER 6			
6		Chapter 7 Strengthening Faith by Maintaining Honor, Sincerity, Modesty, and Asceticism - Maintaining Honor - Sincerity Complete the chapter 7 competency test. Memorize the evidences (dalil) about maintaining honor and sincerity.	31.....		32.....
7		Chapter 7 Strengthening Faith by Maintaining Honor, Sincerity, Modesty, and Asceticism - Modesty - Asceticism Complete the chapter 7 competency test. Memorize the evidences (dalil) about modesty and asceticism.	33.....		34.....

Figure 1. PAI Learning Contract

¹⁶ Herawati, Taufik, and Nashruddin, "Pengaruh Teknik Learning Contract Terhadap Peningkatan Kepercayaan Diri Siswa Dalam Kegiatan Pembelajaran," *JUBIKOS: Jurnal Bimbingan Konseling Dan Psikologi* 2, no. September (2022): 101–12, <https://www.jurnal.umbarru.ac.id/index.php/jubikops/article/view/172>.

¹⁷ Friska Olvianti and Endang Supartin, "Pengaruh Implementasi Metode Pembelajaran Learning Contract Terhadap Pendidikan Karakter Dan Kedisiplinan Siswa Kelas 5 Sekolah Dasar," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 2 (2024), <https://doi.org/https://doi.org/10.59059/perspektif.v2i2.1263> Pengaruh.

In addition to the learning contract, as an effort to deliver systematic instruction, PAI teachers also design instructional modules as guidelines for implementing learning activities, ensuring that each session is conducted in a systematic, structured, and well-planned manner. These instructional modules consist of a sequence of learning components, including learning objectives, content discussions, activity procedures, and integrated assessment instruments, enabling the learning process to be carried out efficiently and consistently. Furthermore, the instructional modules serve as a reference for teachers to manage learning activities in each session and to ensure the achievement of the intended learning objectives.

DEEP LEARNING TEACHING MODULE		LEARNING DESIGN	
SUBJECT: ISLAMIC RELIGIOUS EDUCATION AND CHARACTER EDUCATION CHAPTER 3: AVOIDING STUDENT FIGHTS, ALCOHOL, AND DRUGS		A. LEARNING OUTCOMES Students understand Qur'anic verses and hadith about the importance of critical thinking, science and technology, the learning outcomes related to the element of preserving human life, and religious moderation.	
GENERAL INFORMATION		B. INTERDISCIPLINARY CONNECTIONS	
A. MODULE IDENTITY School name : Sma Negeri 1 Garut Module author : Eva Sofiyah, S.Ag., M.Pd. Subject : Islamic Religious Education And Character Education Class/ phase/ semester : XI/ F/Odd Semester Time allocation : 6 X 45 Minutes (2 Meetings) Academic year : 2025/ 2026		1. Islamic Religions Education: Fundamental concepts of religion, including <i>aqidah</i> (creed), <i>akhlak</i> (morals), <i>fiqh</i> (Islamic jurisprudence), and Islamic history. 2. Civics Education (PPKN): Providing legal, social, and civic perspectives related to student fights, alcohol, and drugs. 3. Biology and Chemistry: Providing scientific evidence of the physical dangers of student fights, alcohol consumption, and drugs.	
B. STUDENT READINESS IDENTIFICATION Students generally already understand the basic definitions of student fights (<i>awuran</i>), alcohol, and drugs, as these issues frequently appear in mass media, social environments, and have been introduced at previous levels of education. Their cognitive readiness also tends to include a general understanding of the negative impacts of such behaviors—ranging from risks to physical and mental health to social consequences such as jeopardizing their educational future and acquiring a criminal record. Therefore, the focus of learning does not need to dwell on introducing terminology, but can instead be directed toward exploring the underlying causes and, more importantly, developing practical skills (such as resisting peer pressure and resolving conflicts) to effectively avoid such behaviors.		C. LEARNING OBJECTIVES In General: <ol style="list-style-type: none"> Solving the problems of student fights, alcohol consumption, and drugs from an Islamic perspective. Creating content on how to address student fights, alcohol, and drug-related issues, and posting it on social media. Believing that religion prohibits student fights, vandalism of public facilities, alcohol consumption, and drug use. Developing habits of obedience to rules, social awareness, responsibility, and a love for peace. 	
C. CHARACTERISTICS OF LEARNING MATERIAL The learning material on the theme <i>Avoiding Student Fights, Alcohol, and Drugs</i> should be contextual and relevant to adolescents' lives, using a value- and law-based approach that integrates religious teachings and social norms (in line with the <i>Puncasila Student Profile</i>), and should be dominated by affective and psychomotor aspects. This material should not merely present facts and dangers (cognitive), but rather emphasize the development of life skills, such as problem-solving, emotional regulation, assertive communication to refuse negative influences, and responsible decision-making. Therefore, it should be delivered in a dialogical manner and involve extensive use of simulations or real-life case studies.		Meeting 1 (3 × 45 minutes): Understanding the Concepts of Student Fights and Alcohol <ol style="list-style-type: none"> Students present material related to student fights and alcohol, including definitions, causes, related evidences (<i>dalil</i>), and efforts to avoid them. Encouraging curiosity through group discussions during the learning process. Students deliver a short sermon (<i>khutbah</i>) on a theme that is free and relevant to daily life. Discussion and knowledge sharing. Reinforcing lesson material and <i>khulaw</i> and reflection on the learning process. 	
D. LEARNING MATERIAL <ol style="list-style-type: none"> Understanding the definition, causes, prevention efforts, and related evidences (<i>dalil</i>) of student fights. Understanding the definition, causes, prevention efforts, and related evidences (<i>dalil</i>) of alcohol consumption. Understanding the definition, causes, prevention efforts, and related evidences (<i>dalil</i>) of drugs. 		Meeting 2 (3 × 45 minutes): Understanding the Concept of Drugs <ol style="list-style-type: none"> Students present material related to drugs, including definitions, causes, related evidences (<i>dalil</i>), and efforts to avoid them. Encouraging curiosity through group discussions during the learning process. Students deliver a short sermon (<i>khutbah</i>) on a theme that is free and relevant to daily life and discussion and knowledge sharing. Reinforcing lesson material and <i>khulaw</i>. Reflecting on the learning process. Completing Competency Test 3 and analyzing the <i>tajwid</i> and content of Qs. Al-Maidah: 90. 	
E. GRADUATE PROFILE DIMENSIONS <ol style="list-style-type: none"> Faith and Devotion to God: Instilling awareness that student fights, alcohol consumption, and drug use are prohibited in religion and are harmful to oneself and others. Independence: Students are trained to exercise self-control, maintain self-awareness in their behavior, and protect themselves from negative environmental influences. Critical Thinking: Students are trained to analyze the consequences of every action they take in life. They are encouraged to think logically and analytically in responding to issues of juvenile delinquency, rather than merely following others. 		D. CONTEXTUAL LEARNING TOPIC This contextual learning topic focuses on character development through the theme "Becoming Muslim Youth Who Reject Student Fights, Alcohol, and Drugs," by connecting the material to students' daily lives. The learning process includes understanding the concepts, causes, and Islamic evidences (<i>dalil</i>) that prohibit such behaviors through discussions, presentations, short sermons (<i>khutbah</i>), as well as case studies and simulations covering student fights, alcohol, and drugs. The activities are also complemented by reflection and a social media content creation project as an educational campaign, encouraging students to develop discipline in following rules, social awareness, responsibility, and a love for peace.	

Figure 2. Instructional Modules

The instructional modules used by PAI teachers at SMA Negeri 1 Garut adopt a deep learning approach that emphasizes learning processes beyond the acquisition of knowledge, fostering students' critical thinking, questioning, communication, and problem-solving skills according to their level of proficiency. The designed Project-Based Learning model presents learning experiences that are relevant to students' daily lives and actively engage them through project assignments in the form of student presentations.¹⁸

¹⁸ Riza Eka Putri et al., "Penerapan Modul Ajar Dengan Metode Deep Learning Untuk Mendorong Pembelajaran Aktif Dan Kolaboratif Di SD Negeri 06 Pekan Selasa," *Jurnal Pengabdian Kepada Masyarakat Widwaswara Indonesia* I, no. 10 (2025): 89–102, <https://journal.jurnal.widyaswara.ac.id/index.php/jpmwi>.

Organization of Islamic Religious Education (PAI) Learning at SMA Negeri 1 Garut in Forming Students' Moderate Character

Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut is designed to create an inclusive, active, and meaningful learning environment. The organization of the learning process is carried out by dividing each meeting into several distinct yet integrated activity sessions. Each activity within these sessions varies according to the agreements established in the learning contract. This division aims to create a systematic and effective learning flow that focuses on the development of students' skills. Each session is designed with specific functions and objectives, enabling the learning process to be guided and structured in order to enhance the achievement of learning objectives as well as to increase students' engagement and understanding of the instructional material.

The first session focuses on opening activities, in which the teacher conducts apperception, states the learning objectives, and provides motivation to build students' readiness and interest. This is followed by the implementation of positive habituation activities as agreed upon in the learning contract. The second session constitutes the core of the learning process, involving in-depth content delivery through various interactive methods, such as lectures, practical activities, and discussions, to enhance student interaction. The final session consists of closing activities, during which the teacher facilitates reflection to summarize the entire session, highlights key points, conducts a brief evaluation, and assigns follow-up activities to help students bridge the learning material to subsequent learning activities.

The management of Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut is supported by the effective use of available school facilities and infrastructure. Classrooms and the mosque are organized to facilitate learning interactions, such as presentations and discussions, that promote mutual respect and cooperation among students. Various learning media, including textbooks, the Qur'an, and audio media, are utilized to support students' understanding of moderate, tolerant, and inclusive Islamic values. Furthermore, the school environment is used as a context for contextual learning through routine religious practices such as the commemoration of Islamic holy days (PHBI), social activities such as *Smile Morning*, and positive habituation programs that emphasize politeness and tolerance in everyday life. The organization of these resources ensures that the implementation of PAI learning is holistic, addressing not only cognitive aspects but also the development of students' attitudes and moderate character.

Implementation of Islamic Religious Education (PAI) Learning at SMA Negeri 1 Garut in Forming Students' Moderate Character

1. Implementation of Learning Habituation

As an effort to foster students' character development, Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut is not solely oriented toward mastery of subject matter, but is also realized through various forms of positive habituation that are consistently implemented throughout the learning process. Some of the positive habituation practices include the collective recitation of prayers before lessons, the performance of *Dhuha* prayer for classes scheduled in the morning, the recitation of *Al-Ma'tsurat*, the recitation of *Asmaul Husna*, the recitation of prayer texts, and the step-by-

step recitation of funeral prayer readings, with one reading practiced in each meeting. These positive habituation activities are conducted to enhance students' religiosity, discipline, responsibility, and tolerance. Such habituation encourages students to develop a balance between cognitive, affective, and psychomotor aspects of learning, ensuring that moderate character values are not only internalized in their understanding but also manifested in their attitudes and observable behaviors within the school environment and daily life.

2. Positioning students as Learning Resources

The cultivation of moderate character values at SMA Negeri 1 Garut is carried out through the integration of religious moderation values into the learning process, particularly in the subjects of Islamic Religious Education (PAI) and Pancasila and Civic Education (PPKn). In PAI instruction, these values are integrated through the application of an active learning approach using the Student-Centered Learning (SCL) model, which positions students as active learners and central agents in the learning process. In this approach, students are given the autonomy to explore learning topics more deeply and to determine the flow of learning activities required to achieve the predetermined learning objectives.¹⁹ Meanwhile, teachers assume the role of facilitators by providing learning spaces, offering guidance and reinforcement, and directing students throughout the learning process.²⁰

The implementation of Student-Centered Learning (SCL) at SMA Negeri 1 Garut is carried out through *kultum* activities and material presentations during the core learning sessions. Each student is given the opportunity to choose whether to participate in *kultum* or presentation activities as part of the learning process. The short *kultum* delivered by students serves as a means to strengthen the internalization of broader Islamic values that are relevant to everyday life. The selection of themes for these activities is entrusted to the students, allowing them to freely explore topics they wish to learn. The *kultum* activities are intended to realize the objectives of Islamic teachings by encouraging students to convey values of goodness to one another through a persuasive and moderate approach. Through this process, students are not only focused on cognitive learning outcomes but are also encouraged to actualize these values in the dimensions of attitudes and skills as part of the formation of moderate character.

In addition to short *kultum* activities, material presentations aligned with the learning outcomes and indicators of learning objectives serve as a means for students to search for, organize, and present information relevant to the learning topics. These presentations function not only as a medium for delivering information but also as a reflection of the attainment of knowledge, skills, and attitudes as outlined in the established Criteria for Achieving Learning Objectives (KKTP). Therefore,

¹⁹ Ahmad Zain Sarnoto et al., "Analisis Pengaruh Model Pembelajaran Student Center Learning Terhadap Hasil Belajar: Studi Literatur Review," *Jurnal Pendidikan Dan Kewirausahaan* 11, no. 2 (2023): 615–28, <https://doi.org/https://doi.org/10.47668/pkwu.v11i2.828>.

²⁰ Anis Salsabila, "Implementasi Student Centered Meningkatkan Prestasi Siswa Learning (SCL) Dalam Meningkatkan Prestasi Siswa," *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024): 4057–65, <https://jurnaldidaktika.org>.

presentations in this learning process serve as both evaluative and reflective tools for teachers and students in assessing the standards of learning objective achievement.

3. Contextual Learning through Demonstration Methods

In the learning process, to support the cultivation of religious values and enhance students' ability to integrate their understanding, PAI teachers at SMA Negeri 1 Garut also employ demonstration or role-playing methods. These methods are used to directly and contextually illustrate objects, events, rules, or activities relevant to the learning process.²¹ Through this approach, students do not merely act as providers and recipients of information, but are actively involved and participate in understanding the practical implementation of the learning material. In Islamic Religious Education, demonstrations are commonly used to clearly illustrate acts of worship in accordance with established guidelines. At SMA Negeri 1 Garut, this practice is applied in the lesson "Disseminating Islam Politely and Peacefully through Da'wah, Khutbah, and Tabligh," as well as in supporting material related to funeral rites.

Based on classroom observations, both learning topics involved students in practical activities as a form of contextual learning that aligns with the Student-Centered Learning approach implemented by PAI teachers. Through *khutbah* practice, students are guided to internalize Islamic da'wah values while developing communication skills and self-confidence. Meanwhile, although the practice of funeral rites is not explicitly included as a core component of the prescribed learning outcomes, PAI teachers at SMA Negeri 1 Garut regard this material as essential for students' social and religious competence in community life. In this practice, students are instructed in the procedures for bathing the deceased, shrouding, and performing the funeral prayer along with its accompanying supplications. The application of the demonstration method is intended to ensure that students acquire practical and applicable understanding, while simultaneously fostering social awareness and responsibility within a broader societal context.

Monitoring and Evaluation of Islamic Religious Education (PAI) Learning at SMA Negeri 1 Garut

The supervision of learning activities at SMA Negeri 1 Garut is conducted routinely through a variety of approaches. In Islamic Religious Education (PAI), learning supervision is carried out through assessment, which constitutes a planned and systematic process aimed at collecting, analyzing, and interpreting data related to students' learning processes and outcomes, as well as providing information to support educational decision-making.²² In educational assessment, two main approaches may be applied: the traditional approach, which relies on written tests, and alternative assessment approaches, which place greater emphasis on project-based tasks, presentations, and assignments closely related to the

²¹ Sumirah, Susilawati, and Musli, "Metode Pembelajaran Demonstrasi Dalam Membentuk Karakter Anak Usia Dini," *Al-Miskawaih Journal of Science Education* I, no. 2 (2022): 397–412, <https://doi.org/https://doi.org/10.56436/mijose.v1i2.165>.

²² Firani Putri and Supratman Zakir, "Mengukur Keberhasilan Evaluasi Pembelajaran: Telaah Evaluasi Formatif Dan Sumatif Dalam Kurikulum Merdeka," *Dewantara: Jurnal Pendidikan Sosial Humaniora* 2, no. 4 (2023): 172–80, <https://doi.org/https://doi.org/10.30640/dewantara.v2i4.1783>.

application of knowledge in everyday life.²³ Based on the timing of implementation, assessment is categorized into two types: formative assessment, which is conducted during the learning process through quizzes, individual assignments, and discussions, and summative assessment, which is administered at the end of a learning period.²⁴ The assessments conducted aim to provide appropriate feedback on students' achievement and to enhance the overall teaching and learning process.

1. Formative Assessment

In Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut, evaluation or supervision is not conducted solely at the end of the learning period but is also implemented throughout the learning process to comprehensively monitor students' character development. Competency assessments are carried out continuously to measure students' knowledge and skills, typically through written and oral examinations. These competency tests are administered after the completion of each learning topic, in the form of practice questions consisting of multiple-choice and essay items relevant to the instructional material.

Attitude assessment is conducted by observing changes in students' behavior during each PAI lesson. The observed behavioral patterns include discipline, honesty, language use, respectfulness, and social awareness. Additional assessments are conducted through student discussions and presentations during the learning process. In this regard, PAI assessment does not focus solely on cognitive aspects, but also emphasizes the extent to which Islamic values are internalized, as reflected in students' attitudes and behaviors in their daily lives.

2. Summative Assessment

As commonly practiced, at the end of each semester SMA Negeri 1 Garut conducts the End-of-Semester Assessment (PAS) and the End-of-Year Assessment (PAT) as forms of summative assessment. In Islamic Religious Education (PAI), both PAS and PAT are administered through written and oral examinations. The written examinations assess students' understanding of the instructional material that has been covered, while the oral examinations focus on memorization tests of recitations used in positive habituation practices during the learning process.

Cultivate of Moderate Character Values

Efforts to address the shift in students' moral values can be undertaken through the cultivation of moderate character values in Islamic Religious Education (PAI) learning. The values emphasized in the formation of moderate character are closely related to the four core principles of religious moderation, namely tolerance, anti-violence, national commitment, and cultural accommodation.²⁵ The fundamental principles of religious moderation are

²³ Grisma Yuli Arta, "Asesmen Dalam Pendidikan : Konsep , Pendekatan , Prinsip , Jenis , Dan Fungsi," *JPBB: Jurnal Pendidikan, Bahasa, Dan Budaya* 3, no. 3 (2024): 170–90, <https://doi.org/https://doi.org/10.55606/jpbb.v3i3.3925>.

²⁴ Vica Aulia Zetra and Nita Putri Utami, "Analisis Pelaksanaan Evaluasi Formatif Dan Evaluasi Sumatif Dalam Pembelajaran Matematika Di SMK N 6 Padang Pembelajaran Karena Memberikan Data Dan Informasi Yang Objektif Dan Sangat Diperlukan," *Algoritma: Jurnal Matematika, Ilmu Pengetahuan Alam, Kebumihan, Dan Angkasa* 3, no. 4 (2025): 117–26, <https://doi.org/https://doi.org/10.62383/algoritma.v3i4.628>.

²⁵ Hilda Ainissyifa et al., *Moderasi Beragama Di Lingkungan Perguruan Tinggi* (Garut: Cahaya Smart Nusantara,

justice and balance.²⁶ Based on these principles, the cultivation of moderate character among students aims to develop their ability to act fairly and maintain balance. Fairness in this context refers to the ability to place matters in their appropriate context, while balance refers to the ability to adopt a middle position, meaning not being excessive in one aspect in a way that may disadvantage others.²⁷ In the learning process, the internalization of these principles may be reflected in students' ability to fulfill their responsibilities as learners by actively participating in lessons, complying with school regulations, and demonstrating appropriate conduct as students. Furthermore, in terms of balance, students are encouraged to apply these values by respecting differing viewpoints during discussions and seeking middle-ground solutions to resolve disagreements without marginalizing any party.

1. Tolerance

Tolerance is closely associated with attitudes of mutual respect, appreciation, and recognition of differences among individuals, groups, and communities. These differences may arise from religion, ethnicity, race, culture, opinions, beliefs, customs, or other social attitudes. Tolerance is not merely about acceptance, but also about respecting differences and refraining from imposing one's will on others.²⁸ Tolerant students demonstrate behaviors that allow others the freedom to act according to their preferences, without judgment, as long as such actions do not violate established norms or regulations.

SMA Negeri 1 Garut has a student population with diverse backgrounds and beliefs. Therefore, as a manifestation of tolerance at the policy level, the school does not require female students to wear the hijab and ensures equal rights for all students. In religious education, non-Muslim students are given the freedom to either attend Islamic Religious Education classes or engage in alternative activities outside the classroom, as well as to participate in their respective religious education activities during Christian Religious Education (PAK) on Fridays.

Within the context of Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut, which is conducted using a Student-Centered Learning approach, students demonstrate an improvement in tolerance attitudes, particularly in their appreciation of differing opinions, backgrounds, and even variations in religious practices within the school environment. This improvement is reflected in increased mutual respect during classroom discussions, a reduction in student conflicts, and the development of cooperative habits free from discrimination.

2. Anti Violence

At present, based on widely reported news, violence in schools has become a concerning phenomenon, manifesting in various forms such as bullying, physical

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²⁶ Kementerian Agama, *Tanya Jawab Moderasi Beragama* (Jakarta Pusat: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

²⁷ Agama.

²⁸ Lintang Elita, Mutiara Maulida, and Wahyuni Wahyuni, "Penanaman Sikap Toleransi Pada Peserta Didik Dalam Pembelajaran PKn Di Sekolah Dasar," *Jurnal Pendidikan Guru Sekolah Dasar* 1, no. 3 (2024): 1–14, <https://doi.org/https://doi.org/10.47134/pgsd.v1i3.564>.

violence, and verbal abuse.²⁹ School violence does not only occur among students but may also take place between teachers and students. The impacts of school violence are undoubtedly detrimental. Victims may experience feelings of isolation, anxiety, or psychological distress, which in turn diminish self-confidence and motivation to learn. Furthermore, physical and verbal violence can damage interpersonal relationships among students and create tension that hinders the development of a positive and conducive learning environment.³⁰

In addressing this phenomenon, the cultivation of anti-violence attitudes is carried out by encouraging students to develop an understanding that violence—whether verbal or physical—is not permissible in acts of worship, educational settings, or daily interactions. In this context, students are taught to resolve conflicts through dialogue and deliberation (*musyawarah*), emphasizing values of humanity, justice, and dignity.³¹

At SMA Negeri 1 Garut, a number of students have demonstrated the ability to apply anti-violence attitudes in their school interactions. Based on observations, no cases of severe violence were identified, as students consistently resolve disagreements through peer discussions. In addition, the role of teachers functions effectively, with teachers facilitating student discussions to help conflicting individuals or groups reach constructive and mutually acceptable resolutions.

3. National Commitment

National commitment can be defined as a firm determination to love and responsibly safeguard the integrity of the Unitary State of the Republic of Indonesia (NKRI).³² In the field of education, the implementation of national commitment values can be realized through behaviors that reflect patriotism, adherence to rules, and the upholding of national unity. These values may be fostered through activities such as singing the national anthem, displaying portraits of national heroes, commemorating national holidays, introducing traditional attire and cultural heritage, conducting flag ceremonies, and practicing the principles of Pancasila in daily life.³³

SMA Negeri 1 Garut facilitates students in strengthening their sense of patriotism and national commitment. At the policy level, the school enforces regulations that encourage students to comply with the law, including the prohibition of bringing motor vehicles to school before reaching the age of 17 and obtaining a valid driver's license. In addition, the enrichment of school culture and the implementation of various

²⁹ Siti Maryamah, Siswanto, and Subandi, "Kekerasan Dalam Pendidikan Dan Dampaknya Terhadap Perilaku Siswa Di Sekolah Berbasis Islam," *PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam* 5, no. 2 (2025): 231–39, <https://doi.org/https://doi.org/10.24127/profetik.v5i2.8379>.

³⁰ Nurul Karisma et al., "Kesehatan Mental Remaja Dan Tren Bunuh Diri : Peran Masyarakat Mengatasi Kasus Bullying Di Indonesia," *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 2024, 560–67, <https://doi.org/10.47709/educendikia.v3i03.3439>.

³¹ Lutfi Arya, *Melawan Bullying: Menggagas Kurikulum Anti Bullying Di Sekolah* (Mojokerto: CV. Sepilar Publishing House, 2018).

³² Novira Aulia and Meyniar Albina, "Esensi Komitmen Terhadap Nilai-Nilai Kebangsaan," *Media Hukum Indonesia (MHI)* 2, no. 5 (2025): 2023–26, <https://ojs.daarulhuda.or.id/index.php/MHI/index%0A>.

³³ Wisnarni, "Menumbuhkembangkan Karakter Cinta Tanah Air Melalui Kegiatan Ekstrakurikuler Berbasis Kebiasaan Pada SDN No 119/III Koto Majidin Hilir," *Jurnal Tarbawi* 13, no. 119 (2017): 51–63, <https://ejournal.iainkerinci.ac.id/index.php/tarbawi/article/view/179>.

positive habituation practices further support the development of students' love for the nation. These practices include weekly flag ceremonies held every Monday, the commemoration of national holidays through ceremonies, competitions, and cultural performances, singing the national anthem *Indonesia Raya* every morning before learning activities begin, the implementation of the *Smile Morning* program and the 5S principles, namely *Salam*, *Senyum*, *Sapa*, *Sopan*, and *Santun* or greeting, smiling, addressing others, politeness, and courtesy, as well as wearing batik attire every Thursday.

4. Cultural Accommodation

Cultural accommodation is defined as an attitude characterized by openness, respect, and acceptance of cultural diversity that grows and develops within society, as well as the ability to interact constructively without abandoning one's fundamental principles. This attitude is reflected in the capacity to adapt, respect local traditions, and appreciate cultural wisdom as an integral part of social identity.³⁴

As a form of acceptance of Indonesia's cultural diversity, SMA Negeri 1 Garut organizes activities that introduce students to Indonesian culture, such as the *Independence Day of the Republic of Indonesia* (IDORI). Through this activity, students are facilitated to learn about the customs and traditions of various regions across Indonesia. In addition, during other national and cultural commemorations, students are encouraged to wear traditional attire such as batik and *pangsi* as an expression of acceptance and appreciation of Indonesian culture. Furthermore, the school provides extracurricular programs that encourage students to engage more deeply with Indonesian cultural heritage, including traditional dance and *angklung* music activities.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the management of Islamic Religious Education (PAI) learning at SMA Negeri 1 Garut has been implemented systematically and is oriented toward the development of students' moderate character. The learning management process encompasses four main functions—planning, organizing, actuating, and controlling—which are integrally connected in supporting the internalization of religious moderation values. Learning planning is conducted through the formulation of learning objectives, the Criteria for Achieving Learning Objectives (KKTP), learning contracts, and instructional modules aligned with the prescribed learning outcomes. The organization of learning is designed to create an inclusive, active, and meaningful learning environment through the management of learning activities, facilities and infrastructure, as well as the utilization of the school environment as a learning resource. The implementation of learning emphasizes a Student-Centered Learning approach through various strategies, including positive habituation practices, *kultum* activities, presentations, and demonstration methods that encourage active student engagement. Learning supervision is carried out through formative and summative assessments that evaluate not only cognitive

³⁴ Restu Abdiyantoro, Maria Botifar, and Ifnaldi, "Optimalisasi Pembelajaran Abad 21 Melalui Penanaman Nilai-Nilai Moderasi Beragama: Sebuah Kajian Pada Pendidikan Agama Islam," *PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam* 4, no. 1 (2023): 130–39, <https://scholar.ummetro.ac.id/index.php/profetik/article/view/5083/2230>.

aspects but also monitor the development of students' attitudes and behaviors. Through effective PAI learning management, moderate character values—including tolerance, anti-violence attitudes, national commitment, and cultural accommodation—are successfully internalized by students and reflected in their daily behavior within the school environment. Thus, well-managed PAI learning plays a strategic role in responding to challenges of moral degradation and in shaping students into individuals who possess moderate, balanced, and nationally grounded character.

However, the author acknowledges that this study has limitations, as it focuses solely on the practices of a single Islamic Education teacher in implementing instructional management at SMAN 1 Garut. Therefore, the findings of this study may differ from the practices of other Islamic Education teachers, both at the same school and at different schools. Consequently, future research is recommended to conduct comparative studies among PAI teachers within the same school or across different schools. Additionally, future research could also employ a quantitative approach to measure the effectiveness of PAI learning management more comprehensively.

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