CHARACTER STRENGTHENING MODEL OF RELIGIOUS MODERATION PRAXIS METHOD TO IMPROVE AND DEVELOP STUDENT MORALE

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ABSTRACT

Purpose: The purpose of this study is to identify various models of strengthening the character of students' religious moderation that have been applied in Madrasah, as well as to determine their strengths and weaknesses.

Methods: This method develops model concepts that have been tested for validity, reliability, and effectiveness. This praxis method is a way of thinking, or a mindset that can influence behavior, attitudes, and thoughts, controlling in determining various choices in life. Specifically, praxis is a method in which there is Action, or action on reflection, or evaluation and reflection on action.

Results and Conclusion: The results of research and development of a model for strengthening the character of religious moderation of MTs Negeri 2 Purworejo students. The implementation of strengthening the character of religious moderation is combined with strengthening character education in habituation, intracurricular, co-curricular, and extracurricular activities. The implementation has not been designed or evaluated so that it does not know the outputs and outcomes.

Research implications: The application of the character strengthening model of the religious moderation praxis method with valid and reliable instruments can increase effectiveness from an average score of 77.55 to 86.10 up 11.49% in the way students think, act, and reflect both in the Madrasah, family, and community environment.

Originality/value: The originality of this research lies in the object at the Ministry of Religious Affairs of the Republic of Indonesia which issues technical guidelines for coaching and strengthening moderate character for Madrasah students with design integration methods, and curricula so that they can be implemented as expected.

Keywords: Character Strengthening, Praxis, Religious Moderation, Development, Morals.

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MODELO DE FORTALECIMENTO DO CARÁTER DO MÉTODO DA PRÁXIS DE MODERAÇÃO RELIGIOSA PARA MELHORAR E DESENVOLVER A MORAL DOS ALUNOS

RESUMO

Objetivo: O objetivo deste estudo é identificar vários modelos de fortalecimento do caráter de moderação religiosa dos alunos que têm sido aplicados na Madrassa, bem como determinar seus pontos fortes e fracos.

Métodos: Este método desenvolve conceitos de modelo que foram testados quanto à validade, confiabilidade e efetividade. Esse método da práxis é uma forma de pensar, ou uma mentalidade que pode influenciar comportamentos, atitudes e pensamentos, controlando na determinação de várias escolhas na vida. Especificamente, a práxis é um método em que há Ação, ou ação sobre reflexão, ou avaliação e reflexão sobre ação.

Resultados e Conclusão: Os resultados da pesquisa e desenvolvimento de um modelo para fortalecer o caráter de moderação religiosa dos alunos de MTs Negeri 2 Purworejo. A implementação do fortalecimento do caráter da moderação religiosa é combinada com o fortalecimento da educação do caráter em habituação, atividades intracurriculares, cocurriculares e extracurriculares. A implementação não foi concebida ou avaliada de modo a não conhecer as realizações e os resultados.

Implicações da pesquisa: A aplicação do modelo de fortalecimento de caráter do método da práxis de moderação religiosa com instrumentos válidos e confiáveis pode aumentar a eficácia de uma pontuação média de 77,55 para 86,10 até 11,49% na maneira como os alunos pensam, agem e refletem tanto no ambiente da Madrassa quanto na família e na comunidade.

Originalidade/valor: A originalidade desta pesquisa está no objeto do Ministério de Assuntos Religiosos da República da Indonésia que emite diretrizes técnicas para treinamento e fortalecimento do caráter moderado para alunos da Madrassa com métodos de integração de design e currículos para que possam ser implementados conforme o esperado.


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1 INTRODUCTION

Islam has taught that among humans there must be differences in terms of culture, ethnicity, tribe, and differences in beliefs (Tabi’in, 2020). Differences are nature and sunnatullah which have become God's decrees. The main purpose and purpose is that humans know each other and interact with each other (Abror, 2020). In social interaction both in the family sphere, in the school/madrasah environment, and the community environment at this time are faced with very complex situations and conditions. The massive globalization of information technology from social and electronic media greatly affects the behavior of children, adults, and parents. The rush of this information will more or less have an impact on the character of school/madrasah-age children which will certainly have an impact on the world of Education (Kaaffah et al., 2022).

Students in schools and madrasahs have different backgrounds both from the nature, character, socioeconomic background of their parents, family habits and customs, and other differences that are prone to disputes between them. In addition, the influence of rampant violence in the school environment in our country is concrete evidence of how low understanding and appreciation of Islamic moderation values are. Therefore, various approaches to handling and preventing acts of violence from occurring in the future, one of
which is character-strengthening programs through religious moderation education (Rusydi & Zolehah, 2018). In this case, educators are needed, and the learning strategies used by educators to counteract radical ideas in the Education unit (Habibie, 2021).

The group of adolescents and young people who use technology and information more is a group that is very vulnerable to negative impacts in the era of globalization as it is today. Their intensity is very high in utilizing social media, so proper knowledge and understanding of technology and information are needed so that they are not easily swayed by identity uncertainty and are not easily affected by social patterns of extremism and destructivism by having intolerant and violent behaviors (Ministry, 2021).

The Decree of the Director General of Islamic Education number 1891 of 2021 concerning technical guidelines for planting and strengthening the moderate character of madrasah students expects that every Madrasah can implement and implement an activity program to instill and provide strengthening of religious moderation character. The implementation of strengthening activities and cultivating moderation character can be carried out through intracurricular, co-curricular, and extracurricular activities by the policies of each Madrasah (Paramansyah & Wicaksono, 2023).

Based on the results of monitoring and evaluation that the author has carried out at the Madrash Tsanawiyah education unit in Purworejo Regency since 2021/2022, it can be described that in general, madrasahs have carried out strengthening of religious character through intracurricular activities in the learning process in the classroom, co-curricular activities through assignments to students, and extracurricular activities and student habituation according to the madrasah program (Anurogo, 2023; Coté, 1998; Firmansyah & Fadli, 2023).

Madrasah in carrying out character education strengthening is guided by the curriculum at the education unit level that has been developed by the curriculum development team based on the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning Strengthening Character Education (Ministry, 2018). This program is implemented in Madrasah through intracurricular activities. Intracurricular activities of each subject teacher are obliged to instill character in every face-to-face and teaching and learning interaction in class. Strengthening character education is also implemented through co-curricular activities. Co-curricular activities in each subject in the form of assignments to students are expected to also integrate character strengthening in the process. Strengthening character education is also carried out in extracurricular activities that are followed by students according to their choices, talents, interests, and potential (Qodir et al., 2020; Setyawan, 2023; Srifyan et al., 2023).

The character education strengthening program that has been implemented in Madrasah in various activities is still routine and has not been able to have an impact as expected. Subject teachers, guidance teachers, and extracurricular coaches as well as self-habituation still have difficulty making evaluations and reports on the character development of each student which is their obligation. Likewise, to find out the character of children in daily activities in the Madrasah environment, there is still no instrument that can provide an idea of the impact of strengthening character education that has been carried out (Arifin et al., 2022; Rohman et al., 2023; Suharjianto & Maghfiroh, 2022).

Strategies for cultivating and strengthening moderate character as well as technical guidelines implemented in Madrasah through intracurricular, extracurricular, and habitation activities both individually, in groups, and classically. The approach applied in the strategy is by using understanding, habitation, mentoring, and enrichment. Madrasah in implementing this technical guidance is still not able to maximize due to various factors. Among them is the readiness of human resources, in this case, educators and education staff who have not received socialization about religious moderation, so they still do not have a form of activity to be carried out.
One alternative activity to strengthen the character of religious moderation in madrassas is to apply the praxis method for students (Pabbajah et al., 2021). This received a positive response from educators and education staff in Madrasah with consideration of character strengthening that has been carried out in Madrasah is still not as expected. It is a method by which there is action or action on reflection or evaluation and reflection on action. The steps for applying the praxis method in cultivating and building students’ ways of thinking or mindset with the guidance of a model book that contains the understanding, concept, and character of religious moderation, with the guidance of homeroom teachers and teachers of Aqidah Akhlak subjects. Praxis in the actions/actions of students in daily activities in Madrasah, within the family and community where they live after understanding the concept of knowledge, fostering, and building ways of thinking about religious moderation. Praxis in student reflection/evaluation in determining the choice of religious moderation behavior in daily activities (Anwar, 2022).

Moderation according to Jillian Schwedler who refers to Sallabi (1999) that wasatiyyah in general in the Arabic lexicon refers to several nuances of meaning such as balance or justice al 'adl, achievement or excellence al fadl, goodness al khairiyah and middle albainiyah (Nashir, 2019). The concept of Islamic moderation expects Muslims to practice religious teachings in a balanced and comprehensive manner in all aspects of social life by focusing on improving the quality of their lives (Hanafi, 2014).

Religious moderation is a way of looking at religion to understand and practice religious teachings in a non-excessive manner (ifrath) and not overindulgent (tafrith), practicing the essence of religious teachings in a balanced, intermediate (wasathiyah) and comprehensive manner (Nurdin, 2021).

Religious moderation is increasingly known along with the spread of the issue of religious intolerance amid society where the main mission carried is to encourage religious people to prioritize perspectives, attitudes, and behaviors that are not "extreme" in carrying out their religious beliefs (Jamaluddin, 2022).

One solution to increasing students’ knowledge and understanding of strengthening the character of religious moderation is to apply the model of strengthening the character of religious moderation with the praxis method of MTs Negeri 2 Purworejo students. This model is expected to be more effective in building the character, attitude, and behavior of students in practicing moderate religious teachings comprehensively both in the madrasah environment, family environment, and community environment where their daily activities are carried out (Saumantri et al., 2023).

Strengthening the character of religious moderation of Madrasah students as an effort to prevent extreme and destructive understanding, as well as one of the efforts and efforts of the Ministry of Religious Affairs Directorate General of Islamic Education (Kementrian, 2021).

2 THEORETICAL FRAMEWORK

Based on theoretical studies on the character-strengthening model of students’ religious moderation and the results of observational studies at MTs Negeri 2 Purworejo, a model of strengthening the character of religious moderation can be developed as follows:
3 METHODOLOGY

Research and development (R&D) is a research method used to produce certain products and test the effectiveness of those products. To be able to produce certain products, research that needs analysis is used and to test the effectiveness of these products so that they can function in the wider community, research is needed to test the effectiveness of these products (Sugiyono, 2010).

Research and development (R&D) is a research approach to produce new products or improve existing products. The resulting product can be in the form of software such as programs for data processing, classroom learning, libraries or laboratories, educational models, training, and so on. While hardware products such as books, modules, learning aids in the classroom and laboratory, learning packages, or programs (Gustiani, 2019).

The stages of research and development used in this research are as follows:
4 RESULTS AND DISCUSSION

Indonesian people have different socioeconomic backgrounds, customs, cultures, tribes, languages, and religions. The difference is a gift from Allah, this is in line with the word of Allah in the holy book of the Qur'an Surah Ar-Rum (30) verse 22: and among the signs of His greatness are the creation of heaven and earth, the difference in your language and the color of your skin (Kementrian, 2010). Although skin colors vary, everyday language used for social interaction can coexist harmoniously and peacefully.

The harmony and peace felt so far, are disturbed by the rampant events shown through social media and electronic media such as fights between students, gangs, motorcycle gang groups, cliith, student bullying at school, acts of violence, and other intolerance. In a global era like today, religious people are faced with various challenges and differences that occur so that misunderstandings can arise. If the misunderstanding continues to occur, it will be able to cause conflicts between religious people in society. Differences that occur in society if not maintained properly can cause conflicts between religious people, thus it is contrary to the value of religion itself. Religious people are expected to pave the way for the resolution of differences that can lead to conflict (Arlina et al., 2023).

The occurrence of violence and intolerance that is increasingly widespread in society certainly causes concern and concern for parents, educators, law enforcement officials, and the government (Rijaal, 2021). The school/madrasah education unit continues to strive to equip its shiva with religious education, character education, or ethics to fortify so as not to be affected by this violence. Education plays an important role in educating the nation's generation, not only to become academically intelligent people but in a broader scope, namely educating the
nation's generation to be able to live and adapt well to the community environment from various backgrounds (Sujana, 2019). Student activities in madrassas or schools are prone to friction, friction in association, friendship, friendship, and play. The influence of violence and intolerance such as brawls between students, bullying among students, and freedom of association as displayed by "pank" children is a concern for students, parents, educators, and education providers (Aminuddin et al., 2022).

The spread of violence and intolerance in society gave birth to government ideas and policies on religious moderation. Religious moderation is a way of looking at religion by understanding and practicing religious teachings in a non-excessive manner (ifrath) and not overdoing (tafrith), practicing the essence of religious teachings in a balanced, intermediate (wasathiyah), and comprehensive manner (Sujana, 2019). In a plural and multi-variant Indonesian society, a way is needed to overcome division, egocentric, primordial to the emergence of radicalism, namely by instilling moderation behavior, for those who are Muslim, Islamic moderation has also been prepared (Habibie, 2021).

The Ministry of Religious Affairs through the Director General of Islamic Education issued decree number 1891 of 2021 concerning technical guidelines for planting and strengthening moderate character, explaining that the younger generation as a group familiar with information and communication technology is a group that is very vulnerable to negative impacts. From here, efforts are needed to maximize their potential, talents, and interests through activities in madrasas. One of them is through character-strengthening activities, especially in the aspect of religious moderation, so that the resulting generation has intellectual and spiritual intelligence (Kementrian, 2021). Technical guidelines on strengthening the character of moderation in madrasah should be followed up by madrasah education units in intracurricular, co-curricular, and extracurricular activities with programs tailored to their respective strengths and weaknesses. Based on field observations, Madrasah Tsanawiyah in Purworejo Regency does not yet have a program specifically designed to cultivate and strengthen the character of moderation.

4.1 Strengthening the Character of Religious Moderation in MTs Negeri 2 Purworejo

MTs Negeri 2 Purworejo based on the curriculum at the 2021/2022 education unit level and the results of interviews and observations carried out strengthening character education through intracurricular activities integrated with subjects by adjusting competencies, materials and characters in each face-to-face according to their respective lesson schedules. Character strengthening through co-curricular activities is integrated with the tasks given by subject teachers and refers to competencies and expected material. The cultivation of character education is also carried out through extracurricular activities outside madrasah class hours at compulsory extracurricular and extracurricular activities of the student's choice according to the potential, talents, and interests followed.

Character planting and strengthening activities that have been carried out in each madrasah refer to the regulation of the Minister of Education and Culture number 20 of 2018 through habituation activities, intracurricular, co-curricular, and extracurricular activities. Strengthening character education implemented by MTs Negeri 2 Purworejo can be run by the habituation program in Madrasah, by the learning implementation plan that has been prepared by subject teachers, and which is prepared by the coordinator or coach of extracurricular activities. In each semester and at the end of the year, it is expected that the person in charge of habituation in the Madrasah, subject teachers, coordinators, and supervisors of extracurricular activities are required to compile reports on the results of their respective activities. However, based on the results of document verification in madrasahs, not all habituation activities, subject teachers, and coordinators of extracurricular activities can compile reports according to
applicable regulations. This is in line with the technical guidelines for assessing the learning outcomes of tsanawiyah madrasah that the assessment must be carried out by educators in the realm of spiritual attitudes and social attitudes with the level of receiving values; i.e. willingness to accept a value and pay attention to it, Level responds to value; i.e. willingness to answer a value and there is a sense of satisfaction in talking about that value, the degree of value appreciation; that is, to consider the value good, to like the value, and commitment to the value, the level of living the value; that is, to include the value as part of his value system, the level of practicing the value; namely developing these values as a citi himself in thinking, saying, communicating, and acting (character) (Ministry, 2018).

Based on interviews with Madrasah supervisors every time they carry out head performance assessments, and carry out teacher performance verifications, there are still many recommendations that the Head, deputy head, homeroom teacher, coordinator, habituation activity coaches, extracurricular activities to complete the shortcomings of semester reports and annual reports, but the results from semester to semester and from year to year have not improved much in terms of reporting.

4.2 Strengthening the Character of Religious Moderation Praxis Method

In July 2021, based on coordination with the Head of the madrasah, deputy head of the madrasah, homeroom teacher, and teacher of the Aqidah akhlak subject at MTs Negeri 2 Purworejo, it was recommended to strengthen the character of religious moderation in the student praxis method through piloting in class VII F. This was done with the consideration that the Madrasah did not yet have a plan and design to carry out the cultivation and strengthening of moderate character as per the applicable regulations from the Ministry of Religious Affairs. Another factor that becomes an obstacle in this activity the madrasah does not yet have human resources, both educators and education staff who have attended education and training (training) on religious moderation.

At the beginning of the program, students were given socialization about religious moderation with material using PowerPoint presentation impressions to the piloting class. The material contains the understanding of religious moderation, the concept of religious moderation character, and the method of praxis in the daily activities of students in the madrasah environment, in the family sphere, and in student activities in the high place environment. As an initial illustration of students' understanding of the understanding, concept of moderation, the character of moderation, and implementation of the character of religious moderation with the praxis method in daily activities in the madrasah environment, in the family sphere, and daily activities around the student's residence (community).

The instrument as an evaluation of the character strengthening model of religious moderation praxis method of MTs Negeri 2 Purworejo students with the results: the concept of religious moderation character knowledge has an average score of understanding the concept of 85.81 in the good category, in religious moderation character action an average score of 67.18 in the sufficient category, and in reflection an average score of 79.68 in the good category. For more details, the results of the evaluation of the character-strengthening model of religious moderation in the praxis method at MTs Negeri 2 Purworejo can be described in graphic form as follows:
Character Strengthening Model of Religious Moderation Praxis Method to Improve and Develop Student Morale

The results of the evaluation for knowledge and understanding of the concept of religious moderation of madrasah students are already in the good category, this is supported by the subject matter Aqidah Akhlak for class VII in semester 1 themes that intersect with the concept of moderation. Themes that intersect and are related to moderation in the subjects of Aqidah Akhlak include obedience, sincerity, istiqomah, and repentance which are explained in the concept to its practice in everyday life (Kementrian, 2020).

In the even semester, strengthening the character of religious moderation is a practical method by using a model guidebook developed specifically for students of Madrasah Tsanawiyah. The implementation coordinates with homeroom teachers and teachers of aqidah akhlak subjects as companions to make it more intense. In February 2022, an evaluation was carried out using the same instrument as the previous instrument. The average evaluation result of concept understanding obtained a score of 92.98 in the Very Good category. On action indicators on students’ daily activities in the madrasah environment, within the family, and in the community where students live about religious moderation, the average score was 79.68 in the Good category, and for the reflection before action indicator, studying and thinking about religious moderation the average score was 85.65 in the Good category.

The results of the model evaluation can be explained in graphic form as follows:

![EVALUATION RESULTS BEFORE MODEL TREATMENT](image)

**Figure 3** - Graph of Evaluation Results Before Treatment Model Strengthening Religious Moderation Praxis Method

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The results of the model evaluation can be explained in graphic form as follows:
Based on these data, the implementation of the religious moderation character strengthening model, the praxis method of MTs Negeri 2 Purworejo students has increased from before the application of the average score of understanding the concept of knowledge about religious moderation, action in daily activities, and reflection to think before and after action with an average score of 77.56 in the Good category. The evaluation results after the treatment of the religious moderation character strengthening model, the praxis method of MTs Negeri 2 Purworejo students increased with an average score of 86.10 in the Good category.

The results of the evaluation of the model of strengthening the character of religious moderation praxis methods of MTs Negeri 2 Purworejo students that have increased from before and after treatment can be seen in the table as follows:

<table>
<thead>
<tr>
<th>PRACTICE</th>
<th>EVALUATION BEFORE TREATMENT</th>
<th>POST-TREATMENT EVALUATION</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>MINDSET</td>
<td>85.81</td>
<td>92.98</td>
<td>8.36%</td>
</tr>
<tr>
<td>AXLE</td>
<td>79.68</td>
<td>79.68</td>
<td>18.61%</td>
</tr>
<tr>
<td>REFLEKSI</td>
<td>79.68</td>
<td>85.65</td>
<td>7.49%</td>
</tr>
<tr>
<td>AVERAGE</td>
<td>77.55</td>
<td>86.10</td>
<td>11.49%</td>
</tr>
</tbody>
</table>

The improvement of evaluation results before treatment, the character-strengthening model of religious moderation, and the praxis method of madrasah students compared to the evaluation results after treatment can be illustrated in the graph as follows:
4.3 The Effectiveness of the Model of Strengthening the Character of Religious Moderation Praxis Method

From the results of the evaluation, it can be concluded that the model of tightening the character of religious moderation, the praxis method, is effective enough to be implemented in Madrasas. With these results, the model of strengthening the character of the religious moderation praxis method can be extended to classes and madrasahs or other schools in Purworejo Regency in particular.

The effectiveness of the character-strengthening model of religious moderation, the method of praxis in detail for each moderate character can be described as follows:

1. Analysis of the Knowledge Concept of Religious Moderation

To find out the understanding of the concept of moderation before and after the treatment model using indicators: An understanding of religious moderation is very necessary at this time. In daily activities with friends, anyone does not discriminate between religious, socioeconomic, cultural, or regional backgrounds. Before treatment, Madrasah students obtained a score of 91.13 in the very good category, after treatment, students obtained an evaluation score of 94.35 in the very good category. This increased understanding of the concept of moderation is supported by compulsory literacy in the book model of strengthening the character of religious moderation sourced from the Qur'an Surah al Baqarah (2) verse 149: and similarly, We have made you Muslims a just (middle/moderate) people. From the explanation in the content of this verse, the understanding of madrasah students about moderation has increased, moreover, added the explanation of moderation in Latin which comes from the word moderatio which means moderation is not excessive and not lacking, as well as self-mastery from very excessive attitudes and shortcomings. Then understand moderation from...
the book written by Ash Shalabi that Wasathiyah or moderation means balance or justice, achievement or excellence, goodness and middle.

The concept of religious moderation knowledge from several sources can provide understanding to madrasah students and believe in the information so that it can improve the evaluation results by comparison before and after the treatment model the evaluation results have increased so that it can be concluded that the understanding of the concept of religious moderation has increased or is effective enough to be applied.

a. Analysis of the Concept of Good Character and Goodness/al khairiyah

To know the understanding of students' knowledge of the character of kindness/al khairiyah indicators used in statements; Doing good and kindness can be done by anyone, anywhere, anytime according to their respective abilities, not expecting to be flattered or reciprocated by others. Before treatment, students obtained a score of 89.52 in the good category, after treatment, a score of 95.97 was obtained in the very good category.

Increasing understanding of knowledge about the character of children's kindness starts from the family, parents who always instill, and set an example of kindness. Through school and madrasah educational institutions, educators guide, instill, and invite students to do good. Instilling and strengthening good character and kindness in teachers of Islamic Religious Education subjects in schools, and teachers of Islamic Religious Education clusters in Madrasah with material about goodness and goodness. The understanding of goodness is further deepened by the guidance of strengthening the character of moderation praxis. Explained in the Qur'an Surah Ali Imran (3) verse 110 which means; You are the best people born for man, commanding the accrued, and preventing the dead. Then it is also explained in the Qur'an Surah Al Baqarah (2) verse 148 which means... then race ye in goodness wherever ye may be, ... And the Prophet explained in the hadith narrated Tabrani and Daruquthni which means that a good human being is useful for the common good (Yazid & Maky, 2021). Based on the verses of the Qur'an and the hadith of the prophet, this is what makes students' understanding and confidence increase and increase.

The results of the evaluation by comparing the average score before the model treatment and the average score after the model treatment increased. Thus, it can be concluded that the understanding of the concept of religious moderation, and the character of goodness has increased or is very effective to continue.

b. Concept Analysis of Character Do Fair/al adl

To measure students' knowledge of the character to do justice with the statement: Fairness in everyday life can be possessed by anyone by putting something in its place, determining the time according to its time, giving something to the entitled according to its rights, and bearing testimony as it is to establish the truth. Before the treatment model, students obtained an average score of 90.32 included in the good category, after the treatment model improved with an average score of 97.58 in the very good category (Alqahoom, 2023; Kelkusa et al., 2023; Mainiyo & Sule, 2023).

The character of doing justice is based on knowledge that is already known and understood by students through Islamic religious education lessons in schools and Islamic religious education cluster lessons in madrasas. In Islam, doing justice is explained in the Qur'an, Surah al Hadid (57) verse 25, which means... We send down with them the Book and the balance (of justice) so that men may be just. It is also incarnated in surah an-Nisa (4) verse 135 which means: O believers, be ye enforcers of justice, witnesses for Allah's sake, even against yourselves or against your mothers, fathers and relatives ... and also in Surah al Maidah (5) verse 8 which means: O believers, be ye as the enforcer of justice, for the sake of Allah (when) bear witness justly. Fairness has a very important role in community life where life will be balanced with justice. Everyone understands the importance of justice even though he is the most tyrannical person, because, the nature of justice is a noble trait that is liked by all, both
friends and enemies (Irawan, 2018). Islam teaches that justice can be applied at all times and times. The establishment of justice will give birth to a harmonious society.

Thus the results of model evaluation by comparing before model treatment and after model treatment have increased. Therefore, it can be concluded that understanding the concept of religious moderation, and fair character, is very effective to continue.

c. Analysis The concept of easy character is not burdensome in religion

The character of easy not burdensome in religion is measured by the statement sentence in the instrument: Worship commanded by Allah to his servants by the abilities possessed by man as His creature. Man in worshipping His God according to ability, easy to do, nothing difficult.

Easy character does not complicate or burden in Islam as explained in several surahs in the Qur'an, among others, surah al Baqarah (2) verse 185 which means Allah wants ease for you and does not want difficulty for you (Setiyawan, 2015). It is also explained in the same surah in verse 286 which means that Allah does not burden a person but according to his ability. In the hadith of the Prophet (peace be upon him) narrated by Bukhari which means Surely religion is easy, and no one makes it difficult for religion unless he will be defeated. From several explanations in the Qur'an and the hadith of the Prophet, it can be understood that in Islam Allah and His Messenger provide convenience and do not burden according to their abilities (Amry et al., 2023; Kelkusa et al., 2023; Rahim & Alqahoom, 2023).

The results of the analysis on religious understanding were easy not to burden or complicate before the treatment model students obtained an average score of 82.26 included in the good category, and after the treatment model obtained an average score of 91.94 in the very good category. Thus the results of the evaluation by comparing before and after the treatment model there is an improvement, so it can be concluded that understanding the concept of religious moderation is easy, not burdensome or difficult, and very effective to continue.

d. Concept Analysis of Hikmah Character

The character of wisdom moderation in Madrassas has been taught, in the subjects of Islamic religious education clusters. This statement measures character: Every human being can obtain grace from Allah in the form of wisdom, namely the ability to understand everything with knowledge and understand the benefits of everything to believe in its existence.

Wisdom is explained in several verses in the Qur'an surah An Nahl (16) verse 125 which means Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. In this verse Allah commands His apostle to call with wisdom, meaning with knowledge of the secrets and benefits of all things, and with science everything can be believed to exist. It is also explained in another surah Al-Baqarah (2) verse 269 which means Allah gives wisdom to whom Mrs. desires. The purpose of knowing and understanding the character of wisdom is an effort to guide humans to achieve as much good as possible both for their lives on earth and for their lives in the hereafter (Yunus, 2017).

The evaluation results before the student model treatment obtained an average score of 83.06 in the good category, and the evaluation after the treatment model obtained an average score of 91.94 in the very good category.

The results of the evaluation by comparing scores before and after the treatment model have increased, so it can be concluded that the understanding of the concept of religious moderation has increased or is very effective to continue.

e. Analysis of the Istiqomah character concept

The concept of istiqomah character in religious moderation is known by the statement sentence in the instrument: A person who takes the straight path has the conviction that the deeds he does are for the sake of Allah alone, with the strength and power of Allah, and are carried out based on Allah's command. That is the image of those who are istiqomah in the way of Allah.
The word Istiqamah means straight, firm, and consistent. Madrasah students know and learn the character of istiqomah through the subject of Aqidah Akhlak class VII odd semester. Knowledge of istiqomah is also obtained from the model book sourced from the Qur’an Surah Fushishilat (41) verse 30 which means our Lord is Allah then they (istiqomah) confirm their stance, then the angel will come down to them (saying) do not be afraid and do not feel sad. .... It is explained in surah al Jin (72) verse 16 which means: And if they continue to walk straight (istiqomah) on that path (Islamic religion) We will undoubtedly pour out to them enough water (sustenance). According to Ibn Taimiah Istiqamah is love for Allah in worshiping Him and not turning away from Him even for a moment (Rahman, 2018). The explanation of some of the Qur’an, Hadith, and the subjects of Aqidah Akhlak is what provides knowledge and understanding of the character of Istiqomah to students (Irmi et al., 2023; Kelkusa et al., 2023; Sanyoto et al., 2023).

The evaluation results before the student model treatment obtained an average score of 86.29 in the good category after the treatment model obtained an average score of 93.55 in the very good category. Based on the results of this evaluation by comparing before the model treatment and after the model treatment there has been an increase, so it can be concluded that the understanding of the concept of religious moderation istiqomah character is very effective to continue.

f. Concept Analysis Mid-character

To measure the understanding of the concept of mid-character with statement sentences in the instrument: Man is commanded by God to worship Him easily according to his abilities, not feel difficult and heavy if he is not able, run according to their respective abilities (mid).

The inherent character of moderation is that mid neither exaggerates nor reduces/underestimates,. As explained in the Hadith of the Prophet Religion is easy, and no one complicates religion unless he will be defeated (heavier and harder), and (in charity) let be middle (i.e. not above and not reduce), cheer yourselves, and ask for help with kaliyan deeds when you are zealous and enterprising. In another hadith, the word wasath means the middle position, a position that is always blessed by Allah. This shows that Muslims are the best Ummah because they are always in the middle position between extreme tendencies in the world and extreme tendencies in the Hereafter to forget the world. Islam is in the middle in terms of right-wing extremism which is ghuluw (excessive) on spiritual values and leftist extremism which does not care about the spiritual. Islam positions itself at the center of both extremism with justice and balance. It is from this understanding that students understand the intermediate meaning of religion (Astuti et al., 2020; Sugiyanto et al., 2020; Waston, 2014).

The evaluation results before the student model treatment obtained an average score of 84.87 in the good category after the treatment model obtained an average score of 94.35 in the very good category. The comparison before and after the treatment model has increased, so it can be concluded that the understanding of the concept of religious moderation of mid-character is very effective to continue.

From the analysis of understanding the concept of knowledge, character, and religious moderation with statement sentences to measure indicators, students can understand very well. This is supported by some indicators of religious moderation character that have been accepted in Islamic religious education cluster subjects, especially the subject of Aqidah Akhlak in Class VII Madrasah.

2. Moderation Analysis in Action

As Paulo Freire argues about the praxis method where there is action on reflection and reflection on action which are both related and rotating each other After students get the treatment model of strengthening the character of religious moderation very well in knowledge and understanding of concepts, it is expected that it will influence and change the way students
think in terms of religious moderation. Furthermore, students are expected to be able to act in daily activities both in the Madrasah environment, within the family sphere, and in the community around the residence.

The instruments for measuring each of the indicators of moderation character in everyday actions can be described as follows:

a. Analysis of Action in the Character of Goodness

Action in doing good by using the statement sentence in the instrument as follows; First Statement In my daily activities both at home, in the school/madrasah environment, and the surrounding community if I encounter an object that is not in place, then I try to return the object to its place. The second statement in the instrument of action of kindness: Every opportunity anywhere, anytime to anyone I will behave and do good. Then the third instrument is doing and being kind to others we meet, I don't expect anything in return. These three sentences of the statement are expected to measure the actions that have been taken by students in terms of doing good as understood. The results of the analysis of answers in the action of kindness character before the treatment model with an average score of 61.29 were still in the sufficient category after the treatment of the student action model in the character of kindness obtained an average score of 81.99 including in the good category. Thus from the results of the evaluation before and after the treatment of the model in this action has increased, so that in terms of effectiveness it can be concluded that it is quite effective (Nugroho et al., 2023; Saiin & Karuok, 2022; Sutrisno et al., 2023).

The relationship between the level of knowledge and understanding of the concept of religious moderation, and the character of kindness with the real actions of students in daily activities in the madrasah environment, in the family sphere, and in the community environment where they live is moderate. Based on the results of the evaluation of the level of knowledge and understanding of the concept of student moderation on the character of kindness in the very good category with an average score of 95.97. The students' actions in daily activities after the model treatment were in the good category with an average score of 81.99. Thus, motivation and follow-up in the form of guidance are needed so that students can increase in real action in their daily activities.

b. Analysis of Action in Fair Character

Doing justice in students' daily activities is measured using the statement sentence in the first instrument: I am principled and determined to do justice in every problem that exists. Second statement: In my daily life I try to be fair both in activities at home, at school/madrasa, and in the midst of the community. These two statement sentences were used to measure student action in moderation character fair behavior in student activity in fair moderation character action before model treatment in the sufficient category with an average score of 65.32. After treatment, the student action model in the character of fair moderation experienced an increase, including in the good category with an average score of 81.45. Thus it can be concluded that this character-strengthening model is effective to continue.

The relationship between knowledge and understanding of the concept of fair character with the actions of students' daily activities in the madrasah environment, within the scope of the family and community environment at a moderate level. The level of knowledge and understanding of the concept of fair character is very good with an average score of 97.58 and the action of daily activities in the madrasah environment as well as in the family and community environment is in the good category with an average score of 82.26.

After knowing and understanding the concept. Faced Results before treatment with a score of 65.32 in the sufficient category, after treatment obtained a score of 82.26 in the good category. Thus, the character-strengthening model of the praxis method of madrasah students can be used further.

c. Easy Character Action Analysis in Religion
Carrying out religious orders in daily activities is felt easy, the instrument of student action in daily activities is measured by the statement sentence: Carrying out worship is man's duty to Allah his Rabb. Wherever I am to spend special time carrying out worship. This instrument is expected to represent student actions in daily activities in the madrasah environment, within the family, and in the community around the student's residence, especially in terms of easy character in religion. The evaluation results before the model treatment and after the model treatment with an average score of 75.00 in the category were quite improved after treatment to an average score of 87.10 in the good category. Thus, it can be concluded that the daily activities of practicing religion are not difficult or easy so students feel unburdened or easy in daily religion. The relationship between the level of knowledge and understanding of the concept of fair students in the category is very good with an average score of 91.94. While in daily activity action, the character was fair in the good category with an average score of 87.10 (Asia & Apriantoro, 2023; Mainiyo & Sule, 2023; Setyawan, 2023; Srifyan et al., 2023).

d. Istiqomah Character Action Analysis

The character of istiqomah is from moderation to student commitment in daily activities with the instrument statement: I promise myself to always maintain and defend what has been believed to be true in every speech and action of daily activities. This statement is expected to represent the actions of students in daily activities within the madrasah, within the family, and in the community around the residence. The evaluation results before the model treatment amounted to an average score of 70.16 in the sufficient category, after the model treatment obtained an average score of 87.90 included in the good category. With these results, it means that there is an increase in Shiva action in daily activities to maintain consistently the character of istiqomah. It can be concluded that student activity in istiqomah character by comparing before and after model treatment has increased so that students' daily activities are effective in maintaining a commitment to istiqomah character.

If we analyze the level of knowledge and understanding of concepts about istiqomah with an average score of 93.55 in the very good category. Then the actions of students in daily activities maintain commitment and consistency istiqomah with an average score of 87.90 in the good category, then this model can be continued in a wider scope in other classes and madrasahs.

e. Wisdom Character Action Analysis

Hikmah is a character of religious moderation, measuring students in everyday life using statement sentences in the instrument: Every event that happens, the most important thing is that I can learn the wisdom contained in it. This statement is expected to be a measure of student action in terms of wisdom and character. The results of evaluation with instruments before model treatment with an average score of 62.10 in the sufficient category. After treatment, the model improved with an average score of 79.03 in the good category. Thus, for student action on the character of wisdom in effective daily activities to continue (Oktatianti et al., 2023; Rukhayati & Prihatin, 2023; Sofa Izurohman et al., 2023).

By paying attention to the level of knowledge and understanding of concepts about the character of wisdom, students in the category are very good with an average score of 91.94. Then the students' actions in daily activities about istiqomah character with a good category with an average score of 79.03. It can be concluded that the daily activities of students can implement the character of wisdom well so that Shiva's daily activities in terms of effective wisdom character actions continue.

f. Mid-Character Action Analysis

Being middle is a character of religious moderation as measured by instruments in the statement sentence: In my daily activities at school/madrasah, I make friends and befriend everyone by maintaining the same distance between one friend and another. The sentences in this instrument are expected to be a measuring tool to find out the actions of students in terms
of middle characters. The results of the evaluation of mid-character action in religious measurements before model treatment with an average score of 62.10 in the sufficient category and after model treatment increased with an average score of 69.35 in the sufficient category. With the improvement of evaluation results before and after treatment, the model can be concluded to be quite effective (Emmanuel et al., 2023; Haerul et al., 2023; Shobron et al., 2023).

Analysis of mastery of knowledge and understanding of the concept of middle character with mid-character action is still in the sufficient category. Thus, guidance and mentoring are needed for students to be able to further improve in mid-character actions.

3. Reflection and Evaluation

Madrasah students after knowing and understanding the concept of moderation are expected to influence the way students think in terms of moderation, which can be applied in daily activities in the Madrasah environment, family scope, and in the community around the student's residence. Furthermore, before acting, students consider and determine choices in reflection on the character of moderation. The reflections for each character are as follows:

a. Reflection Analysis of Good Character

An instrument to measure students' reflections in considering and determining attitude choices with the instrument of statement one: I try to be able to participate in every social activity organized by the school/madrasah and in the community where I live. Second statement: On another occasion, I will try to make donations for victims of natural disasters collected by the student council board at the school/madrasah. This instrument for students requires consideration to decide in carrying out their actions. The measurement results before model treatment and after model treatment increased from an average score of 71.77 in the sufficient category to an average score of 77.02 in the good category. Students can conclude before and after the action by considering and determining choices in kindness. So in everyday life, this reflection has become a consideration for students in deciding the actions they will undergo (Apriantoro, 2021; Muthoifin, 2017; Muthoifin & Fahrurozi, 2018).

b. Analysis of Reflection on the Character of Justice

Students before doing justice consider and determine with the statement in the instrument: It feels very difficult to share time in learning, playing, and helping parents. I try to be able to do everything according to my ability. The statements in this instrument are expected to reveal students in action by considering and determining fair character choices. The evaluation results before the model treatment and after the model treatment increased from an average score of 75.00 in the sufficient category to 88.71 in the good category. It can be concluded that students before and after acting consider and make choices in terms of doing justice. So in everyday life, this reflection has become a consideration for students in deciding the actions they will undergo.

c. Istimqomah Character Reflection Analysis

Students before setting out to istiqomah through consideration and making choices with instruments: Maintaining routine activities so that they can be sustainable requires sacrifices of both time, energy, and cost. The evaluation results before the model treatment and after the model treatment increased from an average score of 74.19 in the sufficient category to an average score of 75.00.

It can be concluded that students to remain in istiqomah experience an increase in daily activities. So that istiqomah applies to be the student's choice before doing.

d. Character Reflection Analysis of Wisdom

The instrument of student behavior in considering and determining wisdom behavior with the first statement sentence: What can we do in activities at school/madrasah and at home, understand the procedures, believe that all of them will benefit themselves and others. Second statement: I hope that every activity held in schools/madrasahs can be used as provisions in
daily activities at home and in the community. The evaluation results before and after model treatment with both instruments increased from an average score of 89.11 in the good category, to an average score of 92.34 in the very good category.

From this data, it can be concluded that in everyday life students have considerations in determining wisdom behavior so that this model can be continued.

e. Easy Character Reflection Analysis in Religion

The instrument of student behavior in considering and determining easily in religion sentences statements in the instrument: In worshipping God I try to live it according to my ability. All I know is that God will not burden his servant according to his ability. The results of the treatment model before and after increased from an average score of 82.26 in the good category to an average score of 95.16 in the very good category.

From the results of the evaluation before and after treatment, students' considerations and choices in terms of ease in practicing religion are very good and can be continued in carrying out their daily activities (Anurogo et al., 2023; Salau, n.d.; Wicagsono et al., 2023).

f. Mid-Character Reflection Analysis

Instrument in statement sentence: I can feel the benefits of participating in student organization activities at school/madrasah after I become a recitation committee at a mosque/musholla near home. The results of measurements using this instrument have increased from before and after the treatment model from an average score of 83.06 in the good category, to an average score of 84.68.

From the results of the evaluation before and after treatment, consideration and choice of mid-character in students' daily activities went well. This can be continued as a model in the daily activities of students in madrasas, within the family, and in the community around where they live.

5 CONCLUSION

Madrasah Tsanawiyah Negeri 2 Purworejo carries out strengthening character education through intracurricular, co-curricular, and extracurricular activities. The implementation of strengthening character education has not been designed in terms of planning, implementation, and evaluation as well as monitoring and reporting. The strengthening of character education carried out by Madrasah has not met specifically the moderation character indicators, so the application of the model of strengthening the character of religious moderation praxis method for students is a very appropriate solution. Model Strengthening the character of religious moderation praxis method is designed with steps: (1) Coordinating with Homeroom Teachers and Aqidah Akhlaq Subject Teachers for model socialization. (2) Homeroom teachers and teachers of Aqidah Akhlak subjects accompany the implementation of the Model with the guidance of the Model Book for Strengthening the Character of Religious Moderation Praxis, (3) Students understand the concept of knowledge of the character of religious moderation and are expected to be able to cultivate a pattern of thinking about religious moderation, (4) Action to implement the character of religious moderation in the daily activities of students in the Madrasah environment, in the family sphere, and the community around the student's residence, Student reflection in thinking and analyzing before action. Implementation of the character of religious moderation for students. The implementation of the religious moderation character strengthening model, the praxis method of MTs Negeri 2 Purworejo students was evaluated using instruments that had been tested for validity and reliability using the SPSS application. In the scale corrected item table, the total correlation test validity test with a sample of 20 students and a probability level of 5% of the table's R-value of 0.4683, 15 variables were declared valid, and 5 variables were declared invalid so improvement was needed. The overall reliability test result of the instrument using the Cronbach alpha method is 0.857 in the very
reliable category. The results of the evaluation before the application of the model and after the application of the model with experiments (before-after) for each indicator of thinking patterns, action, and reflection are declared effective. The comparison results before the treatment model averaged a score of 77.56 in the good category, after the treatment model the average score was 86.10 in the good category, an increase of 11.48%.

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