

DIANE TILLMAN'S CONCEPT IN INSTILLING THE VALUES OF RELIGIOUS MODERATION AT SMP NEGERI 1 SANGGAU

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Abstract

This study investigates the implementation of religious moderation in a multicultural school context, focusing on how SMP Negeri 1 Sanggau integrates these values into its educational environment. Motivated by the growing need to cultivate inclusive and tolerant attitudes among students, the research aims to explore the application of religious moderation values and examine institutional efforts to internalize these principles in daily school life. Employing a qualitative case study design, participants were selected through purposive sampling and included Islamic Religious Education teachers, school administrators, homeroom teachers, and student representatives. Data were collected through direct observation of both curricular and extracurricular activities, unstructured interviews, and analysis of the school's social media content. The findings reveal that the school promotes religious moderation through a universal values-based approach, specifically drawing from Diane Tillman's Living Values Education (LVE) framework. Core values such as tolerance, peace, cooperation, and unity are not only incorporated into classroom instruction but are also embedded in school-wide practices, including interfaith celebrations, local wisdom projects, and the routine cultivation of inclusive attitudes. The study concludes that the integration of universal character values provides an effective foundation for fostering religious moderation without privileging any particular religious identity. This approach offers practical implications for the development of character education models in multicultural educational settings.

Keywords: Religious Moderation; Living Values Education; Multicultural Schooling; Character Education; Universal Values

INTRODUCTION

Will Kymlicka in his theory of multiculturalism reveals the urgency of recognizing and protecting identity groups in multiethnic countries in order to achieve social stability and justice (Dulmanan, 2020). However, a disturbed balance will result in friction between identity groups and biases towards the majority, which can lead to prolonged conflicts (Steven & Purba, 2024; Tular & Manik, 2022). In the Indonesian context, this diversity can be a source of strength if managed wisely, but it can also be a threat if it is not managed fairly and sensitive to differences (Indramayapanna, 2022). This is evident from the emergence of conflicts between groups in Indonesian history that show intolerance and discrimination.

Although Singkawang has been dubbed as the most tolerant city in Indonesia, it has not been able to make West Kalimantan the most tolerant province (Saliro, 2019; Suwarso, 2021). This can be seen from research by the Setara Institute for Democracy and Peace in 2022 which revealed that West Kalimantan is ranked eighth as the province with the most violations of religious freedom in Indonesia (Wardah, 2023). This is evidenced by several cases of religious freedom violations that have been revealed in the media, including in 2022 when an Ahmadiyya mosque was destroyed in Sintang Regency (Padang & Surajiman, 2021). This is considered to happen because mosques carry teachings that deviate from Islam as they should. Furthermore, there are cases of intolerance among students which are the impact of miscommunication related to the Cap Go Meh celebration in Singkawang (Juniardi & Marjito, 2019). Several series of cases of intolerance that have occurred prove the need for further understanding of tolerance.

Religious moderation is one solution to the rampant cases of intolerance. Enlivened in 2019, the Minister of Religion of the Republic of Indonesia conveyed in the 2020-2024 National Medium-Term Development Plan (RPJMN) the importance of the role of various parties in the successful implementation of religious moderation (Junaedi, 2019). Even so, the project of instilling the values of religious moderation must continue considering that problems related to diversity will continue to arise due to friction between identity groups.

One of the efforts made by the Ministry of Religion of the Republic of Indonesia is through Islamic Religious Education (PAI) so that in this case PAI teachers play an important role in internalizing the values of religious moderation (Budiman Akli & Dwi Noviani, 2023).

Although there have been many studies related to religious moderation applied in schools, each study has its own differences and uniqueness. For example, Rofik and Misbah's research entitled "Implementation of the Religious Moderation Program Launched by the Ministry of Religion of Banyumas Regency in the School Environment", contains the implementation of religious moderation by the ministry of religion in schools in Banyumas (Muhammad Nur Rofik & Misbah, 2021). This study examines the efforts of external parties in implementing the value of religious moderation in schools, while this article emphasizes more on internal efforts.

Furthermore, Werdiningsih and Umah in their article entitled "Internalization of Religious Moderation Values in Schools Through Rohis Extracurriculars" also conducted research related to efforts to internalize religious moderation values in schools (Werdiningsih & Umah, 2022). In contrast to the article, this research is more complex because the efforts made are not limited to one aspect.

The research conducted at SMP Negeri 1 Sanggau aims to 1). Knowing the understanding of the values of religious moderation at SMP Negeri 1 Sanggau 2). identify the values of character education according to Diane Tillman that are relevant to religious moderation. 3). Describe the application of Diane Tillman's concept in instilling the values of religious moderation in SMP Negeri 1 Sanggau.

METHODS

This study uses a qualitative approach with the type of case study research (Sulistiyawati, 2023). The research design is focused on exploring the values of religious moderation applied in SMP Negeri 1 Sanggau, as well as exploring various efforts of schools in instilling these values in students. Participants in this study were selected using purposive sampling techniques, involving several key informants who are considered to have knowledge and strategic roles in the application of religious moderation values in the school environment. The informants include Islamic Religious Education teachers, school principals, homeroom teachers, and student representatives. The main instrument in this

study is the researcher himself as a key instrument (human instrument), assisted by observation guidelines and interview guidelines. Data collection techniques are carried out through direct observation, both for classroom learning activities and non-learning activities such as extracurricular activities and other school programs. In addition, the researcher also conducted unstructured interviews with informants as well as pre-research observations through school social media to obtain an initial picture of activities that reflect the value of moderation.

The data obtained was analyzed by data reduction techniques, data presentation, and conclusion drawn. Data that are not relevant to the research focus will be screened and eliminated, while appropriate data will be compiled to find patterns that support the research focus. The results of this analysis are then used to draw conclusions that answer the formulation of the problem in the research. This research process was carried out for one month, from April 19 to May 20, 2025, at SMP Negeri 1 Sanggau, which is located at Jl. Ki Hajar Dewantara No.4, Ilir Village, Kapuas District, Sanggau Regency, West Kalimantan Province.

RESULTS

Understanding Religious Moderation at SMP Negeri 1 Sanggau

From the results of interviews and observations conducted at SMP Negeri 1 Sanggau, it appears that the understanding of religious moderation has become part of the school culture, although it has not been fully formally formulated in the curriculum document. Waka Curriculum of SMP Negeri 1 Sanggau explained that in general, the school understands religious moderation as an attitude that respects differences, is not extreme in religion, and is able to coexist peacefully with adherents of other religions. According to him, this spirit is very important to be instilled from an early age, considering the diversity of religious backgrounds in the school environment and the surrounding community.

He explained that schools do not only rely on religious lessons as a means of instilling these values, but make it a basic principle in every activity and interaction between school residents. In daily activities, students are invited to respect each other when carrying out worship, not to impose beliefs, and understand that differences are part of the nation's wealth. Waka Curriculum also emphasizes that religious moderation does not mean mixing

religious teachings, but rather prioritizing a tolerant and fair attitude in responding to diversity.

In line with this, the Islamic Religious Education (PAI) teacher at this school also emphasized the importance of introducing the concept of religious moderation through a contextual approach that touches the reality of students' lives. He said that many students do not fully understand the term "religious moderation", but through the process of learning and habituation, they begin to show moderate attitudes, such as not mocking the beliefs of others, respecting friends of different religions, and being open to interfaith discussions.

The PAI teacher related these values of moderation with stories in Islamic history and the example of the Prophet Muhammad PBUH who coexisted with other religions in Medina. In teaching, he also uses dialogue methods and case studies so that students are able to think critically and empathize with differences. According to him, the cultivation of religious moderation is not a task that can be completed in one or two meetings, but a continuous process and must involve all elements of the school. The following is an indicator of religious moderation which is one of the tools for analyzing the educational curriculum in Indonesia. These universal values include:

Table 1. Indicators of Religious Moderation

Peace	Attitudes, words, and actions that cause others to feel happy and safe in their presence.
Award	Attitudes and actions that encourage students to produce something useful for their society; recognize and honor the success of others
Love	Attitudes and actions to help other people and communities who are in need.
Tolerance	Attitudes and actions that respect the differences of religion, race, ethnicity, opinions, attitudes, and others that are different from themselves
Honesty	Behaviour that is based on an attempt to shape students into persons who always believe in words, actions, and work.
Humility	Behavior that accepts the advantages and disadvantages of self and others
Cooperation	Actions that demonstrate cooperation with others
Happiness	Actions that show a sense of fun and enjoyment
Responsibility	Attitudes and behaviors of a person to perform duties toward self, society, environment (natural, social, and cultural), country, and God
Simplicity	Attitudes and behaviors that are understated (not excessive)
Freedom	Attitudes and behaviors which show independence according to the rules
Unity	Action that shows a sense of unity and collective interests rather than an individual or a group

Observations in the field show that values such as tolerance, harmony, and mutual respect have become part of student interaction, both inside and outside the classroom. Students from different religious backgrounds can work together in groups, help each other in activities, and show mutual respect when religious holidays are celebrated. The school environment in general reflects an inclusive atmosphere, where every student feels valued and accepted.

Both the Curriculum Officer and PAI Teachers agree that strengthening the understanding of religious moderation is very important in today's era, where the flow of information is so rapid and sometimes triggers misunderstandings about religion. Therefore, they continue to strive to develop strategies that can strengthen these values through curriculum integration, teacher training, and habituation in daily activities. They believe that with a consistent and collaborative approach, SMP Negeri 1 Sanggau can become an example of a school that is able to grow a young generation that is not only intelligent, but also wise and moderate in religion.

The Relevance of Diane Tillman's Values to Religious Moderation

In the research process conducted at SMP Negeri 1 Sanggau, it was found that there was a close relationship between the values of character education developed by Diane Tillman and the values of religious moderation pursued by the school. The Curriculum Waka explained that although Diane Tillman's concept has not been explicitly used as the main reference in the curriculum, many of her values have been practically applied in daily life at school. Values such as tolerance, respect, responsibility, empathy, and peace are considered to be very much in line with the principles of religious moderation developed by the school in fostering students.

He stated that the character of students who are tolerant and open to differences is the main goal of character education at SMP Negeri 1 Sanggau. According to her, Diane Tillman's concept provides an excellent framework for instilling a moderate attitude in religion, because her approach is universal and not limited to one particular religious background. In other words, these values can be applied in the context of student diversity, both in terms of religion, culture, and social.

In practice, these values are integrated through learning and self-development activities. Teachers are encouraged to not only teach the subject matter, but also insert character values in every meeting. Waka Kurikulum said that concepts such as respecting

the opinions of others, maintaining harmony in groups, and avoiding discriminatory attitudes, are all part of the learning process that is oriented towards the formation of a moderate attitude.

Meanwhile, the Islamic Religious Education Teacher (PAI) added that Diane Tillman's values have a very high relevance to Islamic teachings, especially in the context of muamalah or social relations. He explained that values such as responsibility, justice, and social care are not new in Islam, but when combined with the universal-based character approach that Tillman developed, these messages become more receptive to students from diverse backgrounds.

PAI teachers also admit that these values are a kind of "connecting bridge" in teaching non-exclusive religion. For example, when discussing religious tolerance in class, he associates it not only with religious postulates, but also with broader values such as respect for human dignity, peaceful living, and nonviolent conflict resolution—all values that Diane Tillman also emphasizes. This approach makes it easier for students to understand that true religious attitudes are not synonymous with fanaticism, but rather with fair, wise, and open attitudes.

The results of observations in the school environment reinforce this finding. In the interaction between students, there is an atmosphere dominated by mutual respect and cooperation, even in the midst of differences in beliefs and cultures. School programs such as interfaith activities, community service, and diversity discussions all reflect the spirit of Diane Tillman's character values that are contextualized in moderate religious life.

Both the Curriculum Officer and PAI Teachers believe that strengthening character values relevant to religious moderation is a strategic step in forming a tolerant and peace-loving generation. They consider that Diane Tillman's approach is not only a theory of character education, but also an important moral foundation in maintaining diversity and harmony in the school environment and the wider community.

Application of Diane Tillman's Concept at SMP Negeri 1 Sanggau

The results of research at SMP Negeri 1 Sanggau show that the application of the concept of character values developed by Diane Tillman has been carried out gradually and contextually, although it is not always explicitly mentioned by that name. In an interview, Waka Kurikulum said that the school has sought to integrate character values into students'

learning and daily lives, focusing on forming positive and moderate attitudes in dealing with differences, especially in terms of religion.

He explained that the principles contained in Tillman's concept such as respect, responsibility, peace, and honesty have been used as a guide in developing character education programs that are relevant to students' lives. Its application can be seen in several aspects, ranging from the way teachers deliver material, to in the management of extracurricular activities and school discipline. These values are also the basis for fostering student behavior, especially when there are conflicts or misunderstandings related to differences in religious or cultural backgrounds.

Waka Curriculum emphasizes that schools not only provide a cognitive understanding of tolerance and harmony, but also create real practice spaces through activities that involve interfaith cooperation. For example, in religious holiday celebrations, the school encourages the active involvement of all students regardless of their religion, both as participants and as committees. The goal is for students not only to know the meaning of tolerance, but also to experience it firsthand in social interactions.

Meanwhile, the Islamic Religious Education Teacher (PAI) explained that the application of Diane Tillman's values in religious teaching was carried out by adjusting the learning approach to be more dialogical and reflective. He said that in every lesson, students are not only asked to understand the laws of worship, but also invited to think critically and empathetically about social situations involving differences in beliefs. Values such as peace and social responsibility are the main emphasis, because according to him, the true teachings of Islam emphasize the importance of maintaining harmony and avoiding extreme attitudes.

In PAI teaching, teachers also use case study methods and group discussions to train students to be able to see a problem from various perspectives. He believes that this approach is very much in line with the spirit of religious moderation, because it not only teaches dogma, but also hone students' reasoning, empathy, and wisdom. Character values as formulated by Diane Tillman are combined with Islamic teachings that prioritize noble morals, so that students are able to understand that good religiosity does not lie in how hard a person defends his identity, but how wise he is in responding to differences.

Observations in the school environment support this statement. Students are seen to be used to working together in group activities, expressing opinions politely, and showing

mutual respect even though they come from different backgrounds. In the morning apple activity, teachers often insert moral messages and character values that refer to the importance of living peacefully, justly, and understanding each other. Even in the management of minor conflicts between students, the approach used always refers to a resolution oriented towards the values of peace and responsibility, not on punishment alone.

Thus, the application of Diane Tillman's concept at SMP Negeri 1 Sanggau is not only theoretical, but has been integrated in educational practices that foster the values of religious moderation. Through cooperation between teachers, curriculum, and inclusive school culture, these values continue to be instilled as moral provisions for students in facing diversity in the future.

DISCUSSION

Understanding Religious Moderation at SMP Negeri 1 Sanggau

Religious moderation is an approach that aims to create balance and optimize the understanding and implementation of religious values to be in line with the basic principles of religion, while avoiding extremism and intolerance tendencies (Azis & Anam, 2021). The essence of moderation lies in the ability to take a middle position, that is, not to be too rigid or too liberal in practicing religious teachings, and to prioritize mutual respect for the diversity of religious beliefs and practices that exist.

Hashim Kamali emphasized that moderation is inseparable from two main principles, namely balance and justice (Muaz & Ruswandi, 2022; Sutrisno, 2019). Moderation does not mean sacrificing the basic principles of religion for the sake of tolerance for adherents of other religions, but about faith, proper balance and justice (Junaedi, 2019). Without balance and justice, moderation in religion will not be effective. Moderation invites each party to avoid extremes and seek commonality. Kamali affirms that moderation is an attempt to unite differences, creating a balance where people of different cultures, religions, and political views can listen to each other and resolve their differences wisely.

Based on Presidential Regulation of the Republic of Indonesia No. 58 of 2023 concerning the Strengthening of Religious Moderation (2023), it is explained that religious

moderation is measured through four main indicators, namely (1) national commitment, which emphasizes loyalty to national values within the framework of religious life; (2) tolerance, as an attitude of respect for differences in religious beliefs and practices; (3) the rejection of violence (anti-violence), which emphasizes the elimination of the use of coercive methods in overcoming religious differences; and (4) the acceptance of traditions, which accommodate local wisdom and culture in religious practice without ignoring the basic principles of religious teachings. These four indicators serve as an operational framework in implementing religious moderation holistically, as well as strengthening social cohesion in the midst of the plurality of Indonesian society.

In this school environment, the strengthening of religious moderation is not limited to the subject of Religious Education, but becomes a basic principle that is internalized in all educational activities. Students are trained to be tolerant, respectful of each other when carrying out worship, not to impose beliefs, and recognize that differences are part of the social reality that cannot be avoided. This understanding emphasizes that moderation does not mean mixing religious teachings, but rather forming a fair, inclusive, and open attitude towards diversity.

The religious learning process in this school is directed to a contextual approach that directly touches the reality of students' lives. Although the term "religious moderation" has not been fully understood by all students, the application of its values has been seen in the form of moderate attitudes, such as not denouncing the beliefs of others, establishing interfaith friendships, and opening up space for dialogue in differences. The learning strategies used emphasize the use of discussion methods, open dialogue, and the association of teaching materials with actual social reality.

Strengthening the values of moderation is also carried out through the delivery of examples from religious figures, especially through Islamic historical stories that show the tolerant attitude of the Prophet Muhammad PBUH towards people of other religions. The use of this historical approach aims to instill that moderation is part of authentic religious teachings, not a new discourse that is contrary to religious principles.

The social conditions of schools in general support the formation of this culture of moderation. The interaction between students from various religious backgrounds took place in harmony. In group activities, students show cooperation regardless of differences in beliefs. During the celebration of religious holidays, all school residents support and

respect each other. This inclusive environment makes every student feel valued, accepted, and protected for their rights, both socially and spiritually.

With the rapid development of information flow, the understanding of religious moderation has become increasingly relevant and important to be developed in the school environment. Efforts to strengthen these values are carried out through the development of learning strategies, integrating character values in the curriculum, and habituation in daily life at school. This shows that religious moderation is not just a concept, but a real practice that can shape students into wise, tolerant, and able to live in a pluralistic society.

The understanding and application of religious moderation at SMP Negeri 1 Sanggau can be analyzed based on four main indicators set by the Ministry of Religion of the Republic of Indonesia, namely national commitment, tolerance, non-violence, and accommodating to culture.

The National Commitment is reflected in the active participation of schools in organizing national holiday commemoration activities (PHBN), such as Independence Day, Youth Pledge Day, and Kartini Day. This activity is not only a form of appreciation for the nation's history, but also strengthens the national identity of students. These national values are integrated into routine activities such as flag ceremonies and student council agendas that are consistently displayed on school social media (Irama & Zamzami, 2021).

Tolerance as a key pillar of religious moderation has become an important part of social interaction in schools. The principal emphasized that differences are strengths that need to be nurtured and valued. Its implementation can be seen in inclusive religious activities, such as the implementation of Halal Bi Halal and the celebration of Christmas together, which involves all school residents regardless of religious background. The routine evaluation process between teachers is also used as a space to design learning activities that foster mutual respect among students.

Anti-Violence attitudes are applied through preventive and educational approaches. Guidance and Counseling teachers play an active role in creating a safe and orderly school climate, by paying attention to potential conflicts between students and preventing them from an early age. In addition, giving additional points to students who show positive behavior is a character building strategy to encourage moderate attitudes in religious and social life.

The Accommodative Attitude towards Culture can be seen from the implementation of the Pancasila Student Profile Strengthening Project (P5) with the theme of Local Wisdom. Through this activity, students are invited to explore and express local culture, such as making traditional food, arranging beads, and designing handicrafts typical of the Sanggau area. This activity not only fosters a sense of pride in one's own culture, but also instills an open attitude towards other cultures within the framework of diversity.

The Relevance of Diane Tillman's Values to Religious Moderation

Research conducted at SMP Negeri 1 Sanggau shows a close relationship between the values of character education developed by Diane Tillman and the values of religious moderation applied in the school environment. Although Diane Tillman's concept has not been explicitly used as a primary reference in the curriculum, her values such as tolerance, respect, responsibility, empathy, and peace have been practically implemented in daily life at school.

The character of students who are tolerant and open to differences is the main goal in character education developed in this school. Diane Tillman's values provide an effective framework for instilling a moderate attitude in religion because her approach is universal and inclusive, so that it can be applied to the diversity of students who come from different religious, cultural, and social backgrounds.

In educational practice, these values are integrated through learning and self-development activities, where teachers not only deliver subject matter, but also instill character values in each learning process. Respecting the opinions of others, maintaining harmony in the group, and avoiding discriminatory attitudes are part of the process of forming a moderate attitude that is carried out consistently.

Diane Tillman's values also have a high relevance to Islamic teachings, especially in the context of muamalah or social relations. Values such as responsibility, justice, and social care that are part of the teachings of the religion become more easily accepted by students from various backgrounds when combined with a universal approach to character education. This approach serves as a bridge in teaching inclusive and non-exclusive religion.

In addition, in the context of religious moderation learning, these values help students understand that the correct religious attitude is not fanaticism, but a fair, wise, and open attitude. The emphasis on tolerance, respect for human dignity, peaceful living, and

nonviolent conflict resolution are in line with the principles of character education developed by Diane Tillman.

The interaction between students that shows mutual respect and cooperation in the midst of diverse beliefs and cultures further strengthens the relevance of Diane Tillman's values in building religious moderation. Various school programs that emphasize the spirit of diversity and interfaith cooperation reflect efforts to integrate character values into moderate religious life.

Strengthening character values that are in harmony with religious moderation is a strategic step in forming a tolerant and peace-loving generation. Diane Tillman's approach not only functions as a theory of character education, but also as a crucial moral foundation in maintaining diversity and harmony in the school environment and the wider community.

The Living Values Education Program (LVEP) is an educational approach that aims to support the development of character and universal values in children and adolescents (A. Apriani & Sari, 2020). The program is used in schools across different countries to form individuals who value peace, tolerance, and social responsibility. LVEP is an international project started by Brahma Kumaris in 1995 (Faidzin, 2022). Then in 1996 LVEI emerged which was formulated by two teachers at UNICEF New York. The purpose of this formulation is for each individual to be able to think and reflect on the values that exist with himself, others, and society. In addition, it is also hoped that it can be an encouragement for teachers to be able to make education a means for students to develop.

In LVEP there are twelve universal values (A. Apriani & Sari, 2020). Based on the explanation above, the researcher found some relevance of religious moderation values and attitudes related to Diane Tillman's moral values. Some of these values include the following:

1. Peace

In the perspective of Diane Tillman, peace is one of the core values in the Living Values Education (LVE) approach, which emphasizes the importance of creating inner calm, harmony with others, and nonviolent responses in daily interactions. Peace is not only defined as the absence of conflict, but more deeply as a personal and social condition built through empathy, respect, cooperation, and the ability to manage emotions constructively.

According to data from result, the school fosters interreligious harmony through shared moral support during religious events such as Halal Bihalal and Natal Bersama, where students from different religions participate respectfully. This practice reflects Tillman's idea of creating social harmony and mutual understanding among diverse individuals. This can have an impact on comfort in carrying out worship without any disturbance.

2. Award

In Diane Tillman's Living Values Education (LVE) framework, Award is a fundamental value that fosters peaceful, inclusive, and harmonious relationships. Respect, in this view, means recognizing the intrinsic worth of every individual, appreciating differences, and treating others with dignity, regardless of their background, beliefs, or cultural identity. It is the foundation for building empathy, tolerance, and cooperation values essential for peaceful coexistence in diverse societies.

Through the guidance of counseling teachers and proactive conflict prevention measures, the school cultivates a respectful environment where students learn to resolve differences without aggression. Rewarding positive behavior also reinforces respectful conduct, a practical reflection of the value of respect as mutual regard and responsible action.

3. Love

In the Living Values Education (LVE) approach developed by Diane Tillman, love and caring are values for building relationships full of empathy, peace, and moral courage. Compassion is not just an emotional feeling, but is manifested in the form of real concern for the welfare of others, acceptance of differences, and active concern for the social environment. Regularly holding ceremonies and commemorating national holidays instills love for the nation. This is a broad form of love not only for individuals, but also for communities and countries, as love in the LVE framework also involves collective concern for the common good.

4. Tolerance

In Diane Tillman's Living Values Education (LVE) approach, tolerance is an attitude that encourages respect for diversity and the ability to live in harmony with others without prejudice. This value is very relevant to the practice of religious moderation at SMP Negeri 1 Sanggau, where tolerance is manifested through interfaith activities such

as Halal Bi Halal and Christmas Together, as well as through instilling values such as cooperation and respect for differences in the curriculum and daily school activities. The principal emphasizes the importance of valuing differences as strengths, in line with Tillman's view that tolerance develops through positive social experiences and guidance from role models such as teachers. With a multicultural school environment, SMP Negeri 1 Sanggau has created a conducive space for students to internalize the value of tolerance in real terms, making the school not only a place for academic learning, but also an agent for forming peaceful and inclusive characters.

5. Honesty

Honesty reflects self-integrity, responsibility, and trust, all of which are important in building healthy relationships in the social environment. At SMP Negeri 1 Sanggau, the value of honesty is internalized through various activities such as the habituation of moral values in the curriculum, teacher supervision of student behavior, and giving awards to students who demonstrate positive attitudes, including honesty. In the context of religious moderation, honesty is the foundation for creating open communication and harmonious interfaith relationships. When students are encouraged to be honest with themselves and others, they will find it easier to accept differences and build a sincere attitude of tolerance, in line with LVE's vision to foster peaceful values in everyday life.

6. Humility

In the perspective of Living Values Education (LVE), humility can help individuals realize their limitations, be open to input, and respect others without feeling superior. This value plays a very important role in forming characters who are able to live side by side in a diverse society. At SMP Negeri 1 Sanggau, humility is reflected in the attitude of mutual respect between students from various religious and cultural backgrounds, as well as in their active involvement in interfaith and cultural activities such as P5 and celebrating religious holidays together. A humble attitude also encourages students to be more empathetic to their environment. This attitude supports the practice of religious moderation by fostering awareness that every individual has equal value and dignity, thus creating an inclusive and harmonious environment.

7. Cooperation

Cooperation is an essential value that teaches the importance of helping each other, sharing responsibilities, and working together to achieve common goals. This value not only builds solidarity, but also strengthens mutual respect in diversity. At SMP Negeri 1 Sanggau, cooperation is reflected in various student activities, such as the Pancasila student profile strengthening project (P5), joint religious activities, and collaborative assignments in class involving students from different religious and cultural backgrounds. Through these activities, students learn to appreciate differences while still actively contributing to mutual success. At the end of each month, the principal holds an evaluation meeting with teachers. There, the principal reviews and evaluates the results of teacher performance. At that moment, teachers also discuss and design learning or activities that will be carried out in the future. Thus, the instillation of religious moderation is not only carried out by one party but is the result of cooperation from various parties. This is in line with the spirit of religious moderation, where interfaith cooperation is the key to building social harmony and strengthening bonds between religious communities in a multicultural environment.

8. Happiness

It is understood as a state of well-being that emerges from living a meaningful life grounded in positive values such as love, respect, and acceptance. Rather than being defined by personal pleasure alone, genuine happiness arises from harmonious relationships, a sense of belonging, and active contributions to a peaceful and cooperative community. At SMP Negeri 1 Sanggau, the cultivation of happiness among students is evident through the creation of an inclusive school climate that promotes religious tolerance and cultural appreciation. This is reflected in students' engagement in interfaith activities, local culture projects through the Pancasila Student Profile (P5) program, and the overall emphasis on mutual respect and collaboration. Such a positive and supportive environment fosters students' emotional and social development, enhancing their sense of security and acceptance. In this context, happiness becomes not only an emotional outcome but also a key enabler of religious moderation, encouraging students to coexist peacefully and joyfully amidst diversity.

9. Responsibility

Responsibility is viewed as a value that encourages individuals to be accountable for their actions, fulfill their duties with integrity, and contribute positively to their

communities. It involves self-discipline, commitment, and a conscious awareness of how one's behavior affects others. At SMP Negeri 1 Sanggau, responsibility is actively nurtured through the integration of moral and civic education into the curriculum, regular national and religious celebrations, and student involvement in extracurricular activities that promote shared duties and community engagement. Through these practices, students learn to take ownership not only of their academic performance but also of their roles in maintaining a respectful and harmonious school environment. This sense of responsibility aligns closely with the principles of religious moderation, as it empowers students to uphold values such as tolerance, anti-violence, and cultural respect in their daily interactions.

10.Simplicity

It is recognized as a value that emphasizes clarity, contentment, and focus on what truly matters in life. It encourages individuals to live with intention, avoiding excess and superficiality, while fostering inner peace and appreciation for meaningful relationships and experiences. At SMP Negeri 1 Sanggau, simplicity is reflected in the way students are guided to value respect, cooperation, and mutual understanding over competition or materialism. Activities such as collaborative projects, inclusive religious events, and cultural appreciation programs promote humility and genuine connection among students. By prioritizing core values over external differences, the school cultivates a mindset that supports religious moderation where peaceful coexistence and sincerity are placed above rigid dogma or extremism. Simplicity, in this context, helps students focus on essential human values that bridge religious and cultural divides.

11.Freedom

Freedom is defined as the inner capacity to choose wisely and act responsibly, grounded in respect for oneself and others. It goes beyond personal liberty to include ethical awareness, self-discipline, and the ability to live harmoniously within a community. At SMP Negeri 1 Sanggau, this value is embodied through the school's support for students to express their religious and cultural identities within a respectful, inclusive environment. One of the efforts that demonstrate freedom is by giving every religion the opportunity to lead prayers during Monday's ceremony. Freedom of expression also supports the sustainability of religious moderation in SMP Negeri 1 Sanggau.

12.Unity

Unity encourages individuals to appreciate differences while working toward common goals with mutual respect and understanding. At SMP Negeri 1 Sanggau, the value of unity is exemplified through inclusive celebrations such as the joint observance of Halal Bihalal and Christmas Gatherings. These events are attended not only by students who celebrate them religiously but also by peers from different faiths who participate in the spirit of togetherness. For instance, non-Muslim students join Halal Bihalal activities, while Muslim students help organize and attend the Christmas event. These practices foster a sense of belonging, mutual respect, and social harmony, reflecting Diane Tillman's concept of unity as living peacefully with others while honoring diversity. These efforts support the development of a school environment where students from diverse religious and cultural backgrounds can build meaningful relationships and a shared sense of belonging. This directly aligns with the principles of religious moderation, which aim to strengthen national cohesion through tolerance, anti-violence, and respect for cultural traditions. Through unity, students learn that diversity is not a division, but a strength that can enrich their identity and strengthen social harmony.

Application of Diane Tillman's Concept at SMP Negeri 1 Sanggau

The application of character values developed by Diane Tillman at SMP Negeri 1 Sanggau has been carried out gradually and contextually, although not always explicitly using the name. Values such as respect, responsibility, peace, and honesty are the main guidelines in the preparation of character education programs that are relevant to students' lives, especially in dealing with religious differences. This is reflected in various aspects of the school, from the way teachers deliver materials to the management of extracurricular activities and school discipline, all of which are directed at fostering positive and moderate attitudes of students.

The school emphasizes not only a cognitive understanding of tolerance and harmony, but also provides a real practice space through activities that involve interfaith cooperation. The active involvement of all students in the celebration of religious holidays regardless of religious background is a means for students to appreciate the meaning of tolerance and experience coexistence in harmony. In the context of Islamic Religious Education learning, a dialogical and reflective approach is used to invite students to think critically and empathetically towards social situations involving differences in beliefs. The emphasis on the value of peace and social responsibility is at the core of learning, in line

with Islamic teachings that emphasize the importance of maintaining harmony and avoiding extreme attitudes.

Learning methods that integrate case studies and group discussions are able to train students to see problems from various perspectives, thereby increasing empathy, wisdom, and moderation in religion. This approach not only teaches dogma, but also forms a character who understands that true religion lies in the wisdom of responding to differences, not in rigidity or fanaticism.

The universal values in Living Values Education (LVE) developed by Diane Tillman have a very high relevance to the principles of religious moderation applied in this school. The value of peace is an important foundation that is reflected in efforts to create harmony between religions through various joint activities, such as the celebration of Halal Bihalal and Christmas Together. The attitude of mutual respect that is manifested through respect for differences becomes a foothold in building empathy and tolerance, so that the school environment becomes an inclusive and safe place to worship and interact.

Affection and social concern are also used as important values in the formation of students' character, expanding the love not only for individuals, but also for communities and nations. Tolerance is a value that is upheld, where appreciation for diversity is realized through various activities that instill cooperation and respect for differences. The values of honesty and integrity are the basis for open communication and harmonious inter-communal relationships, enabling students to accept differences sincerely and build a truly tolerant attitude.

Humility is an attitude that supports the awareness that every individual has the same values and dignity, creating an inclusive and harmonious environment. Cooperation is also a central value that teaches the importance of helping each other and sharing responsibilities for the achievement of common goals, which directly strengthens the spirit of religious moderation through cross-faith collaboration.

The happiness of students who grow from a sense of security, acceptance, and appreciation in an inclusive school environment also supports their social and emotional development, as well as being the main driver for the realization of religious harmony. A sense of responsibility is instilled through the strengthening of moral education and the active involvement of students in activities that foster a sense of ownership of a peaceful and harmonious school environment.

Simplicity as a value teaches students to prioritize essential human values, so that they can bridge religious and cultural differences without being trapped in an exclusive or extreme attitude. The freedom of expression supported by the school provides space for students to develop their religious and cultural identities positively in an atmosphere of mutual respect and inclusion.

According to Bandura's Social Learning Theory (1977), students develop attitudes by observing role models such as teachers and peers and receiving reinforcement from the surrounding environment. A curriculum embedded with values such as tolerance, discipline, and collaboration, along with everyday social interactions, provides a form of social scaffolding that influences students' mindsets and behaviors (Nuryana et al., 2018). In addition, participation in extracurricular programs and positive routines such as group discussions and collaborative assignments help maintain empathy and problem-solving skills, which research suggests improve neural pathways related to emotional regulation and decision-making (Firmansyah et al., 2022). In this way, the school serves not only as a center of academic learning but also as a structured environment for social development, fostering prosocial behavior among adolescents.

The value of unity upheld at SMP Negeri 1 Sanggau is realized through various joint activities that involve all students regardless of background, fostering a sense of togetherness and strengthening social cohesion. Through the implementation of Diane Tillman's universal values, the school has succeeded in creating an educational ecosystem that not only focuses on the academic aspect, but also forms a moderate character who is able to coexist peacefully in the midst of diversity.

The comparison of this study was compared with Basriham's Title 'The Influence of Teacher Roles and Students' Tolerance Character on Religious Moderation at SMPN 7 Sawahlunto City. The results of the study show that both the role of teachers and the character of tolerance have a very high correlation with religious moderation. When these two variables are combined, the influence becomes stronger and more significant. This proves that education, especially through the role of Islamic Religious Education teachers, has a great contribution in building a culture of tolerance and harmonious religious life from an early age.

This research has a difference because it not only focuses on the role of teachers, but also looks at how universal values in Diane Tillman's *Living Values Education* (LVE) such as

peace, tolerance, cooperation, and unity have been implemented practically in school activities. While Basriham focuses more on the statistical correlation between the role of teachers and student tolerance, this study provides an in-depth qualitative analysis of how these character values are internalized through various school programs, such as interfaith celebrations, local wisdom projects, and daily habituation of inclusive attitudes.

The implications of the findings of this study have important implications for strengthening religious moderation in schools. First, a universal values-based approach such as Diane Tillman's LVE can be an effective framework for developing a moderate attitude without appearing to favor a particular religion. Second, the integration of religious moderation must not only be carried out in religious subjects, but also through extracurricular activities, school culture, and collaboration between school residents. Third, schools need to create spaces for real dialogue and practice (such as joint celebrations and collaborative projects) so that students not only understand the concept of tolerance theoretically, but also experience it firsthand.

This research has several limitations. First, the data collected is qualitative so that the generalization of findings may be limited to the context of SMP Negeri 1 Sanggau and does not necessarily apply to other schools with different characteristics. Second, although Diane Tillman's values have been identified as relevant to religious moderation, this study has not quantified the extent to which the specific impact of each grade on changes in student attitudes empirically. Third, the involvement of parents and the surrounding community in supporting religious moderation in schools has not been explored in depth, even though their role is also crucial in strengthening these values outside the school environment

CONCLUSION

This study demonstrates that the integration of Diane Tillman's Living Values Education (LVE) framework has proven effective in fostering religious moderation at SMP Negeri 1 Sanggau. Universal values such as tolerance, peace, cooperation, and unity have been not only introduced through theoretical instruction but also reinforced through experiential learning and daily school practices. Activities such as interfaith celebrations, community-based projects rooted in local wisdom, and the cultivation of inclusive behavior in everyday interactions have contributed to an educational climate that supports pluralism. These

findings resonate with earlier studies, such as Basriham's, which underscore the importance of teacher involvement in promoting tolerance; however, this research extends that understanding by demonstrating how non-sectarian, character-based education can foster religious moderation without privileging any specific belief system.

Theoretically, this study contributes to the discourse on character education and religious moderation by validating the potential of universal value-based frameworks, specifically LVE as a viable foundation for developing inclusive attitudes in diverse school settings. The research highlights that religious moderation can be nurtured through values that transcend specific doctrinal teachings, thereby affirming the compatibility between universal human values and religious identity. Practically, these findings offer a replicable model for educational institutions seeking to balance the development of religious commitment with the cultivation of interfaith understanding. The incorporation of inclusive values through structured school activities presents a pragmatic approach for schools operating in multicultural and multireligious environments.

This study also addresses a key educational challenge: how to promote religious moderation in schools without risking sectarian bias. By adopting a values-based pedagogy, SMP Negeri 1 Sanggau demonstrates that it is possible to maintain religious integrity while promoting mutual respect and peaceful coexistence among students of different backgrounds. The emphasis on real-life applications of tolerance and cooperation further strengthens the internalization of these values, making the school not only a place of academic learning but also a space for moral and civic formation. These results position the LVE framework as an effective character education strategy in contexts where religious and cultural pluralism must be carefully navigated.

Future research should aim to quantitatively assess the specific impact of each LVE value on the development of students' attitudes toward religious moderation. Expanding the scope of inquiry to include parental and community engagement would also enhance understanding of the broader ecosystem supporting value formation in students. Employing mixed-methods approaches could offer deeper, more nuanced insights into how these values function in both formal and informal educational settings. Finally, cross-cultural and cross-regional studies are recommended to evaluate the transferability and adaptability of LVE-based models in diverse educational and sociocultural contexts, thereby advancing the global conversation on inclusive and pluralistic education.

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