

ANALYSIS OF THE IMPLEMENTATION OF CHARACTER EDUCATION AND RELIGIOUS MODERATION AT SMP NEGERI 3 TURI SLEMAN

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ABSTRACT

This study aims to analyze the implementation of character education and religious moderation at SMP Negeri 3 Turi Sleman. The research focuses on the programs, implementation, evaluation, and integration of character and moderation values within Islamic Education (PAI) learning. Using a descriptive qualitative approach, data were collected through observation, interviews, and documentation. The findings show that character education is implemented through programs such as JAGLING (Environmental Care), Pendidikan Khas Jogja (PKJ) emphasizing the value of “ngajeni” (respect for elders), and disciplinary practices like morning assemblies and congregational prayers. In terms of religious moderation, the school organizes inclusive activities such as Friday Islamic studies for Muslim students and worship sessions for non-Muslims. Program evaluation is routinely conducted through monthly meetings and student participation records. The results indicate that the integration of character education and religious moderation has created a harmonious, religious, and tolerant school culture. These programs strengthen Islamic education by shaping students who are ethical, socially aware, and religiously moderate.

Keywords: Character, Religious Moderation, Islamic Education.

INTRODUCTION

As the era continues to develop in increasingly complex and dynamic ways, the world of education is required not only to produce academically excellent students but also individuals with well-formed personal character. Character education has become one of the key strategies in preparing the younger generation who are not only cognitively intelligent but also ethical, resilient, and able to contribute positively to society. Character education is a systematic process that helps students understand noble values and practice them in daily life as members of society and citizens (Ida Ayu Ella Yuanita, 2024). Various phenomena such as declining ethics, increasing aggressive behavior among students, cyberbullying, and the tendency toward low tolerance indicate that character strengthening is no longer a mere slogan but an urgent necessity. For example, research by Wona & Laksana shows that in the era of the Industrial Revolution 4.0, character education has become crucial because the ease of accessing information is accompanied by moral and ethical risks (Una & Laksana, 2022).

Character education in the school context carries a dual meaning: equipping students with noble values such as honesty, responsibility, discipline, care, cooperation, and patriotism; and shaping a school culture that becomes the practical environment for those values. Research in various schools has found that the implementation of character education through school culture holds significant potential. Hasanah, Utami & Fanirin show that at MI Ma'had Al-Zaytun, the values of religious character, tolerance, independence, and patriotism have been implemented consistently through school culture (Aulia Fahriza Hasanah, 2023). Likewise, Khairudin & Susiwi found that in integrated Islamic schools, cultivating school culture becomes an important strategy in character education (Khairani dkk, 2023). Therefore, in the context of secondary schools such as junior high schools, strengthening students' character must come not only from subject learning but from all aspects of school life social interactions, daily habits, physical environment, and the school's cultural atmosphere.

However, amid efforts to strengthen character, the challenges of pluralism and religious-belief diversity have become increasingly pronounced in Indonesia. As a nation with a highly pluralistic society, Indonesia faces challenges related to tolerance, inclusion, and religious moderation. This is where the concept of religious moderation emerges as an integral part of character education. Religious moderation encourages a middle-path attitude (*wasathiyah*), respect for differences, anti-extremism, and mutual respect among religious communities. Islamic education in Indonesia holds a strategic role in instilling the values of religious moderation through contextual curricula, learning that respects diversity, and a conducive school environment (Arifin & Huda, 2024). In the school context, religious moderation is not merely passive tolerance but an active effort to build an inclusive culture and avoid any form of intolerance or exclusivism. Research titled "Religious Moderation Education and Its Implications for Students' Social Attitudes" found that religious moderation education has a positive impact on students' social attitudes in heterogeneous settings (Najmi, 2023).

Thus, the integration between character education and religious moderation becomes highly relevant because strong character without the ability to face diversity may produce individuals who excel personally but are socially weak; whereas religious moderation without strong character may result in passive tolerance or low moral responsibility. Therefore, schools as educational institutions carry a dual responsibility: shaping personal character and simultaneously fostering school communities that can live within pluralism with a moderate attitude.

More specifically in secondary education, the implementation of character education and religious moderation in junior high schools requires a systemic approach. Subekti & Alinurdin, in their work "Implementation of Character Education from the Good Character Perspective at SMK Negeri 1 Bojonggede," explain that integrating character education into the curriculum, supporting instruments, and evaluation has been carried out effectively, although some students still lack a deep understanding of the values being developed (Subekti & Alinurdin, 2021). This indicates that despite its strong potential, challenges such as students' comprehension, consistency of implementation, and program evaluation must continue to be addressed. In the realm of religious moderation, Purbajati emphasizes that teachers play a crucial role in internalizing religious moderation at school because teachers are the direct actors shaping students' attitudes toward religious diversity (Purbajati, 2020).

SMP Negeri 3 Turi, Sleman Regency, is a school located in a community with social and religious diversity, making this research important for several reasons. First, secondary school represents a

transitional stage from childhood to adolescence, a period marked by broader orientations and more complex social interactions; thus, character formation and religious moderation at this stage have long-term implications for individual and societal life. Second, although many studies have been conducted in elementary schools or vocational schools, research on character education and religious moderation in junior high schools, especially in regions such as Sleman, remains limited. Therefore, this study can fill a gap in the literature and provide contextual local findings. Third, the presence of school activities such as extracurricular programs, student council life, interfaith activities, school culture, and interactions among students from diverse backgrounds provide practical arenas for implementing both character education and religious moderation.

Operationally, implementing character education and religious moderation in schools can be carried out through several pathways. Character education can be implemented through daily habituation, the development of a school culture that reflects character values, the integration of values into the curriculum and extracurricular activities, and regular monitoring and evaluation. For instance, Aulia found that habituation at MI Ma'had Al-Zaytun has been effectively implemented. Meanwhile, the implementation of religious moderation in schools can be achieved through internalizing tolerance and inclusion values in religious and civic education subjects, interactive learning that encourages interfaith dialogue among students, creating a school environment that embraces diversity, and involving teachers as facilitators of moderate attitudes (Aulia Fahriza Hasanah, 2023). A concrete example is research by Anugrah et al. at SMAN 1 Bandung, which shows that religious practices at school correlate positively with students' religious moderation attitudes (Anugrah et al., 2024).

Nevertheless, several challenges need to be anticipated in implementing these themes in schools. Factors such as family background, social environment, teachers' and students' understanding of character and moderation, external cultural pressures, and school resources (time, facilities, infrastructure, teacher competence) serve both as obstacles and opportunities. Suardi's study at MTs Muhammadiyah Tallo shows that students' character deviations are influenced by social and economic environmental factors in addition to internal student factors (Suardi et al., 2021). Similarly, in the field of religious moderation, research at the Darul Ulum Wahid Islamic College highlights that cooperation among all school stakeholders teachers, parents, and the community is crucial to creating a conducive environment for religious moderation (Wahid, 2024).

Considering these factors, research on character education and religious moderation at SMP Negeri 3 Turi holds high urgency, not only to strengthen the quality of school education but also to support the sustainability of social life within the framework of nationhood and pluralism.

RESEARCH METHODS

This study employs a descriptive qualitative approach to provide an in-depth portrayal of the implementation of character education and religious moderation at SMP Negeri 3 Turi, Sleman. The descriptive approach was chosen because it allows for the observation of real practices in the field without manipulating variables. The research was conducted at the school from 15–20 October 2025. The subjects of the study include the principal, Islamic education teacher, and students, while the objects consist of the programs, implementation, organization, evaluation, and outcomes of the integration of character education and religious moderation. Data were collected through observation, interviews, and documentation.

RESULTS AND DISCUSSION

Character Education at SMP N 3 Turi Sleman.

Character education is a systematic effort to develop moral values, ethics, and noble behaviors within students through both formal and non-formal learning processes. According to Nur Hidayati in her article "Konsep Pendidikan Karakter dan Implementasinya" published in *Tarbiyah: Jurnal Pendidikan Islam*, character education emphasizes the development of moral and ethical values embedded in students' personalities, which are then reflected in their attitudes and behaviors (Hidayati, 2023).

In the literature on character education, the integration of values into the school culture (habit formation) and the physical environment is strongly emphasized. For example, several studies highlight that character education encompasses the aspects of "knowing – feeling – behaving" and requires continuous habituation within the school environment (Nur et al., 2023).

Interview results with Mr. Ahmad Zinuddin show that SMP N 3 Turi Sleman has planned character education programs through several strategic pathways, namely: (1) environmental habituation through plant-based green programs. The school has implemented the “JAGLING – Jaga Lingkungan” program; (2) strengthening local wisdom through the PKJ (Pendidikan Khas Jogja) program, which emphasizes the value of *ngajeni* (respect for elders); and (3) discipline building through morning assemblies held Monday–Wednesday at 07.00 with strict gate closure, as well as congregational *dhuhr* prayer as a form of religious and disciplinary habituation. This combination shows that the school not only “teaches” character values but also designs programs intended to cultivate daily attitudes, values, and behaviors.

Planning at SMP Negeri 3 Turi is relatively well-structured: green-environment programs, local Jogja cultural values, and daily discipline practices. Organizational structures such as duty distribution for assemblies, gate management, and routine congregational prayers indicate that schedules and school systems are designed to support character values.

The “JAGLING – Jaga Lingkungan” Program. This program is a hallmark of SMP N 3 Turi Sleman in cultivating environmental care through habituation activities, value internalization, and exemplary behavior from the entire school community.

Conceptually, environmental character education aims to foster awareness and responsibility toward environmental sustainability. This aligns with the core values of the Pancasila Student Profile, particularly the dimensions of “faith and noble character” and “mutual cooperation,” both of which emphasize respect for God’s creation and environmental stewardship (Dewi et al., 2024).

The JAGLING program operates through daily habituation and active participation from all school members. Students are required to maintain cleanliness in their classrooms and school areas, dispose of waste according to its type (organic and inorganic), and participate in greening activities and plant care. One of the school’s iconic plants is *parijoto*, a native plant of Mount Merapi’s slopes, valued for its cultural meaning and symbolism of fertility and environmental harmony. Planting *parijoto* is not only ecological but also educational, as students learn its philosophy and benefits.

Implementation of this program involves teachers, staff, and student organizations such as OSIS and Scouts. Routine activities include “Friday Clean-up,” “Green Saturday,” and class competitions such as “Cleanest and Greenest Classroom.” Thus, environmental care becomes not only an individual responsibility but a collective school culture.

Based on interviews with several teachers, including Mr. Ahmad Zinuddin, JAGLING is more than a cleanliness program—it is a medium for character education. Through this program, students learn discipline, responsibility, cooperation, and social awareness. School cleanliness is perceived as a reflection of students’ internal character, showing how moral and spiritual values align with practical actions.

The success of JAGLING is evident in the school’s achievement as the 1st Place Winner of the Adiwiyata Award at the Sleman Regency level in 2024. This award is given to schools that successfully integrate eco-friendly principles into academic, extracurricular, and management practices.

Thus, the JAGLING program is not merely a cleanliness routine, but a holistic character education initiative combining ecological, moral, and spiritual aspects. Through simple actions such as cleaning the environment and planting vegetation, the school instills responsibility, discipline, and environmental awareness in its students. These values reinforce Islamic religious education in shaping students with noble character who care for nature and all living beings.

The Jogja Special Education Program (PKJ). PKJ is part of a policy of the Yogyakarta Special Region Government aimed at instilling local wisdom values into formal education. At its core, PKJ embodies the Javanese philosophical concept *Hamemayu Hayuning Bawana*, which emphasizes harmony, balance, and the preservation of life.

According to interviews with Mr. Ahmad Zinuddin, one of the key values emphasized in the PKJ implementation is *ngajeni*, meaning respect for elders. This value forms a fundamental foundation for shaping students with strong social ethics and good manners. In Javanese culture, *ngajeni* encompasses not only polite speech but also respectful ways of thinking, acting, and interacting.

The implementation of *ngajeni* is carried out through daily habituation. Each morning, students greet teachers respectfully, bow their heads as a sign of honor, and use greetings such as *Sugeng Enjing* or *Assalamu’alaikum*. Teachers and staff model respectful interactions, creating a school culture rooted in mutual respect.

In Islamic Education classes, teachers integrate *ngajeni* with the Islamic teachings of *ta’dzim* and *birrul walidain*, strengthening students’ understanding that respecting elders, teachers, and

parents is a form of faith and noble character. Contextual teaching connects local cultural values with Islamic principles, showing that ngajeni aligns with rahmatan lil 'alamin.

Extracurricular programs such as "Ethics and Manners Week," "Student Etiquette Guidelines," and "Javanese Language and Culture Appreciation" further reinforce these values. Students apply respectful behavior not only theoretically but in real daily interactions.

Socioculturally, ngajeni supports religious moderation by teaching students to respect differences in age, status, and belief. According to Mr. Zinuddin, ngajeni is the root of tolerance: a person who respects their elders will naturally respect peers and differences in society. This value aligns with religious moderation principles: tawasuth (moderation), tasamuh (tolerance), and ta'adul (justice).

Observations and interviews indicate that PKJ not only preserves local culture but also serves as a strategic avenue for building religious and moderate character. By placing ngajeni at the core, the school successfully integrates Javanese cultural values into a contextual Islamic education system, creating harmony between tradition and religion in shaping student character.

Studies by Widyastuti and Haryanto in "Pendidikan Karakter dalam Perspektif Keyogyakartaan" highlight that character education must be contextual to local culture, showing that students' character is shaped not only by universal values but also by local wisdom meaningful in everyday life (Widyastuti & Hartanto, 2023).

Character Education Through Discipline Activities. Research on the implementation of discipline-based character education shows that routine habituations such as morning assemblies, line formation before class, and collective charity activities in the school mosque serve as important components of character building (Utami, 2019). Although conducted in primary schools, this finding illustrates that habituation and school culture play an essential role from early education.

Discipline serves as a fundamental basis for character formation because through discipline, students learn to value time, follow rules, and take responsibility for their duties.

At SMP N 3 Turi Sleman, discipline is implemented through scheduled routines, especially the morning assembly held Monday to Wednesday at 07.00. During this time, the school gate is closed punctually as reinforcement of punctuality and responsibility. This trains students to arrive on time, honor commitments, and internalize the importance of discipline in daily life.

In addition, discipline is also fostered through the habituation of congregational dhuhur prayer, which functions not only as a religious activity but also as a means of character development. Students learn punctuality in worship, togetherness, and adherence to religious order. The prayer instills both religious and social values such as discipline, responsibility, unity, and compassion.

These activities demonstrate that discipline at SMP N 3 Turi Sleman is not merely administrative but integral to character development. Discipline is measured not only by rule compliance but by students' intrinsic awareness to manage time, respect others, and fulfill obligations responsibly. Thus, the discipline program plays a strategic role in shaping a generation that is strong in character, religious, and full of integrity.

Religious Moderation

The concept of religious moderation in educational settings plays an essential role in shaping students to become tolerant, inclusive individuals who are able to live harmoniously amid diversity. In the context of SMP Negeri 3 Turi Sleman, the results of interviews and observations indicate that the school has implemented several concrete programs aimed at strengthening the values of religious moderation. These efforts are carried out through learning activities, worship practices, and planned, continuous interfaith interactions.

In religious learning activities, the school provides space for all students according to their respective beliefs. Every Friday, Muslim students participate in a study session called "Muslim 3 Angkatan," which focuses on lessons about the fiqh of prayer and is held in the west building. Meanwhile, Christian and Catholic students take part in praise-and-worship activities or religious project work guided by the Catholic religious education teacher in the school library. This policy demonstrates that the school ensures fair opportunities for every student to deepen their religious teachings without discrimination.

Furthermore, on Thursdays, Muslim students engage in Qur'an recitation (tadarus), while non-Muslim students are directed to read their respective scriptures in the library. This routine practice serves as a concrete form of respect for religious diversity within the school environment, while also fostering values of equality and interfaith tolerance.

The “pesantren kilat” (short-term religious retreat) also serves as an important medium for cultivating moderate attitudes among students. In this activity, non-Muslim students are not excluded; instead, they are involved as supporting committee members, for example by helping distribute meals to Muslim participants during worship activities. This interfaith involvement strengthens the spirit of togetherness and cooperation beyond religious boundaries, allowing values such as *tasamuh* (tolerance) and *ta’awun* (mutual assistance) to grow naturally within the students.

Conceptually, religious moderation in school education encompasses three main pillars: *tawassut* (being balanced or avoiding extremism), *tawazun* (maintaining balance in views and actions), and *tasamuh* (tolerance toward differences). The implementation of these principles can be carried out through contextual religious material, interfaith activities, and the creation of an inclusive learning environment (Aurana Zahro El Hasbi1, 2024).

Based on these values, the practice of religious moderation at SMP Negeri 3 Turi Sleman can be considered effective. The school not only separates religious activities according to students’ respective faiths but also involves them in collaborative social activities that promote empathy and mutual respect. This reflects a model of moderate education that is highly relevant in a multicultural era, where students are encouraged to become religious individuals without losing openness and tolerance toward diversity.

Evaluation of Character Education and Religious Moderation Programs at SMP Negeri 3 Turi Sleman

Evaluation is an essential component in the management cycle of character education and religious moderation programs in schools. Without systematic evaluation, programs risk becoming mere routines without contributing to sustainable improvement. Based on observations and interviews, SMP Negeri 3 Turi Sleman conducts regular program evaluations through monthly meetings involving teachers, homeroom teachers, and school management. These evaluations serve as a forum for reflecting on the implementation of character education and religious moderation programs carried out each month.

One concrete example of this evaluation system is the supervision of the *dzuhur* congregational prayer program. During its implementation, the school keeps menstrual records for female students as a form of monitoring and adjustment to their biological conditions. This approach demonstrates the school’s sensitivity to students’ real-life circumstances and emphasizes the principle of responsiveness to learners’ needs. With these records, the implementation of congregational prayer can run in an orderly and inclusive manner without overlooking the special conditions of some students.

At SMP Negeri 3 Turi Sleman, evaluation practices extend beyond administrative aspects and include social observations of student behavior. For instance, teachers note that both Muslim and non-Muslim students show calm attitudes, mutual respect, and no indications of bullying during religious activities. This serves as an important indicator of the success of the religious moderation program, showing a shift in school culture toward a more harmonious and inclusive atmosphere.

However, observations reveal that the current evaluation system still focuses primarily on operational aspects such as attendance, activity implementation, and adherence to schedules. In-depth qualitative evaluations that examine long-term student attitudes, perceptions, and behaviors have not yet been widely conducted. In fact, according to scholarly studies, measuring the success of character education and religious moderation requires instruments capable of assessing affective dimensions (attitudes, values, and moral commitment) more comprehensively. Therefore, it is recommended that SMP Negeri 3 Turi develop evaluation instruments for assessing moderation attitudes and character, such as tolerance questionnaires, in-depth interviews, or focus group discussions (FGDs) with students and teachers. Such evaluative approaches would offer a more complete picture of the long-term impact of these programs on students’ character formation and religious attitudes. Thus, evaluation would serve not only administrative purposes but also become a reflective tool for improving the quality of character education and religious moderation at the school.

Final Outcomes of the Implementation of Character Education and Religious Moderation in Islamic Religious Education (PAI)

Observations indicate that the implementation of character education and religious moderation programs at SMP Negeri 3 Turi Sleman has generated significant positive impacts on the school’s

social and religious climate. One clear indicator is the respectful interfaith interactions among students. Both Muslim and non-Muslim students appear calm and do not engage in bullying during religious activities. This condition suggests that Islamic Religious Education (PAI) in the school does not take place in isolation but interacts directly with an inclusive, harmonious social environment conducive to forming moderate character.

PAI learning at the school does not focus solely on cognitive aspects; instead, it extends into affective and psychomotor dimensions through routine activities such as the dzuhur congregational prayer, Friday fiqh study sessions, Thursday Qur'an recitation, and interfaith activities. These practices function as concrete forms of internalizing religious values, enabling students not only to learn religion but also to live its values in daily life. Consequently, religious education transforms from a mere subject into a system of moral and social habituation that fosters spiritual awareness, discipline, and compassion.

The literature notes that contextualized religious learning has significant potential for fostering religious moderation, especially when integrated with social practices in schools. Values such as *tawassut* (moderation), *tawazun* (balance), and *tasamuh* (tolerance) can flourish through real interactions and learning experiences within the educational environment (Rumah Jurnal IAIN Metro). This is evident at SMP Negeri 3 Turi, where the religious learning environment is managed as part of a broader educational ecosystem that nurtures harmony and interfaith solidarity.

The positive impact of integrating character education and religious moderation into PAI learning is reflected in the development of students' religious and social competencies. Religiously, students become more disciplined in their worship and exhibit consistent religious behavior. Socially, they demonstrate tolerance, empathy, and interfaith cooperation. In addition, through programs such as JAGLING (Jaga Lingkungan) and the Jogja Special Education Program (PKJ), students develop environmental awareness, mutual cooperation, and respect for elders (*ngajeni*). This indicates that PAI learning in the school has become an integrative platform for forming well-rounded, moderate individuals.

Overall, it can be concluded that the implementation of character education and religious moderation at SMP Negeri 3 Turi Sleman has successfully strengthened PAI learning not only in terms of religious cognition but also in shaping students' religious, social, and humanitarian character. The school serves as a good example of how religious education can be holistically integrated with the social and cultural life of the school community to produce intelligent, well-mannered, and moderate learners.

CONCLUSIONS

Based on the findings of the study conducted at SMP Negeri 3 Turi Sleman, it can be concluded that the implementation of character education and religious moderation has been carried out in a planned and integrated manner. The school has successfully incorporated both dimensions into various aspects of learning activities and school culture. First, in terms of character education, implementation is carried out through strategic programs such as JAGLING (Environmental Stewardship), which instills values of responsibility and environmental awareness; Pendidikan Khas Jogja (PKJ), which fosters the character of *ngajeni* or respect for elders; as well as discipline-building programs through morning assemblies and congregational prayers. These three programs are not merely symbolic, but have become real habits internalized in students' daily lives. Second, in the aspect of religious moderation, the school implements inclusive religious activities that respect diversity. Muslim students participate in Friday learning sessions and Thursday *tadarus*, while non-Muslim students engage in hymns or scripture reading in the library. Interfaith participation in activities such as the short-term *pesantren* program serves as a concrete practice of religious moderation, fostering attitudes of tolerance and togetherness. Third, in terms of program evaluation, the school conducts regular assessments through monthly meetings. Fourth, the results of the implementation show that the teaching of Islamic Religious Education (PAI) not only produces cognitive competence but also develops religious, social, and ecological character. The integration of character education and religious moderation within PAI learning creates a meaningful learning experience in which students understand religious teachings in real social contexts. Thus, it can be concluded that SMP Negeri 3 Turi Sleman has successfully built a character education model based on religious moderation that harmonizes religious, social, and local cultural values. The school serves as a miniature of a plural society that nurtures students to become virtuous, environmentally conscious, and tolerant individuals.

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