

THE INFLUENCE OF THE LIVING VALUES EDUCATION (LVE) APPROACH ON INCREASING RELIGIOUS MODERATION of PAI (Islamic Education) Teachers in Pekanbaru Indonesia

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ABSTRACT

Indonesian society has long been known to have an open and moderate religious character as the process of Islamization taking place in peaceful Indonesia. However, recently there has been a trend towards a "conservative turn", a hard, rigid and conservative religious attitude. This phenomenon has then targeted Islamic teachers. PAI teachers, as the "front guard" in the process of instilling Islamic knowledge and values, are very important figures in disseminating friendly, tolerant and open religious attitudes towards students. Through the Living Values Education (LVE) approach, teachers are given training on the values of religious moderation for PAI teachers at Pekanbaru City Public High Schools. This research uses a Participatory Action Research (PAR) approach. 20 PAI teachers were selected randomly, then they were given understanding through a living values education (LVE) approach. The results of this research show that there has been an increase in PAI teachers' understanding of moderate religion after being given living values education. These findings are useful for policy makers to apply this study model to spread religious moderation among Muslim communities.

Keywords

Religious Moderation
Living Values
Education
PAI Teachers

ABSTRAK

Masyarakat Indonesia telah lama dikenal memiliki karakter keagamaan yang terbuka dan moderat seiring dengan berlangsungnya proses Islamisasi di Indonesia yang damai. Namun belakangan ini muncul kecenderungan ke arah "konservatif", yaitu sikap beragama yang keras, kaku, dan konservatif. Fenomena ini kemudian menyorot para guru agama Islam. Guru PAI sebagai "garda terdepan" dalam proses penanaman ilmu dan nilai-nilai keislaman merupakan sosok yang sangat penting dalam mensosialisasikan sikap keagamaan yang ramah, toleran, dan terbuka kepada peserta didik. Melalui pendekatan Living Values Education (LVE), para guru diberikan pelatihan tentang nilai-nilai moderasi beragama bagi guru PAI di SMA Negeri Kota Pekanbaru. Penelitian ini menggunakan pendekatan Participatory Action Research (PAR). 20 orang guru PAI dipilih secara acak, kemudian diberikan pemahaman melalui pendekatan living value education (LVE). Hasil penelitian menunjukkan adanya peningkatan pemahaman guru PAI terhadap agama moderat setelah diberikan pendidikan nilai-nilai penghidupan. Temuan ini berguna bagi pengambil kebijakan untuk menerapkan model studi ini dalam menyebarkan moderasi beragama di kalangan komunitas Muslim.

Kata Kunci

Moderasi beragama
LVE
Guru PAI

Introduction

Among the important roles of Islamic Religious Education (PAI) teachers is trying to create a healthy religious atmosphere (Nur'asiah et al., 2021). Teachers today are required to become professional educators. The main task is to carry out the process of education, learning, guidance, training and assessment for students in the formal education pathway (Mujiono et al., 2022). In the old "rules", it is often said that teachers are figures who are "imitated and admired". The meaning is that the teacher becomes the central figure in the learning process in the classroom. It is like a painting that will be imitated by students. The results they make, whether good or bad, really depend on the painting that is the example (Tsaqif Aufa et al., 2023).

According to Hanan & Rahmat's (2023), teachers have a variety of important roles in the field of education. Among them are (1) protector (custodian) of the value system as a source of mature norms; (2) innovators (developers) of scientific value systems; (3) transmitter (successor) of the existing value system to students; (4) Transformation (translation) of the existing value system through self-application and behavior, and is realized in the process of interaction with students; (5) The organizer creates a forum that can be used formally and informally, and is responsible for the educational process. In this way, PAI teachers not only have a role as teachers, but as mediators, motivators, facilitators, and others in religious behavior and understanding for their students. So the religious perspective of students at school is also influenced by the religious perspective of their teachers (Fitria Hidayat, 2021; Minarni & Hasanuddin, 2021; Thohiri & Ernawati, 2021).

According to Zuly Qodir (2014), there are three main roles of PAI teachers in managing religious understanding in schools. One way is to provide a moderate understanding of religion to students. PAI teachers have the responsibility to teach religion in a balanced and moderate way, so that students can understand true religious values and not fall into radicalism. In this case, PAI teachers can use various methods such as group discussions, presentations, or activities that involve students to discuss religious topics openly and critically (Imam Syafei et al., 2022).

Apart from providing a moderate understanding of religion, PAI teachers can also help students understand the importance of harmony between religious believers and the importance of maintaining tolerance and respecting differences. In this case, PAI teachers can facilitate activities that involve students from various religious backgrounds to interact and learn together. The role of Islamic Education Teachers in preventing radicalism in this school is not only limited to providing a moderate understanding of religion and teaching the values of tolerance and harmony between religious believers, but also wherever possible helps students develop critical and analytical skills that can help them understand and evaluate various religious understandings wisely.

In this case, PAI teachers can guide students to understand religion critically and objectively, so that they can avoid wrong understandings that are not in accordance with true religious values. Through a critical and analytical approach, students can understand religion better and are not easily influenced by radicalism (Hasbiyallah et al., 2017; Yaqin, 2015).

Thus, the role of PAI teachers is very important in preventing radicalism in schools. PAI teachers can help students understand religion in a moderate way, teach the values of tolerance and harmony between religious believers, and help students develop critical and analytical skills in understanding religion. All of this can help students avoid understanding radicalism which is wrong and not in accordance with true religious values (Qadir, 2014).

However, there are several facts where there is a shift in the religious understanding of PAI teachers. For example, the results of several studies show that there has been a shift in the religious patterns of PAI teachers (Farid Wajdi, 2011; HS. Salim, 2011; Najib Kailani, 2010). This shift in religious understanding includes a religious understanding that is intolerant of those who are different. This condition, of course, gives rise to concerns if this understanding will affect the religious patterns of students (Rahmatika, 2022).

Data from the Center for Research on Islam and Society (PPIM) UIN Jakarta in 2017 confirms this. 34.3% of respondents, teachers and students, have an intolerant opinion towards religious groups that are different from themselves (PPIM UIN Jakarta, 2018). Likewise in 2018, once again this institution, PPIM in collaboration with IAIN Imam Bonjol Padang, conducted a survey of school and Madrasah teachers in Indonesia. The results show the same thing as previous research. There is even radical potential among Islamic teachers, namely 50.87% (PPIM UIN Jakarta, 2018).

Meanwhile, in the context of Pekanbaru, the results of research conducted by Saman (Saman, 2010), stated that 83% of the Muslim community in the city of Pekanbaru stated that they agreed with the idea of establishing an Islamic Caliphate as well as replacing the democratic system in Muslim countries around the world that was championed by Hizbut Tahrir. Indonesia (HTI). The same results were shown by Nelly Yusra, et al (2020), who stated that there was a potential for radicalism in 20% of high school students, 30.5% of vocational school students, and 19.8% of MA students with a total of 23.4% of students suspected of having been exposed to the potential. radical like fundamentalist behavior.

Based on this, the position of religious teachers as the spearhead of the learning process is important to have an awareness of religious moderation. For this reason, PAI teachers need to be given guidance in understanding religious moderation using the Living Values Education approach, an approach that is oriented towards bringing values to life. The values here include moderate values or attitudes, namely first, the existence of national commitment, in this case of course the Indonesian nation; Second, have an awareness of the existence of a tolerant attitude towards differences; third, rejecting all forms of violence in religion; and Fourth, accommodating to local culture.

Several researches show that Living Values Education (LVE) is an educational program to teach positive values to children and teenagers (Rachman, 2019). This program aims to help children and teenagers learn values such as honesty, cooperation, respect, and tolerance, which can help them become well and more responsible individuals in later life (Qadafi, 2020).

LVE can also help in instilling moderate religious values, because this program teaches values that are universal and can be applied in everyday life, regardless of a person's religion or cultural background. In the LVE program, children and adolescents are taught to respect differences and understand that everyone has the same right to be respected, no matter what their religion, race, or culture (Nisa, 2018).

An example of applying LVE values in everyday life is teaching children to respect other people's opinions, listen well, and speak politely. This can help them become more tolerant individuals and understand that other people's opinions are important too. Apart from that, the LVE program also teaches children and teenagers to carry out good actions, such as helping others and showing empathy for others (Mudawinun, 2018).

Thus, Living Values Education (LVE) can be an effective method in instilling moderate religious values, because this program teaches universal values and can be applied in everyday life regardless of a person's religion or cultural background. Therefore, the choice to use this approach is important as medium in providing assistance or guidance to PAI Teachers regarding Religious Moderation in Pekanbaru.

The data collection method used in this research is PAR (Participatory Action Research) to change society. In this case, the PAI Teachers who initially perhaps have radical thought then will have moderate thoughts in religion and nation. At least it can strengthen the religious moderation that they already have. In this PAR, the PAI Teachers will work together to find problems and find solutions to build moderate. PAR itself has several characteristics (Ridho, 2019).

First, PAR is research or service that is characterized by the active involvement of the community as the target group. Society is placed as a subject and not an object. Thus, the PAI Teachers play an active role in activities. Second, in PAR, researchers position themselves as insiders

and not outsiders. Researchers must be within and together with the community to build their goals. Third, PAR is a combination of research and direct action carried out in a participatory manner to improve people's lives, which in the context of this service is moderation in nation and religion. Fourth, PAR aims to increase active community participation in planned activities, so that the desired goals can be realized.

This research was carried out among PAI Teachers at Public High Schools in Pekanbaru City, Riau. There were 20 PAI teachers selected to be respondents as well as participants. The following is a general description of the number of respondents.

Tabel. 1. Description of the Number of Respondents

No	Gender	Frequency	%
1	Male	6	30.00
2	Female	14	70.00

Religious Moderation among PAI Teachers

In Indonesia, religious moderation is crucial amidst how digital media, particularly preaching on platforms like social media, is employed by Muslim preachers to integrate political influence into da'wah (Rosidi, 2021). In fact, the viewers or readers of digital media are actually active as audiences watching Thai films (Rosidi, 2021) and Korean TV dramas (Rosidi, 2016; Rosidi, Masduki & Triantoro, 2019; Rosidi & Khotimah, 2020; Rosidi, 2022). Research conducted by Putri shows that religious moderation has an important role in fostering attitudes and behavior that can maintain the diversity of the Indonesian nation (Putri, 2021). Meanwhile, in Cristiana's writing, religious moderation is a model of religious awareness that is able to prevent radicalism in every religious person (Cristiana, 2021). Likewise research conducted by Faiqah & Pransiska (2018), which reiterates that a moderate Islamic vision is important to balance various radical-leaning understandings. This vision of moderate Islam includes tolerance, equal rights, justice, and others. There are at least three characteristics of moderate Islam that can be identified in this research, namely: rejecting all forms of violence in fighting for Islam; accommodating to concepts related to modern nation-states, such as democracy, human rights, and others; and become an open organization.

In educational institutions or schools, students' religious understanding can be influenced by teachers, curriculum and extracurricular activities (Minarni & Hasanuddin, 2021; Nashuddin, 2020). Therefore, the role of teachers is very important in providing a moderate religious perspective (Fitria Hidayat, 2021; Hanafi et al., 2022). Likewise, in preparing the school curriculum, it is necessary to strengthen awareness of moderation in it, although again the role of the teacher is very central in this context (Nur Adnan Saputra et al., 2021).

Therefore, it is very important for schools to implement and integrate the values of religious moderation in schools (Hanafi et al., 2022; Hasan, 2020; Muhammad Nur Rofik & Misbah, 2021; Nashuddin, 2020; Pendidikan, 2020). One of these efforts is to provide an LVE approach in the process of integrating religious moderation values. Several research shows that the LVE approach can help schools and teachers strengthen moderate religious awareness (Diane Tillman & Diane Tillman, 2008; Mudawinun, 2018; Patimah & Herlambang, 2021; Qadafi, 2020).

Moderation comes from the Latin moderatio which means moderation (neither excessive nor deficient). The word also means self-control (an attitude that arises from extreme strengths and weaknesses). The Big Indonesian Dictionary (KBBI) provides two meanings of the word "moderate", namely: reducing violence and avoiding extreme actions. If we say "the person's behavior is moderate", this sentence means that the person's behavior is normal, normal and not extreme (Ministry of Religion of the Republic of Indonesia, 2019)

Meanwhile, in Arabic, moderation is known by the words *wasath* or *wasathiyah*, which have equivalent meanings to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply *wasathiyah* principles can be called *wasith*. In Arabic too, the word *wasathiyah* is interpreted as "the best choice". The opposite of moderation is excessive, or *tatharruf* in Arabic, which means extreme, radical and excessive in English. The word extreme can also mean "to go too far, to go from one end to the other, to turn around, to take the opposite action/path". In the KBBI, the word extreme is defined as "the most extreme, the highest and the loudest" (Maimun & Kosim, 2019).

Moderation is views, attitudes and behavior that are between existing extreme alternatives, while religious extremism is views, attitudes and behavior that are understood and carried out beyond the limits of moderation. Therefore, religious moderation can be understood as a perspective, attitude and behavior in religion that is always in the middle, always fair and not extreme (Fahri & Zainuri, 2019).

Sometimes, some people use the term "moderate Islam" which means almost the same as religious moderate. Islamic Moderation (IM) is a unique intellectual creation or art of thinking that produces a special conceptual realm within itself. Moderate Islam is a broad concept that includes diverse and pluralistic ideas. The main source of Islamic moderation is Islam itself. Islam means surrender, brings peace and contentment, and upholds security. The moderate wing of Islam is represented by the Koran and the Holy Stories of the Prophet. Religious moderation is a middle way between two extreme positions. Extreme positions or attitudes are prohibited and are often interpreted by scholars as excessive actions (*ifrat*) and weakness (*tafrit*) (MA Ramdhani et al, 2022).

Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (exclusion) and respecting the religious practices of other people with different beliefs (inclusion). A balanced or fair attitude in carrying out worship will certainly prevent us from taking extreme, excessive, fanatical and revolutionary attitudes in religion (Sari et al., 2023). As previously mentioned, religious moderation is a solution to the existence of two extremes in religion, namely the ultra-conservative or extreme right on the one hand, and the liberal or extreme left on the other. Therefore, religious moderation does not aim to reduce religious enthusiasm or belittle religion, as many people say, but rather to put the essence and basic principles of religion in their place.

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The policy of moderation by rejecting all forms of extremism and liberalism in religion is the key to balance in order to maintain human civilization and create world peace. In this way, each religious community can treat other people with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation is not actually an option, but rather a necessity (Ministry of Religion of the Republic of Indonesia, 2019).

Living Values Education (LVE) is an important approach in bringing these moral values to life. This moral value is the value of religious moderation. As formulated by the Ministry of Religion (Ministry of Religion of the Republic of Indonesia, 2019), indications of moral values or moderate attitudes are first, the existence of national commitment, in this case of course the Indonesian nation; Second, have an awareness of the existence of a tolerant attitude towards differences; third, rejecting all forms of violence in religion; and Fourth, accommodating to local culture.

This LVE will provide a way to create a "Values-Based Atmosphere" in the process of increasing understanding of religious moderation for teachers at Pekanbaru City High School, Riau. This approach has two main functions, namely (Komalasari, Rahmat, & Anggraini, 2021; Komalasari & Saripudin, 2017; Sunarno et al., 2023): First, providing a simulation of a value-based atmosphere in the educational process to bring to life the values of religious moderation in study room (internal function), so that PAI Teachers at Pekanbaru City State High School have the experience of an atmosphere based on religious moderation when living and integrating with society in real life (external function). Thus, the value of religious moderation can be used as a reference or point of reference in everyday life. In fact, it is very suitable as a principle for the value of character education in national and state life (Rahman, 2019).

This approach believes that efforts to bring values to life can be carried out by educators who also have value awareness. The value approach is centered on the educator; If the educator has scored automatically the grade approach will take place. "Values are not taught, but are exemplified," is the basic philosophy of the values education approach (Rahayu & Taufiq, 2020). For this reason, awareness of the values of educators occupies a primary position that must be discussed. Unfortunately, not all educators have value awareness. In general, individuals are still sleeping in ignorance or sleeping in laziness. The characteristic of a person who is asleep to values is that he just goes about his life, without caring about values; end up living without value, empty, and feeling hopeless. Those whose consciousness is asleep must be awakened, must be made awake (being awake), then made aware (being aware), and finally focus all their attention (attention) in life to develop values (Taufik Hidayatulloh, 2018).

This important part of awareness of the value of religious moderation aims to provide knowledge and experience in practicing "Value Awareness". The value awareness process is very important and strategic in increasing the understanding of religious moderation for State High School PAI teachers in Pekanbaru City. This is important to do so that everyone has practical ways and guidelines to build awareness of personal values. The ability of educators to understand and carry out these stages creatively will help the process of creating awareness of the values of students, even every person, which is then connected to the values of religious moderation.

In this context, before the Living Values Education is given to PAI teachers, they were given pre-test as follows:

Table 2. Pre Test Results

No	Statement	Answers			
		Very Agree	Agree	Less Agree	Disagree
1	Pancasila is the final state foundation for the Indonesian nation	65%	20%	15%	0%
2	Practicing Pancasila and the 1945 Constitution is essentially implementing the noble values of religion	25%	45%	30%	0%
3	The government has the right to make regulations requiring the use of religious symbol clothing in state schools/madrasahs/state universities	40%	60%	0%	0%
4	The beliefs/ideology of a religion may not become the state ideology in Indonesia	15%	65%	20%	0%
5	Democracy does not conflict with religious teachings	20%	75%	5%	0%
6	I must choose a leader (president, governor, regent/mayor, sub-district head, village head) who shares my religion	20%	55%	15%	10%
7	Regional regulations with religious nuances (Shariah Regional Regulations, Bible Regulations and the like) need to be implemented	5%	65%	30%	0%
8	A person may violate public order or violate state law, in order to carry out worship or religious rituals that he believes in	10%	45%	40%	5%
9	Government regulations regarding the prohibition of religious groups deemed deviant/heretical are appropriate	20%	20%	30%	30%

10	For religious reasons, the Regional Government may prioritize a particular religious group in making a policy	20%	60%	20%	0%
11	I don't mind if someone from a different religion runs for public leadership	20%	60%	15%	5%
12	I don't mind if a woman runs for public leadership	15%	60%	20%	5%
13	Providing assistance to neighbors of different religions at religious events	30%	45%	10%	15%
14	Join in praying for healing for neighbors of different religions	20%	65%	5%	10%
15	Opposing violence in any form is part of my religious teachings	30%	50%	15%	5%
16	The use of violence in an effort to change a socio-political system based on religion is permitted in my religious teachings	5%	45%	30%	20%
17	I am willing to participate in supporting the implementation of traditional rituals or traditional events where I live	5%	80%	15%	0%
18	The development of religious teachings (da'wah) must be willing to respect the practices of cultural diversity	20%	60%	20%	0%
19	We must not dissolve local traditional cultural activities in the name of religious understanding	5%	60%	35%	0%
20	Houses/places of worship may be places of tourism, as long as visitors comply with the regulations at that place	15%	55%	25%	5%

The statement that Pancasila is the final state foundation for the Indonesian nation and implementing Pancasila and the 1945 Constitution is essentially implementing the noble values of religion and the Government has the right to make regulations requiring the use of religious symbol clothing in state schools/madrasas/state universities, chosen by respondents quite well. This means that the level of understanding of PAI Teachers at Pekanbaru City State High School regarding national values is quite good.

However, other aspects of nationality, namely the relationship between the state and religion, still give rise to problems, namely the statement "The government has the right to make regulations requiring the use of religious symbol clothing in state schools/madrasas/state universities" and "Regional regulations with religious nuances (Perda Sharia, Biblical Regulations and the like) need to be implemented", each Pekanbaru City Public High School PAI Teacher has a fairly high concentration of "agree".

Likewise, in the aspects "A person may violate public order or violate state law, in order to carry out worship or religious rituals that he believes in" and "For religious reasons, the Regional Government may prioritize a particular religious group in making a policy" shows that PAI Teachers at City Public High Schools Pekanbaru still accepts many.

In the aspect of tolerance, it is enough to give a clear picture that they have a fairly good understanding, for example, in the aspect of "Providing assistance to neighbors of different religions at religious events" and "Participating in praying for the healing of neighbors of different religions".

Likewise with other aspects of tolerance, namely "I don't mind if someone from a different religion runs for public leader" and "I don't mind if a woman runs for public leader."

In the aspect of rejecting violence or anti-violence, it still shows that Pekanbaru City Public High School PAI teachers have a low understanding of this matter. For example, in the aspects "Opposing violence in any form is part of the teachings of my religion" and "The use of violence in an effort to change the socio-political system based on religion is permitted in the teachings of my religion" they still believe in the existence of the doctrine of "violence" in the teachings of the Islamic religion.

Meanwhile, regarding the aspect of acceptance of local culture, PAI teachers have a fairly good understanding, especially in the aspects "I am willing to participate in supporting the implementation of traditional rituals or traditional events where I live" and "Developing religious teachings (da'wah) must be willing to respect the practice of cultural diversity". Likewise with the statements "We must not disband local traditional cultural activities in the name of religious understanding" and "Houses/places of worship may become places of tourism, as long as visitors comply with the rules of that place."

Creating an atmosphere based on values will really help facilitate the success of instilling values so as to create value awareness. Reflection on values is done through expressing ideas about something based on values and imagining an optimal classroom environment full of values. Just hearing about values is not sufficient for Pekanbaru City Public High School PAI teachers, so in order for them to really learn about them, researchers are trying to invite Pekanbaru City Public High School PAI teachers to experience values at various levels and make these values part of them. (A. Apriani et al., 2021). Just feeling, experiencing and thinking about values is not enough, so it is necessary to train social skills so that you can use these values in daily activities (A. Apriani & Sari, 2020).

A teacher, must be able to see the effects of their behavior and choices and be able to develop environmentally conscious decision-making skills. In this way, it is hoped that they will be able to carry these values not only within themselves, but also into their students and wider society, so it is very important for them to explore social justice topics and see examples from lecturers who provide examples. The process of instilling these values through various training methods or strategies including:

First, imagine. Researchers asked PAI teachers to imagine a world full of peace and asked them to share their experiences and create pictures about peace. This imagination exercise stimulates the creativity of good Pekanbaru City Public High School PAI teachers or attracts the interest of Pekanbaru City Public High School PAI teachers who are "ignorant" or "lowly motivated". Visualization makes values more relevant to Pekanbaru City Public High School PAI teachers because they find a place within themselves so they experience the quality of these values themselves and are able to generate ideas. This activity seeks to imagine and reflect on their own ideas. For example, participants were asked to imagine "Peaceful Indonesia". Visualizing the values you want to explore makes it more suitable for the participants, because participants have the opportunity to create their own experiences, think about their own thoughts and ideas about a peaceful nation and state. Reflection activities invite people to think and reflect on their various experiences related to the values of moderation (Fitriyawati, 2023).

Second, Relaxation/Focus Exercises. Silence is often disliked and cannot be enjoyed, because silence is considered something that suppresses energy and eliminates joy, but actually this relaxation or focus exercise helps Pekanbaru City Public High School PAI teachers to enjoy the "feeling" of these values. The aim is to help Pekanbaru City State High School PAI teachers become calmer, more satisfied and better at concentrating when studying (Komalasari, Rahmat, Masyitoh, et al., 2021).

Third, Artistic Expression. The service team then motivated the Pekanbaru City Public High School PAI teachers to reflect on values and experience these values artistically and creatively through

art. For example, asking PAI teachers at Pekanbaru City State High School to make pictures about peace, sculpt love, paint awards, make unity dances and make songs about God. From the various art activities, it is hoped that Pekanbaru City Public High School PAI teachers will be able to capture the values and start developing them in their daily lives (Solehuddin et al., 2023).

Fourth, Personal Development Activities. Pekanbaru City Public High School PAI teachers are asked to explore values related to themselves or build skills related to values. For example, Pekanbaru City State High School PAI teachers see their own good qualities in the Award scores, so they are able to choose words that bring happiness to themselves and others. Or, for example, in an activity on the value of honesty, Pekanbaru City Public High School PAI teachers are expected to be able to examine their feelings when they act honestly. Many responses were given from this activity and of course the researcher confirmed these responses positively.

Fifth, social skills. Researchers asked Pekanbaru City Public High School PAI teachers to express several social skills, for example the value of love, Pekanbaru City Public High School PAI teachers explored ways to use kind words or choose a flower to say love, as well as the value of appreciation, Pekanbaru City Public High School PAI teachers explore subtle and less subtle ways to show appreciation and insults. This activity was fun and gave rise to reflective comments from Pekanbaru City Public High School PAI teachers, thus inviting Pekanbaru City Public High School PAI teachers to implement these social values better.

Sixth, Cognitive awareness of religious moderation. Through value training activities through discussion forums, Pekanbaru City Public High School PAI teachers are motivated to look back at the consequences of their actions on others and how they can make a difference. For example, regarding the value of unity, Pekanbaru City State High School PAI teachers were asked to define unity and non-unity based on history or social sciences. Then they were asked to see what the effect of unity and non-union (divorce) was, what their feelings were when they saw that situation.

Through discussion it will also create a space that is open and full of respect and mutual respect is a very important part of the discussion process. Sharing is a strengthening process when a student talks about his feelings related to grades. This situation can reaffirm his point of view and develop empathy for other listeners. In some activities to bring values to life, there are usually various opening questions as discussion material, which lead to a process of further cognitive exploration and the discovery of various alternatives in the process of value exploration which are linked to the values of religious moderation.

From this activity, it can be seen that Pekanbaru City Public High School PAI teachers are invited to have better values of responsibility, tolerance and respect for the social environment, thereby helping to create an environment full of peace and love. Based on the results of the researcher's interviews and discussions with Pekanbaru City Public High School PAI teachers regarding several values using the method above, the researcher believes that instilling values through the Living Values Education program, whether integrated with other courses or separately, such as the character building course, is very helpful for students. After training was carried out for the PAI teachers, the PAI teachers were also re-tested regarding their understanding of religious moderation. The results are as follows:

Tabel 3. Post-Test Results

No	Statement	Answers			
		Very Agree	Agree	Less Agree	Disagree
1	Pancasila is the final state foundation for the Indonesian nation	75%	25%	0%	0%

2	Practicing Pancasila and the 1945 Constitution is essentially implementing the noble values of religion	50%	45%	5%	0%
3	The government has the right to make regulations requiring the use of religious symbols in schools/madrasas	10%	50%	20%	20%
4	The beliefs/ideology of a religion may not become the state ideology in Indonesia	50%	30%	20%	0%
5	Democracy does not conflict with religious teachings	50%	50%	0%	0%
6	I must choose a leader (president, governor, regent/mayor, sub-district head, village head) who shares my religion	5%	50%	30%	15%
7	Regional regulations with religious nuances (Shariah Regional Regulations, Bible Regulations and the like) need to be implemented	5%	5%	30%	60%
8	A person may violate public order or violate state law, in order to carry out worship or religious rituals that he believes in	5%	25%	25%	45%
9	Government regulations regarding the prohibition of religious groups deemed deviant/heretical are appropriate	20%	20%	30%	30%
10	For religious reasons, the Regional Government may prioritize a particular religious group in making a policy	20%	60%	20%	0%
11	I don't mind if someone from a different religion runs for public leadership	20%	60%	15%	5%
12	I don't mind if a woman runs for public leadership	15%	60%	20%	5%
13	Providing assistance to neighbors of different religions at religious events	45%	45%	10%	0%
14	Join in praying for healing for neighbors of different religions	20%	65%	5%	10%
15	Opposing violence in any form is part of my religious teachings	30%	50%	15%	5%
16	The use of violence in an effort to change a socio-political system based on religion is permitted in my religious teachings	5%	45%	30%	20%

17	I am willing to participate in supporting the implementation of traditional rituals or traditional events where I live	5%	80%	15%	0%
18	The development of religious teachings (da'wah) must be willing to respect the practices of cultural diversity	40%	60%	0%	0%
19	We must not dissolve local traditional cultural activities in the name of religious understanding	5%	60%	35%	0%
20	Houses/places of worship may be places of tourism, as long as visitors comply with the regulations at that place	15%	55%	25%	5%

Based on the data above, there has been an increase in understanding of national commitment among PAI Teachers at Public High Schools in Pekanbaru City. The statement that Pancasila is the final state foundation for the Indonesian nation and implementing Pancasila and the 1945 Constitution is essentially implementing the noble values of religion and the Government has the right to make regulations requiring the use of religious symbol clothing in state schools/madrasas/state universities, chosen by respondents quite well. This means that the level of understanding of Pekanbaru City Public High School PAI teachers regarding national values has increased.

Likewise in other aspects of nationality, namely the relationship between the state and religion, although it still raises problems, namely in the statement "The government has the right to make regulations requiring the use of religious symbol clothing in state schools/madrasas/state universities" and "Regional regulations with religious nuances (Perda Sharia, Biblical Regulations and the like) need to be implemented", each Pekanbaru City Public High School PAI Teacher has a fairly high concentration of "agree". However, there has been a change in understanding among Pekanbaru City Public High School PAI teachers.

Likewise, in the aspects "A person may violate public order or violate state law, in order to carry out worship or religious rituals that he believes in" and "For religious reasons, the Regional Government may prioritize a particular religious group in making a policy" shows that PAI Teachers at City Public High Schools Many people are starting to refuse in Pekanbaru. In the aspect of tolerance, it is enough to give a clear picture that they have a fairly good understanding', for example, in the aspect of "Providing assistance to neighbors of different religions at religious events" and "Participating in praying for the healing of neighbors of different religions". Likewise with other aspects of tolerance, namely "I don't mind if someone from a different religion runs for public leader" and "I don't mind if a woman runs for public leader."

In the aspect of rejecting violence or anti-violence, it still shows that the Pekanbaru City State High School PAI Teachers have a low understanding of this matter. For example, in the aspects "Opposing violence in any form is part of the teachings of my religion" and "The use of violence in an effort to change the socio-political system based on religion is permitted in the teachings of my religion" they still believe in the existence of the doctrine of "violence" in the teachings of the Islamic religion.

Meanwhile, regarding the aspect of acceptance of local culture, Pekanbaru City Public High School PAI teachers have a fairly good understanding. Especially in the aspects "I am willing to participate in supporting the implementation of traditional or traditional events where I live" and "Developing religious teachings (da'wah) must be willing to respect the practice of cultural diversity". Likewise with the statements "We must not disband local traditional cultural activities in the name of

religious understanding" and "Houses/places of worship may become places of tourism, as long as visitors comply with the rules of that place."

Conclusion

The results of this study clearly show that religious moderation can be explained and conveyed using a Living Values Education (LVE) approach. LVE views humans as having potential values, while adults facilitate these values to emerge and live in daily activities so that they become a generation that has intellectual intelligence and friendly behavior. The LVE approach is able to erode the conservative educational paradigm and build an inclusive religious paradigm among educators, students and education staff. Students are able to understand each subject matter and at the same time develop a strong character to always be democratic, humanist and pluralist.

LVE is an educational strategy that is applied to all subjects by using the cultural uniqueness of each student so that the learning process will be effective and "humane". Apart from being able to optimize competence in lessons, students are expected to be able to apply multicultural values. Religious education within the LVE framework can be used as a vehicle for developing universal religious morality, as well as developing inclusive and pluralist theology. In this regard, it is important for educational institutions in a multicultural society to teach peace and conflict resolution as in multicultural values education.

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