



Design and Implementation of the Four Pillars of Learning: A Solution for Developing Students' Religious Moderation

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Abstract

The formation of the characteristics of the nation's young generation can be realized through the realm of education so as to produce a generation that is inclusive, tolerant and able to live a diverse life. Cultural diversity in Indonesia emphasizes the balance of attitudes and behaviors of each citizen so that they are able to respect each other within the scope of *Bhinneka Tunggal Ika* and as an anticipatory step against extremism, communism and radicalism which are challenges to life globally. This study aims to analyze the design and implementation of the four pillars of learning as a solution to foster students' religious moderation. The research method implements a qualitative method with a case study approach. The informants in this study amounted to eight people, namely the principal, two Islamic Religious Education teachers, two general subject teachers, one extracurricular coach and two students. Data validity checking was carried out through triangulation techniques, member checks and forum class discussion group focus discussions. Data analysis was carried out using the Miles, Huberman and Saldana technique theory which consists of data collection, data condensation, data presentation, and conclusion drawing or verification. The findings of this study found that the four pillars of religious moderation learning are interrelated in shaping students' attitudes. The learning to know pillar is implemented through classroom learning, interfaith discussions, and reflections to foster insight and tolerance. The learning to do pillar is realized through activities such as futsal, scouts, and Young Indonesia red cross society (PMR) to train cooperation and skills. The learning to be pillar is carried out through habituation such as *muroja'ah*, congregational prayers, clean Friday, and 5S culture to form discipline and responsibility. Meanwhile, learning to live together can be seen from appreciation activities, social services, and rewards that foster caring, tolerant, religious attitudes, and keep students away from radicalism.

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INTRODUCTION

Various human values as a form of effort to instill tolerant and inclusive attitudes and behaviors can be achieved through the realm of education, this matter becomes an advantage that can be obtained through a long process of implementation so that it can be realized (Tohari, 2023). The moderation of cultural, ethnic, linguistic diversity and various complexities of the modern era demands a dynamic learning design without losing its religious essence, as an effort to produce a generation of individuals who are tolerant, wise and harmonious in community life as the ultimate goal of the learning concept (Muaz & Ruswandi, 2022).

Tolerance of moderate social life can respect each other in the midst of differences that exist so as to maintain social harmonization, in the realm of education it can be realized through the 4 pillar learning model consisting of learning to know, learning to act, learning to be and learning to live together which was initiated by the united nations educational scientific and cultural organization (UNESCO) to support the educational environment to realize a life of religious moderation and must be able to be implemented by all educational institutions (Kristeno & Derung, 2024). The pillar is a form of support that must be maintained so that it remains firmly supported, in the realm of education the pillar has an important role as a support system so that it can be carried out effectively and efficiently like a building that requires a foundation with pillars to maintain its stability (Andriyan & Yoenanto, 2022).

The rapid development of technology and the dynamism of changing times affect the paradigm of the vision of education so that it indirectly demands its dynamic development and can be arranged relevantly in designing learning methods that are effective and efficient and able to maintain the learning paradigm (Amelia, 2023; Purba & Saragih, 2023). This matter becomes a form of better educational transformation and is intertwined between students and teachers as a learning context in creating a learning society environment in achieving better educational goals and outcomes through a planned process (Hamzah, 2022; Idhayani et al., 2023).

Efforts to develop potential in individual humans can be obtained from learning, the promotion of the learning paradigm in the realm of education is carried out to face the changing times that are increasingly dynamic so as to be able to carry out the duties of individual humans as *khalifah fil ardh* (Tarigan et al., 2024). The importance of the pillars of education can be a supporting pillar in the implementation of activities to influence, protect, guide and seek various forms of assistance to students so that they are able to achieve their learning goals (Banarsari et al., 2023).

Religious moderation is a form of religious implementation approach with a balance of tolerant attitudes and behavior and avoiding radicalism in every religious practice, especially in the scope of education, especially education based on religious teaching as in the scope of Islamic schools (Azis, 2024; Siregar et al., 2025). The matter is that religious teachings respect differences, maintain peace stability, prioritize the principle of simplicity and foster a holistic inclusive attitude, so that the goal of diversity is to realize the harmonization of social tolerance in the life of a plurary society in order to avoid the behavior of religious extremism (Banarsari et al., 2023; El Hasbi & Noor Fuady, 2024; Rahmawati et al., 2023).

The emphasis on religious moderation carried out by the Ministry of Religion of the Republic of Indonesia as the main basis for religious education with the aim of disseminating the teachings of Islam as a religion of *rahmatan lil alamin* which gives grace to every living being so as to minimize radicalism

that can destroy the social order of the state (Islamy, 2023). This matter is in line with the moderation of Islamic nature which covers all aspects of the fields of worship, behavior, government education and the economy (Sanusi et al., 2023). It appears that moderation of religious attitudes is not only within the scope of knowledge of religious teachings, but must be able to be implemented in social life in everyday life so that it requires systematic countermeasures in instilling religious moderation (Santoso, 2024).

The emergence of various problems related to the morality of the younger generation is increasingly intense along with technological developments and requires the realm of education to work more extra in tackling the decline in the characteristics of these students so as to minimize various radicalism, especially due to lack of knowledge. The purpose of this study is to find out the implementation of the learning design of learning to know, learning to do, learning to be and learning to live together in religious moderation, the renewal in this study is to find out the various systems that have been implemented in an effort to be able to undergo an effective learning from the 4 pillars learning implementation design in instilling student characters who have intellectual intelligence, practical skills, religious character and are able to coexist in society as contained in cultural, social, state and religious norms so that they can be adopted by other educational institutions.

METHODS

This research method uses a qualitative research method with a case study approach, the matter is done as an effort to be able to understand and know the events and phenomena contained in the research location holistically so that it can be described scientifically and can be easily understood (Engkizar et al., 2021; Moeloeng, 2018; Parlina et al., 2022; Sugiyono, 2018). This research was conducted at one of the State Madrasah Tsanawiyah in Jember Regency. The research data sources were obtained from eight research sources including the head of the madrasah, deputy head of the madrasah for curriculum, deputy head of the madrasah for student affairs, aqidah akhlak teacher, Alquran hadist teacher, and students. Research data were collected using semi-structured interview techniques, observation activities and documentation (Engkizar et al., 2018, 2022; Ikhlās et al., 2022; Sugiyono, 2016). The data analysis technique applies the Miles, Saldana and Huberman theory which consists of collecting data, condensing data, presenting data and verifying or drawing conclusions. Data validity techniques use triangulation techniques, member checks and focus group discussions (FGDs) (Engkizar et al., 2022; Fithriyyah & Umam, 2018; Novebri & Pratiwi, 2021).

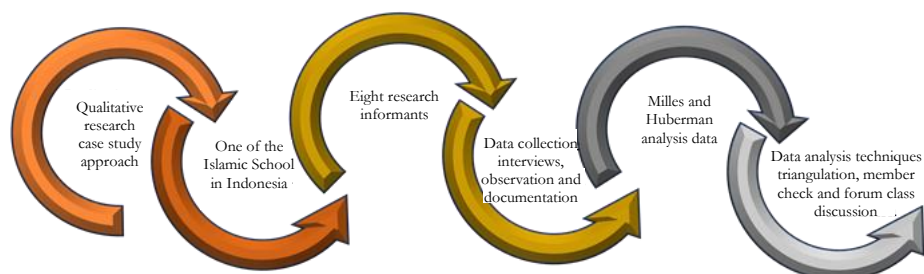


Fig 1. Qualitative research method

RESULT AND DISCUSSION

Based on the results of the research analysis that has been carried out, researchers found that the design of the 4 pillars of religious moderation learning implemented includes the concept of learning to know, learning to

do, learning to be and learning to live together in social society.

The concept of learning to know (pillar of learning to know)

The concept of learning is an entity that must be implemented in learning activities so that it can assist teachers in creating learning conditions that make students take part in learning during the learning process and make them active and creative. The implementation of religious moderation through the 4 pillars design has been carried out as a form of effort to support religious moderation in the realm of education and develop programs and strategies for the effectiveness and efficiency of learning implementation. The implementation of the concept of learning to know in the 4 pillars learning design that has been implemented involves various strategic steps. The teacher focuses on developing students' skills which include the ability to think creatively, critically and openness to differences in thought. This implementation is sought to build a framework for students' understanding of the urgency of differences in the value of differences so that they are able to internalize an attitude of tolerance and mutual respect.

Based on the results of the implementation of research through observation, semi-structured interviews and documentation related to the concept of learning to know in one of the secondary schools in Indonesia has been implemented effectively as evidenced by the positive response of teachers, students and school community. The implementation of learning is not fixated on transferring knowledge alone, but also participating in the realm of developing students' abilities in creative thinking, critical thinking and openness to differences in thought. The implementation of discussion activities in groups, debates and holding cross-religious visits are supporting concepts for the implementation of interactive, relevant and fun activities but still in accordance with student needs.

This implementation indicates that students can directly understand the various values of religious moderation and are able to internalize them in social life. The existence of presentation, reflection and evaluation activities can indirectly help students better understand the concept of learning to know deeply about moderation and tolerance even though it does not entirely eliminate prejudice or stereotypes. However, the support of all stakeholders can indirectly suppress the occurrence of various negative things in radicalism that result in the erosion of the value of mutual respect in different opinions, especially religion.

In the context of religious moderation, this pillar is implemented through a curriculum that includes knowledge about various religions, the history of their development, and the universal values contained in them, students are taught to understand the concept of religious moderation, including the principles of tolerance, justice and equality. Effective learning principles should be able to create a conducive environment for students to feel curious and active in the learning process. Good learning does not only aim to transfer knowledge, but also to arouse students' curiosity so that they are encouraged to dig deeper into the topic being studied. In this context, teachers have an important role to facilitate the learning process in an interesting way, so that students not only acquire information, but also feel challenged to understand something new and more complex. This will encourage them to keep trying to develop a broader understanding of the world around them.

Tasamuh or tolerance is closely related to the issue of freedom or independence from human rights and the order of social life, which allows tolerance of differences in individual opinions and beliefs (Anandari &

(Afriyanto, 2022; Waskito, 2023). According to Al-Tabari's interpretation of Surah Al-Alaq (96:1-5) that although Firaun was a very evil and arrogant ruler, Allah's command to Prophet Musa and Harun was to speak to him with gentle and understanding words (Aji, 2021). The implementation of the learning to know model in moderation in one of the secondary schools in Indonesia went well and received positive responses from students.

Support from parents, the community, and a strong commitment from all parties involved are the success of this program. Through this approach, Madrasah Tsanawiyah Negeri 1 Jember hopes to form a generation that has a tolerant attitude, mutual respect, and is able to coexist harmoniously in the midst of diversity. By continuing to develop and enrich learning materials and models, students are expected to become tolerant, moderate individuals who are able to contribute positively in a diverse society. This continuous thinking is not an easy thing. This includes the goal of thinking rationally, not merely following what people say or even being blunt. The result will make someone who is independent, likes to read, wants to always learn, has rational considerations (logical thinking) not merely emotional and is always curious to know everything (Fathurohim, 2023; Nissa & Suastra, 2023).

The context of religious moderation this concept is very important, because it helps to form individuals who have a deep understanding of religion, an attitude of tolerance, openness and respect for fellow religious believers. at Madrasah Tsanawiyah Negeri 1 Jember in implementing the learning to know learning model in religious moderation is as follows.

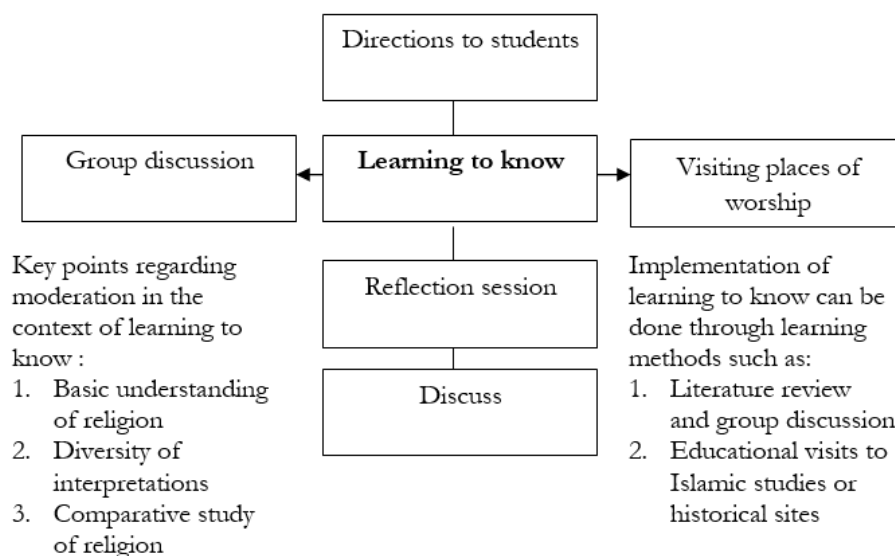


Fig 2. The concept of learning to know

Learning to know in the context of religious moderation at Madrasah Tsanawiyah Negeri 1 Jember is a comprehensive and multidimensional learning process. It not only aims to transfer knowledge, but also to shape ways of thinking and attitudes that support religious moderation. This approach prepares students to become knowledgeable, wise Muslims who are able to apply the principles of moderation in dealing with the complexities of the modern world. The concept of learning to know in religious moderation can be linked to several educational theories, the Quran and Hadith that provide a strong foundation for learning that emphasizes tolerance and understanding of diversity. Educational theories such as Constructivism from Jean Piaget and Lev Vygotsky emphasize that knowledge is built by students through active interaction with their environment (Salsabila & Muqowim, 2024). In the

context of religious moderation, students do not just receive information passively, but build their understanding of moderate Islam through various experiences and discussions involving different perspectives.

Howard Gardner's Theory of Multiple Intelligences is also relevant, as it recognizes that each student has different intelligences, which can be explored through multidimensional religious moderation learning (Wijaya et al., 2023). In addition, Jack Mezirow's Transformative Learning Theory supports the idea of encouraging students to critically reflect on their views of religion and diversity, so that they are able to change their pre-existing perspectives on difference. The Quran provides moral guidance that reinforces the concept of religious moderation, especially in verses that teach the values of balance and mutual respect (Nawawi et al, 2024; Sinaga, 2023).

The conclusion of the application of learning to know in religious moderation at Madrasah Tsanawiyah Negeri 1 Jember is a comprehensive and multidimensional learning process. It aims not only to transfer knowledge, but also to shape critical thinking and attitudes that support religious moderation. This process equips students with in-depth knowledge, helps them understand the values of tolerance, justice and equality, and encourages them to think openly and objectively towards differences, both religious and outlook. Through various relevant educational theories, such as Constructivism, Multiple Intelligence, and Transformative Learning theories, this learning enables students to develop their understanding of religious moderation through active interaction with the environment, as well as critically reflect on their views on religion and diversity.

The application of Learning to Know is supported by the teachings of the Quran and Hadith, which provide a strong moral and ethical foundation. Verses in the Quran, such as Surah Al-Baqarah verse 143, Az-Zumar verse 9, and Al-Hujurat verse 13, as well as hadith about the importance of seeking knowledge, as stated in the Hadith narrated by Tirmizi, strengthen the values of religious moderation that are the focus of this learning. With this approach, students are expected to become individuals who are not only knowledgeable, but also have a tolerant, open attitude, and can live harmoniously in the midst of community diversity. Therefore, the application of this learning model is very important in forming a generation that is ready to contribute positively in a multicultural social life, by respecting differences and maintaining peace.

The concept of learning to do (pillar learns to do)

The concept of learning to do focuses on the implementation of various religious values that are proven through real action and have a positive impact on the life of an individual and society. This concept can be implemented in various extracurricular activities in a learning scope of education so that it can attract interest and foster hidden talents in each student.

Based on the results of structured interviews, observations and documentation during the research period, it can be seen that the implementation of learning on the concept of learning to do in religious moderation in Madrasah Tsanawiyah Negeri 1 Jember has been successfully implemented by providing provisions for students to grow various practical skills that can be used as a form of support in applying various values of religious moderation in social life. The matter is carried out through extracurricular activities in the form of scout activities, futsal, choir, tahfidz which are not only able to develop individual skills but can also develop cooperation skills between peers such as tolerance, shared responsibility and discipline.

The concept wrapped in extracurricular activities is designed as a form

of effort to be able to implement knowledge in a real form holistically which contains the importance of learning communication, collaboration and elaboration and respect for differences between one another. This matter indirectly requires the competence of the supervising teacher and the commitment that must be held firmly by stakeholders within the scope of the educational institution in order to become a unity with the same goal for the development of student skills academically and non-academically and can instill various values of religious moderation that are appropriate in the life of a multicultural society.

The implementation of religious moderation in extracurricular activities with the learning to do learning model at Madrasah Tsanawiyah Negeri 1 Jember has several important points, namely, i) scout activities, students are taught to work together in diverse teams, develop respect for individual differences, and learn the importance of togetherness and mutual cooperation. ii) art, through choir art activities students can learn to respect and celebrate differences. iii) tahfidz Alquran, in addition to memorizing students are also taught about moderate Islamic values, such as tolerance, justice, and respect.

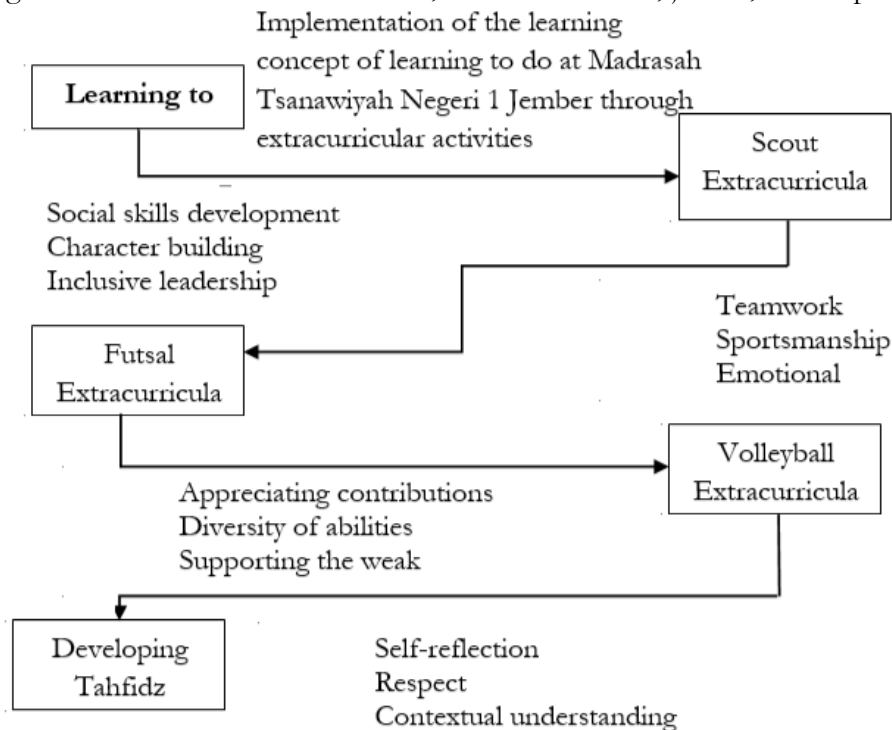


Fig 3. The concept of learning to do

With this direct practice approach, the values of religious moderation are not only understood cognitively, but also internalized and applied in students' daily lives. This is very important in forming a young generation that is able to live harmoniously in a diverse society. The learning to do approach is in line with Vygotsky's social constructivism theory, which emphasizes the importance of social interaction in learning. Students construct their understanding of religious moderation through direct experience and interaction with others. Applying the learning to do model in religious moderation, schools can help students not only understand the concept of moderation theoretically, but also practice it in real life. This is in line with the teachings of Islam which emphasizes the balance between knowledge and charity, and encourages its people to become agents of positive change in society.

In general, the application of the learning to do model in religious

moderation at Madrasah Tsanawiyah Negeri 1 Jember is a strategic step to prepare young people who are able to live harmoniously in diversity, while maintaining their religious identity. This model offers a comprehensive approach, involving students' cognitive, affective and psychomotor aspects, and is in line with the principles of modern education and Islamic teachings.

Islamic education oriented towards religious moderation also refers to the principle of inclusiveness and openness to differences. For example, Imam Al-Ghazali in his works emphasizes the importance of respecting differences and avoiding extremes in religion. In *Ihya' Ulum al-Din*, Al-Ghazali taught that Muslims should not only focus on what separates them from other people, but also look for similarities to strengthen social relations (Nasri & Tabibuddin, 2023; Sugianto & Diva, 2023). A theory relevant to this approach is the theory of constructivism, developed by Piaget and Vygotsky, which emphasizes the importance of direct experience in learning (Ilham, 2023). Through direct experience, students can actively construct their knowledge, rather than simply receiving information from the teacher.

In the context of religious moderation, this means that students not only learn the theory of religious tolerance and harmony, but also implement these values in various activities that allow them to interact with fellow students from diverse backgrounds. This theory emphasizes the importance of problem solving that is contextual and relevant to students' lives. In the Learning to Do learning model, students are invited to face social problems that occur around them, such as conflicts between religions or inequality in society. Asy'arie et al., (2023) states that education must pay attention to the balance between knowledge and action, effective education integrates theoretical learning with practical application in everyday life.

The concept of learning to be (pillar of learning to be)

The concept of learning to be is a learning concept as a form of effort to help students find their true selves, the matter focuses on efforts to develop students' identity, personality and character as a whole which includes moral, emotional and spiritual. The urgency of the concept can provide assistance to students to be able to understand their own identity so that they can respect and appreciate others who become a reference in the application of religious moderation.

Based on the results of observation, semi-structured interviews and documentation, it can be seen that Madrasah Tsanawiyah Negeri 1 Jember implements the concept that has helped students to know the identity of each individual, build positive characters that are religious and internalize various values of religious moderation through habituation of sunnah and compulsory prayer activities in congregation, tadarus Alquran, Friday activities, and cultivating smile, greeting, greeting, politeness and courtesy (5S) activities so as to provide space for developing students' abilities morally, emotionally and spiritually.

The implementation of the program considers the urgency of balancing students' physical conditions, knowledge and actions so that they are able to take moral and spiritual responsibility for their actions. The matter also integrates various values of religious moderation to real life in the social sphere. Holistically, the implementation of this concept makes a significant positive contribution so that it can shape the character of Islamic and moderate Islamic students.

Related to the process of self-discovery, there are several sources that influence the formation of self-identity in adolescents, namely: Social environment, where adolescents grow and develop such as family, neighbors

and peer groups. Reference group, which is a group that is formed in adolescents such as religious groups or groups that have similar interests where through these groups adolescents can obtain values and roles that can be a reference for themselves. Idol figures, namely someone who is very meaningful such as friends, teachers, brothers, or people they admire (Umar & Masnawati, 2024). The program is implemented through activities that encourage students to understand, appreciate, discover, and celebrate religious differences as part of their character and identity development (Fathurohim, 2023).

These activities help students develop empathy and communication skills, and enhance their understanding of self-discovery. Mahdi, (2023) says that empathy is the ability to understand and feel what others feel. In the context of religious moderation, the aspects that we can emulate include patience, trustworthiness and forgiveness.

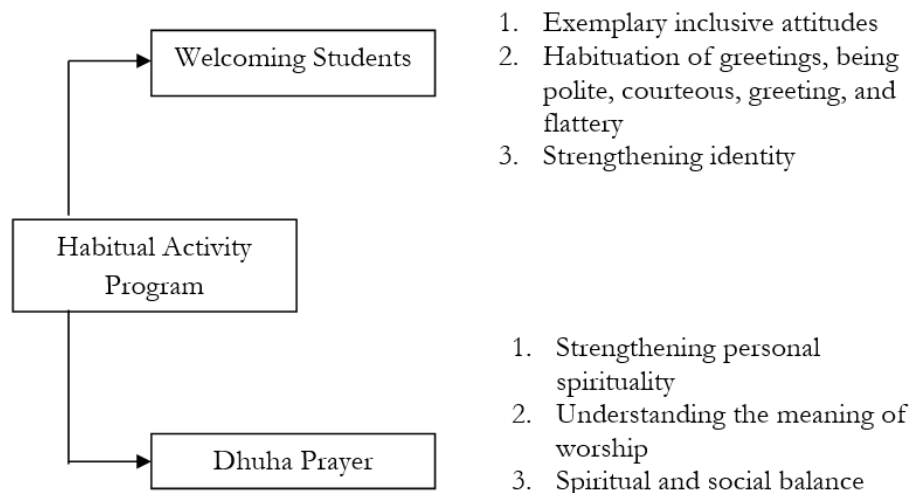


Fig 4. The concept of learning to be

The implementation of this program can help students in developing a balanced, spiritual yet inclusive character which is the essence of religious moderation. Students learn to value their own worship while still respecting the diversity around them. In the context of religious moderation, Learning to Be plays an important role in building tolerant attitudes, respecting diversity, and upholding the principles of justice and harmony (Nur et al., 2023). Religious moderation, which refers to a religious attitude that is not extreme in both religious beliefs and practices, can be formed through the Learning to Be approach. This approach allows students to internalize moderation values, such as *tawassut* (middle attitude), *tasamuh* (tolerance), and *i'tidal* (justice), so that students not only understand religious teachings deeply but can also apply them peacefully and inclusively in everyday life.

The concept of learning to live together

The concept of learning to live together is a form of implementation that seeks students' ability to survive in a social community that respects differences and is able to build peace. The concept has a high level of relevance because it can motivate students to live in mutual respect, tolerance and cooperation with others from different backgrounds.

Based on the results of observation activities, semi-structured interviews and documentation that have been carried out, it can be seen that the Madrasah Tsanawiyah Negeri 1 Jember is able to develop the character of students who are responsible, caring for each other and inclusive, the matter is proven through social service activities, practice of worship *amaliyah* and provide other religious debriefing so that it can form an attitude of tolerance, empathy and

respect for others in differences. The form of implementation of the concept can be carried out as a whole if it has gone through various stages of the previous concept, so that to be able to achieve the concept of learning to live together, you must first know the overall meaning and benefits, which can then be habituated so that you can get used to it so that you can apply it in the real social life of the community.

Madrasah Tsanawiyah Negeri 1 Jember has activities that are routinely carried out with the aim of increasing faith and piety towards God Almighty. is important for students. One of them is together held in the *mushala* of Madrasah Tsanawiyah Negeri 1 Jember.

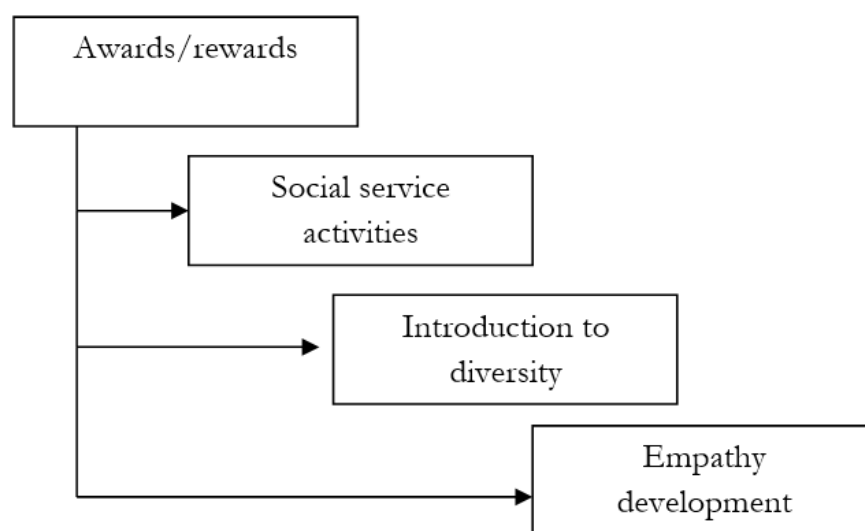


Fig 5. The concept of learning to live together

The Learning to Live Together learning model at Madrasah Tsanawiyah Negeri 1 Jember has succeeded in shaping the character of students who are inclusive, caring, and responsible in implementing religious moderation. Through social service activities, prayer practices, and *tahlil* debriefing, students are not only taught to care for others, but also increase social awareness, empathy, and respect for differences. Rewarding students who actively participate motivates them to continue contributing and strengthens their self-confidence. These activities also support the development of religious moderation by teaching students to appreciate diversity and work together in a pluralistic society, creating harmonious relationships between students, madrasah, and the surrounding community.

The Treasure Within. This pillar focuses on developing the ability of individuals to live together harmoniously in a diverse society (Hutagalung & Sazali, 2024). Learning to Live Together aims to build mutual respect, tolerance and appreciation for differences in culture, religion and worldview. With this approach, individuals are expected to be able to build healthy and constructive relationships with others without sacrificing personal or group identity (Pradana & Komalasari, 2023; Rahmawati et al., 2023). In Indonesia, which is known for its religious and cultural pluralism, the application of Learning to Live Together strongly supports the creation of a harmonious society, where individuals can respect and cooperate with each other despite having different backgrounds. Furthermore, this learning model is in line with Islamic teachings that emphasize the importance of moderation in social and spiritual life (Arif, 2021; El Hasbi & Noor Fuady, 2024; Idhayani et al., 2023; Tohari, 2023).

CONCLUSION

Based on the results obtained from the implementation of the research, it can be concluded that the implementation of the design of the 4 pillars of religious moderation learning has a close correlation level. The learning to know pillar is implemented in learning holistically, for example, intracurricular learning activities in the classroom, cross-religious discussions and reflections so that it can increase the breadth of insight related to religious diversity and foster tolerance attitudes from students. The learning to do pillar can be realized from extracurricular activities such as futsal, scouting, and achievement building as a form of effort to be able to train students to develop collaboration skills and open new paradigms and instill practical skills. The pillar of learning to be is implemented through habituation activities such as *muroja'ah juz amma*, *dhuha* and *zuhur* prayers in congregation, clean Friday, implementing smiles, greetings, politeness and manners (5S) as an effort to build responsible and disciplined student characteristics and socialize. The pillar of learning to live together can be realized through the activities of rewarding student achievement, social service and rewards as a form of effort to develop the characteristics of students who care about the environment, high tolerance, religious and avoid the potential for radicalism.

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