

THE IMPLEMENTATION OF MORAL DISCIPLINE OF CHARACTER EDUCATION MANAGEMENT ON STUDENTS' RELIGIOUS MODERATION ATTITUDE

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Abstract

This research is motivated by the habituation carried out at Madrasah Tsanawiyah (MTs) eL-BAS Ciwahangan Imbanagara Ciamis through disciplinary character education and implemented in everyday life to form an attitude of religious moderation. However, in the implementation there are several problems, including there are still students who have not fully implemented madrasah regulations, such as coming late to the madrasah, not doing assignments, ignoring class pickets, there is still sego among students, especially in understanding mutual respect for each other's opinions. Even when activities in the classroom still need guidance from their homeroom teacher. By integrating disciplinary character education in the curriculum and madrasah learning environment, it is expected to form a strong attitude of religious moderation, not selfish and self-winning. The purpose of this study is to determine the management of disciplinary character education towards religious moderation attitudes at MTs eL-BAS Ciwahangan Imbanagara Ciamis. This research uses a quantitative approach, with a research method that is descriptive statistical method. The data collection technique used is using a questionnaire/ questionnaire with a sample size of 90 students from 90 populations of class IX MTs el- BAS students. The consideration of class IX was taken because at this age 14-15 years of very good learning periods and will continue to be a memory that is difficult to eliminate. Then for data analysis techniques in this study, namely using instrument tests (validity and reliability), inferential statistical analysis (partial analysis of indicators and variable interpretation), assumption analysis (data normality and linearity test), hypothesis testing (simple linear regression test, partial T test, and determination coefficient test). Based on the results of the study, it shows that the reality of the variable (X) Discipline Character Education Management in Madrasah is worth 3.34 which is included in the "Very High" category, meaning that the management of student discipline character education is carried out effectively at MTs eL-BAS Ciamis, by implementing discipline habituation based on 4 indicators of discipline character education. Then, the results of the reality of the variable (Y) Religious Moderation Attitude show a value of 3.19 which is included in the "High" category, meaning that there are results or attitudes of

religious moderation that have a positive attitude at MTs eLBAS Ciwahangan Imbanagar Ciamis. Furthermore, based on the results of testing the coefficient of determination (R square), a value of 0.449 is obtained, with the conclusion that there is an influence of the independent variable (disciplinary character education) on the dependent variable (religious moderation attitude) which is 44.9% while 55.1% is influenced by other factors did not examine such as financing, human resources, curriculum, infrastructure and so on.

Keywords: *moral discipline, religious moderation,*

INTRODUCTION

Undang – Undang Republik Indonesia No. 20/2003 BAB II Pasal 3 on the National Education System states that national education has a role and purpose to shape the character of students so that they can become better and qualified individuals. The goal is to produce perfect human beings in the sense of having good and competent characters. If this has been embedded among the students, the attitude of religious moderation will flourish.

Education plays a crucial role in creating quality individuals and society. the formation of individuals and society. Education is not only about providing knowledge and skills, but also about shaping one's character. Character building is an important process in the development of learners, as a strong character is the moral and ethical foundation that will guide their actions throughout life. According to M. Arifin in the book *Character Education Management*, education is the process of building the abilities possessed by individuals, including mental, moral, and physical aspects, so that they can become mature and responsible individuals with good character (Indrawan & et al, 2020).

In relation to this character education, students tend to have an attitude of mutual understanding and respect between everyone, so that an attitude of religious moderation emerges. This attitude will then be carried in a multicultural, multi-lingual life in society. It is possible that because our country is the Republic of Indonesia whose population is diverse in ethnicity, language, religion and so on, they will live with mutual respect and respect for each other.

In the past, the image of religious harmony of Indonesian society was praised and admired internationally. Among various religious adherents, a conducive condition was created that gave birth to a peaceful, safe and tranquil life. There are rarely conflicts between religious adherents or social conflicts with religious nuances. Even if there are, we manage to suppress or at least control them, so that the seeds of conflict do not spread and do not become something massive and escalate.

Society consciously accepts religious pluralism. Religious pluralism is not only recognized as an empirical reality of Indonesian society that cannot be denied and rejected, but also becomes one of the drivers of the dynamics of society and development.

The international praise and admiration for the success of the Indonesian nation in building tolerance of religious life has even been used as a scientific study material and become one of the models of religious development in other countries. Borrowing the term Susan O'Conner from the Center on Human Policy Syracuse University, the Indonesian nation has succeeded in building what she calls cultural pluralism, which is an ideal concept of a multi-ethnic and multi-religious society, where each ethnic and religious group respects each other, enjoys equal rights, and maintains and develops their respective traditional cultures. However, since political reforms began to roll out, religious harmony has been continuously torn apart. The thesis that the Indonesian people and nation are peace-loving and tolerant began to be questioned. Some have even accused the Indonesian people and nation of being nothing more than wolves who are willing to sacrifice and destroy the lives of others. The term *homo-homoni-lurpus* or humans are wolves over others seems to be proven true in this country.

Social analysts are baffled and unable to answer and describe these fatwas. Some have suggested that the ethnic and religious unrest was caused by the intense pressure and repression during the 32 years that the New Order rulers were in power. One of the efforts to avoid all of this is the promotion of character education so that every individual realizes that intolerance is not justified and should not even live in this beloved country.

Character education is a continuous effort to direct and develop noble values in individuals, thus making them a person with integrity and noble character in daily life. It also provides space for the appreciation of personal values exhibited by individuals in the madrasah environment. Character education centers on ethical goals, but in practice, involves strengthening a variety of important skills, including students' social development (Rohendi, 2016). Zubaedi asserts that character education involves systematic efforts from educators to influence learners with awareness and careful planning, not just coincidental or spontaneous events. According to Zubaedi, character education is an effort to understand build, and instill good moral principles for oneself and others (Ahmad, 2015, p. 2).

Discipline is a description of one's attitude that includes the willingness to obey all applicable rules, standards, and regulations in carrying out duties and responsibilities. By integrating character education, including disciplinary character, in the madrasah environment, it is expected to form a positive attitude in the behavior of students (Suryani, 2017).

In the context of Indonesia, there are currently various phenomena of indiscipline, including phenomena that are often manifested in the behavior of children who are at various levels of education, ranging from *Madrasah Ibtidaiyah* (MI) or elementary, secondary, to higher education. Many research results prove that indiscipline includes a variety of behaviors, such as

coming to school late, not completing assignments, chatting during friends and talking about less meaning. Not only in the school environment, but the phenomenon of indiscipline can also be found in the family or household environment. For example, children's behavior at home includes going to bed late, waking up late, not making the bed, not eating at the right time, excessive use of mobile phones and watching, unwillingness to complete school assignments, and not obeying the rules set by parents (Tarsan & Saman, 2022).

Moderation, on the other hand, is the middle way. In some discussion forums, there is often a moderator who mediates the discussion process, not taking sides with anyone or any opinion, being fair to all parties involved in the discussion. Moderation also means "something that is best". Something in the middle is usually between two bad things. An example is courage. Courage is good because it falls between carelessness and fear. Generosity is also good because it is between extravagance and miserliness.

Religious moderation means the middle way of religion according to the definition of moderation earlier. With religious moderation, a person is neither extreme nor excessive when practicing the teachings of his religion. People who practice it are called moderates.

A moderate person should be in the middle, standing between the two extremes. He is not excessive in religion, but also not excessive in trivializing religion. In short, religious moderation aims to mediate and invite both extreme poles in religion to move to the middle, back to the essence of religious teachings, namely humanizing humans.

The principles are twofold: fairness and balance. Being fair means putting everything in its place while carrying it out as well and as quickly as possible. Meanwhile, being balanced means always being in the middle between two poles. In terms of worship, for example, a moderate believes that religion is to perform devotion to God in the form of carrying out His teachings that are oriented towards efforts to glorify humans.

Extreme people are often trapped in practicing religion in the name of God only to defend His majesty while ignoring the human aspect. People in this way are willing to kill fellow human beings "in the name of God" even though preserving humanity itself is part of the core teachings of religion.

For instance, in Islam, a person who wants to pray must first wash and perform ablution with water. If one day he wants to do *wudlu* with limited water, then suddenly beside him there is a dog crawling thirsty in need of water to drink, which one should he give priority to? If someone, in the name of religious teachings, violates the points of Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI), which have become the common agreement of the Indonesian people in the nation and state, it can already be considered extreme and violating. In terms of community life, there are undoubtedly also many rules that have been agreed upon by

all residents in the neighborhood. If a citizen, in the name of his religion, violates the collective agreement that he has agreed to, then he can also be considered excessive.

While the indicators of religious moderation (2019: 43) and the book *Implementation of Religious Moderation in Islamic Education* (2019: 17) published by the Ministry of Religion of the Republic of Indonesia are quoted by Heri Gunawan in his book: *Religious Moderation Education* (2023: 93) says that the indicators of religious moderation are (a) national commitment (b) tolerance (c) non-violence (d) accommodating local culture.

METHOD

The approach in this study uses a quantitative approach, to produce data and information that can be interpreted in the form of numbers, statistical analysis is used starting from data collection, data interpretation, to research results. This method is used to conduct research on a group of individuals or a specific sample. Data is collected using research instruments, and data analysis is carried out with a quantitative or statistical approach. The aim is to test the hypothesis that has been proposed (Sugiyono, 2019). This research applies descriptive statistical methods, which include a series of basic procedures such as data collection, organization, presentation, analysis, and interpretation. The results of data analysis and visualization are presented in numerical form to provide a clear picture (Mangkuatmodjo, 2015).

In this study, the data source is from the population and sample. The population in this study were students of class IX MTs eL-BAS there are 90 students and at the same time a sample because the population was less than 100 or below 100. The data collection technique used in this study was a questionnaire. The questions in the questionnaire are usually based on indicators related to each research variable (Kasmadi & Sunariah, 2016, p. 70).

Then the data instrument was tested by means of validity and reliability tests. The validity of the research instrument is the ability of the research instrument to measure what should be measured to obtain data validation. Research is considered to have valid results if there is a match between the data collected and the reality that occurs in the object of research (Sugiyono, 2019). The reliability test shows that an instrument is reliable enough to be used as a data collection tool because the instrument is functioning properly. "In other words, a measuring device is considered to have reliability if it is able to provide consistent results or has stability and accuracy in measuring the same elements (Arikunto, 2010).

The data analysis technique used next is the assumption analysis in which there is a normality test used to assess whether the variables being studied follow a normal distribution or are in a normal distribution. Linearity test is used to determine whether the relationship between these variables is linear or not (Sugiyono, 2019). Then test the hypothesis in which there is a simple linear regression test, partial T test, and determination coefficient test. Hypotheses according to Sudjana in (Riduwan, 2010) are assumptions or conjectures made to explain the phenomenon being studied. Hypotheses are used as a basis for checking or testing the data that has been

collected in the study. The purpose of this test is to determine whether the hypothesis can be accepted or rejected based on the evidence in the research data.

FINDINGS AND DISCUSSION

According to (Asmani, 2010)'s theory, character education has a very noble goal. With character education, the hope is that students can improve and use their abilities independently, learn, and implement character values and noble morals so that they are reflected in their daily lives. (Asmani, 2010). Thus, not only character values but also religious moderation are expected.

The purpose of character education management is to develop positive traits in students so that they can become individuals who have good morals and ethics, honesty, courage, responsibility, empathy, and high self-confidence in Allah SWT. In addition, character education management also aims to create a learning environment that supports students in developing positive characters (Santoso & Kumaidi, 2018). The success of discipline character education is measured through four indicators of student discipline which include: time discipline, discipline in enforcing rules, discipline in attitude and discipline in worship (Asmani, 2010).

The test results based on the research questionnaire that has been distributed to respondents regarding the discipline character education variable as an independent variable (X) show that the statement items that have been made to represent this variable are declared valid, this is in accordance with the provisions, namely the value of $r\text{-table} > r\text{-count}$. For $n = 90$ with an alpha of 5% (0.05), the $r\text{-table}$ is 0.207. Based on the validity test conducted using SPSS 23, all variable X statement items have a value of $r\text{-table} > r\text{-count}$, so it can be concluded that all variable X statement items are valid. Furthermore, the X variable reliability test was carried out, based on the reliability test calculation that all statement items on the variable were said to be reliable, this is based on the Cronbach's Alpha value of $0.709 > 0.06$.

Disciplinary Character Education

Furthermore, descriptive statistical tests were carried out based on 25 items of disciplinary character education statements (variable X) on 90 respondents as the sample of this study. The indicators used to measure variable X are time discipline, discipline to enforce rules, attitude discipline, and worship discipline. This is a theory put forward by Asmani (2010).

The first indicator is time discipline which has a calculation result of 3.37 which is in the "very high" qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that the habituation of the character of time discipline is carried out well by students in familiarizing the hours of entering and leaving the madrasah on time, following the habituation in accordance with the rules determined at MTs eLBAS Ciamis.

The second indicator is the discipline of enforcing rules which has a calculation result of 3.36 which is in the "very high" qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that there is habituation of disciplinary character in enforcing rules that are carried out well by students in enforcing rules such as how to

dress, appearance and attendance in accordance with predetermined regulations at MTs eLBAS Ciamis.

The third indicator is attitude discipline which has a calculation result of 3.26 which is in the “very high” qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that there is habituation of the character of attitude discipline that is carried out well by students in obedience and respect for teachers and behaving with fellow friends in the MTS eLBAS Ciamis.

The fourth indicator is the discipline of worship which has a calculation result of 3.35 which is in the “very high” qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that there is habituation of the discipline character of worship that is carried out well by students in familiarizing both *dhuha* prayers which are performed before learning begins and habituation of *Dzuhur* prayers which are carried out in congregation in the MTs eLBAS.

Based on the explanation above, the results of statistical testing reveal that disciplinary character education at MTS eLBAS Ciamis meets the criteria in the “very high” qualification because it is included in the range of 3.25 - 4.00 by obtaining a mean value of 3.33. Thus, that disciplinary character education implemented in this madrasah is included in the “Good” category by familiarising aspects of time discipline, discipline in enforcing rules, discipline in attitude and discipline in worship, which greatly affects the attitude of religious moderation that will be produced by each madrasah.

This research supports the findings conducted by Ahmad Sulhan (2018) in the Islamic research journal entitled “*Santri Culture-Based Character Education Management in Realising Graduate Quality*” which states that quality education is produced through a quality process, which involves the formation and development of character values. These values are internalised to form superior individuals, producing graduates with exceptional character, through character education management based on *santri* culture which ultimately forms an attitude of religious moderation.

By integrating disciplinary character education in the curriculum and madrasah learning environment, it can be expected that students will form an attitude of moderation in religion, meaning that students have a balance in behaving towards fellow friends and people around them.

According to Ridwan Abdullah Sani in his book, measuring the quality of graduates is done through attitudes, knowledge, and skills, which are in accordance with the Graduate Competency Standards (*Standar Kompetensi Kelulusan - SKL*). Each dimension has its own ability qualifications. The attitude dimension includes behaviours that show the character of a person who is faithful, noble, knowledgeable, confident, and responsible in interacting effectively with the social and natural environment in various contexts of association and existence (Sani & et al, 2018).

Religious Moderation Attitudes

Furthermore, descriptive statistical tests were carried out based on 15 statement items of religious moderation attitudes of MTs eLBAS students (variable Y) on 90 respondents as a sample of this study. The indicators used to measure variable Y are noble attitudes of religious moderation, responsibility, caring attitudes, self-confidence and honesty. This is a theory put forward by Ridwan Abdulloh Sani (2018).

The first indicator is noble character which has a calculation result of 3.33 which is in the “very high” qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that students have noble character both in behaviour towards parents, teachers, friends and noble character in the community environment.

The second indicator is responsible which has a calculation result of 3.23 which is in the “high” qualification because it is included in the interval range 2.50 - 3.24. From the results of these calculations, it states that students have a very high sense of responsibility both in terms of being responsible for completing assignments and participating in activities held.

The third indicator is a caring attitude which has a calculation result of 3.30 which is in the “very high” qualification because it is included in the interval range of 3.25 - 4.00. From the results of these calculations, it states that students have a sense of mutual care, mutual help to others in terms of goodness both in the madrasah environment and outside MTs eLBAS Ciamis.

The fourth indicator is self-confidence which has a calculation result of 3.15 which is in the “high” qualification because it is included in the interval range 2.50 - 3.24. From the results of these calculations, it states that students have high self-confidence such as in explaining material and being able to communicate well in the environment around MTs eLBAS Ciamis.

The fifth indicator is honesty which has a calculation result of 2.93 which is in the “high” qualification because it is included in the interval range of 2.50 - 3.24. From the results of these calculations, it states that students have a high level of honesty as in speaking as well as in everyday life at MTs eLBAS Ciamis.

Based on the explanation above, the results of statistical testing reveal that the quality of graduates at MTS eL-BAS Ciamis, has a religious moderation character that meets the criteria in the “High” qualification because it is in the range of 2.50 - 3.24 by obtaining a mean value of 3.19. Thus, that the quality of graduates produced by this madrasah is included in the “Good” category by paying attention to attitudinal aspects such as noble character, responsibility, caring attitude, confidence, honesty as well as religious moderation.

In line with the theory put forward by Sagala, the quality of educational institutions (madrasah) can be measured by the achievements of students which include: (1) academic achievement, involving report cards and graduation rates that meet established standards; (2) cultivation of values such as discipline, honesty, devotion, and politeness, as well as the ability to appreciate cultural values; (3) demonstration of responsibility and ability in the form of skills in accordance with the standards of knowledge received at school (Sagala, 2013, p. 170).

In religious attitudes, of course, indicators must be fulfilled such as This calculation was carried out to test whether there was an effect of disciplinary character education management on the quality of madrasah graduates at MTs eLBas Ciamis. For testing using the assumption analysis test in which there is a normality test and linearity test and hypothesis testing consisting of simple linear regression test, partial test (t test) and coefficient of determination test using the SPSS 23 programme. The calculation results are as follows:

Table 1. The Results Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		90
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	2.91098662
Most Extreme Differences	Absolute	.053
	Positive	.048
	Negative	-.053
Test Statistic		.053
Asymp. Sig. (2-tailed)		.200 ^{c,d}
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

Based on the results of statistical testing using SPSS 23, it shows that variable X (character education management) and variable Y (religious moderation attitude) have normal distribution. This is evidenced by the normality test obtained by the Kolmogorov-Smirnov significant value, namely the sig number is greater than the 5% significant level (0.05), the value obtained is 0.200 > 0.05 so that it can illustrate that the data of the two variables are normally distributed.

Table 2. The Result of Linear Test

ANOVA							
Table							
			Sum of Squares	df	Mean Square	F	Sig.
Graduate Quality Discipline Character Education	Between Groups	(Combined)	766.144	24	31.923	3.707	.000
		Linearity	594.674	1	594.674	69.064	.000
		Deviation from Linearity	171.470	23	7.455	.866	.640
	Within Groups		559.678	65	8.610		
	Total		1325.822	89			

Based on the results of the linearity test with the help of the SPSS 23 program using the Test for Linearity, it is known that the significance value between the character education management variable (variable X) and the attitude of religious moderation (variable Y) deviation from linearity is $0.640 > 0.05$, thus the conclusion is that the relationship between the Discipline Character Education Management variable and the attitude of religious moderation is linear.

The next step is to test the hypothesis using simple linear regression techniques and by continuing the t (partial) test, it shows that the discipline character education variable (X) has an influence on religious moderation attitudes (Y). The calculation results are as follows:

Table 3. The Result of T Partial Test

Coefficient^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	14.823	3.928	.670	3.774	.000
Pendidikan Karakter	.396	.047		8.46	.000

	Disiplin				0	
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a: Dependent Variable: Religious moderation

It can be proven by the calculation results which show that $t_{count} > t_{table}$ ($8.460 > 1.662$) for a significant level of 5% (0.05) therefore, it means that the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted. Then the results of the calculation of the simple regression coefficient show that the coefficient of the character education variable (X) has a value of 0.396 with sig. $0,000 < 0,05$. This shows that the direction of influence between the discipline character education variable (X) and the religious moderation attitude of eL-BAS students (Y) is unidirectional, where each unit increase in variable X will result in an increase in variable Y of 0.396. Furthermore, the regression equation $Y = 14,823 + 0.396X$ is obtained. with that disciplinary character education has an influence on the attitude of religious moderation.

The next test is to test the coefficient of determination carried out in the study to calculate the magnitude of the contribution of disciplinary character education management variables to the quality of madrasah graduates. The calculation was carried out with the help of SPSS 23 software, and the results can be seen below:

Table 4. The Results of Determination Coefficient Calculation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.670 ^a	.449	.442	2.88245

a. Predictors: (Constant), X

Based on the test results, it is known that the correlation or relationship value (R) between the disciplinary character education variable and the attitude of religious moderation is 0.670 and there is a coefficient of determination (R square), obtained a value of 0.449, with the conclusion that there is an influence of the independent variable (disciplinary character education) on the dependent variable of religious moderation attitude which is 44.9% while 55.1% is influenced by other variables such as financing, human resources, curriculum, infrastructure, etc.

This study supports the findings conducted by Ummi Masyitoh (2020), in the journal Education Management with the title *“The Effect of Thematic Understanding and Character Education on the Quality of Education at SDN 014 Simpang Tetap Darul Ihsan Dumai in academic year of 2019-2020”* that the results of data analysis conducted show the value of t count (12.836)

> t table (1.69092) with the resulting significant value of 0.000 still below 0.05. This shows that Character Education has a positive and significant influence on the Effect of Quality Education.

Accompanying by habituation of cultivating this disciplinary character, students tend to be more organised, obey the rules, and have responsibility so that the attitude of religious moderation is increasingly prominent. In line with the opinion according to Martin Seligman: As one of the figures in positive psychology, emphasises the importance of character education in shaping individuals who have psychological and social well-being. According to him, students who get good character education tend to have better personal qualities, so that it will have a positive impact on the attitude of religious moderation.

CONCLUSION

Based on the research results obtained through data presentation, data interpretation, and data discussion, the researchers eventually came to the following conclusions.

The reality of the variable (X) Discipline Character Education Management is included in the "Very High" category. This is based on the X variable which is normally distributed and is evidenced by the respondents' positive answers regarding the dimensions of time discipline, discipline in enforcing rules, discipline in attitude, discipline in worship carried out by madrasah. Based on the results of descriptive statistical analysis carried out, the mean value of all indicators is 3.34. This value is included in the "Very High" category, because it is included in the interval range of 3.25 - 4.00. So it can be concluded that the management of character education discipline at MTs eLBAS Ciamis is categorised as very high.

The reality of the variable (Y) Religious moderation attitude is included in the "high" category. This is based on the Y variable which is normally distributed and is evidenced by the respondents' positive answers regarding the attitude dimensions used in the variable. Based on the results of descriptive statistical analysis conducted, the mean value of all indicators is 3.19. This value is included in the "high" category, because it is included in the interval range 2.50 - 3.24. Therefore, it can be concluded that the religious moderation attitude of MTs eLBAS is categorised as high.

The overall results show that there is a positive and significant effect of Discipline Character Education Management on the attitude of religious moderation at MTs eLBAS Ciamis. This is evidenced by the significant level of $0.00 < 0.05$ and the tcount value of $8.460 > 1.662$, so it can be concluded that the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted. Based on the results of testing the coefficient of determination (R square), a value of 0.449 is obtained, with the conclusion that there is an influence of the independent variable (disciplinary character education) on the dependent variable (religious moderation attitude) which is 44.9% while 55.1% is influenced by other variables such as financing, human resources, curriculum, infrastructure and so on.

This finding further reinforces that with the habituation of the disciplinary character of students who do not ignore the rules, their attitude will be a role model, as well as the truth, they

will have a moderate attitude in taking steps when they relate to fellow friends and outside friends who are different in religion, ethnicity, language and so on.

Moreover, this is a quality educational institution that can create quality students, not only in terms of cognitive (intelligence, psychomotor (skills) but also affective aspects (behaviour). One of them is the behaviour or attitude of religious moderation. Dedi Mulyasana said that quality education can carry out the process of maturing the quality of students developed by freeing from ignorance, dishonesty, and disharmony (Dedi Mulkayasan, 2012). Thus, quality education can produce students who have the right attitude of religious moderation.

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