Students' Awareness of Religious Moderation: An Examination of the Effectiveness of Group Format Intelligent Character Education (PKC-KO).

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Abstract. *In the realm of education, fostering a moderate character is closely tied to the selection of effective strategies. The precision in executing these strategies plays a crucial role in instilling values successfully. The article aims to assess the effectiveness of group-based intelligent character education services (PKC-KO) in improving madrasah students' awareness of religious moderation. The study utilizes an experimental design with a Non-Equivalent Control Group, focusing on Class X students from Madrasah Aliyah Negeri 1 EastLampung, using Purposive Sampling. A Likert scale-based assessment is employed, and the data is analyzed using statistical tools such as the Wilcoxon Signed Ranks Test and Mann Whitney U Test, with the assistance of SPSS. Overall, the research findings reveal the success of group-based intelligent character education programs in enhancing madrasah students' awareness of religious moderation. There is a notable disparity in the students' awareness of religious moderation before and after receiving PKC-KO in the experimental group. In contrast, the control group, without such educational intervention, did not experience a significant increase in awareness. The study underscores that PKC-KO imparts principles of religious moderation, encouraging students to maintain a balanced perspective, avoid extremism, practice tolerance towards diverse religious backgrounds, dispel stereotypes, develop positive interpersonal skills, and contribute to societal peace by respecting religious distinctions. This research holds educational implications, emphasizing the potential of PKC-KO-based programs for cultivating awareness of religious moderation among madrasah students. The study suggests that implementing PKC-KO can significantly impact students' perspectives on religious moderation, promoting a more harmonious and tolerant society.*
Keywords: *Character, Education, Moderate Students, Religious Moderation,*

INTRODUCTION

Indonesia is tremendously diverse in terms of religious convictions, ethnicity, culture, language, and social standing. Thus, safeguarding, maintaining, and conserving the nation's wealth in Indonesia requires fostering an ongoing acceptance of other groups as one, notwithstanding their distinctions (Azra, 2007). Because creating diversity within the bonds of civilization is essential for all humanity (Rakhman, 2001). Diversity can yield advantages when it is consistently safeguarded; however, it can also transform into a thorny root if specific individuals fail to comprehend and uphold it. Illustrative instances include the torching of a mosque in Torikara by unauthorized individuals, a militant group's assault in Wamena resulting in 33 fatalities and numerous injuries, the gruesome murder of 31 construction workers in the Yigi Nduga district of Papua, and the separatist movement. (Nashir, 2019). The occurrences illustrate the expansion of extreme views and conduct that frequently disregard differences, have a narrow and exclusive awareness of religious law (sharia), reject democracy, obstruct opportunities for civil and cultural liberties, and give little regard to the rights of minority groups. (Achilov & Sen, 2017).

At present, Indonesia finds itself in a precarious position that demands decisive measures in response to "radical" and "extreme" challenges: the proliferation of the jihadist narrative, the emergence of Wahhabi ideology, and apprehensions regarding the caliphate system. Indeed, these types of actions have started to influence the academic landscape, spanning from primary to tertiary education (Nashir, 2019). A Wahid Institute survey of the adult population in Indonesia, comprising approximately 150 million individuals, revealed that intolerance and radicalism have a

propensity to increase with time (Antara, 2020). Alvara Research survey, the religious moderation index score in Indonesia is in the alert category, reaching 89.47%; Lampung is one of 16 provinces in the alert category (H. Ali & Purwandi, 2019). What is more worrying is that radicalism and extremism have entered the school environment; for example, what once went viral was that a school in Bogor was invaded by the Karim group, which spread extreme Islam and was anti-Pancasila. According to the Director General of Education, Kamarudin Amin, the group's entry point was through ROHIS (Rohasi Islam) activities, which had minimal school supervision (Chadidjah dkk., 2021). During the month of Ramadan in 2019, a cohort of Muslims organized a large-scale demonstration that students from vocational and high schools in Jakarta and the neighboring areas witnessed. Prior to this study, which was conducted in 2016, the Makassar Religious Research and Development Center surveyed high school students. They discovered that 10% of them supported religious radicalism-related acts, including suicide bombings and assaults on places of worship (Mujizatullah, 2020).

A study was undertaken in 2017 by the Mata Air Foundation and the Avara Research Center. The participants included 1,800 students and 2,400 high school students from 25 cities in Indonesia, in addition to several renowned institutions in the country. The results indicate that radical ideology is encountered by 23.4% and 23.3% of pupils, respectively. Alvara published research on tolerance education and radicalism in 2018. Intolerant organizations are gaining ground in the workplace, law enforcement, college campuses, and religious activities at institutions. Their attitudes and perspectives tend toward intolerance and radicalism, as evidenced by the following question indicators: 17.8% of students support the caliphate, 23.5% support an Islamic state, and 29.5% do not support non-Muslim leaders. (Hasanuddin, t.t.).

According to research conducted by PPIM UIN on university students, teachers, and pupils, 34.4% of the respondents held intolerant views of other religious groups; 48.95% of the pupils and students believed that the religious education they received influenced their decision not to associate with other religions; and the remaining 58% and 55% held extremist and fanatical religious views, respectively. Further investigation was conducted to ascertain the propensity for tolerance, yielding the findings that 51% of participants had an internal intolerance and 34.3% had an external intolerance. (Farah & Yuni, 2017). In October 2021, the world of education was shocked by the news that dozens of students in Sukametri Village, Garut, were exposed to NII radicalism. This information is based on reports from teenagers aged around 15 years who were actively cultivating prospective NII members. (Supriyadin, t.t.).

The growth of radicalism, according to national figures, is at least caused by several things, namely dissatisfaction with global politics, the policies of large countries, the invasion of large countries against Islamic countries, and changes in ways of life such as living in the real world and cyberspace. Sometimes, in cyberspace, the information accessed has lousy content, vilifying one inter-religious group, resulting in mutual disputes, and preventing other religions. (Chadidjah dkk., 2021). Apart from that, Qodir conveyed the causes of radicalism and intolerance, namely: 1) problems with awareness of religious texts; 2) political, economic, and legal injustice and inequality implemented in one country; 3) bad laws that give rise to sense of injustice; 4) education that has not provided space for discussion, emphasizing indoctrination in the violent teaching aspects of religion; and 4) the mentality of young children who are not mature, so they are easily influenced by people who are considered old, innovative, or more potent in terms of religion. (Qodir, 2018).

Numerous factors, such as accepted norms and formalized practices, contribute to the issue of intolerance and radicalism in educational institutions. As a result, there is a gap between norms and reality. The government makes regulations to support religious diversity, but teachers sometimes do not pass this on to students. (Chadidjah dkk., 2021). Maarif (2009) Shows that three things lead to the spread of radical ideas and intolerance in schools: activities that aren't part of the curriculum, the role of teachers in the teaching and learning process, and policies that aren't strong enough to stop the spread of radicalism in schools. Some of these factors certainly need to be paid attention to in order to prevent the growing attitudes of intolerance and radicalism among students.

The information above indicates that Indonesia continues to face significant obstacles concerning extremism, tolerance, and diversity recognition. Indonesian society's pluralism necessitates a unifying instrument. Moderate Islam serves as a unifying force, drawing inspiration from the Indonesian term "wasathiyah," which translates to "religious moderation." (Pajarianto dkk., 2022)The integration of religious moderation into governmental endeavors to revolutionize intellectual and cultural progress will commence in 2020. Religious moderation is a top priority of the National Medium-Term Development Plan (RPJMN) for 2020-2024 to foster social harmony. It is worth noting that the Ministry of Religion denounces this extremist stance and its exclusive and extreme characteristics. However, it does advocate for a more moderate awareness of religion. (Rakhman, 2001).

Religious moderation is a progressive endeavor that seeks to cultivate a spiritual framework in the face of numerous pressures. (Handayani & Suardipa, 2022), and considers it a basic need and framework for structuring religious life and maintaining unity and unity (Abdullah dkk., 2020). According to the Center for American Policy Research, moderation involves more democratic views, including support for human rights, gender equality, and religious freedom. It also includes respect for diversity and opposition to acts of terrorism or violence. (Mansor dkk., 2017)Educational institutions designed to deter radicalism and intolerance harbor members whose actions entrench this ideology and spread it into the classroom. Therefore, as academic institutions, schools must reconsider transformative education, foster spiritual development, and strengthen nationalism to embrace the bounty of diversity. Consequently, the presence of diverse ethnicities and cultures must be consistently and positively acknowledged.

One way that is considered effective in counteracting the above facts is by instilling moderate thoughts and behavior, namely, including religious moderation in the school/madrasah curriculum. In 2019, the Ministry of Religion issued Decree Number 184 concerning Guidelines for Curriculum Implementation in Madrasas starting from MI, MTs, and MA. Madrasas are given the freedom to develop students' potential through the implementation of religious moderation. This means that this institution is trusted to advance facilitative education. However, it is generally applied to Islamic Religious Education and Pancasila and Citizenship Education (PPKN) subjects. In particular, KMA requires teachers to instill the values of religious moderation. It doesn't have to be in the RPP, but the teacher has the task of coordinating the class and instilling a moderate attitude in students. Lastly, form a culture of moderate religious thought.

Secondary schools such as SMA and MA (Madrasah Aliyah) have a higher level of facilitation, considering that this group of students is in the vulnerable age group. Students in this group are curious, in tune with their incredible energy, and enjoy the freedom of being mature. Teachers make a significant contribution to increasing moderate behavior because teachers have a long time to provide learning. Teachers' success in facilitating education will help quell radicalism in the future. (Murtadlo, 2019). Achieving the value of religious moderation in high school requires a unique strategy, and maximum effort is needed to achieve it.

Nevertheless, the facts above indicate that students' conditions within the educational setting have deteriorated in accordance with the principles of the Pancasila national character. In order to effectively manage intolerance and radicalism within the academic environment, it is necessary to address this phenomenon. This can be accomplished by incorporating into the foundation of state ideology the principles of religious moderation rooted in the values of Pancasila. Indeed, Indonesian society has come to associate the spirit of moderation with the consolidation of the Republic of Indonesia, an institution founded on the principles of Pancasila and the motto "Unity in Diversity." Being transformed into a state ideology that delineates distinctiveness, individuality, and dynamic engagement with other nations globally, Pancasila serves as a national perspective on life that fortifies unity amidst diversity. Pancasila must serve as a robust cornerstone in Indonesia's moderation process in order to preserve equilibrium in the midst of the extreme left-right conflict by thwarting fundamentalism or radicalization that poses a threat to the state's ideology.

As an effort to develop the Pancasila character values of the nation's children, Prayitno 2013 continued to develop the formulation of a smart-character education book containing character education values, or what is better known as smart-character education in a group format, abbreviated as PKC-KO. The implementation of PKC-KO is carried out through group discussions that discuss topics related to the cultivation of national character values based on Pancasila and are presented in a pocketbook format. According to Prayitno's explanation, the pocketbook consists of two main parts: 45 points of Pancasila experience, which is an expansion of the 36 points of Pancasila experience compiled by the central BP-7, and the second part, which includes five practical life focuses such as faith and devotion to God. The Almighty, honesty, intelligence, toughness, and empathy (Prayitno, 2017).

The implementation of PKC-KO aims to help develop individuals who are aware of and have intelligent character values, practicing them in their daily activities, accompanied by the practice of the noble values of Pancasila. In life, students are seen as needing to have intelligent character. This character is a guide in living life by awareness of each other, giving, receiving, improving each other's welfare, complementing each other, and working together for progress. So that life becomes peaceful, prosperous, and happy, and we can live side by side amidst diversity. Enriching character education for the next generation is an important key. (Azizah dkk., 2017). You can imagine that if individuals in society do not have characteristics such as courtesy, tolerance, cooperation, democracy, and so on, this will undoubtedly trigger conflicts, fights, violence, and a sense of self-righteousness. Qowaid explained that the higher a student's moderation attitude, the higher their national attitude will be (Chadidjah dkk., 2021)For this reason, it is imperative to coexist in social circles with individuals who, of course, adhere to the principles underlying Pancasila, the official ideology of the state.

The implementation of PKC-KO is seen as effective in bringing teachers and students together to achieve significant learning. This is displayed through the BMB3 strategy, which consists of thinking, feeling, behaving, acting, and being responsible, which occurs in an atmosphere of group dynamics that the teacher continuously activates with the participants. (Prayitno, 2011). The PKC-KO system has been adopted across multiple academic disciplines, including by members of the general public, students, faculty, and lecturers. PKC-KO effectively instills in individuals an awareness of and commitment to the values enshrined in Pancasila, the intellectual constitution of the nation, in their daily lives (Putri & Ramadhani, 2018)*,* is able to raise awareness that pluralism is a necessity that must be maintained to strengthen national unity (Ginting dkk., 2020)*,* increases the ability to adapt to multicultural friends (Cahayu, 2019), and influences social intelligence (Fadillah, 2018)This provides an assessment that the PKC-KO effectively contributes to instilling national character values that are in accordance with Pancasila's values.

All parties involved should implement precise, timely, and focused strategies to avert and rectify violent discord and discord within the framework of diversity. Academic establishments play a crucial role in disrupting the cycle of division, discord, and violence. The integration of religious moderation values into the school curriculum represents a collaborative endeavor to cultivate virtuous principles in young children. Consequently, in order to impart these values via a process of habituation, acculturation, and empowerment, educators must play their ideal role.

The government grants educational institutions autonomy to endeavor to impart the virtue of religious moderation to their students. While not mandatory for learning planning, educators must possess the ability to effectively manage the classroom and guide students in developing an awareness of cultural norms and moderate thinking. According to Yunus and Arhanuddin Salim, high school is a period of vulnerability during which adolescents are susceptible to radical groups that impart Islamic teachings with a limited and inflexible awareness. Consequently, a unique approach is required to surmount this. (Yunus & Salim, 2018).

This article aims to improve students' understanding of religious moderation by applying one of the service strategies in guidance and counseling, namely group guidance with the PKC-KO

approach (Group Format Smart Character Education). Adawiyah et al., in their research, concluded that adolescents who have a good understanding of religion are only sometimes able to understand religious moderation. Moderation is essential as character education beyond understanding religious texts (Adawiyah et al., 2020).

The PKC-KO (Group Format Smart Character Education) approach is practical for improving students' understanding of religious moderation because of its focus on character development through interaction and cooperation in diverse groups. Through structured group activities, students learn to appreciate differences, including in religious beliefs and practices, which reinforces the values of tolerance and mutual respect. In addition, promoting empathy and effective communication helps students develop moderate and inclusive attitudes, which are essential in a pluralistic society. The PKC-KO approach also encourages the formation of characters who can manage conflict constructively, thus supporting harmony and peace, as well as supporting the understanding and practice of religious moderation in students' daily lives. This article aims to improve students' understanding of religious moderation by applying one of the service strategies in guidance and counseling, namely group guidance with the PKC-KO approach (Group Format Smart Character Education). Adawiyah et al. Research conducted concluded that teenagers who have a good awareness of religion may need help understanding religious moderation. Moderation is essential as character education beyond awareness of religious texts. (Adawiyah dkk., 2020).

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METHOD

This research is quantitative in nature and falls under the category of experimental studies that employ a non-equivalent control group design. Experiments are scientific investigations that determine whether a concept, method, or practice has an effect on the variable under investigation. (Creswell & Creswell, 2018). Based on the pretest results, the number of students who took part in the research activities was 30. Drawing the number of samples using the purposeful sampling technique (Yusuf, 2017), by considering a) Equality in the number of members in the experimental group and control group and b) Diversity in the experimental group and control group, based on the level of awareness of religious moderation obtained from the pretest results, namely three students in the high category, five students in the medium category, six students are in the low category, and one student is in the deficient category. The number of group members is 10 to 15 students so that implementation can be more effective and efficient. What is meant by effectiveness is that group dynamics can be formed maximally and efficiently, which means taking into account the limitations of time, energy, and costs.

The data collection tool uses a questionnaire about religious moderation with nine indicators: tawasuth (in the middle and not excessive), tidal (just), tasamuh (tolerance), syuro (deliberation), Ishlah (love of peace), Muwathanah (love of religion to defend the country), Qudwah (be an example), Al-la'unf (non-violence), and I'tiraf al-urf (preserving culture) (Kholisoh & Amalee, 2021). The instrument was then developed and tested to measure validity and reliability. Of the 51 questionnaire statement items that were tested, 17 items were invalid, so the questionnaire items contained 34 statements. The results of the reliability analysis used the Cronbach's Alpha formula with the help of the SPSS program. The reliability result is 0.724; based on the results of this coefficient, it can be interpreted that this instrument is reliable because a

construct or variable is said to be trustworthy if it provides a Cronbach's Alpha value > 0.70 (Nunnally, 1994). Each group was given a different treatment. The experimental group was given PKC-KO services, and the control group was only given group guidance services.

Data analysis techniques were used to determine the category of students' understanding of religious moderation. The base score of students' answers was changed, and then the base score was converted into normative categorisation. The calculation formula for determining the score range or score interval in this study was carried out as follows. The interval is equal to the most significant data (score) minus the most minor data (score) divided by the number of groups. (Irianto, 2010)To test the research hypothesis and measure the treatment's effectiveness, the data were analyzed using the Wilcoxon Signed Ranks Test, and the Mann-Whitney U test was used to test the hypotheses of the experimental and control groups. (Widiyanto, 2013) With the help of SPSS.

FINDINGS

Before the treatment was given, students' awareness of religious moderation was in the medium category, as indicated in the pretest. Furthermore, there were differences in students' awareness of religious moderation after the treatment was given, which was reflected in the posttest for both groups, namely the experimental group and the control group. The formula previously described categorizes data levels. The calculation results were based on finding the most significant score of 185 minus the most miniature score of 68 divided by the number of groups, namely five categories, so the final result was a score interval of 23. The following is a description of data from the results of the pretest and posttest awareness of students' religious moderation for each group.

Table 1. Frequency Distribution of Pretest and Posttest Students' Awareness of Religious Moderation in the Experimental Group

Score	Category	Pretest		Posttest	
		f	%	f	%
≥ 162	Very high	0	0	1	7
139 - 161	High	3	20	7	47
116 - 138	Medium	5	33	7	47
93 – 115	Low	6	40	0	0
≤ 92	Very low	1	7	0	0
Total		15	100	15	100

The data in the table shows that there is an increase in students' awareness of the application of religious moderation after receiving treatment in the form of PKC-KO. Initially, the average was in the medium category and tended to be low; after treatment, it showed an increase in the high category. The following presents the conditions of students in the experimental group before (pretest) and after (posttest) when given the treatment in the form of PKC-KO.

Table 2. Improvement in Students' Understanding of Religious Moderation Experiment Group

Student Code	Pretest		Posttest	
	Score	Category	Score	Category
1	68	Very Low	125	Medium
2	99	Low	129	Medium
3	103	Low	139	High
4	103	Low	134	Medium
5	112	Low	139	High
6	112	Low	129	Medium
7	114	Low	125	Medium
8	139	High	149	High
9	142	High	151	High
10	152	High	165	Very High

Student Code	Pretest		Posttest	
	Score	Category	Score	Category
11	118	Medium	132	Medium
12	124	Medium	139	High
13	126	Medium	138	Medium
14	127	Medium	145	High
15	136	Medium	146	High
Average	118,3	Medium	139	High

The data shows that the average score of students' understanding of religious moderation in the experimental group shows an increase compared to before treatment. The experimental group given the treatment in the form of PKC-KO showed an increase in the category, which initially was an understanding of the application of religious moderation in the medium category, increasing to the high category.

To determine whether there is a significant difference in the students' awareness of religious moderation in the experimental group before (pretest) and after (posttest), the treatment is given in the form of group-format intelligent character education services (PKC-KO) as follows.

Table 3. Differences in the Strengthening Levels of Experimental Group Students' Religious Moderation Scores in the Pretest and Posttest.

	Posttest – Pretest experiment
Z	-3,411[b]
Asymp. Sig. (2-tailed)	0,001

From the data listed in Table 3, it can be seen that the probability of significance (2-tailed) for increasing the religious moderation score of students in the experimental group is 0.001, or the probability is less than alpha ($0.001 \leq 0.05$). Thus, H0 is rejected, and H1 is accepted. With these results, the first hypothesis tested in this study can be accepted, namely that there is a significant difference in the increase in students' religious moderation scores in the experimental group before (pretest) and after being given treatment, where the average posttest score is significantly higher than the pretest. Furthermore, to find out the direction of the difference, whether the pretest or posttest scores are higher, can be observed in Table 3 as follows.

Table 4. Direction of Differences in Pretest and Posttest Levels of Reinforcement of Religious Moderation Values for Experimental Group Students

		N	*Mean Rank*	*Sum of Ranks*
Posttest – Pretest of The Experimental Group	*Negative Ranks*	0[a]	0,00	0,00
	Positive Ranks	15[b]	8,00	120,00
	Ties	0[c]		
	Total	15		

Based on the data analysis in Table 4, it can be seen that the posttest results are higher than the pretest results. Of the 15 students involved in the experimental group, all of them showed an increase in strengthening the value of religious moderation from the pretest to the post-test. The average improvement rating was 8.0. Therefore, the direction of improvement in the experimental group before and after treatment was favorable, where all students showed improvement, and there were no similar scores between the pretest and posttest. Students' awareness of the values of religious moderation from the results of the pretest and posttest, respectively, is described as follows:
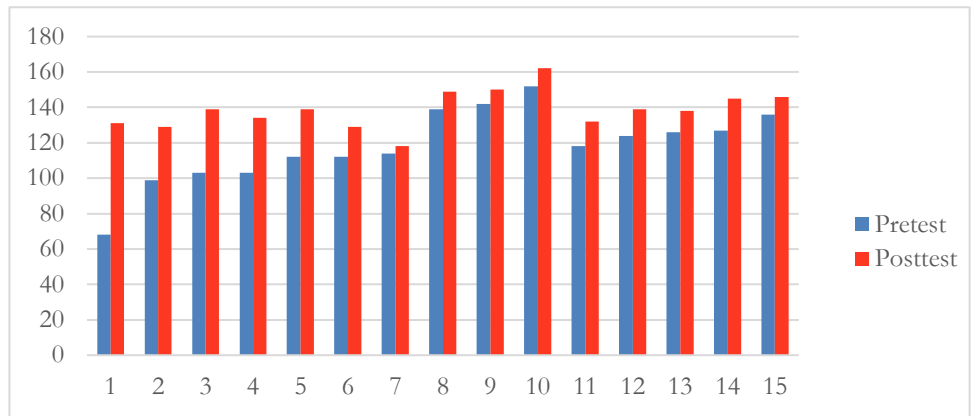
Figure 1. Increased awareness of the value of religious moderation for experimental group students

This picture shows an increase in students' awareness regarding the value of religious moderation before and after being treated in the form of group guidance using the PKC-KO method. Below is a description of the data from the pretest and post-test results of students' awareness of religious moderation for the control group.

Table 5. Frequency Distribution of Pretest and Posttest Students' Awareness of Religious Moderation in the Control Group

Score	Category	Pretest		Posttest	
		f	%	f	%
≥ 162	Very high	0	0	0	0
139 - 161	High	3	20	4	27
116 - 138	Medium	5	33	7	46
93 – 115	Low	6	40	4	27
≤ 92	Very low	1	7	0	0
Total		15	100	15	100

The data in the table shows that there is an increase in students' awareness of the application of religious moderation after receiving treatment in the form of PKC-KO. Initially, the average was in the medium category and tended to be low; after treatment, it showed an increasing trend towards the high category. The following presents the conditions of students in the control group before (pretest) and after (posttest) when they are given group guidance treatment.

Table 6. Improvement in Students' Understanding of Religious Moderation Control Group

Student Code	Pretest		Posttest	
	Score	Category	Score	Category
1	91	Very Low	96	Low
2	99	Low	103	Low
3	103	Low	121	Medium
4	103	Low	109	Low
5	112	Low	117	Medium
6	112	Low	118	Medium
7	114	Low	115	Low
8	139	High	140	High
9	143	High	143	High
10	146	High	150	High
11	117	Medium	120	Medium
12	123	Medium	123	Medium
13	125	Medium	130	Medium

Student Code	Pretest		Posttest	
	Score	Category	Score	Category
14	126	Medium	130	Medium
15	132	Medium	140	High
Average	119,1	Medium	123,7	Medium

The data shows that the average score of students' understanding of religious moderation in the control group increased. However, it remained in the medium category compared to before the treatment. The following is the result data to determine whether there is a significant difference in the control group students' awareness of religious moderation before (pretest) and after (posttest) treatment in the form of group guidance given.

Table 7. Differences in Levels of Reinforcement of Control Group Students' Religious Moderation Scores in the Pretest and Posttest

	Posttest – Pretest experiment
Z	-3,188
Asymp. Sig. (2-tailed)	0,001

From the data listed in Table 7, the probability number for Asmyp can be seen. Sig. (2-tailed) for increasing the religious moderation value of control group students is 0.001, or the probability is more minor than alpha ($0.001 \leq 0.05$). Therefore, H0 is rejected, and H1 is accepted. With these results, the second hypothesis tested in this study can be accepted, namely that there is a significant difference in the increase in the religious moderation scores of control group students before (pretest) and after the treatment is given. Next, to find out the direction of these differences, the following are the results.

Table 8. Direction of Differences in Pretest and Posttest Levels of Awareness of Control Group Students' Religious Moderation Values

		N	*Mean Rank*	*Sum of Ranks*
Posttest – Pretest of The Control Group	*Negative Ranks*	0[a]	0,00	0,00
	Positive Ranks	13[b]	7,00	91,00
	Ties	2[c]		
	Total	15		

Table 8 shows that the distribution of the numbers obtained in the control group is uneven, which indicates that there is variation between individuals who experience improvement and individuals who do not experience improvement. The interpretation of value 2c suggests that two students did not experience an increase in scores from pretest to posttest. In contrast, value 13b indicates that there were 13 students who experienced an increase in scores from pretest to posttest. The data above shows that after participating in group guidance services, not all students experience an increase in strengthening the value of religious moderation. The description section of the mean rank, or average pretest and posttest scores, shows an increase from an average pretest score of 119 to 128 at the time of the posttest. The increase in the average score does not appear to be insignificant; it should be noted that the distribution of scores is not even, with 13 students experiencing an increase and two other students not experiencing an increase from the pretest to the post-test. The level of awareness of the control group students' religious moderation values from the pretest and posttest results is depicted in Figure 2 as follows.
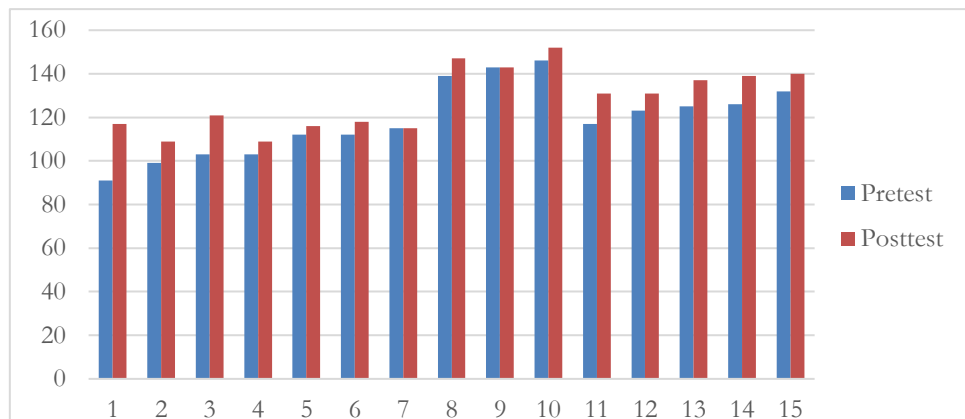
Figure 2. Increased awareness of the value of religious moderation for control group students

Based on the illustration above, it can be seen that there has been an increase in students' awareness of the value of religious moderation before and after being given treatment in the form of group guidance without using the PKC-KO method. Based on these findings, it appears that there is a difference in the average score for increasing awareness of religious moderation between the experimental group who received PKC-KO services and the control group who received group guidance services. Hypothesis testing used the Mann-Whitney U test, with the following results.

Table 9. Results of Differences in Understanding Religious Moderation of Experimental Group and Control Group Students

	Understanding of Religious Moderation
Mann-Whitney U	51,000
Wilcoxon W	171,000
Z	-2,553
Asymp. Sig. (2-tailed)	,011
Exact Sig. [2*(1-tailed Sig.)]	,010

From the data seen in the table above, the value of Asymp.Sig. (2-tailed) or the significance level for a two-sided test is 0.011, which means the probability is lower than 0.05. Therefore, H1 can be accepted, and H0 is rejected. This shows that there is a significant difference in the increase in religious moderation scores between the experimental group who received Smart Character Education Group Format services and the control group who received group guidance services without using the Smart Character Education Group Format method.

The findings show that the average posttest score of the experimental group is 139, while the average posttest score of the control group is 123,7. This indicates a difference in scores of 15.3 between the two groups. The average pretest score for the experimental group was 118, indicating the medium category, but after being given treatment, the average posttest score increased to 139, which was in the high category. Meanwhile, the control group's average pretest score of 119 was also in the medium category, and the posttest average score after treatment was 123,7, which was still in the medium category. The change in score can be attributed to the treatment given, namely the Group Format Smart Character Education (PKC-KO) service. In the control group, given group guidance services, the average score showed an increase but was still lower than that of the experimental group. From testing the hypothesis above, it can be concluded that "students' awareness of religious moderation increases through the provision of Intelligent Character Education Services in Group Format."

DISCUSSION

The student's awareness of the principles underlying religious moderation is, on average, average. Due to the fact that the madrasa community has grown accustomed to the principles of tawasut (moderation), tawazun (balance), tasamuh (tolerance), and ta'adul (justice), the values of Islamic moderation have been effectively implemented in the daily lives of madrasa members. Students are not only instructed to commit these terms to memory but their daily conduct and demeanor also mirror them. In the course of conducting research, students generally exhibit moderate attitudes and conduct. However, when engaging in group discussions pertaining to the principles of religious moderation, their awareness needs to be improved.

Multiple prior studies corroborate current research findings that while students possess a satisfactory awareness of religion, their understanding of religious moderation needs to be revised. (Adawiyah dkk., 2020)Saputera presented his study's findings, which revealed that while students continue to have limited awareness of religious moderation, their attitudes and conduct toward it are consistent with the indications that they exhibit in their daily lives. (Saputera, 2022). This is also in line with Ali's research on students; However, awareness of religious moderation is low, and the attitudes and behaviors of students have a high percentage in accordance with the dimensions and indicators of religious moderation, such as tolerance, national commitment, and local cultural accommodation. (N. Ali, 2020).

Nevertheless, in tandem with evolving social dynamics and times, intolerance is intensifying, as is the likelihood of encountering intolerant perspectives, owing primarily to the pervasive influence of propaganda on social media platforms. Students' limited awareness and susceptibility to these changes can be attributed to the absence of religious moderation education. (Eka Saputra dkk., 2018), the influence of the social environment, limited access to information and the influence of social media and propaganda, lack of interfaith experience, misinterpretation of religious concepts, and teacher ignorance or negligence, which sometimes means that students' awareness of religious moderation can be low because teachers or educators do not provide adequate information or do not promote values. -value active religious moderation.

The awareness of religious moderation is crucial for countering the narratives propagated by extremists and similar organizations. Presently, these factions disseminate their perspectives via halaqah activities, pamphlet distribution, bulletin publication, social media propaganda, and other means. Sunardi emphasized that students can gain an appreciation and awareness of the diversity of religions, beliefs, and ethnic, racial, and cultural origins through religious moderation education. (Suardi, 2015).

Academic establishments are ideal venues for promoting religious moderation and cultivating in students an appreciation for diverse perspectives. Indonesia, despite its distinct characteristics, is confronted with a multitude of challenges. In their capacity as educational establishments, madrasas play a crucial role in fostering the development of moderation. Madrasas possess considerable capacity to cultivate in students, who represent the future generation of the nation, a moderate outlook on religion. However, as such actions can undermine essential national foundations and diversity, this is only possible by abstaining from extremist violence and exclusive ideologies that have their roots in religion.

In relation to religious moderation education, madrasas must persistently adjust and demonstrate novel ingenuity and advancement. Madrasas, being Islamic educational establishments, need help in fostering the values of religious moderation that extend beyond the curriculum and involve the school residents' capacity to administer the campus environment. Teachers play a critical and indispensable role in fostering religious moderation within madrasas. Permitting the development of intolerant beliefs among a minority of educators may potentially foster the proliferation of religious extremism throughout society. PPIM identified the absence of Islamic religious education and the role of teachers as significant contributors to the emergence of radical awareness and a lack of tolerance among students (Eka Saputra dkk., 2018).

The formation of moderate character in the learning context depends on the strategy chosen. The more precisely the plan is implemented, the more influential the process of transforming values into individuals can be. Learning design in the classroom really depends on the elements in it, such as teachers and students, as well as other supporting factors, such as the learning environment, learning materials, and learning resources. Careful use of these elements will improve the quality of learning and is believed to shape students' personalities better. Teachers make a significant contribution to increasing moderate behavior because teachers have a long time to provide learning. Teachers' success in facilitating education will help quell radicalism in the future. (Murtadlo, 2019). Achieving the value of religious moderation in madrasas requires a unique strategy, and maximum effort is needed to achieve it.

Based on the research results, the PKC-KO approach (Character-Intelligent Education in Group Format) is a strategy that teachers can implement to strengthen students' religious moderation values. The research results showed that students' awareness of the value of religious moderation increased after receiving treatment in the form of PKC-KO (Intelligent Character Education in Group Format) services compared to before receiving treatment. The implementation of PKC-KO is seen as effective in bringing teachers and students together to achieve meaningful learning. (Prayitno, 2011). This is displayed through the BMB3 strategy, which consists of thinking, feeling, behaving, acting, and being responsible. This occurs in an atmosphere of group dynamics that the teacher continuously activates for the participants. Through the BMB3 approach, the aim is to change the way of learning from being transactional, where educators or facilitators provide material to students or PKC-KO participants, to transformative learning. (Rangka, 2017).

Prayitno explained that PKC-KO is a group activity that applies and internalizes intelligent character values in daily actions and life. (Prayitno, 2014). In carrying out the activity, students discuss the theme or material that the researcher has prepared; students open the bright character pocketbook and then choose and express their thoughts on which character values are suitable from the pocketbook to illustrate the value of religious moderation. This aims to ensure that students consciously choose character values that can be internalized and applied in their daily living environment. To provide students' level of awareness of the value of religious moderation, which is in accordance with character values, researchers asked students to do BMB3 (Think, Feel, Act, Behave, and Be Responsible), with questions, how students think about the material that has been discussed, what feelings they have. After receiving PKC-KO treatment, what character values are internalized to become a moderate individual, how a moderate person should behave, and how students can live a life full of responsibility as a mild person.

The Intelligent Character Education Approach in Group Format (PKC-KO) has components that are similar to providing group guidance or group counseling. Still, the difference lies in the main emphasis on intelligent character values. Group guidance and group counseling services are a form of professionalism that offers improvements in personal communication. Group members have the opportunity to interact and communicate with a counselor or group leader regarding their various interests and needs (Folastri & Rangka, 2016). Meanwhile, in PKC-KO, the topic discussed specifically is intelligent character values, which are presented in a structured manner through a pocketbook.

In contrast to the experimental group, which received treatment in the form of PKC-KO, the control group was given treatment with group guidance services. Based on the research results, there was a difference in the control group students' awareness of the value of religious moderation before (pretest) and after (posttest) the treatment. However, this difference was not as high as in the experimental group, which received PKC-KO service treatment. Group guidance services for the control group were carried out by giving students assignment topics relating to the nine values of religious moderation to be discussed in groups. The discussions carried out in the control group were led by the group leader (researcher). During the debate, the group leader presents examples from everyday life by inviting group members to discuss.

After treatment was given to the control group in the form of group guidance, the average score obtained increased results. However, in terms of categories, the increase in awareness of religious moderation is unevenly distributed. Some of these conditions are thought to be due to students' lack of interest in participating in group guidance services because, in the implementation of group guidance, students are required to openly and voluntarily express opinions and establish communication and interaction between fellow groups. Some students appear to have difficulty conveying their thoughts, suggestions, and opinions. However, the group leader tries to create a relaxed atmosphere in order to develop group dynamics. This was different from the experimental group, which received treatment in the form of PKC-KO, where the topic explicitly discussed was intelligent character values, which were presented in a structured pocketbook. The group leader can directly direct students to practice and appreciate the intelligent character values contained in the pocketbook. So that group members can quickly provide and convey their opinions, ideas, and thoughts.

The difference in treatment between the experimental group and the control group resulted in differences in research findings. The results of hypothesis testing show that there is a significant difference in students' awareness of religious moderation between the experimental group who received Group Format Intelligent Character Education (PKC-KO) services and the control group who received group guidance services. Giving PKC-KO is more effective than just giving group guidance to increase students' awareness of religious moderation. Giving PKC-KO is more effective because the group leader can directly guide students in applying awareness of the intelligent character values presented in the pocketbook to understand the value of religious moderation. In its implementation, it is not just about discussing and exchanging information; students also feel and experience the existing character values directly. McKeachie stated that by using the lecture method, students only remember 20% of the lesson material; by adding visual media to the lesson, the memory will increase to 38% (Silberman, M. L., 1996). This means that having a pocketbook that students can directly see, read, and understand can increase student awareness.

The PKC-KO service approach is an effective strategy that teachers, especially guidance and counseling teachers in madrasas, can implement to develop moderate and Pancasila character values for the nation's children. As is known, Smart Character (KC) is two words combined into one. Intelligent character refers to a set of relatively stable personal traits in an individual that form the basis of behavior with high standards of values and norms, accompanied by the ability to face various conditions to achieve successful goals. (Prayitno & Khaidir, 2011). Further, Prayitno, (2017) Stated that The contents of the pocketbook consist of two core parts, namely 45 points of Pancasila experience, which is a development of 36 points of Pancasila experience by the central BP-7, and the second part contains five practical life focuses, such as faith and devotion to God Almighty, honesty, intelligence, toughness, and caring.

Internalizing the values of religious moderation through intelligent character education can be implemented and measured based on the indicators in the PKC-KO pocketbook. Indicators of character behavior that are reflected in individuals include faith and piety, patience, self-control, discipline, hard work, perseverance, responsibility, honesty, defense of truth, politeness, obedience to rules, spirit of democracy, loyalty, spirit of togetherness, spirit of deliberation, cooperation, tolerance, order, peace, non-violence, thrift, and consistency. In addition, intelligence indicators that support character behavior include activity, being dynamic and purposeful, analytical and objective, aspirational, creative and innovative, anticipatory, open-minded and progressive, and seeking solutions. (Prayitno & Khaidir, 2011). Behavior that reflects character should also be enriched with intelligent actions, and conversely, intelligent behavior must be accompanied by character development.

Intelligent character and religious moderation are two concepts that are interrelated in shaping the personalities of individuals and society. Character includes various aspects, such as a person's morality, values, behavior, and traits. A strong character includes qualities such as integrity,

honesty, fairness, empathy, and responsibility. Meanwhile, religious moderation involves a balanced approach and respect for the various religious beliefs and views of others, as well as the ability to communicate and interact with individuals from multiple religious backgrounds with respect and patience. When good character is combined with religious moderation, individuals tend to have attitudes and behaviors that are inclusive, tolerant, and full of respect for religious diversity. They are able to peacefully interact with individuals who have different religious beliefs and respect those differences. Character development and religious moderation for individuals and society as a whole are significant because they can help build harmonious interfaith relations, reduce conflict, and support the religious diversity that exists in society.

The implementation of intelligent character education in a group format is integrated with the value of religious moderation. Where the results of the treatment are directed at being able to implement and develop the nine values of religious moderation or what are called the nine great activities of moderate students (Kholisoh & Amalee, 2021), namely: *tawasuth* (in the middle and not excessively), *tidal* (just), *tasamuh* (tolerance), *Syuro* (deliberation), *Ishlah* (love of peace), *Muwathanah* (love of religion to defend the country), *Qudwah* (be an example), *Al –la'unf* (Anti-violence), *I'tiraf Al-urf* (preserving culture). Internalization of the value of religious moderation begins with students' introduction to the nine values of moderation, becoming the core of integral character-intelligent education. Then, character education involves sustainable practice. Students need to be continually given opportunities to practice the values of religious moderation and internalize them through direct experience.

Providing intelligent character education in a group format (PKC-KO) seeks to internalize the values of religious moderation in students. They are taught about the importance of maintaining a balanced attitude, avoiding extremism in religious views, and so on. On the other hand, awareness of religious moderation in the context of implementing the CCP-KO is helpful in encouraging tolerance in students, overcoming stereotypes and prejudices they may have towards individuals or groups with different religious backgrounds, and developing the ability to interact positively with individuals from religious backgrounds. Differences, strengthening the values of moderation regarding the importance of maintaining a balanced attitude, and contributing to the peace and harmony of society. Religious differences should not be a source of conflict but must be appreciated and respected.

PKC-KO can also develop students' dialogue skills about religious issues with people from different religious backgrounds so that it helps form a generation of moderate leaders who can act as mediators in resolving religious-based conflicts. This creates a platform for constructive discussion and promotes better awareness between religions. Thus, the main goal of understanding religious moderation in PKC-KO is to form students' attitudes and behaviors that respect religious diversity and are able to interact positively with people from different religious backgrounds. This is an essential contribution to creating a more inclusive and peaceful society.

Efforts directed at building the value of religious moderation characterized by intelligent character aim to implement and develop the six pillars of character created by the Josephson Institute, also known as Character Counts (Samani, M. & Hariyanto, M. S., 2011). Consisting of Trustworthiness, Respect, Responsibility, Fairness, Caring, Citizenship. A moderate attitude with an intelligent character becomes a guide for students in a life of getting to know each other, giving and receiving, mutual prosperity, complementation, and advancement. So that life becomes peaceful, prosperous, and happy, and we can live side by side amidst diversity. Enriching character education for the next generation is an important key. (Azizah dkk., 2017). You can imagine that if individuals in society do not have characteristics such as courtesy, tolerance, cooperation, democracy, and so on, this will undoubtedly trigger conflicts, fights, violence, and a sense of self-righteousness. Qowaid explained that the higher a student's moderation attitude, the higher their national attitude will be (Chadidjah dkk., 2021). That is why it is necessary to live in groups with a character that is, of course, in accordance with the foundation of Pancasila as the state ideology.

The findings show that treatment in the form of Group Format Smart Character Education (PKC-KO) services is effective in increasing students' awareness of religious moderation. The main goal of understanding religious moderation in PKC-KO is to form students' attitudes and behaviors that respect religious diversity and are able to interact positively with people from different religious backgrounds. This is an essential contribution to creating a more inclusive and peaceful society. Intelligent Character Education in Group format (PKC-KO) is one type of service in the field of guidance and counseling. It aims to provide learning by incorporating intelligent character values so that they are truly internalized and practiced in everyday life. In this research, PKC-KO developed a service function, namely an awareness function and a development function, by increasing students' awareness of religious moderation and developing students' moderate attitudes and behavior.

In its implementation, it follows the steps of group guidance and group counseling. The method steps used are (1) the formation stage (the warm-up), (2) the transition stage, (3) the activity stage, (4) the conclusion stage, and (5) the closing stage. The material is developed in the form of fairy tales; students read, then analyze the reading and express their opinions in groups. The results of these findings can be valuable input for all parties involved in the educational process, both within the school environment and outside the school, including parents. Implementing practical activities increases students' awareness of religious moderation so that PKC-KO can be implemented in the form of programs in madrasas. The active role of madrasah principals, guidance and counseling teachers/school counselors, and students are very necessary to achieve service goals, namely students with moderate character.

CONCLUSION

Based on research data analysis, smart character education services in group format (PKC-KO) are effective in increasing students' awareness of religious moderation. Specifically, it was found that there were significant differences in students' awareness of religious moderation between the experimental groups before and after receiving PKC-KO services. This is characterized by a substantial increase in the average score on the post-test compared to the pretest. On the other hand, although there was an increase in the mean score in the post-test, the difference was not significant in the control group after receiving group tutoring services. Furthermore, the findings show a substantial difference in students' awareness of religious moderation between the experimental group who received PKC-KO services and the control group who received group guidance services. The average post-test score in the experimental group was also higher than the control group. The results of this research have important implications for educational practitioners and parents in developing educational strategies that are more effective in promoting awareness of religious moderation among students. Implementing practical activities increases students' understanding of religious moderation so that PKC-KO can be implemented in the form of programs in madrasas. The active role of madrasah principals, guidance and counseling teachers school counselors, and students is very necessary to achieve service goals, namely students with moderate character. Several things are prepared for implementing the PKC-KO service, as follows: Service activity program planning Group format Smart-Character Education (PKC-KO) service activities that need to be ready by guidance and counseling teachers and counselors include the following: identification of goals, identification of participants, material development, announcement of activities, and learning approach: Determine the approach or learning methods that will be used in PKC-KO. Implementation of Character-Smart Education Service Activities in Group Format (PKC-KO), evaluating activities, and following up activities.

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