

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District



Dudiyono¹, Dedi Djubaedi², Nawawi³

^{1,2,3}UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

ABSTRACT: Diversity is a *sunnatullah* whose existence cannot be eliminated. Therefore, in this case religion functions as a blessing for all mankind, it can be done through creating awareness about tolerance in the midst of the diversity that God has created for humans, both in terms of ethnicity, ethnicity, language, religion, and culture. Therefore, in order to realize the formation of a moderate society in the context of diversity in Indonesia, religious moderation and educational discourse are interesting issues, where currently people in Indonesia have paid special attention to religious moderation. The research used is a type of qualitative research. Methods of data collection is done through observation, interviews, and documentation. The data source is Islamic Religious Education Teacher at SMA Negeri 1 Purwokerto. The practical role of Islamic Religious Education Teachers at SMA Negeri 1 Purwokerto in order to strengthen the understanding of religious moderation for students is carried out by various activities such as rejecting hate speech both outside and inside school, fostering an attitude of peace and peace in the social environment, building harmony and tolerance with groups. -Different groups. Thus it can be defined that religious moderation is a peaceful, tolerant and polite and moderate attitude, which is useful for oneself and those around you, in terms of tolerance values, there is a need for awareness and patience in answering existing problems.

KEYWORDS: Teacher; Religious Moderation, Students

I. INTRODUCTION

Diversity is a *sunnatullah* whose existence cannot be eliminated. Therefore, in this case, religion functions as a blessing for all mankind, which can be done through creating awareness about tolerance amid the diversity that God has created for humans, both in terms of ethnicity, ethnicity, language, religion, and culture (Hermawati et al., 2016). Therefore, religious moderation plays an important role in maintaining the resilience of humanity amidst its diversity.

In Indonesia, we can see diversity in terms of the diversity of religions embraced by each of its inhabitants (Akhmadi, 2019). Indonesia has several religions that are embraced by Indonesian people such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Based on this, religion in Indonesia is the right of every resident and its existence is protected by the state. This is based on the existence of the 1945 Constitution in article 29 paragraph (1) and paragraph (2) which reads, "The state is based on Belief in the One and Only God," the State guarantees the independence of each resident to embrace their religion. each and to worship according to their religion and belief (Lestari, 2019). Indonesia is a maritime country that has various tribes, cultures and religions that live and develop side by side. Various religions in Indonesia have lived and developed for decades in Indonesia. The recognized religions in Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Law No. 5 of 1969) (Asmara, 2018). There is no diversity of religions in Indonesia directly make the people of Indonesia can live in harmony side by side, mutual respect, mutual respect and belonging strong religious moderation.

Laying the first stone of religious moderation is very important in order to build a basic foundation for carrying out activities including social relations. In connection with the existence of differences in Indonesia, this is essential as educational institutions need to be used as a forum for spreading sensitivity regarding differences and diversity that exist. The teacher as a facilitator functions to provide and schedule discussion space to support students in terms of understanding the good existence of differences accompanied by treatises of love, not hatred. This is supported by the existence of the Jakarta treatise, in which one of the contents relates to the government's necessity to lead a movement that smells of diversity which is considered moderate, as the main way to lead a moderate life in religion and based on moral and spiritual goodness. In recent years, there have been several cases related to inappropriate tendencies, namely intolerance, cases of persecution, burning of houses of worship, and several acts of violence including brawls between students which show the poor quality of education.

Moderation is one of the attitudes carried out by individuals in the midst of diversity in their environment. Religious moderation is also used as a benchmark for a nation that respects differences from one another. In this case, the more moderate a nation is, the higher the level of civility and civilization of the people of that nation. According to Walzer, moderation is a

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

necessary form of necessity for individuals in the midst of diversity because one of its goals is to build a moderate attitude toward a peaceful society amidst (diversity *co-existence*). Thus, religious moderation is able to form an attitude of accepting differences, recognizing the rights of others, respecting the existence of others, and enthusiastically supporting cultural differences and diversity in Indonesia (Siregar, 2016).

In this case, to live a comfortable life in a multi-religious and multi-cultural place, people still need to do a lot to respect each other, so that a dynamic growth of tolerance occurs while individuals maintain their identities. Every member of society, whether from a minority or majority group, has the same rights and obligations. On the one hand, the dynamics of religious tolerance show a relatively good and positive trend. Meanwhile, on the other hand, the practice of intolerance still exists even though the scale is relatively low. The tug-of-war between the desire to achieve religious tolerance on the one hand and the tendency to practice religious intolerance, on the other hand, has presented an interesting dynamic of religious moderation.

Therefore, in order to realize forming a moderate society in the context of diversity in Indonesia, moderation of religion and educational discourse is an interesting issue, in where currently the people in Indonesia have paid special attention to religious moderation, this has arisen when currently many violent incidents have occurred, especially on issues of intolerance at the local, national, regional or global levels in the name of religion. (Mahrus et al., 2020) And education is a way to overcome this problem (McLeod, 2015) (Jones et al., 2016) in where education is an institution capable of producing superior generations and being able to accept the diversity of religions and national cultures through improving aspects of student character consisting of: knowledge, behavior and expertise.

Normatively, the study proposes that the curriculum supports the value of religious moderation through education. Moderation is an important and necessary element to fight the idea of intolerance. With higher education about tolerance, civic education, and intercultural values, students are expected to be able to internalize the idea of inclusive religious moderation to build and enhance interfaith social harmony through social (Razak, 2017).

School is a socialization agent for students given by the teacher. In schools, students will acquire a variety of knowledge and skills, where in this study, schools have duties and responsibilities for the attitude of religious moderation possessed by students. This means that schools have an important role in applying and transmitting cultural, social and religious values to students in the school environment (Widayati & Maulidiyah, 2018). These values can be found at the ideological level or vision-mission schools that have been institutionalized as long-term goals. Where in this case the socio-religious values are obtained through the learning process at school.

In the practice of learning in schools, the learning process is determined by formal policies within schools and informal communities (things related to schools). Although dynamic and “informal-interesting” learning methods are not fully recognized by the formal structure of institutions, these methods provide unique everyday experiences that have a significant impact on students' perceptions of religious moderation so that in practice it makes it easier for students to absorb various knowledge and skills related to religious tolerance.

In the process of forming the nation's civilization, education is the main factor which is especially influential along with the development of technology, knowledge and changes that occur. In addition, education also functions in forming character and building a civilization supported by the potential of generations including the attitude of piety to God Almighty. In addition, good morals and skills in science and technology are one of the efforts to build morale. Thus education is the main factor that is essential in efforts to build character and to be moral.

The urgency of Islamic Religious Education in schools is the development of tolerant human resources. Regarding this, there are still various problems related to the degradation of the nation's moral values which are very concerning. Apart from that, there are often riots, fights between students, clashes between tribes, races and groups, not to mention the decline in religious moderation in society. Other facts show that intolerance among high school students shows that 6.4% of students have low views in terms of tolerance, 69.2% have moderate views, and only 24.3% have high views (Hanif, 2016).

On the other hand, cases of intolerance that occur in students are based on research by Adawiyah et al in his article stated that awareness of religious tolerance in Bandung, Depok, and Bogor is still poor (Adawiyah et al., 2020). Muhammad Hanif added that his research stated that there was a public space management in one of the Public High Schools in Purwokerto which was dominated by Islamic religious culture (Hanif, 2016). That fact, really It's a shame when high school students who enter students are faced with a public space that is less neutral in the management of socio-religious space in schools. That fact, really It's unfortunate when teenagers enter into intolerant understanding and thinking. This indicates that an understanding of diversity for students is needed in the digital era, so as to facilitate understanding of diversity for students.

Moderation propaganda agents in schools. Meanwhile, the younger generation in this case should be the next generation of the nation's struggle in continuing the relay of development of the Unitary State of the Republic of Indonesia which has the motto of unity. The Indonesian national motto is *Bhineka Tunggal Ika* which is written on the Garuda Pancasila symbol. Therefore, related to the meaning and purpose of religious moderation, Indonesia's young generation in 2030 should ideally be able to reap the demographic bonus positively and view pluralism as *sunnatullah*.

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

Thus, the existence of an understanding of religious moderation is very necessary. Existing educational institutions become a space for instilling and spreading the qualities of mutual respect for multiculturalism, humanity and religion as messages of peace as well as national ideas and insights. Such things can be supported by the application and orientation of the curriculum towards religious moderation. There are two mass organizations which have become a feature of several schools, namely NU and Muhammadiyah. Both of them have a further role, namely in terms of the existing political system in Indonesia, with a transnational ideology. This is also a concern of the government, especially in its movement where the role of religious moderation must be in line with the national long-term development plan (RPJN), as an effort to echo religious moderation.

Ideally all components of society can take a significant role in solving these various problems. In this case, research is focused on the strategic role of Islamic Religion Teachers in building reliable human resources for students in Senior High Schools (SMA) as the main component of future development who need to be equipped with various competencies. Where in this case is the social religious competence that needs to be developed and instilled by high school students as social capital for students to behave and behave in the midst of diversity in Indonesian society.

Islamic religious education teachers are teachers who have the task of teaching religious education subjects at school. But on the other hand, Islamic Religious Education teachers also carry out coaching duties for students, help shape personality and develop morals, also grow and develop the faith and devotion of students both in the school environment and in the community. In this case the Islamic Religious Education Teacher has the duty to cultivate and develop an attitude of religious moderation for High School (SMA) students.

As for several issues regarding issues related to the curriculum in Islamic Religious Education and the material being taught, namely the background and sources used in reading materials with the aim of developing PAI. This includes materials, strategies, activities and qualifications of educators who participate in building an understanding of religious moderation. Phenomena related to the existence of educational institutions, both general and those with religious characteristics as their basis, participate in influencing the content and implementation of the curriculum.

The content of the existing curriculum and its implementation tend to reflect the practice of religious moderation. Meanwhile, based on research on education, there is a need for supervision by implementing regulations to prevent lectures on religious views that are one-sided and can trigger divisive conflicts.

Therefore, this research explains and finds a new strategy used by Islamic religious education (PAI) teachers at Purwokerto 1 Public High School in the Banyumas Regency in building religious moderation in schools.

II. RESEARCH METHODS

The research used is a type of qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people whose behavior is being observed (Moleong, 2000) (Anggito & Setiawan, 2018). In this study, we will describe or describe the strategy used by GPAI SMA Negeri 1 Purwokerto, which is in Kabupaten Banyumas in building religious moderation.

The primary data source in this study is Amin Makruf, S.Pd.I and Iing Ilham, M.Pd from SMA Negeri 1 Purwokerto whereas Secondary data sources in this research are literature studies such as books, theses, dissertations and journals.

III. RESULTS AND DISCUSSION

1. General Description of Islamic Education Curriculum Based on Religious Moderation in Banyumas Regency

Religious education in a positional position occupies a strategic position, as a national education where looking at the facts, many educational institutions that have a religious basis can easily develop, starting from elementary schools to tertiary institutions. Expectations for the formation of Islamic, moderate, inclusive characters and the like can be realized through existing and developing educational institutions. Supported by the fact that some generations do not understand radicalism, so that they fall into it to the point of moral deviance, this proves the great need for religious education accompanied by an understanding of religious moderation.

With the existing plurality, it is possible that radicalism and intolerance will occur in the younger generation. However, this can be prevented by instilling deeply the values contained in religious teachings. In where religious education for all religions teaches goodness. Religious learning apart from being theoretical but also informative can basically have an effect if it is really practiced in everyday life as religious people should practice it respectively. With such an understanding of religion, if there are still many groups that are anti-truth taught in religion, it shows that the existing concepts need to be echoed positively in order to provide more understanding and prevent extremists. (Setiawan & Soetapa, 2010). Religious moderation in education can arouse students' awareness to be able to behave in a moderate manner.

Schools, as the second home in the field of education have a function in socializing educational activities to audiences to build interactions with different backgrounds (Permana & Ahyani, 2020). In the process, knowledge and skills are highly trained in order to unite and establish good communication among fellow people in the environment, both among teachers, students and society in general (Hamidi, 2009) . Apart from being a place for socializing, schools have a function, namely social integration.

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

As for the diversity of structures, norms and goals, community ties need to be maintained in order to prevent divisions. School is a place as well as a place to develop attitudes, practice social values that contain goodness, a place to interact where these things need to be trained in the right place to build a society with a high intensity of interaction and a thriving society.

In looking at existing educational phenomena, in educational institutions, including religious pluralism, *peace theory of education* (peace education) is a theory which is based on one of the streams in education, namely the flow of progressivism. In this theory it is explained that learning is a real experience of the processes that occur in the field. The existence of transactions between the environment and humans proves the existence of education. Where it can be said that the learning center is in a learner who will explore himself through the learning process. As in the larger scope, namely the social sphere, the existence of thoughts, supported by interactions that are intertwined and objects around are supporters and objects of the learning process. With a peaceful environment, tolerance and a pleasant atmosphere, it is possible that the learning process will be more effective. Related to this theory, it is also closely related to the concept of achievement in learning which forms a progress through achievements that view *peace. Education* as a benchmark when assessing a concept of morality, democratic values, and religious ethics that exist as a social phenomenon.

Peaceful education can build open views and insights, opening up the reality of existing realities. Diversity is not a reason for rejection, but how to react to it and accept it as a potential in a life. What potential exists is good to be grateful for together, besides that with the struggle for education on anti-violence, human rights, tolerance and democracy and an understanding of culture as the diversity of cultures and languages and traditions within it which needs to be understood both in response and in-depth understanding. Existing awareness, especially for students, is needed so that the existing culture is maintained, including the community within it, and comes to an attitude of mutual awareness and respect.

The educational method which is based on pluralism has a close relationship between religious communities (Mulya & Aditomo, 2019). Faced with complex life phenomena, efforts to strengthen the curriculum by applying learning methods related to culture, religion and ethnicity in Indonesia are very important to do. (Mawardi, 2013). In which in the process, students need to understand the existing culture and how to appreciate it. According to Azyumardi Azra, Indonesia's condition is multicultural it is very appropriate if education is carried out based on certain related themes, which are then designed to become a separate curriculum (Muhaimin, 2012) (Noorzanah, 2017). Regarding the teachings in it, it is nothing but about subjects in general which are inserted by social values, including in this case the attitude of tolerance. The themes taught must be relevant to the existing learning objectives as well as issues that need to be discussed following the times. The government, in its history with experience of changing the education curriculum, represents that there is a need for students to have a better understanding of character, cultural nobility, and religion, as essential, followed by ethics in order to become civilized human beings. (Sunhaji, 2017).

Closely related to the context of the Indonesian state, as a plural country, the insertion of compulsory subjects related to the needs of the nation needs to be developed, such as civics education subjects, Islamic religious education or non-Islamic religions, which contain teachings on how to act democratically, according to with the principles taught and nothing but tolerance (Tolchah et al., 2021). As the religion of Allah SWT, Islam can revive a sense of humanity, or humanism, discipline, honesty, and how to act fairly (Sunhaji et al., 2021). Tolerance in Islam is interpreted as respecting opinions. As for some democratic values that need to be implemented in life, especially for students, namely critical thinking, maintaining unity, discipline, having good self-control, and being responsible.

2. The Role of PAI Teacher Praxis in Strengthening Moderation Religious

Existing methods, in the context of fostering tolerance, are not impossible but still require large participation and are supported by cultural appreciation. As for one example, learning activities in a school with reference to basic competencies and curriculum, this can be implemented in everyday life, to apply according to manners, mutual respect, and implementation of understanding. By applying a good attitude through activities at school, it can make a character due to habituation that continues to be trained and developed. There are several indicators of achieving the use of related learning methods, including being honest, respectful and obedient, polite, developing a culture of tolerance, positive contributions, and in a pluralistic society, namely mutual respect for class, race, ethnicity, and not other individuals along with a sharp understanding of substance or material (Ragnarsdottir et al., 2020).

This needs to be done in the learning process so that respect and respect, especially for those who are older, are well established. Respect for both teachers and people around. Moreover, in Islam a teacher must be respected, is an understanding of how the essence and benefits of respecting a teacher are. As for relations with other religions, both minorities and those who dominate in an area, mutual respect needs to be instilled, as is the case in the Bali area, where Islam is a minority religion but tolerance continues to be put forward in order to create a harmonious environment. Differences, be it religion or class, really need to be understood as a form of diversity that must be maintained with the key being respect.

One example in where the purpose of developing the PAI curriculum is carried out through education with a content of religious values or in this case Islam, namely at SMA Negeri 1 Purwokerto which is in the Regency of Banyumas. In order to realize a moderate personality, there are several important teachings given especially to students, namely regarding BTQ, Fiqh of worship,

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

habituation of noble behavior, as well as several prayers, both obligatory and obligatory prayers. Sunnah. As for other habits such as prayers - prayers after and before carrying out various activities according to needs. Apart from being in the form of attitudes and actions, cultivating character through good verbal processing can also make students build good habits.

In practice, PAI teachers provide a number of practicable thing while at school as well as 5S namely Smile, Greet, Greeting, Salim and Polite. In addition to this, it is closely related to the PAI curriculum based moderation religion, this can also be developed in several public high schools in the district Banyumas. As for some indicators that can make good habits in students, namely, discipline in class attendance, the level of calm and enjoyment of parents of students towards programs in school, an increase in noble character, and the role of parents of students in the framework of supervision to avoid promiscuity. A positive response to the existence of a series of religious programs in schools can prevent students from acts of radicalism and be closer to understandings that smell of humanity and how to deal with multicultural conditions while continuing to carry out religious practices as they should (Imran, 2022) .

Some examples of efforts to develop the PAI curriculum are through habits that train to approach good morals, at school, such as several activities commemorating Islamic holidays, implementing *halal bi halal*, and carrying out prayers. Congregation as for the ongoing learning in class, efforts to practice the PAI curriculum are in the form of praying together before and after carrying out learning, saying good, honest, polite and true things to others, especially to teachers in class. In addition, the integration between the PAI curriculum and religious moderation provides its own advantages in the context of fostering harmony between religious communities or other people, especially how to accept and respect differences.

Questioning which law is related to the educational process, is also inseparable from the goals and ideals of the nation as in Pancasila which means that the responsibility to create an intelligent, prosperous and prosperous generation through education is one of the essence of being an Indonesian citizen. Education , both formal and non-formal, is very important to accommodate the younger generation, so that making Islamic Religious Education as an official educational institution is a big way towards creating a good generation apart from other non-formal institutions that are no less important.

With the availability of a forum for youth, character education and creativity as well as various good attitudes and habits can be trained including a relationship with Allah SWT which is based on Islamic values and along with its development can make a moderate person. The practice of various modes of moderation at SMA Negeri 1 Purwokerto, in this case it is necessary to affirm the perspective of awareness of religious moderation which is socio-religious, on the basis of an understanding of social ethics as the main provision in the life of a multicultural society.

The existing concept is a description of the content in the Quran Surah Al- Anbiya verse 107 which can be interpreted as well as its meaning so that it has a connection or context with life in the world where there is a relationship pattern in it, the first is *rahmatan likulli ' aqilin*, which means that every Muslim must behave well to anyone as the Prophet Muhammad was a role model. Second, *mercy likulli ghairi ' aqilin* which means in addition to doing good to anyone , it is also important to know that this pattern has a model of the Rahmat relationship which besides humans but also the surrounding environment is also responsible for the attitude of Rahmat which has been exemplified by the prophet Muhammad Saw. Thus the understanding of *rahmatan lil 'alamin* must also go through such an understanding.

Anwar said that every religious person needs to be given an understanding and the right to religious moderation. In addition, among the younger generation and students it is very necessary to instill religious moderation. As Ali stated that in essence, religious moderation is an absolute doctrine of religion in providing space for other religions which are believed by other people. (Masy'ari, 1993).

From this understanding, it shows that there is a moderate value as a form of collective awareness which is important in order to maintain the existence of Muslims, especially in Indonesia. The model of religious moderation which is promoted by the government is the development and habituation of a pattern of thinking that is classified as inclusive, as well as a work ethic that shows enthusiasm for work same (Kambali et al., 2022).

Thus, it is important that this is done in order to avoid radicalism and extremism that often occur within Muslims. The moderate values that exist and are contained in it are very important to be taught to students so that they are not easily influenced by misleading radical understandings.

This is in line with the thinking as according to Purwanto et al which states that religious education is a place as well as the right concrete steps to spread values in religious moderation to youth (Purwanto et al., 2019). This can be seen from the meaning of the word Islam which means safe, while the meaning of Islamic religious education has many meanings and other meanings based on who interprets and understands in order to make Islam the basis of life for those who adhere.

The next understanding, the second, is regarding Islamic religious education which is based on Islamic teachings in its implementation. Third, namely Islamic religious education is directed towards referring to coaching that is useful for students both during and after completing their studies, especially in concrete practice accompanied by application that is balanced with determination in appreciation.

As in several phenomena in Indonesia concerning Islamic religious education, some examples are the making of compulsory curriculum subjects where every student must pass these compulsory subjects, both at the SMA and SMK levels. This

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

is in line with efforts to make Islamic religious education a vehicle for developing morality and the development of a universally plural theology (Burn, 2015).

Understanding followed by teaching concepts and existing goals is intended to open up ideas for teaching ideas to students that prioritize understanding of diversity accompanied by the right to life of other people which needs to be protected and at the same time respected as religious people so as not to belittle and make justifications for the differences that characterize Indonesia.

As for efforts to foster religious moderation, it can be done through subjects, namely PAI, as in SMA Negeri 1 Purwokerto. Learning is carried out with the aim that students have an understanding of Islamic teachings and their diversity so that they can be accepted as well as an attitude of respect for these differences. The methodology for understanding Islamic teachings which is taught is based on the rules that apply in Islam, accompanied by the development of thoughts on understanding that is carried out and an open attitude in responding to existing thoughts with positive reforms. As Arifinur stated that studying Islam must be accompanied by a comprehensive understanding.

In the opinion of Ing Ilham Kurniawan and Arifinur (Purwokerto 1 Public High School teacher), that there are two poles that are considered extreme in the process of understanding religious texts through the polarization that occurs among religious adherents, as a form of tendency. The first pole tends to text and away from reason. In general, SMA Negeri 1 Purwokerto builds religious moderation through several steps, including by procuring PAI subjects, the exemplary attitude of a teacher in promoting moderation, as well as a form of character building effort which starts as an educator through activities that take place together with students.

Meanwhile, Ing Ilham and Arifinur stated that the implementation of education is based on exemplary in order to create a moral generation, increase creativity and character building in the form of a willingness to take initiative in the learning process. In addition to this, student discussion activities can also help in echoing efforts religious moderation, with a variety of thoughts and thought processes which involve observation and research which are then presented in front of the teacher accompanied by corrections from a teacher if there are things that go wrong, so that the discussion process does not only go two ways between the presenter and the listener but there will be an explanation teacher, it is this which shows that ethics is very important to be carried out in accordance with the call for kindness stated in the discussion process.

The findings are in line with teachings or orders in Islam in order to gain wisdom, gain good and prevent evil. In addition to these several things, efforts to build character in SMA Negeri 1 Purwokerto in order to strengthen the attitude of religious moderation are also carried out with the support of the curriculum and Islamic Religious Education (PAI) subjects. The existing lesson plans are designed and adapted to the PAI curriculum which includes several substances including Islamic teachings regarding the Qur'an, moderation in Islam, politics and so on. In addition, the existing PAI curriculum is made specific in building a moderate attitude, through PAI subjects and placement as a curriculum in educational units.

Learning related to Islamic religious education which is used as a basic subject at SMA Negeri 1 Purwokerto is arranged by class division. As for Islamic Religious Education subjects, they are given equally in all semesters accompanied by a Koran reading guidance program accompanied by an understanding of Islamic methodology that puts forward the concept of rahmatan Lil Alamin.

On the other hand, SMA Negeri 1 Purwokerto also has a Qur'an Reading Guidance program which contains two groups of teachings, namely Islamic teachings (70%) and knowledge of reading the Qur'an (30%). The grouping is based on the condition of students who generally graduate from public schools. In addition, reading and writing Al- Qur'an activities include routine reading of the Qur'an, memorizing short verses or letters, as well as providing guidance on studies so that they do not deviate, especially in terms of tolerance for togetherness, multiculturalism, which is the hallmark of SMA. Negeri 1 Purwokerto does the same without neglecting its commitment to national issues.

Arifinur and Ing Ilham stated that national ideology, an understanding of Pancasila as the basis of the state needs to be carried out as a form of commitment in the process of making it a commitment. Especially among students, this commitment is intensified to be built as an indicator of the extent to which students understand these things. This is also related to efforts to strengthen the fortress as stated in the Decree of the Director General of Education Number 7272, 2019 that at present there have been many statements and understandings which are no longer in accordance with existing cultural values (Yasin, 2011).

This is also supported by the view that it is necessary to have clear planning, organization and coordination as a benchmark for the quality of students and the overshadowing institutions, which will later serve as management of organizational development/ As for other activities that can support character building efforts, namely recommendations for seminar participation, through understanding religious moral understanding and attitudes in order to realize religious moderation. In social life, religion is the initial step and foundation in carrying out social life in order to create prosperity, and to become a civilized human being.

Arifinur said that commitment is in moderation including tolerance, national commitment, non-violence and local cultural wisdom, these four essential things need to be done in an educational institution as well as a form of evaluation and prevention of extreme actions and measuring how effective the teaching methods and processes are carried out by educators at SMA Negeri 1 Purwokerto.

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

Iing Ilham stated that the formation of moderate character is very important in order to deal with various problems regarding academic ability and the impact on moderate attitudes and the age of students which is a consideration for the effectiveness of giving character education which is very appropriate.

The character that is built is very appropriate if it is supported by intelligence as an educational goal, namely to educate accompanied by good character (Casram, 2016). Education has a role and responsibility in creating a generation with character. This shows that the focus on the issue of Religious Moderation given at SMA Negeri 1 Purwokerto is not only on theory in the form of education but includes character building, how to control students' emotional and spiritual, purposeful and shows intelligence in that regard.

Arifinur said that in adolescence, namely the age range of 13-17 years, it is the right time for character building, including in Islamic Religious Education through instilling a moderate attitude, because religious moderation education can be the axis of good or bad future generations with an orientation in determining the direction of life future in the life of the nation and state.

This character which is attached to Islamic teachings is then referred to as Islamic character. Characters that represent character, morals, traits and behavior based on the teachings contained in the Qur'an and Hadith. Arifinur and Iing stated that with the importance of morals for children, it is necessary to consider the appropriate education given by parents. In the environment of everyday life it becomes a challenge in itself in efforts to build character, especially the character of religious moderation, which is a good understanding.

Therefore, Arifinur said that it is a challenge for high school students, especially those living in areas where the minority population is non-Muslim, implementing Islamic character education is a real challenge. But on the other hand, it is an advantage because living in an area with a pluralistic population makes the practice of religious moderation take place as it should in the surrounding environment, which is juxtaposed with differences.

As explained by the Ministry of Religion, which states that there needs to be a process of accepting differences, appreciating and respecting them in order to act fairly. In addition, religious moderation can be understood as a perspective focused on practice in respecting religious diversity which is evidenced by religious attitudes and experiences. So it becomes very important to instill an understanding of the character of religious moderation in children so that they are formed into moderate personalities.

Some of the goals set out in learning at SMA Negeri 1 Purwokerto include general goals and special goals. Where the general goals are focused on developing students and understanding, skills, knowledge and experience for the continuation of life. The specific objectives themselves are focused on how the services provided meet the needs of students, both in activities and a series of programs as well as in the process of developing students who include various intelligences and religions.

In relation to the process of developing students' abilities, there are four essential things to consider in developing basic abilities, including art, language, cognitive, and physical-motor. (Abdulloh, 2018) As for forming characters that can instill the values contained in Pancasila, it is necessary to understand a number of things that contain religious values, including symbolic meanings which include gestures, symbols, and language, in addition to empirical meanings that train will ability in theoretical development.

Next is the aesthetic meaning, including religion and beauty, then the Sinoetic meaning which is related to one's awareness, appreciation, deep feelings. The next meaning, the meaning of Ethics related to noble behavior, responsibility as a human being, morals and morals. The sixth meaning, namely the Synoptic meaning, is related to things with spiritual overtones.

The existence of SMA Negeri 1 Purwokerto provides benefits for both parents and students, because in the process, there are general lessons that are echoed accompanied by deepening of religion. Besides that, SMA Negeri 1 Purwokerto is also given guidance to hone skills including with the aim of building a moderate attitude while at school. In addition, even though based on the history that exists regarding non-formal institutions with teaching focused on religion accompanied by books, this does not rule out the possibility with the current reform and different system to carry out education which is intensive in religious matters, such as Islamic boarding schools modern.

An example is an institution with the type of public school such as SMA Negeri 1 Purwokerto itself, where apart from studying religious knowledge intensively, the pesantren tradition is still cultivated, one of which is during the month of Ramadan. In addition, SMA Negeri 1 Purwokerto also studies religion purely (*tafaqquh fi al -din*) in the Saturday Morning Recitation (PSP) activity is a learning model that focuses purely on the teachings of religion for students while at school.

In addition, several advantages, in the context of mastering and deepening knowledge, can be accessed by students in educational institutions. As for the answer to the dichotomy of science, namely by the existence of various typologies, especially the dichotomy of education which occurs in Indonesia. In addition, the existence of education with religious characteristics is sheltered and fostered through the programs of the Ministry of Religion.

From this there is a difference between ordinary educational institutions and education with religious characteristics, where education in institutions such as SMA Negeri 1 Purwokerto has an emphasis on the development of science and technology and the development of knowledge, while religious education has a focus on religion as the foundation held, namely *tafaqquh fiddin*.

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

As for several issues regarding issues related to the curriculum in Islamic Religious Education and the material being taught, Arifinur and Ing Ilham include the background and sources used in reading materials with the aim of developing PAI. This includes materials, strategies, activities and qualifications of educators who participate in building an understanding of religious moderation. Phenomena related to the existence of educational institutions, both general and those with religious characteristics as their basis, participate in influencing the content and implementation of the curriculum.

The content of the existing curriculum and its implementation tend to reflect the practice of religious moderation. Meanwhile, based on research on education, there is a need for supervision by implementing regulations to prevent lectures on religious views that are one-sided and can trigger divisive conflicts. In addition, time together with family and efforts to prevent negative impacts need to be watched out for, including in existing technological developments.

Ministry of Religion in *press The release* states that moderate character and attitude in an environment where a pluralistic society grows is very important to be given an understanding, especially for children, about moderate character, (RI, 2019a) in which the principles of fairness and balance are taught. Religious Education at SMA Negeri 1 Purwokerto can be an essential institution whose existence can positively influence the development of children both emotionally and character.

Thus, the insertion of positive characters in student activities during the learning process is another thing that is necessary at SMA Negeri 1 Purwokerto. Likewise with efforts to increase the positive character of students as carried out at SMA Negeri 1 Purwokerto.

From this, in primary and secondary education, the management and development of curriculum in schools is a conservative effort in spreading and cultivating religion in students. Thus the school is an institution that can construct attitudes, behavior, and awareness which develops understanding of religion in it. Existing understanding can be used as a basis in terms of developing an Islamic Religious Education curriculum. The material that exists and is included in the curriculum is Date, Jurisprudence, Hadith, Al- Qur'an, morals, and Islamic culture.

The principle of curriculum development and its management is the integration of exemplary morals, learned theory, and practice. So that the development of the existing curriculum has continuity with the responses and needs in society.

There are several principles in curriculum development such as effectiveness, flexibility, continuity, efficiency, and having a goal orientation. (Abdussalam et al., 2015) The emphasis in terms of flexibility refers to the learning methodology applied, the considerations in applying this learning methodology are adjusted to the needs, as well as the limits of students' abilities to achieve what is the goal of learning, both in the form of teaching and learning activities and one-way learning activities through tutorials and so on.

With an orientation towards goals in every learning experience, this certainly does not ignore Islamic insights. Where in determining teaching materials and time management, this insight needs to be considered, both in terms of efficiency and effectiveness. This efficiency and effectiveness is a standard of success in learning which can be seen from students and educational institutions as a whole, through a curriculum designed by schools with systematic and optimal efforts. Apart from this, activities outside the school curriculum in learning, self-development efforts can be carried out through extracurricular activities and educational programs to simultaneously hone skills, insights and attitudes. Where in school a teacher acts as a facilitator and mobilizer of students and the school acts as a vessel that can maintain Islamic religious values.

The teaching and learning process at SMA Negeri 1 Purwokerto by prioritizing quality education can produce results, namely optimal learning outcomes, both in terms of knowledge and skills. In addition, with the support of facilities and infrastructure as well as a curriculum that includes additions in terms of learning materials, it makes the learning process more effective and efficient.

Intelligence which is the hope in education in schools is none other than the characters possessed by the Prophet Muhammad, namely *sidiq*, *amanah*, *tabligh* and *Fatonah*, especially from an Islamic point of view. In addition to that, the formation of *akhlakul Karimah* is also formed. (Munir & Herianto, 2020) *Sidiq* who has truth, *amanah* which is trustworthy, *tabligh* delivers, and *Fatonah* which means smart. With the synergy of certain religious communities, character education efforts can be fought for based on a spiritual spirit, interspersed with appropriate and good practices and understanding of faith.

Involvement with certain institutions in a collaboration carried out by several communities can actually assist in providing services which are useful for students in developing religious knowledge specifically. On the other hand, there are institutions in religious life as a view and are often believed to be, namely among them the balance of rituals in religion, the balance of theology, the balance of morality and character, and the balance in efforts to form laws or *tasyr'i*. These balances should be practiced by the community to build life in a better social environment.

However, it cannot be interpreted and carried out excessively, especially lacking, because in truth in religion, good is according to the right measure. Closely related to character education, the Learning Program Plan (RPP) for Islamic Religious Education in SMA Negeri 1 Purwokerto that is made must be oriented on how to develop character education, as well as the essence of values, namely to be developed and implemented not fully taught.

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

In the flow of learning, to arrive at complex knowledge, passing through several stages and change after change in knowledge experience. Thus this has a relationship with how to solve problems or problems and solve them, none other than by looking for elements of existing problems.

Arifinur stated that learning can be interpreted as a process from not knowing to knowing where in school, learning experiences go through these processes which are very beneficial for individuals in developing, especially if knowledge or insight is inserted from an Islamic perspective. In the process, the formation of Islamic character does not only come to theory, but through a series of habituation and strengthening of knowledge. As announced by the Ministry of Education and Culture, namely the Strengthening of Character Education (PPK) movement since 2016, and realized through the National Medium-Term Development Plan (RPJMN) which took place from 2015 to 2019 (Kemendikbud, 2016). So that as a strategic tool, education is supported by the existence of adequate infrastructure and systems (RI, 2019b).

One example where the goal of developing the PAI curriculum at SMA Negeri 1 Purwokerto is carried out through education with religious values or in this case Islam, namely at SMA Negeri 1 Purwokerto. In order to realize a moderate personality, there are several important teachings given especially to students, namely regarding BTQ, Fiqh of worship, habituation of noble behavior, as well as several prayers, both obligatory and obligatory prayers Sunnah. As for other habits, such as prayer after and before carrying out various activities as needed. Apart from being in the form of attitudes and actions, cultivating character through good verbal processing can also make students build good habits.

Things that can be practiced early on are like 5S, namely Smile, Greet, Greeting, Salim and Polite. In addition to this, it is closely related to the PAI curriculum on the basis of Islamic boarding schools, this can also be developed in several educational institutions. As for some indicators that can make good habits in students, namely, discipline in class attendance, the level of calm and enjoyment of parents of students towards programs in school, an increase in noble character, and the role of parents of students in the framework of supervision to avoid promiscuity.

Response to the existence of a series of religious programs in schools can prevent students from acts of radicalism and be closer to understandings that smell of humanity and how to deal with multicultural conditions while continuing to carry out religious practices as they should.

Some examples of efforts to develop the PAI curriculum at SMA Negeri 1 Purwokerto, namely through habituation that trains to approach good morals, at school, as well as several activities commemorating Islamic holidays, implementing halal bi halal, and implementing prayers congregation. As for the ongoing learning in class, efforts to practice the PAI curriculum are in the form of praying together before and after carrying out learning, saying good, honest, polite and true things to others, especially to teachers in class. In addition, the integration between the PAI curriculum and religious moderation education provides its own advantages in the context of fostering harmony between religious communities or other people, especially how to accept and respect existing differences. For example in Purwokerto, at SMA Negeri 1 Purwokerto where the existing curriculum or PAI curriculum is integrated with the Religious Moderation program that is echoed by the Ministry of Religion of the Republic of Indonesia.

Iling Ilham said that the importance of the presence of religious moderation in Indonesia, especially in SMA Negeri 1 Purwokerto, namely that there is compatibility between multicultural principles and conditions. Diverse not only ethnicity but religion, culture, ethnic language, and so on. The diversity that exists makes differences into a potential which, if not interpreted in a tolerance framework, can divide the nation. So that the balance of life with religious moderation is very important. In order to protect the nation from conflicts that can be sensitive to occur, religious moderation is present as the interests of the majority. Real evidence of a balance can be seen by the presence and number of national holidays in the name of the interests of various religious communities. This can be interpreted as a form of respect as well as a pillar of justice in religious moderation.

CONCLUSION

The Role of Praxis of Islamic Religious Education Teachers at SMA Negeri 1 Purwokerto To use strengthening understanding moderation religious for student done in various ways activity like through practice of worship and congregational prayers, understanding of Aswaja is also taught, accompanied by guidance on reading the Qur'an and reading and writing the Al- Qur'an her (BTQ). The obligation to wear Muslim clothes for female students is also a teaching to support the good quality of an ongoing learning and educational experience. In addition, there is collaboration between the PAI curriculum and also an understanding of religious moderation, this can develop students to become moderate individuals. There are several teachings to practice understanding religious moderation, namely, among others, by rejecting hate speech both outside and inside schools, cultivating an attitude of peace and peace in the social environment, building harmony and tolerance with the existence of different groups. Thus it can be defined that moderation religious namely a peaceful, tolerant and polite and moderate attitude, which is useful for oneself and the people around, in terms of the values of tolerance, there is a need for awareness as well as patience in responding to existing problems. Islamic education teaches how to respect one another and show good religious attitudes.

REFERENCES

- 1) Abdulloh, M. (2018). *Dakwah Kultural dalam Bingkai Toleransi Agama (Studi di Kampung Panca Mulya Kecamatan Banjar Baru Kabupaten Tulang Bawang Lampung)* [Universitas Islam Negeri Sunan Ampel Surabaya]. <http://digilib.uinsby.ac.id/25379/>
- 2) Abdussalam, Bahari, Y., & Zakso, A. (2015). Hubungan Sekolah dengan Masyarakat pada MA Al-Aziz Parit Timur Pasak Sungai Ambawang Kubu Raya. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*, 4(1), 1–15. <https://jurnal.untan.ac.id/index.php/jpdpb/article/view/8913>
- 3) Adawiyah, R. Al, Tobing, C. I., & Handayani, O. (2020). Pemahaman Moderasi Beragama dan Prilaku Intoleran terhadap Remaja di Kota-Kota Besar di Jawa Barat. *Jurnal Keamanan Nasional*, VI(2), 161–183. <https://doi.org/10.31599/jkn.v6i2.470>
- 4) Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, 3(2), 45–55. <https://doi.org/https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82>
- 5) Anggito, A., & Setiawan, J. (2018). *Metode Penelitian Kualitatif*. CV. Jejak.
- 6) Asmara, G. (2018). The Principles Of Religious Tolerance and Harmony Among The People Of Sasak Tribe In Lombok Island, Indonesia. *Journal of Legal, Ethical and Regulatory Issues*, 21(1), 1–6. <https://www.proquest.com/openview/ce66088687dfa74a9098b5aae864820d/1?pq-origsite=gscholar&cbl=38868>
- 7) Bakar, A. (2015). Konsep Toleransi dan Kebebasan Agama. *Toleransi: Media Komunikasi Umat Beragama*, 7(2), 123–131. <https://doi.org/10.24014/trs.v7i2.1426>
- 8) Casram. (2016). Membangun Sikap Toleransi Beragama dalam Masyarakat Plural. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1(2), 187–198. <https://doi.org/10.15575/jw.v1i2.588>
- 9) Hamidi, A. L. (2009). *Pemikiran Toshihiko Izutsu tentang Semantik al-Qur'an*. UIN Sunan Kalijaga.
- 10) Hanif, M. (2016). *HUBUNGAN ANTAR SISWA BEDA AGAMA PADA RUANG PUBLIK SEKOLAH (Dialog, Negosiasi dan Resistensi pada Sekolah Menengah Atas Negeri di Kabupaten Banyumas)*.
- 11) Hermawati, R., Paskarina, C., & Runiawati, N. (2016). Toleransi Antar Umat Beragama di Kota Bandung. *UMBARA Indonesian Journal of Anthropology*, 1(2), 105–124. <https://doi.org/10.24198/umbara.v1i2.10341>
- 12) Imran, A. (2022). *Moderation Religion in the Era Society 5 . 0 and Multicultural Society : Studies Based on Legal , Religious , and Social Reviews*. 6, 180–193.
- 13) Jones, R., Merriman, P., & Mills, S. (2016). Youth organizations and the reproduction of nationalism in Britain: the role of Urdd Gobaith Cymru. *Social & Cultural Geography*, 17(5), 714–734. <https://doi.org/10.1080/14649365.2016.1139166>
- 14) Kambali, Djubaedi, D., Jamali, Sutarno, U., Fatimah, S., & Hidayat, A. (2022). The Development of Multicultural Curriculum for Islamic Religious Education: A Literature Review. *International Journal of Social Science And Human Research*, 5(7), 3077–3083. <https://journals.indexcopernicus.com/api/file/viewByFileId/1563049>
- 15) Lestari, J. (2019). Pluralisme Agama di Indonesia (Tantangan dan Peluang Bagi Keutuhan Bangsa). *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, 6(1), 1–12. <https://doi.org/10.21580/wa.v6i1.4913>
- 16) Mahrus, E., Prasojo, Z. H., & Busro. (2020). Messages of Religious Moderation in Sambas Islamic Manuscripts. *MADANIA*, 24(1), 39–48. <https://doi.org/10.29300/madania.v24i1.3283>
- 17) Masy'ari, A. (1993). *Butir-butir Problematika Dakwah Islamiyah*. Bina Ilmu Offset.
- 18) Mawardi, K. (2013). Insan Kamil Sebagai Basis Pengembangan Kreativitas Dalam Pendidikan Islam. *Insania: Jurnal Pemikiran Alternatif Pendidikan*, 18(1), 37–48. <https://doi.org/10.24090/insania.v18i1.1440>
- 19) McLeod, H. (2015). Christianity and nationalism in nineteenth-century Europe. *International Journal for the Study of the Christian Church*, 15(1), 7–22. <https://doi.org/10.1080/1474225X.2015.1020009>
- 20) Moleong, L. J. (2000). *Metode Penelitian Kualitatif*. PT. Remaja Rosdakarya.
- 21) Muhaimin. (2012). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (5th ed.). PT. RajaGrafindo Persada.
- 22) Mulya, T. W., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: a case study from Indonesia. *British Journal of Religious Education*, 41(4). <https://doi.org/10.1080/01416200.2018.1556602>
- 23) Munir, M. B., & Herianto. (2020). Tingkat Pemahaman Moderasi Beragama Serta Korelasinya Terhadap...1137Tingkat Pemahaman Moderasi Beragama Serta Korelasinya Terhadap Pengaruh Kesehatan Mental, Keaktifan Berorganisasi dan Prestasi Akademik. *Prosiding Nasional: Peluang Dan Tantangan Studi Islam Interdisipliner Dalam Bingkai Moderasi*, 137–150. <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/46>
- 24) Noorzanah. (2017). Konsep Kurikulum dalam Pendidikan Islam. *Ittihad Jurnal Kopertais Wilayah XI Kalimantan*, 15(28), 68–74. <https://doi.org/10.18592/ittihad.v15i28.1934>
- 25) Permana, D., & Ahyani, H. (2020). Implementasi Pendidikan Islam dan Pendidikan Multikultural pada Peserta Didik. *Jurnal Tawadhu*, 4(1). <https://ejournal.iaig.ac.id/index.php/TWD/article/view/219>
- 26) Purwanto, Y., Qowaid, Ma'rifatini, L., & Fauzi, R. (2019). Internalisasi Nilai Moderasi melalui Pendidikan Agama

The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District

- Islam di Perguruan Tinggi Umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 110–124. <https://doi.org/10.32729/edukasi.v17i2.605>
- 27) Ragnarsdóttir, H., Jónsdóttir, H., Gunnarsson, G. J., & Finnbogason, G. E. (2020). Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland. *Religion & Education*, 47(4), 3–25. <https://doi.org/10.1080/15507394.2020.1828233>
- 28) Razak, A. N. Q. A. (2017). Agama Konstitusi (Operasionalisasi Nilai Toleransi Pasal 29 UUD NRI Tahun 1945 untuk Sinergitas Antar Umat Beragama di Indonesia. *Zawiyah: Jurnal Pemikiran Islam*, 3(2), 127–143. <https://doi.org/10.31332/zjpi.v3i2.723>
- 29) RI, K. A. (2019a). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- 30) RI, K. A. (2019b). *Moderasi Beragama* (1st ed.). Badan Litbang dan Diklat Kementerian Agama RI.
- 31) Setiawan, M. N., & Soetapa, D. (2010). *Meniti Kalam Kerukunan: Beberapa Istilah Kunci dalam Islam dan Kristen*. BPK Gunung Mulia.
- 32) Siregar, C. (2016). Pluralism and Religious Tolerance in Indonesia: An Ethical-Theological Review Based on Christian Faith Perspectives. *Humaniora*, 7(3), 349–358. <https://doi.org/10.21512/humaniora.v7i3.3589>
- 33) Sunhaji. (2017). Between Social Humanism and Social Mobilization: The Dual Role of Madrasah in the Landscape of Indonesian Islamic Education. *Journal of Indonesian Islam*, 11(1). <https://doi.org/10.15642/JIIS.2017.11.1.125-144>
- 34) Sunhaji, Roqib, M., & Nurfuadi. (2021). Social Humanism of Madrasah: A Reflection of Indonesian Muslim Intellectuals Establishment. *Didaktika Religia*, 9(2), 227. <https://doi.org/10.30762/didaktika.v9i2.3280>.
- 35) Tolchah, M., Yahiji, K., Posangi, S. S., & Ainiyah, N. (2021). The Contribution of The School of Peace as A Religious Moderation Implementation. *Al-Ulum*, 21(1), 50–68. <https://doi.org/10.30603/au.v21i1.2199>
- 36) Widayati, S., & Maulidiyah, E. C. (2018). Religious Tolerance In Indonesia. *Conference: Proceedings of the 2nd International Conference on Education Innovation (ICEI 2018)*. <https://doi.org/10.2991/icei-18.2018.155>
- 37) Yasin, A. F. (2011). Pengembangan Kompetensi Pedagogik Guru Pendidikan Agama Islam di Madrasah (Studi Kasus di MIN Malang 1). *El-Qudwah*, 4. <http://ejournal.uin-malang.ac.id/index.php/lemlit/article/view/1942>



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.