

# Integration of Religious Moderation in the Framework of Character Education for Discipline and Patriotism in Secondary Schools

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**Abstract—** This study investigates the implementation of the Islamic moderation values (*Wasathiyah*), specifically discipline (*Istiqamah*) and patriotism (*Hubb al-Watan*), at MAN Salatiga via scout programs. The research seeks to describe these values, analyze supporting and hindering factors, and identify solutions. Data collection employed triangulation techniques, including observation, documentation, and interviews with school administrators, curriculum officials, scout mentors, and students. Data analysis utilized presentation, selection, and analysis techniques. The results show that Islamic moderation values (*Wasathiyah*) are implemented through various methods: lectures, role-modeling, habituation, counseling, rewards, and punishment. Patriotic and disciplinary activities include morning assemblies, prayer sessions, Quran recitation, national anthem singing, and Pancasila recitation. Supporting factors include adequate school facilities, collaborative relationships among teachers, parents, community members, and students, as well as institutional support for scout activities, fostering discipline and patriotism among students.

**Keywords—** Islamic Moderation (*Wasathiyah Islam*); Character Education; Discipline; Patriotism,

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## I. INTRODUCTION

Humans are the noblest of Allah's creations, endowed with intellect and emotions to navigate life in the world. The history of human civilization reflects a continuous journey intertwined with advancements in science, technology, and the pervasive influence of globalization, which is readily embraced by the citizens of Indonesia. To face these challenges, humans require a foundation of knowledge and faith to discern between positive and negative influences arising from globalization. Critical analysis of received information, combined with responsibility and discipline, enables humans to derive lessons from every phase of life. Education thus becomes a fundamental necessity that warrants priority and attention (Luthfiah & Zafi, 2021: 520–521).

In understanding the history of life, humans are inseparable from the dimensions of space and time, always interacting with one another. Humans are both individual and social beings, mutually dependent on others. Islamic moderation (*wasathiyah*) emphasizes a peaceful life characterized by tolerance (*tasamuh*), harmony, justice, adherence to rules, and discipline. The application of *wasathiyah* values is crucial, particularly in a diverse nation like Indonesia, which comprises various ethnicities, races, and religions. Social interaction in Indonesia necessitates mechanisms of tolerance among religious communities, ensuring respect for diversity and pluralism (Ika Fatmawati, 2013: 15).

Given Indonesia's multicultural composition, maintaining social harmony presents complexities. As a nation, Indonesia must address these challenges to achieve social unity. This requires accommodating all

aspects of race, ethnicity, and religion, aligning with Article 28E of the 1945 Constitution. Islamic moderation (*wasathiyah*) acts as a mediator, guiding extremes in religious practice back to the middle path, emphasizing the essence of religion that upholds humanity. Extremism often leads to practices conducted in God's name but neglects the human element. Religious understanding and practice become excessive when they violate human values, collective agreements, or public order (Aziz & Anam, 2021: 22).

*Wasathiyah* Islam offers a moderate approach that rejects fanaticism and extremism while minimizing intimidation and terrorism. It advocates for peace, harmony, unity, and mutual respect among humanity, avoiding conflict and coercion. The concept of *wasathiyah* Islam encourages positive thinking, fostering respect for God and all living beings.

Integrating *wasathiyah* values in secondary schools like MAN Salatiga is essential, given the city's reputation for religious tolerance. Salatiga is celebrated as a city where diverse cultures and faiths coexist harmoniously. Despite differences in beliefs, the community maintains mutual respect and appreciation. To uphold this unity, discipline and patriotism (*hubb al-wathan*) are vital, fostering love and respect for others and contributing to a *wasathiyah* nation.

The specific goals of implementing *wasathiyah* values in Salatiga include fostering *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance); promoting awareness of consultation (*syura*); encouraging tolerance and appreciation for diversity; developing integrity and responsibility; enhancing the importance of self-improvement (*ishlah*); and cultivating

critical and creative thinking. The broader benefits of implementing *wasathiyah* values include building a morally upright and moderate generation, enhancing national unity and harmony, reducing conflict and intolerance, and fostering patriotism, discipline, and responsibility to honor Indonesia's name (Ratmi, 2024: 9).

Patriotism (*hubb al-wathan*) as a *wasathiyah* value is a cornerstone for Indonesia's youth, strengthening national commitment and unity. In the context of globalization, *hubb al-wathan* serves as a safeguard against foreign ideologies that contradict Indonesia's identity. The significant impact of globalization has led some to consider patriotism outdated. Research by Denny JA (2018) highlights declining support for Pancasila as the national foundation, posing challenges that require prudent action to prevent division and instability. Discipline and responsibility are crucial for future generations to navigate national life wisely and achieve success (Ali & Wulandari, 2023: 93).

Discipline is a fundamental value in education. Violations of school regulations, such as incomplete homework, tardiness, cheating, and disruptive behavior, highlight the need for instilling discipline from primary school (Marthasari & Kurniawan, 2022: 7).

This article explores the integration of discipline and patriotism in interfaith relations within Salatiga's schools, examining the implementation of these values through *wasathiyah* Islam, analyzing supporting and hindering factors, and proposing solutions to existing challenges.

## Theories

### 1. Previous Research

Saidah (2024) explored the implementation of *wasathiyah* values in Islamic Religious Education (PAI) at public universities. Findings highlight the necessity of embedding *wasathiyah* in PAI learning activities, aligning with curriculum guidelines. While both studies focus on *wasathiyah*, this research examines its implementation specifically in secondary schools (MAN).

Rendi Marta Agung, Sumiyatun Septianingsiha, and Ipong Jazimaha (2023) investigated the integration of patriotism in history education using qualitative phenomenological methods. Their study emphasizes that history education fosters nationalism and patriotism, reflecting loyalty, care, and respect for the nation. Teachers play a pivotal role in instilling these values, making history a medium for character building. This aligns with the present study's focus on nurturing patriotism and discipline through education.

Zezen Zainul Ali Syuhada A'lannas (2023) conducted a study titled *Road Map Penanaman Sikap Patriotisme Melalui Nilai Islam Wasathiyah Dalam Al-Qur'an*. This research explores the roadmap for fostering patriotism through the concept of *Syuhada'ala Nas* as an implementation of *wasathiyah* Islamic values. The concept of *Syuhada'ala Nas*, derived from Surah Al-Baqarah: 143, emphasizes justice and moderation, serving as a guiding principle for behavior in both national and societal contexts. The

study, based on library research, analyzed various books and journals, identifying the integration of patriotism within the framework of Islamic teachings.

Uswatun Hasanah and Anni Annisa (2021), in their research *Penanaman Nilai-Nilai Islam Wasathiyah Didalam Sistem Pendidikan Pondok Pesantren*, used qualitative methods, combining literature reviews and interviews with educators at Islamic boarding schools (*pondok pesantren*). The findings highlight the incorporation of *wasathiyah* values through various student activities, ensuring the internalization of moderation and harmony within the educational system.

Arba Nugraheni (2013) analyzed teaching materials in her study *Analisis Buku Ajar Siswa Akidah Cinta Tanah Air dan Disiplin Kelas X Kurikulum 2013 Madrasah Aliyah*. Using a library research methodology, she evaluated the curriculum's suitability in promoting patriotism and discipline through content analysis of teaching materials. The results confirmed the alignment of the curriculum with set indicators, highlighting the effectiveness of activities like camping, first aid, marching, and rope skills in fostering patriotic and disciplined behavior.

### 2. Theoretical Framework

#### a. Implementation

Jones defines implementation as "activities directed toward putting a program into effect," emphasizing the process of achieving program goals. Guntur Setiawan describes it as an expansion of activities requiring adaptive interaction between objectives and actions. Characteristics of implementation include adaptability, effective resource use, thorough planning, and an emphasis on communication and evaluation (Anggraeni, 2019: 17).

#### b. Wasathiyah Islam

The term *wasathiyah* originates from the Arabic word *wasatha*, meaning "to be in the middle" or "moderate." According to Ibnu Faris, this concept signifies fairness, balance, and simplicity. Scholars like Ibnu 'Asyur and Al-Thabari interpret *wasathiyah* as a principle of moderation that avoids extremism and fosters justice, patience, and integration in life. Based on Surah Al-Baqarah: 143, *wasathiyah* Islam embodies the path of justice, inclusivity, and harmony (Sa'idah et al., 2024: 339; Trini Diani, 2019: 94).

Key characteristics of *wasathiyah* include rejecting extremism, promoting harmony, encouraging tolerance, and acting as a mediator in conflicts. Its benefits range from creating a harmonious society to reducing violence, fostering wisdom, and building moderate and disciplined individuals, making it vital for integration into the education system.

#### c. Love for the Homeland (*Cinta Tanah Air*)

Patriotism involves pride, loyalty, respect, and responsibility toward one's nation. It

encompasses: Pride in national history and culture, responsibility for the nation's welfare, respect for diversity and symbols, and loyalty to national interests.

Defending the nation, preserving traditions, respecting symbols like the flag and anthem, maintaining unity, and valuing the environment (Agung et al., 2023: 232).

The Ministry of Education defines patriotism as showing loyalty, care, and respect for national culture, economy, and politics. Indicators include respecting national heroes, participating in flag ceremonies, supporting local products, preserving cultural heritage, and fostering unity (R. Agung & Machfauzia, 2020: 19).

This research examines these theoretical frameworks to analyze the role of *wasathiyah Islam* and patriotism in fostering harmonious interfaith relations and disciplined character building in Salatiga's educational institutions.

In the 19th century, Mohammad Abduh, Jamaluddin al-Afghani, and Rifa'ah al-Thahthawi introduced the concept of patriotism in the Islamic world through their works *Al-Murshid al-Amin li al-Banat wa al-Banin* (1834) and *Manahij al-Albab al-Misriyyah fi Mabahij al-Adab al-Asriyyah* (1869-1870). These works emphasized that patriotism (*al-hubb al-watan*) represents love and affection for one's homeland, pride in national identity, loyalty to the state, recognition of unity and diversity, appreciation of tolerance, contributions to national development, and participation in democratic processes (Saiffuddin & Nasir, 2020: 106-107).

Suyadi (2013: 9) defined patriotism as attitudes and behaviors that reflect pride, loyalty, care, and high appreciation for language, culture, economy, politics, and more. Patriotism comprises three aspects: love for place and environment, love for authority or government as the entity regulating communal life, and love for ideals or visions represented in a nation. Hayes (1960) likened patriotism to a combination of a cat's loyalty to its favorite place, a dog's loyalty to its master, and a human's loyalty to ideals and their applications. The meaning of patriotism has evolved across historical periods—from ancient times, through the medieval era, to the modern age.

#### d. Patriotism

Noor M. Bakry, in *Pancasila Yuridis Kenegaraan* (1994: 144), described patriotism as the spirit of love for the homeland that complements the essence of nationalism. Bakry noted that the people inhabiting Indonesia are obligated to unite, love, and willingly sacrifice for their homeland. Thus, if nationalism is the doctrine of love for the homeland, patriotism serves as the spirit of implementing nationalism. Patriotism encompasses pride in national

achievements, cultural heritage, and the desire to preserve national identity and cultural background.

True patriotism, according to Mangunhardjana (1985: 33), is characterized by solidarity and responsibility for the entire nation. It involves a realistic acknowledgment of a nation's strengths and weaknesses, a historical perspective of the past, present, and future, and commitment to realizing set ideals. Genuine patriotism also promotes openness, a willingness to learn from other nations, and engagement in global contexts. Indicators of patriotic behavior include love for the homeland, readiness to sacrifice for the nation, prioritizing unity and national safety over personal interests, resilience, and creative innovation (Santoso et al., 2023: 221).

#### e. Scouting

The scouting movement was founded on February 22, 1857, by Robert Stephenson Smyth Baden-Powell, known as the "Father of Scouting." In Indonesia, scouting was officially established on July 30, 1961. This organization focuses on shaping youth character and skills through scouting methods, aiming to develop strong moral character, life skills, leadership abilities, patriotism, lawfulness, discipline, and respect for national values. It seeks to build unity and enhance youth competency as contributors to Indonesia's development.

Scouting activities in Indonesia often involve outdoor adventures, life skills training, discussions, community engagement, competitions, and moral education. Approximately 1,131 students participate in these activities, guided by 4-6 scoutmasters and assisted by senior students known as *Bantara*. These activities aim to foster independence, resilience, responsibility, patriotism, discipline, and other positive traits. Routine activities include marching drills, quizzes, tambourine playing, sports, first aid training, and spiritual development. Through scouting, students are expected to embrace character education, particularly patriotism and discipline, integrated with the values of *Wasathiyah Islam*. This approach ensures that students develop admirable traits without feeling burdened, as *Wasathiyah Islam* emphasizes gentleness and balance, avoiding extremes, and is particularly suitable for adolescents in need of guidance and positive activities (Yulfia, 2023: 124).

#### f. Character Education

Character education is a conscious and planned effort to nurture and empower a child's potential, building a noble personality that benefits both the individual and their surroundings (Triana, 2022: 15).

The concept of character education gained prominence in the 20th century, largely thanks to Thomas Lickona, who popularized it through his book *Education for Character: How Our School Can Teach Respect and Responsibility*. Lickona defined character as a person's moral response to situations, demonstrated through good behavior, honesty, responsibility, respect, and other virtuous traits. His ideas align with Aristotle's concept of character being closely related to "habits" formed through consistent practice. Lickona emphasized three key aspects of character education: recognizing, loving, and doing good, which are essential for successful character development (Mahmudiyah & Mulyadi, 2021: 56).

In summary, character education is a well-designed and developed effort to help students grow and develop their potential, shaping noble personalities that align with norms, culture, and religion.

## II. METHOD

### 1. Type of Research

According to Sugiyono, the foundation of research methods is a scientific method used to obtain knowledge or information in the form of data as it exists, not as it should be, intentionally created for specific purposes. The method facilitates researchers in addressing the problems of a study. In this research, the researcher employs a qualitative research method. Common techniques used in qualitative research include observation, interviews, and documentation. In qualitative research, the instrument is the researcher themselves. This qualitative method is used to obtain more detailed and in-depth information (Ahyar et al., 2020: 242).

Bogdan and Taylor state that qualitative research is a technique that produces descriptive data in the form of written or spoken words and observable behavior. Kirk and Miller explain that qualitative research is a characteristic tradition in social sciences, essentially based on observing individuals in their own fields and interacting with them in their language and expressions (Abdussamad, 2021: 79-80).

The researcher employs a qualitative method with a phenomenological approach through field research, aiming to describe or illustrate the research subject's conditions as they are during the research. With this method, the researcher must describe the reality of the research object (seen and heard) clearly and thoroughly without fabrication, manipulation, or falsification of variables, as often occurs in experimental methods (Abdussamad, 2021: 94).

Based on the theories of research methods described above, it can be concluded that this research on the implementation of the Wasathiyah Islamic values of patriotism and discipline in scouting activities at MAN Salatiga uses a qualitative method. The data collection techniques include observation, interviews, and

documentation. This research employs a phenomenological approach through field research, where the researcher conducts direct observations and listens attentively at the research location (MAN Salatiga). The researcher gathers in-depth data until reaching a saturation point. The collected data is then processed and presented as the study's findings. It is important to note that qualitative research focuses more on processes than outcomes. Therefore, the results will be presented as a descriptive narrative, clearly and comprehensively reflecting the facts obtained during the research process, without any data manipulation or fabrication about the implementation of Wasathiyah Islamic values of patriotism and discipline in scouting activities at MAN Salatiga.

### 2. Paradigm and Approach

A research paradigm is a framework that researchers use as a perspective in studying something—a "belief" or shared agreement on how something should be researched or understood. Regarding the qualitative research paradigm, the framework positions humans as subjects in studying phenomena. Positioning humans as subjects means "believing" that humans determine their behavior and are the cause of specific occurrences. A person's behavior is influenced by their thinking patterns or doctrines, such as religious doctrines or social norms (e.g., Javanese norms). Essentially, humans, as subjects, have full control over their behavior.

Moreover, the qualitative research paradigm emphasizes understanding something comprehensively, not just observing it as it appears but also considering the reasons or causes behind it. For instance, in the recent case of a middle school student defying a teacher, the focus should not be solely on the negative behavior but also on understanding the reasons behind the behavior, such as feeling humiliated in front of peers and being recorded on video.

### 3. Data Collection Techniques

Data collection is a strategic step in research. The appropriate data collection techniques must be employed to ensure the success of qualitative research. Without suitable techniques, researchers cannot obtain information that meets the established data standards. The data collection techniques in this research include observation, interviews, and documentation, as outlined below:

#### a. Observation

According to Sukmadinata, observation involves collecting data through monitoring ongoing activities during the research process. This technique involves recording observations related to the school environment, facilities, learning processes, or issues relevant to the research focus (Hardani, 2020: 122). In this study, the researcher observes and collects data on the implementation of Wasathiyah Islamic values of patriotism and discipline in scouting activities at MAN Salatiga, including school activities, classroom learning processes, and available facilities.

#### b. Interview

Interviews are a crucial process in qualitative research. Interviews involve two parties, each with different roles: one as the interviewer seeking information and the other as the interviewee providing information. Nazir (1999) defines interviews as a process of collecting information for research through direct interaction between the interviewer and the respondent, using a guide called an interview protocol (Ahyar et al., 2020: 137-138).

In this research, the researcher conducts unstructured interviews, where the interview protocol serves as a general outline of questions. Additional questions are asked spontaneously during the interview to gather more in-depth information. The researcher listens, records, and may even use recording devices to capture responses about the implementation of Wasathiyah Islamic values at MAN Salatiga. Any unclear responses can be analyzed and clarified further with the respective respondents.

c. *Documentation*

Documentation involves collecting information from records, copies, books, newspapers, magazines, meeting minutes, ledgers, agendas, etc. Documentation complements the information obtained from interviews and records. This method is one of the simplest data collection techniques, as the researcher observes static materials. Errors can easily be verified since the data sources remain consistent and unchanged (Ahyar et al., 2020: 149).

4. *Data Analysis Techniques*

Key components of the data analysis process include data reduction, data display, and drawing conclusions and verification. Data analysis is conducted inductively, starting from empirical facts in the field. In qualitative research, data analysis occurs simultaneously with data collection. The inductive approach aligns with qualitative research's nature, which seeks to discover or develop new theories rather than test existing hypotheses.

According to Miles and Huberman, qualitative data analysis involves descriptive portrayal using words rather than numerical sequences. The process includes three steps:

a. *Data Reduction*

Data reduction involves refining, categorizing, grouping, directing, and eliminating unnecessary data to draw conclusions from the collected information (Hardani, 2020: 164). After obtaining relevant information through interviews, observations, and documentation, the researcher performs data reduction by selecting essential data to address the research focus and meet the study's objectives regarding implementing Wasathiyah Islamic values at MAN Salatiga.

b. *Data Display*

Following data reduction, the next step is presenting the data. According to Miles and Huberman, data display involves organizing information to enable conclusions or further actions.

To simplify complex information, researchers may use concise descriptions, diagrams, images, and tables to help readers understand the research systematically (Hardani, 2020: 167).

c. *Drawing Conclusions and Verification*

Drawing conclusions is the final step in data analysis. This step synthesizes findings into a coherent narrative based on data reduction and display. Conclusions are drawn inductively or deductively, verified against relevant data and research objectives (Hardani, 2020: 171).

### III. RESULT AND DISCUSSION

MAN Kota Salatiga is a public formal educational institution under the Ministry of Religious Affairs of the Republic of Indonesia, located in the city of Salatiga, Central Java, Indonesia, specifically at K.H. Wahid Hasyim Street No. 12, Sidorejo Lor, Sidorejo District, Salatiga, Central Java 50714. MAN Salatiga is situated in the heart of Salatiga city, which is filled with various types of diversity, both in terms of its population and the religions practiced. The surrounding community of MAN Salatiga is not only Muslim but also includes Christians, Catholics, and even Confucians living near the school. However, the local community places great emphasis on tolerance, showing respect and appreciation for one another.

Madrasah Aliyah Negeri (MAN) Salatiga is a formal educational institution equivalent to senior high school (SMA), offering classes from grade X to XII. This institution originally stemmed from a Teacher Training Institution (PGA) and, in 1990, based on Minister of Religious Affairs of the Republic of Indonesia Decree No. 64/1990, it became MAN Salatiga. Located in Salatiga, it covers an area of 5,113 m<sup>2</sup> with a building area of 2,882 m<sup>2</sup>.

Today, MAN Salatiga has developed rapidly, led by Dr. H. Munawir, S.Ag, M.Pd. It has been accredited with an "A" rating and employs 73 teachers, of which 38 are civil servants (PNS) and 26 are non-civil servants. There are also 13 educational staff members and a total of 1,128 students across 33 classes, using the "Merdeka" curriculum, which is currently being promoted by the Ministry of Education to foster character education in children, aiming to build noble and virtuous character.

MAN Salatiga has a commendable vision: "To excel in achievement, to have noble character, and to be skilled." Its mission is to "Provide quality education so that each student develops optimally according to their potential in achieving academic and non-academic achievements, facilitate learning and habituation in religious knowledge, science, and technology, create an Islamic environment in the Madrasah, foster noble character in all members of the school, and provide self-development training and skills to nurture students' interests, talents, and skills.

#### **Analysis of the Implementation of Islamic Wasathiyah Values, Discipline, and Patriotism at MAN Salatiga**

Wasathiyah Islam is a form of religious moderation being promoted by the Salatiga City government, especially in the realm of education. Through character education, individuals can more easily understand and

internalize noble character traits that stay with them as they mature. In this study, data will be presented based on observations and interviews with the school principal, curriculum vice-principal, Islamic Education teachers, scouts coaches, and students of MAN Salatiga, supported by documentation related to the character education process, discipline, and patriotism at MAN Salatiga in the 2024/2025 academic year.

The data presented here is an insight into the findings from direct research conducted by the researcher. The character education of discipline and patriotism among students at MAN Salatiga, which implements Islamic Wasathiyah values, is conducted through a gentle and fair approach that creates harmony and peace. The instilling of discipline and patriotism at MAN Salatiga is implemented firmly but in a non-radical manner, always emphasizing a moderate approach filled with tolerance. While all students at MAN Salatiga are Muslim, differences in character among students may exist, and if not addressed wisely, these differences could lead to division.

During the researcher's observation at MAN Salatiga, the researcher was impressed by the entire school community, who were friendly, orderly, disciplined, and prioritized mutual respect and care. The large school grounds, clean and neat canteen, well-organized parking area, clean and pleasant classrooms, and polite students, as well as the warm reception from teachers during the observation, all demonstrated that the implementation of Islamic Wasathiyah values had been well applied at MAN Salatiga.

Activities at the school begin early in the morning at 6:00 AM, with students arriving, often accompanied by their parents, and greeted by security personnel and teachers on duty. Students line up neatly and are greeted with smiles and prayers. At 7:00 AM, students and teachers hold a morning assembly as a way to instill discipline and patriotism, fostering love for Indonesia while emphasizing unity. Motivational speeches from assembly leaders provide positive energy for the school day. Afterward, students proceed to their classes in an orderly manner without pushing or shoving.

Before entering class, students line up neatly to recite the shahada, sing the Indonesian national anthem, recite the Preamble of the 1945 Constitution, and then enter the classroom. Two students take turns leading a prayer before the lesson begins, followed by the recitation of Asma' al-Husna and Surah Al-Fatiha, then students sit quietly and respectfully to listen to their teacher. During breaks, students perform the Dhuha prayer together. Afterward, they return to class for the next lesson. During the second break, students line up neatly to get food and drink in turns, dispose of their trash properly, and then perform Zuhur prayer together without any disturbance. This routine shows that the students have internalized character education in discipline and patriotism naturally, without being prompted by teachers.

One interesting discovery was that at MAN Salatiga, the school has successfully shaped the character of the nation's future generation through the scout activities. Scouting plays a significant role in instilling noble

character traits in students. The scouting program incorporates Islamic Aqidah education in forming good moral behavior. The scout movement at MAN Salatiga aims to create a generation that is faithful, virtuous, knowledgeable, and ready to become leaders in the Muhammadiyah Islamic community, with the resilience and responsibility to face the challenges of the modern world.

Scouting activities are essential at the secondary school level as they prepare students to become young people with noble character, particularly in discipline and patriotism. MAN Salatiga conducts scouting every Friday from 1:00 PM to 4:00 PM. Initially, all grade levels participated, but due to limited instructors, the focus has shifted to grade X students for time and space considerations. These activities are held in various locations such as the school hall, outdoor areas, or nearby natural settings during activities like the "rihlah" (hiking) or "kemah ceria" (cheerful camping) events.

Those involved in scouting activities include the scout leaders (kakak Pembina), students (adik), and the school principal, who is responsible for the overall program. The character education process uses various methods such as lectures, advice, role modeling (e.g., wearing neat uniforms with complete attributes), time discipline, and the implementation of a reward and punishment system.

Indicators of discipline and patriotism in the students of MAN Salatiga include: respecting teachers and peers, adhering to school regulations, being punctual for all activities, bringing the necessary equipment, completing and submitting assignments on time, actively participating in discussions, maintaining cleanliness and orderliness, taking notes, reviewing lessons, and working together to keep the environment clean. During dismissal, students clean up their desks, sweep the classroom, and take turns writing questions on the board for the next day.

Patriotism indicators include using domestic products (e.g., decorating classrooms with calligraphy, displaying photos of the president and vice president, and flying the Indonesian flag), recognizing and respecting national symbols, understanding Indonesia's history, participating in flag ceremonies with respect, singing the national anthem correctly, and upholding national unity.

Supporting factors for the implementation of Wasathiyah Islam values, discipline, and patriotism include a conducive school environment, qualified instructors, strong support from the entire school community, students' enthusiasm, and good communication between the principal, teachers, and students.

Challenges include insufficient facilities, limited time to deliver materials effectively, occasional teacher absences, and student disengagement. Solutions include better planning for facilities and scheduling, continuous evaluation, fostering communication with students who struggle with discipline, and ensuring a harmonious environment based on Islamic Wasathiyah values.

In this section, it is explained the results of research and at the same time is given the comprehensive discussion. Results can be presented in figures, graphs, tables and

others that make the reader understand easily. The discussion can be made in several sub-sections

#### IV. CONCLUSION

Based on the presentation and data analysis related to the integration of religious moderation within the framework of character education, discipline, and patriotism in secondary schools, the implementation of the values of Wasathiyah Islam at MAN Salatiga has been carried out effectively through various methods employed by teachers. These methods include advice, lectures, role modeling, habituation, and even the application of reward and punishment, all of which contribute to making students more disciplined and instilling a strong sense of patriotism in them. Students engage in various positive activities every day at school, which they then bring home and internalize, developing good habits that guide them to always uphold proper etiquette and noble morals. The strong cooperation between teachers, students, parents, and the community serves as a crucial foundation for character development in students, which they will carry with them into adulthood as preparation for the challenges of the future.

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