

The "Care" learning model: The value education for strengthening the religious moderation

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Abstract: This research discusses the importance of religious moderation in the context of diversity in Indonesia. The Republic of Indonesia, having over 17,000 islands and hundreds of ethnic groups, faces challenges related to diversity, particularly in terms of religion. The Indonesian government has developed a Religious Moderation Program as a strategy for preventing conflict. A "CARE" (Case Analysis, Resolution, and Engagement) learning method has been developed to address this challenge through value education, focusing on religious moderation. This model emphasizes training in critical thinking regarding the religious moral phenomena occurring in society. This research utilized an ADDIE (Analysis, Design, Development, Implementation, and Evaluation) improvement method to measure the effectiveness of the "CARE" learning model in improving students' understanding of religious moderation, tolerance, and intercultural cooperation.

Keywords: CARE learning model, Intercultural competence, Moral education, Religious moderation, Tolerance and diversity, Value education.

1. Introduction

Cooperation and interaction are among important skills which must be owned by individual since these skills can support their role in social life, education, and work. However, the efforts to improve these skills are faced with a number of challenges, including the challenge of diversity occurring in Indonesia. As a state with the diversity of culture, tribe, language, and religion, Indonesia has over 17,000 islands and hundreds of ethnic groups. Indonesia is among the most diverse countries worldwide, in which the diversity itself has been specificity and strength of Indonesian nation. One of the most obvious aspects of diversity in Indonesia is religious diversity which brings challenges in the development of Indonesia. In the last ten years, there was an increase in the inter-religious conflict. Therefore, government of the Republic of Indonesia developed a program as the strategy for conflict prevention, referred to as Religious Moderation Program in 2021. Based on a survey by Research and Development Agency and Education and Training of the Ministry of Religious Affairs, which is a survey on Religious Harmony Index (RHI), Vice Minister of Religious Affairs, Saiful Rahmat Dasuki, stated that in the last three years, this index in Indonesia showed a positive trend. RHI was 73.09 in 2022, 76.02 in 2023, and 76.47 in 2024 [1].

Efforts in Indonesia to solve the diversity challenges are along with a global fact that all nations worldwide show interdependence with other countries having the limited resource [2]. A need for the limited resource with the individual capability to cooperate, in a context of religious and cultural diversity, keeps increasing. This capability must be developed through education in school, family, and society. Most of the research data during the last twenty-five years showed the description of individual competence to be capable of intercultural cooperation, with a focus on prediction and identification of the individual characteristic, successfully working on the intercultural environment [2]. Only few

researches took the learning perspective, while elaborating how individual learns to be competent in working in different culture and religion. This learning process plays a highly important role for being capable of identifying factors to help individual in developing an experience to interact with different culture and religion. One of the learning approaches is the transformative learning theory. This approach describes a significant relation between intercultural competence and transformative learning theory, with an aim of providing the understanding of a learning process to be interculturally competent.

Strategies of individual capability improvement in cooperation and interaction are closely related with the value education. Mark and Monica [3] elaborated several perspectives on the values underlying the contemporary education for developing several positive characters, namely capabilities to interact and cooperate, including spiritual value, moral, environment, democracy, art, health, and education policy. Therefore, the focus of value education in school should be on how these values can be integrated into school activities, to provide moral and cultural experiences in students, through a formulation of vision and mission in school, the planning of value education into curriculum, and ethical implication in the assessment of personal development in children. This integration effort cannot be separated from the perspective of teachers about value education as the driving force. Thornberg [4] explored the perspective of 52 teachers in Sweden and Turkey related to value education through qualitative interview. The findings showed that teachers in these two countries prioritized relational value, such as respecting other people, and responsibility as an approach in the value education. Most of the practices in value education are carried out through the exemplary of teachers and daily interaction, so the practices are often carried out unconsciously or without in-depth reflection. Teachers do not have any reference concerning theory or professional researches related to the value education, while they rely more on personal experience and intuition. Meanwhile, in Indonesia, value education becomes a very important issue, in which value education has been a priority through a national policy, including Curriculum 2013 and Presidential Decree No. 87 Year 2017 concerning Character Education Improvement [5]. This policy is not yet with a strategic step of value education implementation in school, so in 2024, Minister of Elementary and Secondary Education, Abdul Mu'ti [6] also elaborated six priority programs, namely Character Education Improvement, including training of counseling and value education for teachers, the improvement of competence for counseling and religion teachers, appointment of the counseling teachers, habituation of seven habits of Indonesian children, and administration of nutritious lunch. Its strategic formulation is derived into seven habits of Great Indonesian Children, oriented not only to character improvement, but also the establishment of healthy lifestyle and in-depth responsibility, namely 1) Waking up early, 2) Praying, 3) Exercising, 4) Eating Healthy and Nutritious, 5) Fond of Learning, 6) Socializing, and 7) Sleeping Early [7]. Capabilities to cooperate and interact have been parts of the socializing behavior, which is behavior of getting involved in social, cultural, or environmental activities where a person lives. These behaviors are useful for growing the values of mutual cooperation, mutual respect, tolerance, justice, and equality, while improving responsibility towards environment and creating happiness.

There are two important policies by Indonesian government in terms of value education to develop capabilities to interact and cooperate in accordance with the need of global society, namely development of Seven Habits of Great Indonesian Children, by the Ministry of Primary and Secondary Education, and Moderation Program by Ministry of Religious Affairs of the Republic of Indonesia. Effort of the Religious Moderation strategy through education system has been one of the strategic steps as stipulated by Ministry of Religious Affairs of the Republic of Indonesia. Education system development with a perspective of religious moderation can include the development of curriculum, the teaching material and process, education of teachers and educational staffs, and recruitment of teachers [8]. Implementation of the Religious Moderation Program in educational unit also had the same challenges, namely the lack of teachers' understanding about the view of religious moderation and the lack of references on Religious Moderation Program in school [9]. Therefore, a model for value education learning is designed for Religious Moderation Program which can improve capabilities to interact and

cooperate, while uniting the practices of Religious Moderation Program through a collaborative learning, referred to as "CARE" (Case Analysis, Resolution, and Engagement).

2. Literature Review

Inter-religious literacy learning has been an increasingly important approach in an effort to prevent radicalization, in which this approach is implemented in the Islamic institutions of higher education in Indonesia. This approach is designed to establish intercultural and inter-religious competence, with an aim of teaching the togetherness values in the diversity. Implementation of the inter-religious literacy learning is faced with challenges, including resistance of the conservative group and a need for adequate teacher training. Strategic adaptation is required to confirm the success of this program in the long run [10]. This inter-religious literacy learning offers a model with an emphasis on the facts in field as a method against radicalization in the Islamic higher educational institution in Indonesia. This approach is relevant with efforts of Religious Moderation Program through value education. In an article entitled *"A Learning Model for Becoming Inter-culturally Competent"*, Taylor [11] elaborated the importance of intercultural competence in the globalization age with the increasing interdependence. This research implied that the intercultural competence covered the individual attributes, namely empathy and tolerance, as well as the transformative learning process. Taylor related theories of the transformative learning from Mezirow [12] with the intercultural experience, while describing the perspective transformation as experienced by an individual when facing diverse cultural challenges. This research highlighted the gap in previous studies having less focus on the learning process in adult during the intercultural transformation, while offering theory of the transformative learning as a potential model to explore the process for improving interaction competence and intercultural cooperation [11].

Development of the value education strategy can be based on a theory by Kohlberg [13] who views moral development as a gradual process with a close relevance with cognitive development, affected by social environment. Zhang and Zhao [14] highlighted the relevance of a theory by Kohlberg in facing issues of moral education in China, namely the teaching approach which focuses on adherence, rather than autonomic development of moral in college students. Writers suggest reformation of the moral education method through a discussion of moral dilemma, the use of Zone of Proximal Development theory by Vygotsky [15] and transition from an approach of "adherence teaching" to "choice teaching". This study highlighted importance of the student-based approach and cognitive conflict role in improving the capabilities of student moral assessment which comprehensively aims to integrate universal moral values into moral education in China. This research emphasized on the development of model focusing on case/case choosing to develop moral dilemma, in a collaborative scheme, and to develop connectedness of the students with their social environment.

"CARE" learning model: The value education for strengthening the religious moderation

"CARE" learning model is developed to adjust to the characteristics of Senior High School students with a focus on the substance of certain subject, Hindu Religious Education and Moral Education, and to adapt to the existing learning condition in students. Therefore, this learning model still refers to characteristics of the learning model [16] as follows:

1. Referring to theory of education and learning from some experts.
This "CARE" model is developed based on a perspective of Moral Theory by Kohlberg, and Cognitive Theory by considering stages of moral development in teenagers (Senior High School). This model emphasizes on the training on a way of thinking in observing and analyzing the religious moral phenomenon occurring in society, in which its information is still accepted by teenagers through social media.
2. Every learning model has certain educational mission or purpose.
A Learning Model for Religious Moderation Program, hereinafter referred to as "CARE" Learning Model, has an objective to establish moral awareness in students and to develop a pattern of critical thinking towards religious phenomenon threatening inter-religious harmony.
3. Learning model can be a reference to improve the teaching and learning activities in class.

"CARE" Learning Model is made with an aim of improving the activities of students in learning Hinduism and its involvement in the Religious Moderation Program.

4. It includes important aspects from a learning model, including sequences of the learning steps (syntax), reaction principles, social system, and support system.
The development of "CARE" Learning Model includes sequences of syntax, reaction principle, social and support systems in a purpose of Religious Moderation Program for students.
5. Effects of the learning model implementation can be viewed the learning effect (a measurable learning result) and its driving effect (result of the learning process occurring in the long run).
Effects of this "CARE" learning model implementation will be measured later through model effectiveness test.
6. Teaching material is prepared in terms of instructional design, referring to the learning model which has been chosen as guidelines.

Bruce, et al. [17] in their books entitled *Models of Teaching* grouped the learning models into four families. These four learning model families are (1) information processing, (2) personal learning, (3) social interaction, and (4) behavior learning. This "CARE" learning model can be categorized into social learning and information processing model families.

3. Religious Moderation

Religious moderation is a program for improving quality of the human resource, with an emphasis on four indicators. The first indicator is the commitment of nation related to perspective, attitude, and religious practice of a person leading to faithfulness towards consensus of nationality basis, including the acceptance of Pancasila as a state ideology, attitude of a person towards a challenge from an ideology contradictory to Pancasila and nationalism. A part of the nationality commitment is the acceptance towards the nation principles as stipulated in 1945 Constitution and other regulations below. Nationality commitment is highly important to be made an indicator of religious moderation because in the perspective of religious moderation, the practices of the religious teachings are the same with obligation as citizens, as if carrying out obligation as citizens is an embodiment of the religious teachings. Second indicator, tolerance is an attitude to give opportunity without disturbing the rights of other people to believe, express their beliefs, and express opinion, though they are different from what other people believe. Thus, tolerance refers to the open, patient, voluntary, and gentle attitudes in accepting diversity. Tolerance is always followed with the attitudes of respect, accepting different people as a part of oneself, and positive thinking. As an attitude in facing diversity, tolerance has been the most important basis in democracy since it can be applied only when a person is capable of holding opinion and accepting opinion from others. Therefore, quality of the democracy in a nation can be measured with the extent to which tolerance in a nation is realized. Higher tolerance towards diversity means that the nation tends to be more democratic, and vice versa. It turns out that tolerance aspect is not only related to religious belief, but also diversity in race, gender, sexual orientation, tribe, culture, and so on. In a context of religious moderation, the emphasized religious tolerance is inter-religious tolerance and intrareligious tolerance, related to social and politic tolerance. Through inter-religious relation, people can see attitude towards adherents of other religions, a willingness to have dialogue, cooperation, establishment of the place of worship, and experience of interacting with adherents of other religions. Meanwhile, intrareligious tolerance can be used to respond to the minority sects considered deviant from the mainstream of the religion.

Third indicator is anti-violence, defined as an attitude against action by a person or certain group using violence, physically and verbally, for bringing the desired change. Fourth indicator includes religious practice and behavior which accommodate local culture to be used for seeing the extent to which a willingness to accept the religious practice accommodates local culture and tradition. These moderate people have a friendlier tendency in accepting local tradition and culture into their religious behavior, provided that it is not contrary to the basis of religious teachings. Tolerant religious tradition

is marked by a willingness to accept religious practice and behavior with an emphasis on the normative truth, while embracing religious practice based on virtue of the universal values.

4. Methodology

This study belonged to Research and Development model. Research and Development is a study with a product in education and learning process by passing through research procedures and development or improving the existing products [18]. This research used the ADDIE development model. ADDIE stands for Analysis, Design, Development, Implementation, and Evaluation. Subjects of this research were students, teachers, and experts to test validity of instrument and module. Meanwhile, objects in this research were "CARE" Learning Model for Religious Moderation Program in the students of Senior High School in Sukawati District, Bali. For an effectiveness test of the learning model, it was designed to measure effectiveness of the model based on students' involvement, as well as effects of the model towards attitude and behavior of students related to religious moderation with the criteria as follows:

Table 1.
Data Collection Method

Method	Instrument	Data Collected
Observation	Observation sheet	Student involvement, attitude during learning
Test	Pre-test and post-test	Understanding of the students concerning religious moderation
Questionnaire	Likert scale questionnaire	Perception of students and teachers concerning model effectiveness
Interview	Interview guidelines	Exploration of attitude and behavior of students as well as feedback from teachers
Documentation	Photo, video, daily record, and student works.	Visual and written evidences from model implementation

Data were analyzed with descriptive analysis technique. Descriptive analysis technique was carried out using the descriptive statistic. Questionnaire data were analyzed by calculating the score average (X) in every dimension. To assess effectiveness based on the increase of pre-test and post-test score, carried out with the Gain Score (N-Gain), and to identify significant difference between pre-test and post-test after model implementation and the use of the Paired Sample T-Test

5. Findings and Discussion

Initial step in implementing the material analysis was assessment on the Curriculum of Hindu Religious Education implemented in Senior High School/Vocational High School in Sukawati District. The findings show that all Senior High Schools/Vocational high Schools have applied the Independent Curriculum, in which the curriculum mandates the Religious Moderation Development. This issue has been stipulated in Decree of the Head of Agency for Standards, Curriculum and Assessment, Ministry of Education, Culture, Research and Technology No. 032/H/KR/2024 concerning Learning Achievement in Early Childhood Education Program, Elementary Education Level, and Secondary Education Level in the Independent Curriculum, in which students as part of citizens uphold State and Religion Dharma as a basis in the religious moderation implementation. It shows that Independent Curriculum demands the implementation of Religious Moderation Program as an obligation of Indonesian citizens and Hindu people, to strengthen values of divinity, humanity, patriotism, discussion, and social justice as stipulated in the teaching of Hinduism [19]. It means that the learning of Hindu Religious Education and Moral Education must apply Religious Moderation Program through its five learning aspects, namely *Vedas*, *Sraddha* and *Bhakti*, *Susila*, *Acara*, and *Sejarah* in every Learning Achievement for each phase. Teachers need a more concrete strategy to teach the values of religious moderation based on the Pancasila Student Profile. Indicators of religious moderation include 1) Nationality Commitment, 2) Anti-Violence, 3) Tolerance and 4) Acceptance towards tradition [20] with nine keywords, namely 1)

Humanity, 2) General Welfare, 3) Fairness, 4) Balance, 5) Constitution Adherence, 6) Nationality Commitment, 7) Tolerance, 8) Anti-Violence, 9) Acceptance toward Tradition. Thus, religious moderation plays an important role in realizing a generation of students having nationality characters which are strong, tolerant, and noble, which are the main objectives of Pancasila Student Profile. Values of Pancasila Student Profile have suitability with Religious Moderation and relevance to be integrated in religious moderation learning. Click or tap here to enter text.

Table 2.




Parts of character development in the material of religious moderation program and pancasila student profile.



Pancasila Student Profile	Faithful and Pious to the One Almighty God and Noble	Global Unity	Mutual Cooperation	Independence	Critical Thinking	Creativity
Religious Moderation						
Nationality Commitment						
Tolerance						
Anti-Violence						
Acceptance towards Tradition						

Development in CARE Learning Model, having the realization of product designing, is the learning model in this case. CARE Learning Model is a learning model applied by strengthening argument of critical students, which can be accounted for based on a case study analysis to develop the interactive, contextual learning activities. This model can make students capable of developing a sense of moral and empathy in social and religious issue, to make decision by seeing a wider perspective. CARE Learning Model can train the students to argue with an emphasis on proof and values

The learning with CARE model application has some characteristics, namely a) a presentation of case study to be investigated, b) argument of the observation result, c) discussion of argument to identify its strength and weakness, d) examination with the repeated investigation to support previous argument, and e) result of investigation and argument to be made a report. Stages of CARE Learning Model implementation are as follows:

Table 3.
Implementation of the Learning Model for Religious Moderation Program.

No.	Main Steps	Teacher Activities	Activities of Students	Document of Activity Implementation
1	Stage 1 (Case Analysis) Case Observation	Teachers stated case through power point or worksheet for students	Students read and listened to the case delivered by teachers independently	
2	Stage 2 (Case Analysis) To establish moral dilemma, through 3-5 cases delivered in sequences as follows: <ol style="list-style-type: none"> 1. A case of the exaggerated behavior in religious practices, considered neutral by common people. 2. A case of social issue related to the religious behavior with a perspective of minority 3. A case of social issue related to the religious behavior with a perspective of majority 4. A case of social issue related to the religious behavior with a perspective of minority 5. A case of social issue related to the religious behavior with a perspective of majority 	Teacher asked their students' feeling or emotion towards the case, and what they would do. When teachers used PPT media, answers from students were written on sticky note. When using worksheet of students, students can write their answers on the worksheet (without identity) Teachers gave time to students to listen to the case for two minutes, while teachers observed students' reaction and recorded their word or gesture as shown for the first time when reading or listening to the case. Teachers read some answers from their students, while giving comment in a neutral way without judging them.	Students observed their own feeling. Students wrote their answers on media prepared by teachers. Students collected their answers.	
3	Stage 3 Case Analysis Case Identification	Teachers made 3-5 heterogeneous groups and named the groups based on the teaching of Hinduism. Teachers asked students to have discussion in group and answered three questions below. <ul style="list-style-type: none"> • Who are involved to settle the issue? • What steps should be done to prevent the situation from repeating? • How should school/administrator implement their religious policy/activities to keep doing activities without harming wider community? 	Students made group Students named their group with words based on the teaching of Hinduism. Students made yells. Students had discussion and answered questions Students represented their answers. Revealing the result of group discussion by debating claim	

			of other groups and supporting their own claim.	
4	Stage 4 (Resolution) Strengthening the teaching of Hinduism related to the discussed case	Teachers delivered material and related it with the discussed case. Guiding the students to be able of having argument for clarification the implemented value.	Students listened well. Students made clarification on their answers based on the material delivered by teachers.	
5	Stage 5 (Engagement) Journaling	Teachers asked students to make reflection with 4F approaches, namely 1. facts, a triggering question, what fact do you listen to today? 2. finding, a triggering question, what do you find surprising from the learning/activities today? 3. feeling, and a triggering question: how do you feel after passing this process or learning? 4. Future a triggering question: what role can you do in that situation to preserve the religious harmony? Teachers asked some students to read their result of journaling and review Teachers appreciated students Teachers ended the learning by singing a national anthem (e.g., <i>Syukur/Bagimu Negeri/Indonesia Pusaka</i>)	Students made reflection with the following ways: 1. Answering these questions on notebook/daily agenda 2. Students read the result of journaling 3. Students can give comment to the result of journaling from their classmate. 4. Students expressed their appreciation to teachers. 5. Students sang a national anthem	

6. Moral Dilemma in the Implementation of CARE Learning Model

Efforts to establish positive attitude and behavior of students in Religious Moderation Program, with the indicators of 1) Nationality Commitment, 2) Tolerance, 3) Anti-Violence, and 4) Acceptance towards Tradition through this CARE model, were stimulated with observation, identification, and case analysis. Kohlberg emphasized the importance of bringing cognitive conflict to encourage the moral development [21]. Selection, determination, and placement of case have been specificity of this model. The selected case was started with a case having engagement with students. Pattern of the case positioning was started with:

1. Case related to the internal issue of religion/culture embraced by students.
2. Second case was a depiction of issue in which students embrace religion/belief which was the same with the aggrieved party on the exaggerated religious practices by society embracing different religion/belief.
3. Third case was a depiction of issue in which students embraced religion/belief which was the same with the actors of the exaggerated religious practices on the society embracing different religion/belief.
4. Repeated in accordance with case in point 2
5. Repeated in accordance with case in point 3

When first case was presented, respondent simultaneously showed attitude of not minding the situation, attitude of understanding and considering that the exaggerated religious practices were reasonable. Different responses were shown when second case was presented. Students showed their emotions, being annoyed, angry, and willing to fight, with expressions spoken spontaneously. As a description of their emotion, almost 90% of respondent showed the same responses, while the other 10% students showed reticence, followed with sharp gaze, while others showed their wrinkled forehead. Some students responded, "Just drive them away from our place, we are the majority", while some students answered "Just come to them together and drive them away!" Teacher gave a neutral response, continued with the third case. Responses they shown were different, in which students looked silent and took a deep breath. This reticence showed a process of moral dilemma in cognitive structure of students. When faced with fourth case, students responded to it with a more positive emotion, and moderate answers, "We come to them with a good intention and ask them to lower the volume of their speaker during the religious practice". This value conflict provided opportunity to students to clarify their own value and it can be made a way to explore alternative settlement, to be capable of making appropriate decision. "CARE" model used a moral dilemma based on the real case which was relevant with students' life for:

- A) Habituating Moral Reflection: Students were faced with moral conflict requiring critical analysis and value reflection.
- B) Developing Argument Skill: Students were encouraged to express and defend their moral view in the group discussion.
- C) Improving Social Awareness: Through case study, students learned to understand moral implication from their action towards society.

This "CARE" model is in line with a theory of Kohlberg for gradually encouraging moral development of students through the learning experience which is contextual, reflective, and based on universal principle. Thus, this model is effective in supporting the Religious Moderation Program and educating generation with a mature moral awareness.

To measure effectiveness of the model, measurement was carried out based on N-Gain score. This histogram describes N-Gain score distribution, showing how N-Gain score is distributed among samples. This graphic shows the improvement experienced by students.

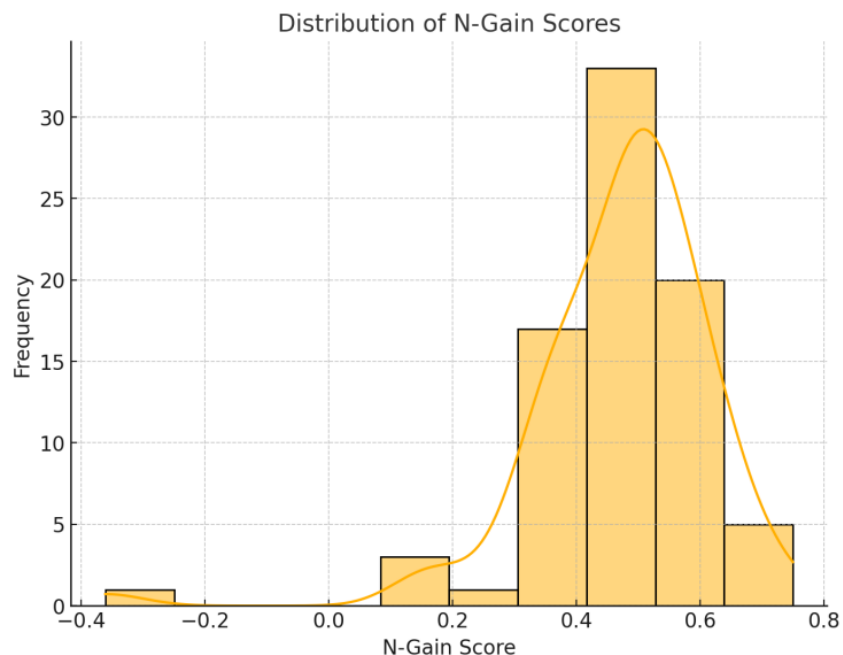


Figure 1.
The Average of N-Gain.

Average N-Gain for 78 respondents was 0.47, with Intermediate N-Gain category (because N-Gain was between 0.3 and 0.7).

Paired Sample T-Test:

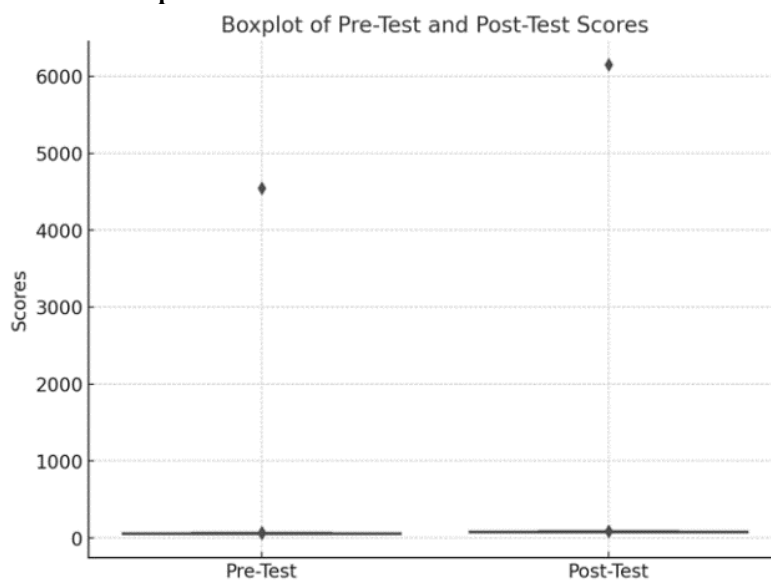


Figure 2.
The Pre-test and Post-test Scores.

Graphic shows a distribution of pre-test and post-test scores, in which gap of distribution and median from every score shows an increase from pre-test to post-test. T-statistic: -2.04, P-value: 0.0449.

Because $P\text{-value} = 0.0449 < 0.05$ shows the significant difference between pre-test and post-test. Thus, the applied learning model provided a significant improvement in terms of students' learning result in Religious Moderation Program.

7. Conclusion

Religious Moderation Program through the learning of Hindu Religious Education and Moral Education in Senior High School/Vocational High School is very important to realize Pancasila Student Profile. In a context of religious moderation, students are asked to develop tolerance attitude, anti-violence, nationality commitment, and accommodation towards local tradition. Teaching with a focus on these values is expected to help students understand and respect diversity, while preventing them from getting exposed to radicalism.

Through a structured learning model, CARE Learning Model for example, the learning process of Hindu Religious Education and Moral Education can be more directed in establishing moral awareness and critical mind-set in students towards religious issues potentially leading to conflict. This model seeks to integrate moral education theories, such as moral development theory of Kohlberg and moral theory of Lickona, which allow students to understand moral dilemma and uphold values of justice, balance, and tolerance.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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