The Implementation of Responsibility and Democracy of *Wasathiyah* Islam in English Teaching at Junior High School Salatiga

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ABSTRACT

Problems appears such as extremism, social division, and ethical challenges show the need for education that teaches balance and community involvement. Unfortunately, students who are still figuring out their identity, may get involved in violence like bullying or fighting. This paper aims to explore the implementation of *wasathiyah* Islam, which emphasizes moderation and balance, in fostering responsibility and democracy at SMP Muhammadiyah Plus Salatiga. By integrating *wasathiyah* principles into the curriculum and school culture, the institution encourages as ethical behavior, active civic engagement, and student participation in decision-making processes. This study is conducted by using qualitative method. The findings indicate that these efforts are not only enhance students' understanding of their roles in society but also promote a harmonious and inclusive school environment in goal of preparing students as nation generation that naturally born as social creatures. This research underscores the importance of *wasathiyah* Islam in shaping engaged and responsible individuals equipped to address contemporary challenges through formal education system especially in English Language Teaching (ELT).

Key words: *Wasathiyah Islam, Responsibility, Democracy and English Language Teaching (ELT)*

INTRODUCTION

Humans are born naturally as social creatures. It means that throughout lives, humans will always need to interact with others. No one can live completely alone without any help or contact with other people. In our daily lives, we encounter many differences and varieties among people, which is a normal part of living in a community. Caused of these differences, it is very important for everyone to show respect and understanding towards each other. This helps prevent problems and conflicts that can arise from social inequalities or misunderstandings. When we respect and appreciate each other, we create a more harmonious and peaceful society in life. These differences among us are actually blessings from God, and we should see them as something valuable. Instead of allowing differences divide us, we embrace and celebrate them, working together to create a better world for everyone. The diversity of religion, ethnicity, race, culture, and social groups within a nation is a divine blessing that should be appreciated and continually preserved. This diversity acts like a double-edged sword; when maintained, it brings about harmony, but if neglected, it can lead to negative consequences (Pelu et al., 2022).

Schools as the second place after a family in instilling the characters and good manners in that students become the great hope of the community, especially as parents. So that children are educated to become human beings who later will be next leaders of their countries. Moreover, schools are second home for students to spend more than half of the day to live. On the other

hand, education plays fundamental role for creating faithful and good people. Educated people can make wise choices and be good leaders for themselves, their families, and their communities (Khaidir et al. 2020). Ironically, the biggest issue in education is the gap between students. The challenges of extremism, social fragmentation, and ethical dilemmas have underscored the need for educational frameworks that emphasize moderation and civic engagement. In some cases, students get involved in violence like bullying and fighting where students age is vulnerable, because students are still figuring out their identity. They need adults around them to supervise and guide them. Teachers and parents play a vital role to educate them toward positive activities for their future.

Regarding to the issues, *wasathiyah* Islam provides a comprehensive approach that encourages individuals to seek balance in their beliefs and actions while actively participating in societal development. There are some values of *wasathiyah* Islamic education, such as justice, tolerance, discipline, nationalism, responsibility, democracy and etc. The principles of *wasathiyah* Islam, characterized by moderation, balance, and inclusivity, are increasingly vital in educational settings, particularly in a diverse society. As stated by Nurul Husna that the concept of Islamic *wasathiyah* or Islamic moderation has now become a direction or school of Islamic thought that has become a meaningful discourse in the Islamic world, considering the condition of Muslims who are always accused in every incident of violence committed by Muslim individuals who do not control their personality and this is Islamic teaching (Nurul Husna, 2021). The heart of *wasathiyah* is the commitment to foster ethical behavior and responsible citizenship, values that are essential for navigating the complexities of modern life.

Language is a tool. It is a primary tool of communication for humans when interacting with one another. Through language, various meanings can be conveyed. As long as humans live, they will always need and use language in their daily interactions as social beings. This aligns with what Dr. Sharda Singh has stated that as social beings, humans need to communicate because it's essential for society and the global community. While we all have different cultures and languages, English is the international language that connects everyone, linking all nations around the world(Sharda Singh 2021). However, English as an international language used by many communities in more than half of the world. Moreover, nowadays, English becomes a common part of our daily lives. We use and need English in almost everything in this world. Then we realize why English has become an important part of human life. Thus, Indonesian government has added English into schools' curriculum. In Indonesia, English is a foreign language that is officially included in the national education curriculum and is a requirement for entry into many higher education institutions and jobs (Hidayati, 2016).This aims to prepare the younger generation of Indonesians to be ready for changes and to compete globally.

There are many challenges faced in the field of education related to the teaching of English in schools. As formal educational institutions in Indonesia, schools are required to be dynamic in addressing various obstacles that occur. Schools are expected to provide solutions to problems that arise in the teaching and learning process, particularly those involving the role of students as the focus of learning or student-centered learning. School innovation in facing global challenges and various issues related to students is a challenge that requires various balanced solutions to resolve. On the other hand, Communicative Language Teaching (CLT) in ELT serves an approach that can be applied in this case. This approach describes eight Essentials of CLT paradigm shift. It focuses on one of the eight essentials and the concludes. These eight essentials are: encourage Learner Autonomy, emphasize the Social Nature of Learning, develop Curricular Integration,

Focus on Meaning, celebrate Diversity, expand Thinking Skills, utilize Alternative Assessment methods, and promote English language Teachers as Co-learners (Farrell and Jacobs 2010). Meanwhile, religious moderation is seen as a strategic value for building a true religious understanding amid religious issues that are sexy to discuss, often causing divisions and misunderstandings (Wibowo and Kurniawan, 2023).

The research is conducted in Muhammadiyah junior high school plus (later written as SMP Muhammadiyah Plus) in Salatiga. The city is known as one of the most tolerant cities in Indonesia (https://jatengprov.go.id/beritadaerah/salatiga-raih-kota-paling-toleran-se-indonesia/). SMP Muhammadiyah Salatiga is one of Islamic school in Salatiga serving as a prime example of how Islamic education can effectively incorporate these principles to nurture students who are not only academically proficient but also socially responsible and engaged citizens. This paper explores how the implementation of *wasathiyah* Islam in this school promotes a culture of responsibility and democracy, empowering students to take an active role in their communities.

Based on the various perspectives mentioned above, this research is conducted. *Wasathiyah* Islam is considered as a way to bridge various issues occurring in schools by integrating its values into English learning materials in English Language Teaching (ELT). Values such as responsibility and democracy, which are well understood by students, are still lacking in their application within the school environment and daily life. The writer deliberately focuses on these two *wasathiyah* values because they are crucial for preparing students to face the dynamic challenges of the future. This focus also ensures that the scope of the research does not widespread. Consequently, this approach indirectly offers a solution to two problems faced in schools: the challenge of meaningful English language learning and the prevention of various issues related to the students themselves. This study seeks to examine the effectiveness of these initiatives in promoting the values of responsibility and democracy through the lens of *wasathiyah* Islam. In the other hand, the values of *wasathiyah* Islam are integrated either in Islamic Education or English Language Teaching (ELT). As known that Islamic values should be the central guiding spirit and defining characteristic of Islamic schools (Fajariyah Damayanti, 2021).

The implementation of *wasathiyah* Islam which promotes moderation and balance, is essential for shaping responsible and democratic citizens, particularly in educational settings of SMP Muhammadiyah Plus Salatiga, the school commits to integrate the Islamic values into its curriculum and culture, several questions arise regarding to the effectiveness and challenges of this implementation. The study seeks to address the following research questions:

1. How is the general policy for implementation of responsibility and democracy of *wasathiyah Islam* at SMP Muhammadiyah Plus Salatiga?
2. What are the supporting factors for implementing of responsibility and democracy of *wasathiyah* Islam at SMP Muhammadiyah Plus Salatiga?
3. What are challenges and strategies of the implementation of responsibility and democracy of *wasathiyah* Islam at SMP Muhammadiyah Plus Salatiga?

The Article written by Nur Fadillah Tanjung, Muhammad Dirar Nasution, Ilham Soleh Silitonga and Citra Ananda Putri under the title "IMPLEMENTASI MODERASI BERAGAMA DALAM PENDIDIKAN ISLAM DI SEKOLAH", a journal published by Universitas Muhammadiyah Sumatera Utara in 2024. The study discussed in this paper was about the implementation of *wasathiyah* Islam represents a crucial step towards addressing contemporary social challenges. This research used a qualitative approach, specifically the literature study method, which involves the systematic collection of data to find solutions related to literature issues. The

main objective of the research was about to understand the implementation of moderation in Islamic education in schools. The discussion covers several aspects, including the goals of implementing religious moderation, how religious moderation is applied in Islamic education, the role of teachers in this process, and the evaluation and monitoring of religious moderation implementation. The data was collected through literature study, which includes various reading materials, research results, and reference books. The result of the study showed that schools are strategic locations for implementing religious moderation education. Institutions that promote positive intergroup relationships can reduce religious, ethnic, and racial divisions in society. Schools can teach religious moderation through subjects such as citizenship education, religious education, and history, which include content that fosters nationalism, recognition of rights and responsibilities, democracy, and moderation in religious life. However, schools face social and educational challenges in preparing students to interact successfully with culturally and religiously diverse groups (Nur Fadillah Tanjung et al., 2024). The focus of this research is the implementation of Islamic moderation in schools through the subject of Islamic Religious Education. Meanwhile, the focus of the writer in this study is the implementation of *wasathiyah* values through English language learning using the CLT method or Communicative Language Teaching in ELT.

Literature Review
Wasathiyah Islam.

Etymologically the word *wasathiyah* comes from Arabic language from word *wasatho* means in the middle. In other words, the word can be interpreted as (justice) and *khiyar* (best choice) and middle (Biyanto et al., 2023). Another literature stated that *wasathiyah* derived from Latin that the word moderatio which means (it is not excess and it is not lack) (Lukman Hakim Saifuddin, 2019). *Wasathiyah* Islamic values, rooted in the core teachings of Islam, serve as essential principles that significantly influence the character development of moderate Muslims. These values are designed to cultivate a life of safety, peace, tolerance, and mutual respect among individuals. They extend across various domains, including religious understanding, education, cultural interactions, and social relations, emphasizing the importance of harmonious coexistence (Wibowo, 2023).

During a national consultation in 2015, Indonesian scholars from the Indonesian Schoolar Council identified 12 key principles of Islamic *wasathiyah*. These principles are designed to promote moderation and balance within the community, there are: 1) *Tawassut* (moderation), 2) *Tawazun* (balance), 3) *I'tidal* (equilibrium), 4) *Tasamuh* (tolerance), 5) *Musawah* (equality), 6) *Syura* (consultation), 7) Ishlah (reform), 8) Aulawiyah (prioritization), 9) Tatawwur wa Ibtikar (development and innovation), 10) *Tahadhdhur* (civilization), 11) *Wathaniyah wa muwathanah* (patriotism and citizenship), and 12) *Qudwatiyah* (role modeling) (Hasanah and Annisa, 2021). Education plays a particularly strategic role in this effort. Even more, Islamic education aims to develop people who believe in the One Almighty God, have good character, and promote peace and harmony within their community and among different faiths (Mawangir and Anica, 2023). Moreover, English as a bridge to global knowledge, provides students with various resources to learn about moderation. The Indonesian government has emphasized promoting moderate attitudes to reinforce national unity and address the challenge of radicalization (Al-Khusain et al., 2022).

The Values of Responsibility and Democracy of *Wasathiyah* Islam

Tawassuth is a neutral attitude based on the principle of life that upholds the value of justice while living together (Sulaiman and Yusuf, 2023). Responsibility emphasizes the idea that

individuals and communities must act with accountability, ensuring their actions reflect ethical standards and contribute positively to society. This aligns with *tawasuth,* which advocates for a balanced approach to life, urging Muslims to navigate complexities with wisdom and consideration for the welfare of others. Meanwhile, *musawah* means not discriminating against others because of differences in beliefs or Religion, traditions, and one's origin. Linguistically, *musawah* means equality or similarity (Sulaiman and Yusuf, 2023). Democracy, on the other hand, is rooted in the principle of *musawah*, which promotes equality among all individuals. On the other hand, *musawah* means *musyawarah* or a discussion for getting certain decision. In a democratic framework, every voice is valued, and decisions are made collectively, reflecting the diverse perspectives within a community. Together, responsibility and democracy enhance the practice of *tawasuth* and *musawah* in *wasathiyah* Islam, creating a school society that give values of moderation, respects individual rights, and fosters communal well-being. This approach not only upholds Islamic teachings but also promotes social harmony and justice, ensuring that the rights and responsibilities of all individuals are recognized and fulfilled around the school environment.

English Language Teaching (ELT)

According to collinsdictionary.com , ELT is the teaching of English to people whose first language is not English. ELT is an abbreviation for 'English Language Teaching'. English Language Teaching (ELT) is practice and theory of teaching English to non-native speakers to encompasses a broad range of methodologies, approaches, and practices designed to facilitate the acquisition of English as a second or foreign language. ELT is a dynamic and interdisciplinary field that draws on linguistics, psychology, education, and cultural studies to develop effective teaching strategies and materials.

Approaches in English Language Teaching (ELT)

According to Lucy Pollard, at least there are 9 approaches and methodologies in English Language Teaching (ELT):

a). Grammar-Translation Method

The method involves analyzing written texts, translating them into the students' native language, and focusing on grammar study. There is no emphasis on speaking English language.

b). Audio Lingual Method

This method comes from behaviorist psychology. It gives students a stimulus to which they respond. If their response is correct, they receive praise to reinforce the correct language use and support learning. The language is introduced in a highly controlled manner.

c). Communicative Approach

This approach integrated from the need of students to engage in real communication. It is based on the theory that children learn language rules by using the language, not by studying grammar. The method creates scenarios where students basically need to express themselves, similar to how children learn.

d). PPP

PPP stands for presentation, practice, and production. This traditional lesson structure was popular in the 1980s. It has shown to be effective for beginners and it is still commonly used today.

e). Task-based learning

In a task-based learning, the teacher assigns a task that requires students to use either new language not yet covered in class or previous language study that needs review. This language

focus is called as the target language. The task comes from the course book or an additional resource intended for language practice. The teacher introduces the task and then observes students as they work on it, paying close attention to their use of the target language. The teacher notes any errors buts avoid correcting them during the activity.

f). ESA

ESA stands for Engage-Study-Activate. You can incorporate all three ESA stages in a one lesson, though it is not necessarily in that sequence. For example, you might engage the students first, then activate their language skills with a speaking activity, and finally address any language difficulties that come up. Alternatively, you have a lesson focused entirely on speaking skills, where students are engaged and their language is activated, with the language study occurring in a previous lesson.

g). Humanistic

The humanistic approach emphasizes involving all students in the learning experience. It fosters a supportive classroom environment where students are heard, their comments are accepted without any judgment, and they are encouraged to share their feelings and experiences. Activities often include discussions about personal feelings and experiences. Students may help set the course or lesson objectives. Sometimes, a teacher enters the classroom without a plan, asking students what they want to do and then adapting to their interests.

h). Lexical Approach

This method is based on the idea that grammar and vocabulary cannot be separated like in traditional teaching. It sees language as made up of words and phrases (lexical items) with their own meanings, supported by grammar, rather than grammar being the main structure with vocabulary added to it.

i). A Final Word on Teaching Methods

There are other teaching methods, but the ones listed above are the main ones to know. Teachers suggested to open the course book they are going to use and see if it focuses on any of these methods. As teachers teach more, they may find that they prefer one or more methods. They might also see that different methods work better with different students and levels (Lucy Pollard's, 2008).

Methods

This research employs a qualitative approach, focusing on data in the form of words and images rather than numbers, the writer serves as the primary instrument and using field research methods. The study examines the implementation of responsibility and democracy of *wasathiyah* Islam at SMP Muhammadiyah Plus Salatiga, collecting data through interviews, observations, and documents. Eight participants, including school leaders, teachers, and students, provided insights into how religious moderation is integrated into the ELT classroom and some students' activities at school. The data analysis involved three steps: data reduction to focus on relevant information, data presentation in narrative form for clarity, and drawing conclusions to address the research questions, aiming to generate new findings and deepen understanding (Sugiyono, 2015) in (Mohamad Akbar Maulana, 2020).

Results

The General Policy of the Implementation of Responsibility and Democracy of *Wasathiyah* Islam of SMP Muhammadiyah Plus Salatiga

The implementation of *wasathiyah* Islam is a collaborative effort involving the entire school community, including the principal, vice principal of curriculum, Islamic education teachers, English teachers, and students. In this part of discussion, the writer describes into a table to make it easy understand. Here are the elements of the Implementation of Responsibility and Democracy of *wasathiyah* Islam in SMP Muhammadiyah Plus Salatiga.

Table 1. The Presentation of Responsibility Value

ASPECTS	DESCRIPTION	SUPPORTING STATEMENTS
Teaching and Learning Activities	Students are given individual and group assignments to foster responsibility.	WDL (English Teacher): "Language education helps teach responsibility, tolerance, and critical thinking. Cross-cultural understanding and ethics discussions play a key role in this."
Assignments and Homework	Tasks are designed to encourage both individual work and collaboration.	WDL (English Teacher): "Students learn responsibility in completing assignments and working together in groups."
Discipline and Task Completion	Students must complete tasks on time and attend school regularly, which teaches commitment and discipline.	IS (Principal): "The school's regulations help students understand expectations and take responsibility for their actions."
Daily Life Practices	Students practice responsibility in daily school routines (e.g., arranging shoes, managing materials).	FR (Vice Principal of Curriculum): "Routine tasks such as managing personal items or performing rituals teach responsibility."
Reward-Punishment System	A system is in place to reinforce responsible behavior, especially when students make mistakes.	VA (Vice Principal of Students' Council): "The reward-punishment system emphasizes the importance of responsibility, especially when students make mistakes."

Extracurricular Activities	Students engage actively in Scouts, IPM, and sports, taking responsibility for roles and events.	VA (Vice Principal of Students' Council): "Students take an active role in planning and completing activities, learning leadership, and organizational skills."
Active Participation	Students take initiative in planning, executing, and evaluating activities.	VA (Vice Principal of Students' Council): "Frequent reminders and participation in competitions encourage responsibility and commitment."
Community Projects	Students participate in community projects, applying their learned values in real-world contexts.	WDL (English Teacher): "Community projects help students apply language skills, tolerance, politeness, and responsibility."

Table 2. The Presentation of Democracy Value

ASPECT	DESCRIPTION	SUPPORTING STATEMENTS
Collective Decision-Making	**Deliberation *(Musyawarah)***: Decisions are made through consensus, involving students, teachers, and management.	IS (Principal): "We conduct the IPM (*Ikatan Pelajar Muhammadiyah*) election like a general election with candidate selection, debates, and voting."
	Student Council (IPM) Elections: Democratic elections where all students participate in voting for their leaders.	IS (Principal): "The process mirrors national elections, allowing students to engage in democratic practices firsthand."
	Purpose: Enhances students' understanding of democratic systems, decision-making, and active citizenship.	IS (Principal): "By participating in these elections, students learn democracy's beauty and the importance of each step in the process."
Respect for Diversity	**Respecting Differences**: Students are taught to appreciate diversity in ethnicity, religion, and culture through various activities.	WDL (English Teacher): "We use cross-cultural understanding (CCU) materials in English lessons to teach tolerance, diversity, and ethical values."
	Structured Debates: Students engage in discussions on topics	WDL (English Teacher): "Debates and collaborative

	such as moderation and democracy, fostering critical thinking and respectful discourse.	projects promote responsible expression of opinions and respect for differing views."
	Cross-Cultural Understanding (CCU): Activities that help students understand and appreciate cultural differences.	WDL (English Teacher): "In CCU activities, we explore different cultures, manners, and ethics to prepare students for a diverse world."
Student Involvement in Rule-Making	**School Regulations**: Students have input in forming school rules, promoting shared responsibility.	FR (Vice Principal of Curriculum): "Students take part in making school rules and self-manage activities like roll call, managing books, and personal items."
	Everyday Responsibility Practices: Activities such as arranging shoes before prayer, managing books, and taking care of belongings teach self-management and accountability.	FR (Vice Principal of Curriculum): "Through daily tasks like arranging shoes or managing their own belongings, students learn practical life skills and responsibility."
	Objective: Integrates responsibility into daily routines, helping students develop good habits and leadership skills.	FR (Vice Principal of Curriculum): "Morning literacy hours and break-time activities ensure responsibility is part of students' routine."

The Data Presentation of Factors Supporting the Implementation of Responsibilty and Democracy of Wasathiyah Islam in SMP Muhammadiyah Plus Salatiga

Table 3. The Presentation of Factors Supporting of the Implementation

Factor	Description	Supporting Elements
1. Structured Regulation and Clear Guidelines	Clear regulations to guide students' roles, ensuring a sense of responsibility in various school settings (classroom, mosque, playground, etc.).	- Defined roles and expectations - Strong disciplinary system
2. Empowerment Through Trust	Students are trusted to take active roles in their education and extracurricular activities, promoting responsibility and leadership.	- Leadership opportunities (IPKM election)

		- Trust-based roles in school activities
3. Focus on Educational Balance	Integration of academic, extracurricular, and co-curricular programs to ensure students are well-rounded, excelling intellectually and personally.	- Blended curriculum (academic, Islamic, character education) - Balanced focus on cognitive and character development
4. Leadership Development & Democratic Practices	Active participation in student governance, decision-making, and leadership development fosters democratic values.	- Student elections (IPKM) - Voting system (online and manual) - Frequent reminders and student participation in leadership roles
5. Character Education in Islamic Teaching	Emphasis on Islamic principles, ethical behavior, and responsibility through religious education.	- Religious duties (prayer, ethical conduct) - Integration of *wasathiyah* values in teaching Islamic history
6. Cross-Cultural Understanding in Language Education	English and language education promote tolerance, responsibility, and ethical communication, teaching respect for cultural and religious differences.	- Cross-cultural understanding (CCU) materials - Creation of moral and ethical stories through language assignments
7. Motivational and Extracurricular Activities	Extracurriculars like sports, competitions, and community service projects encourage students to apply responsibility and teamwork in real-life contexts.	- Sports activities (badminton, Tapak Suci) - Community service (clean-up initiatives) - Debate and discussion forums

The Data Presentation of Challenges and Strategies of the Implementation of Wasathiyah Islam Values in SMP Muhammadiyah Plus Salatiga

To figure out about the findings of the problems or challenges and the strategies as the solution, in this part of discussion, the writer shows into the following description in details:

Table 4. The Presentation of Challenges and Strategies

Category	*Details*	*Source*

1. *Identity Formation*	**Challenge:** Junior high students are in an identity-seeking phase, making it challenging to cultivate a love for their country. **Strategy:** Implement patriotic activities like flag ceremonies and extracurricular programs (30 total) to instill national pride.	IS (Interview, 31 Oct 2024)
2. *Variation in Understanding*	**Challenge:** Different levels of student comprehension; some students require multiple explanations. **Solution:** Conduct preliminary discussions to ensure baseline understanding before projects begin.	WDL (Interview, 31 Oct 2024)
3. *Program Evaluation and Improvement*	**Challenge:** Need for continuous program assessment to ensure effectiveness. **Solution:** Regular evaluations (quarterly, every semester, annually) to review successes, obstacles, and barriers, refining activities each academic year.	IS, M.Ag. (Interview, 31 Oct 2024)

Discussion

The findings regarding to the implementation of responsibility and democratic values of *wasathiyah* Islam in SMP Muhammadiyah Plus Salatiga is explored from some perspectives, incorporating observations and insights gathered from a variety of data sources. These findings provide a comprehensive understanding of how *wasathiyah* Islam emphasizes balance, moderation, and inclusivity are integrated into the school practices. The application of these values is seen in various activities; classroom discussions to school-wide initiatives, promoting an atmosphere where students are not only educated about their rights and obligations as citizens but also, they are taught to act in ways that reflect a commitment to fairness, respect, and mutual understanding. Additionally, the data reveals how the school creates opportunities for students to participate in decision-making processes, allowing them to practice democratic principles and develop a deeper sense of responsibility in both their academic and personal lives. By analyzing at these multiple dimensions, the findings highlight the successful integration of *wasathiyah* Islam into the school's culture, providing a framework for students to grow as responsible, democratic individuals who are well-prepared to contribute positively to society especially through the process of English Language Teaching (ELT) inserted in the materials, method, approach and strategies.

The Analyses of General Policy of the Implementation of *Wasathiyah* Islam in SMP Muhammadiyah Salatiga

 1. **The Implementation of Responsibility Values**

Responsibility is a fundamental principle in Islam, guiding humans to conduct themselves responsibly in every area of life, including their duties towards Allah, their interactions with other people, and their stewardship of the environment. In SMP Muhammadiyah Plus Salatiga, the implementation of responsibility values is seen in several activities and aspects as follows:

a. Teaching and Learning Activities
- **Assignments and Homework**: Students are given tasks that must be completed responsibly, both individually and in groups. This trains them to not only complete their own work but also to help and cooperate with others.

The writer explores about the factors supporting the implementation of responsibility and democracy of *wasathiyah* Islam in cultural context inside of English Language Teaching (ELT), hence the writer asks to one of English teacher in SMP Muhammadiyah Plus Salatiga. The statement underscores that language education serves as a potent instrument for embedding the principles of *wasathiyah* Islam, which advocates for balance and moderation, by nurturing responsibility, effective communication, tolerance, and critical thinking. Language education, with its multifaceted approach, offers a unique platform to instill these values deeply and comprehensively.

First, the inclusion of cross-cultural understanding material in language education helps students appreciate and respect diversity. By learning about different cultures and traditions, students develop empathy and a broader worldview are crucial components of *wasathiyah* Islam. This not only fosters tolerance but also prepares students to navigate and contribute positively to a multicultural world, aligning with the Islamic value of honoring humanity in its varied forms. Second, discussions on ethics and morality within the language curriculum encourage students to reflect on and internalize Islamic ethical principles. These discussions provide a space for critical engagement with moral dilemmas, enhancing students' ability to make thoughtful and responsible decisions. By exploring ethical issues through language, students learn to articulate their thoughts and values clearly, promoting responsible communication.

Creative writing exercises, when framed with moral and ethical perspectives, further reinforce these values. Through storytelling and narrative construction, students can explore complex moral landscapes, experiment with different viewpoints, and reflect on the consequences of actions. This practice not only sharpens their writing skills but also deepens their moral reasoning and empathy, essential traits for balanced personal development as advocated by *wasathiyah* Islam.

Community involvement projects integrated into language teaching offers practical applications of the values learned in the classroom. By engaging in some projects serve the community, students importance experience of ethical behavior, social responsibility, and active citizenship. These projects help students to apply theoretical knowledge in real-world contexts, fostering a sense of purpose and commitment to society. Through these educational strategies, the school actively promotes the values of *wasathiyah* Islam, encouraging students to embody moderation, respect for diversity, and balanced personal development. Language education, thus, becomes a transformative tool that not only enhances linguistic abilities but also shapes responsible, ethical, and tolerant individuals, ready to contribute to a harmonious and just society.

- **Discipline in Attendance and Task Completion and Daily Life Practices:**

Every student is expected to present on time and complete their tasks according to the established schedule. This teaches them the importance of commitment and discipline.

The writer observes this point by interviewing IS as the principal and FR as the vice principal of curriculum of SMP Muhammadiyah Plus Salatiga. In the efforts to assist students in implementing their responsibilities at school, the comprehensive regulations serve as a critical framework. Once, the presence of well-defined regulations provides students with a clear understanding of what is expected of them in various contexts. When students know exactly what behaviors are required in different settings, whether in the mosque, classroom, playground, or other school environments, they are more likely to adhere to these expectations and develop consistent, responsible habits. Then these regulations act as a foundation for building trust between the school and students. By setting clear rules and trusting students to follow them, the school empowers students to take

ownership of their actions. This trust is crucial in encouraging students to strive for their best in all school environments. When students feel trusted, they are more motivated to meet and exceed expectations, thereby reinforcing their sense of responsibility and self-discipline.

Moreover, the implementation of these regulations across various settings within the school environment, such as the mosque, classroom, and other schools objects, ensures a holistic approach to responsibility. This comprehensive coverage means that students are continuously practicing responsible behavior in diverse contexts, helps to ingrain these values deeply. For instance, in the mosque, students learn the importance of respect and reverence, in the classroom, they focus on diligence and academic integrity, and on the schoolyard, they practice fairness and cooperation. Each of these settings contributes uniquely to the overall development of a responsible individual. Additionally, by fostering a consistent application of responsibility across different environments, the school helps students to integrate these values into their personal conduct. This integration is vital as it ensures that the principles of responsibility are not confined to specific activities but are part of the students' overall character. As a result, students learn to apply responsible behavior in all aspects of their lives, both within and outside the school setting.

b. Extracurricular Activities

- Extracurricular activities such as Scouts, *Ikatan Pelajar Muhammadiyah* (IPM), or sports encourage students to take responsibility for their roles and tasks, both in organizations and in events held by the school.

The application of values through extracurricular activities is a strategic approach transforms students from passive participants into active, engaged individuals. This method of involvement is pivotal for contributing to their personal growth, the development of essential life skills, and the reinforcement of educational values beyond the classroom.

Active participation in extracurricular activities fosters a sense of ownership and responsibility among students. When students are involved in the planning, execution, and evaluation of activities, they learn to take initiative for their contributions. This active engagement requires them to set goals, make decisions, and solve problems, thereby enhancing their leadership and organizational skills. These experiences are invaluable, as they prepare students for future roles in their personal and professional lives where similar skills are essential. Then, being engaged from start to finish in extracurricular activities helps students develop a strong work ethic. The commitment required to see a project or activity through various stages and dedication. Students learn the importance of sustained effort and the satisfaction that comes from achieving long-term goals. This process also teaches them to manage their time effectively, balancing academic responsibilities with extracurricular activities.

2. Implementation of Democratic Values of *Wasathiyah* Islam

The democratic values of *wasathiyah* Islam are those of fairness, moderation, and respect for diversity in social life. These values align with Islamic teachings that emphasize balance, justice, and wisdom in decision-making. These are examples of the implementation of these values include:

a. Collective Decision-Making Processes

- **Deliberation (*Musyawarah*)**: In decision-making at both the class and school levels, deliberation and consensus are prioritized. Every decision made at the school involves discussions among students, teachers, and the school management.

- **Student Council (IPM) Elections**: The election of the IPM president and officers is carried out democratically, involving all students. Every student has the right to vote for their leaders, reflecting democratic values.

In implementing the principles of democracy at school, providing students with continuous opportunities to express their ideas and thoughts is fundamental to foster a democratic value. This approach, internalized by the democratic processes used in the selection of the IPM (Ikatan Pelajar Muhammadiyah) at SMP Muhammadiyah Plus Salatiga, serves as a comprehensive tool. By applying a general election, the school offers a practical lesson in democratic engagement, encompassing candidate selection, debates, and voting, which all students participate in. the election of the IPM President is conducted in the way like the real election of Indonesia President. This method has profound implications for the students' understanding and appreciation of democratic values.

The experience of participating in democratic processes teaches students about the mechanics and significance of democracy. By involving students in candidate selection, debates, and voting, they gain a practical understanding of how democratic systems function. This experiential learning goes beyond theoretical knowledge, inspiring students to see a democracy system in action and understand the importance of each step of the process.

Moreover, this practice shapes critical thinking and decision-making skills. During the candidate selection and debate phases, students are encouraged to evaluate the merits and proposals of their peers. This evaluation requires them to think critically about the issues, assess different viewpoints, and make informed decisions. Such activities enhance their analytical abilities and prepare them for active citizenship, where they will need to navigate complex social and political landscapes.

Additionally, this democratic practice promotes the values of fairness and equality. All students have the opportunity to vote equally, the school demonstrates the principles of inclusivity and fairness. It reinforces the idea that democracy thrives on the participation and equality of all its members.

Furthermore, the democratic election process at the school serves as a broader societal process, preparing students for future civic engagement. By adhering to proper procedures and ensuring transparency, the school instills in students the importance of ethical conduct and the rule of law in a democratic society. It highlights that the legitimacy of democratic outcomes relies on fair and transparent processes, which are essential for maintaining public trust and social cohesion.

b. **Respect for Diversity**
- **Respecting Differences**: Within the school environment, students are taught to respect differences in ethnicity, religion, and culture. This is important for creating an inclusive atmosphere in school. Mutual respect and maintaining harmony between friends are also promoted through social and cultural activities.

This educational approach involves a variety of discussion-based activities designed to develop critical thinking, ethical reasoning, cultural competence, and responsible citizenship among students. First of all, structured debates on topics such as moderation and democracy are conducted to help students learn to express their opinions responsibly and engage them in respectful discourse. Debate is not only enhancing students' critical thinking and communication skills but it integrates an understanding of democratic principles and the importance of balanced viewpoints.

The curriculum also includes the teaching of *wasathiyah* values through cross-cultural understanding (CCU) materials in English Language Teaching, which emphasize tolerance and diversity. These

materials help students appreciate cultural, ethnic diversity and religious differences. This cross-cultural approach ensures that students are prepared to navigate and value the diversity they will encounter in the world. Moreover, ethical and moral discussions are integrated into creative writing activities where students create poetry, prose, or short stories. They are encouraged to analyze the ethical aspects of their work, such as rewriting the endings of fables and legends to convey constructive morals. Overall, this educational approach aims to develop well-rounded individuals who are informed, empathetic, and ethically aware. By engaging in structured debates, collaborative projects, cross-cultural understanding, and ethical creative writing, students are prepared for active participation in a diversity.

In this case, WDL as the English teachers serves some potential materials and approach also methodologies to insert the values of *wasathiyah* Islam into English Language Teaching context. This method called as Communicative Language Teaching (CLT) where the approach emphasizes on speaking as stated by Jeremy Harmer that the focus was equally on spoken functions and written grammar, emphasizing the importance of appropriate speech. Consequently, communicative language teachers instructed students on how to extend invitations, apologize, agree, and disagree, in addition to ensuring they could correctly use grammatical structures like the past perfect and second conditional (Jeremy_Harmer, 2007). The writer does not only gain the information from the teacher, then to dig deeper information related to this case, the writer interview also from some students of nineth grade to explore more about the implementation.

c. Student Involvement in Rule-Making
- **School Regulations**

Students are encouraged to participate in the formation of school rules. For instance, they can provide input or suggestions regarding the rules.

The school integrates responsibility into everyday activities. For instance, when students arrive at school, they must neatly arrange their shoes before their Dhuha prayer, teaching them to be organized and respectful. Students also handle the activity themselves, it helps them to learn self-management, accountability, and leadership. During the morning literacy time, they borrow and return books properly, from this they learn to take care of shared resources. Even during breaks, students manage their belongings and handle their own change, that it teaches them honesty and practical life skills. This approach makes responsibility a part of their daily routine, helping them develop good habits and preparing them for the future. By practicing responsibility in various tasks, students become well-rounded individuals ready for success.

The Supporting Factors for Implementing of Responsibility and Democracy of Wasathiyah Islam in SMP Muhammadiyah Plus Salatiga.

From the statement of the principal of SMP Muhammadiyah Plus Salatiga, the writer analyzes the statement about the factors supporting of implementation of responsibility and democracy of *wasathiyah* Islam. There are:

1. Structured regulation and guidelines.
   SMP Muhammadiyah Plus Salatiga applies clear regulations to run students' role effectively. This helps students to understand about their responsibility in school.
2. Empowerment through trust.
   The school manages that students' do their roles actively through some students'-oriented activities so that students perform their best responsibilities.
3. Focus on educational balance.

The programs in SMP Muhammadiyah implements balancing students' activities such as intra curriculars or academic, extra curriculars and co curriculars. It aims to ensure students get well-rounded education both in intellectual and personal development.

The philosophy of educational school emphasizes to develop students' personality by integrating diverse curricula such as national and Islamic boarding school curriculum. This is intended to ensure students are prepared for both academic success and being responsible citizenship. This builds a strong foundation for future success.

From the explanation of table 3 concludes that the factors supporting the implementation of *wasathiyah* Islam in the school include leadership development, technological engagement, inclusive participation, consistent reminders from teachers, motivational students' activities, and fostering constructive dialogue among students. These elements help students grow to be responsible person and balanced individuals who contribute positively to their community while embracing the values of moderation, ethical behavior, and open-mindedness central to *wasathiyah* Islam.

SMP Muhammadiyah as an Islamic school navigates the implementation of responsibility and democracy through the subject of Islamic education. Thus, the writer also gets the responds from the teacher of Islamic Education teacher.

The statement demonstrates the principles of *wasathiyah* Islam are integrated into the teaching learning process focus on moderation, ethical decision-making, and critical thinking. By emphasizing the importance of worship, conscience, active learning, and understanding diverse perspectives, the teacher fosters a balanced and reflective approach both in religious and academic life. This approach helps students develop a strong moral character, avoid radicalism and follow the middle path of Islam (*wasathiyah* Islam values).

The statement shows language education is a powerful tool for implementing *wasathiyah* Islam by fostering responsibility communication, tolerance, and critical thinking. Through the cross-cultural understanding material inserted, discussions on ethics and morality, creative writing with moral perspectives, and community involvement projects, the school promotes the values of *wasathiyah* (moderation), respect for diversity, ethical behavior, and balanced personal development.

The Challenges and Strategies of the Implementation of Responsibility and Democracy of Wasathiyah Islam at SMP Muhammadiyah Plus Salatiga.

In general, the biggest challenge for implementing *wasathiyah* Islam values in SMP Muhammadiyah Plus Salatiga that junior high school students are still in the process of developing their identities. It is a critical stage of identity formation. Their period is characterized by exploration and self-identity discovery which can be both a challenge and an opportunity for educators.

The writer gains the information that varying levels of student understanding present a significant challenge in education. In a classroom, students come with different backgrounds, learning styles, and abilities. This diversity in comprehension levels can stem from various factors, such as prior knowledge, cognitive development, learning disabilities, language proficiency, and even socio-economic background.

These are kind of school's approach evaluating the implementation of wasthiyah Islam, as described by IS., demonstrates a detailed and organized process. The school stakeholders regularly review past activities to understand whether has run well or not by conducting evaluations at regular intervals—quarterly, every semester, and annually—the school maintains a continuous cycle of improvement. This frequent assessment allows them to identify and address issues, adapt

their strategies as needed, and reinforce effective practices. The systematic approach ensures that the school's programs remain dynamic and responsive to the needs of the students and the educational environment.

The emphasis on data-driven decision-making is crucial. By collecting and analyzing data from their evaluations, the school makes decisions that enhance the effectiveness of their programs. Involving stakeholders in the evaluation process is another key aspect. By including teachers, students and parents, the school ensures that diverse perspectives are considered. This inclusive approach fosters a sense of community and shared responsibility, which is vital for the holistic development of the students. Overall, this comprehensive and systematic evaluation process supports the schools' goals of developing well-rounded, responsible, and democratic student personality. The continuous reflection and adaptation not only improve individual student performance but also promote a more inclusive and effective learning environment.

The diverse levels of student comprehension create a substantial challenge in education. To solve this, teachers adopt a flexible and adaptive approach, incorporating differentiated instruction, ongoing assessments, and collaborative learning. Initial discussions before commencing projects help establish a strong foundation, ensuring all students have a shared understanding. By implementing these strategies, teachers can close the comprehension gap, improving individual student performance, and foster a more inclusive and effective learning environment.

Conclusion

SMP Muhammadiyah Plus Salatiga applies the concept of *wasathiyah* Islam to build students' character and prepare them as future leaders. The school combines national and Islamic boarding school curricula, teaching responsibility through a reward-punishment system and democracy through student council elections and extracurricular activities. English classes play a key role in promoting moderation, cross-cultural understanding, and ethical thinking. The school's success is supported by clear rules, trust in students, and a balance between academics and character education. However, challenges include students' identity development and their diverse backgrounds make teaching these values more complex. Regular evaluations involving teachers, students, and parents help improve programs and ensure *wasathiyah* principles are effectively taught and implemented to students at school.

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