

Research Article

Integration of Religious Moderation Values in Islamic Religious Education Learning and its Impact on Religious Tolerance of Students at State Junior High Schools in Padangsidempuan City

Kholidah Hannum Hasibuan^{1*}, Anhar Nasution², Putra Halomoan Hasibuan³

¹ Universitas Syekh Ali Ahmad Addary Padangsidempuan, Indonesia; email : kholidahhannumhasibuan24@gmail.com

² Universitas Syekh Ali Ahmad Addary Padangsidempuan, Indonesia; email : anhar@uinsyahada.ac.id

³ Universitas Syekh Ali Ahmad Addary Padangsidempuan, Indonesia; email : putrahsb.halomoan@gmail.com

* Corresponding author : kholidahhannumhasibuan24@gmail.com

Abstract: This study examines the integration of religious moderation values in Islamic Religious Education (PAI) and its impact on students' religious tolerance in public junior high schools in Padangsidempuan City. The research is based on the need to foster tolerance, mutual respect, and harmonious coexistence among students from diverse religious and social backgrounds. Using a qualitative field research approach, the study was conducted in several public junior high schools. Data were collected through interviews, observations, and documentation involving principals, PAI teachers, and students. Data analysis followed the stages of data reduction, data presentation, and conclusion drawing, with validity ensured through triangulation. The findings reveal that religious moderation values have been integrated into the planning, implementation, and evaluation stages of PAI learning. Teachers incorporate key values such as tolerance, justice, moderation, deliberation, equality, and anti-violence into both teaching materials and classroom practices. This integration has led to positive outcomes, including increased mutual respect among students, reduced conflicts, and a more harmonious learning environment. Overall, PAI learning plays a significant role in shaping students' character, promoting moderate attitudes, and strengthening religious tolerance in a diverse school setting.

Keywords: Educational Learning; PAI; Religious Moderation; Tolerance; Value Integration.

1. Introduction

While many advocate for religious moderation, religious practices are increasingly concerning. Radical movements within religion are also on the rise, and terrorism is not diminishing (Albana, 2024). We must certainly investigate the causes, as theoretically, the more people advocate for religious moderation, the better people's religious practices will be, thanks to the numerous appeals from religious figures and clerics. If the opposite were to occur, something must be amiss in our society (Suharto, 2019).

According to M. Quraish Shihab, religion resides in one's conscience, allowing one to freely choose their own religion. Religious moderation is not merely an attitude of tolerance but must be embodied in daily life (Shihab, 2019). Radicalism is a belief that seeks to radically change the nation's ideology, regardless of existing circumstances and conditions. Ultimately, this situation will lead to national disintegration. Thus, the concept of religious moderation

Received: January 19, 2026

Revised: February 15, 2026

Accepted: March 17, 2026

Published: April 22, 2026

Curr. Ver.: April 22, 2026



Copyright: © 2025 by the authors.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

stems from the realization that it is impossible to equate one's beliefs. Therefore, what can be done is to be tolerant of existing diversity.

Presidential Regulation of the Republic of Indonesia Number 58 of 2023, Article 3, explains that strengthening religious moderation is implemented to: strengthen moderate religious perspectives, attitudes, and practices to strengthen brotherhood and togetherness among religious communities. Furthermore, it also strengthens harmony and interfaith harmony. It also aligns the relationship between religious practices and cultural practices. Furthermore, there will be an improvement in the quality of religious life services, and the development of the community's economy and religious resources.

The commitment to religious moderation is not merely a confession but also an actualization. From an educational perspective, schools are the cradle of a moderate spirit and a center for structured learning of knowledge, skills, and habits. Education is defined as a conscious and planned effort to create a learning environment and process that allows students to actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills necessary for themselves, society, the nation, and the state (Hasan, 2021) .

Religious moderation in education aims to shape the character of students who are tolerant, open to differences, and able to coexist peacefully in a pluralistic society, making it crucial to prevent radicalism and foster a sense of togetherness amidst religious and cultural plurality. Islamic Religious Education (PAI) in schools plays a strategic role in instilling these values. As a subject that not only transfers religious knowledge, PAI also plays a role in shaping students' character through internalizing the values of Islamic teachings that are *rahmatan lil 'alamin* (blessing for all the universe) (Zuhdi, 2015) . However, the implementation of the values of religious moderation in PAI has not been fully optimal. Symptoms of intolerance among students are still found, both in the form of verbal and discriminatory actions (Raihani, 2014).

Some key steps that can be taken include implementing the values of religious moderation to foster tolerant student character. Religious moderation education plays a crucial role in instilling a moderate attitude, prioritizing the principles of tolerance and mutual respect, thereby minimizing students' risk of acting outside the bounds of their beliefs and fostering character that aligns with what is taught. An understanding of religious moderation is implemented by broadening the perspective of humanity beyond religious boundaries. The community is taught to work together harmoniously, regardless of religious background, for the sake of shared progress (Suryadi, 2022).

Islamic Religious Education teachers integrate the values of religious moderation (*tawassuh*) by teaching about the dawn prayer in class. In the dawn prayer, some use the qunut prayer based on the Shafi'i school of thought, while others do not. The teacher also explains that in Indonesia, only one school of thought is followed, namely the Shafi'i school, and therefore we are obligated to pray the qunut prayer. The evidence that states that the qunut prayer is permissible is as follows:

أَعْلَمُ أَنَّ الْفُتُوْتَ فِي صَلَاةِ الصُّبْحِ سُنَّةٌ، لِلْحَدِيثِ الصَّحِيحِ فِيهِ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يَقْنُتُ فِي الصُّبْحِ حَتَّى فَارَقَ الدُّنْيَا. رَوَاهُ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ فِي كِتَابِ الْأَرْبَعِينَ، وَقَالَ: حَدِيثٌ صَحِيحٌ

Meaning: "The qunut of the morning prayer is sunnah based on the authentic hadith from Anas that Rasulullah SAW always qunut until he died. Hadith narrated by Hakim Abu Abdullah in the book *Arba'in*. He said, it is an authentic hadith."

The teacher's aim in explaining the Qunut prayer is so that students have the knowledge that there is a prayer that is read before prostrating in the second rak'ah of the dawn prayer, and so that students have an understanding of the schools of thought regarding whether the Qunut prayer is permitted or not (Mampa, 2025).

Islamic Religious Education teachers integrate *tasamuh* into students, regarding things that are permissible or not to be done in relation to other religions, such as when there are important days of other religions, for example Christmas, Valentine's Day, Waisak, it is forbidden to say something because whoever says congratulations for the celebration of another religion is included in it.

The Islamic Education teacher also explained to students that it was permissible to say "Happy New Year" to others, as everyone generally observes and uses the Gregorian calendar. They also explained that students could respond to greetings from other religions with "wa'alaikum" as a form of respect (Elli, 2025).

Based on the preliminary findings above, this study conducted an in-depth study of the integration of religious moderation values into Islamic Religious Education (ISE) to improve religious tolerance among junior high school students in Padangsidempuan City. The purpose of this study was to describe the integration of religious moderation values into the ISE subject in Padangsidempuan City and analyzing the integration of religious moderation values can increase religious tolerance of students at State Junior High Schools in Padangsidempuan City.

2. Literature Review

The Concept of Value Integration

According to Poerwadarminta, as quoted by Trianto, integration is the process of making several parts into a whole and complete whole (Trianto, 2007). Sanusi stated that integration refers to a complete unity, without experiencing division or separation. Integration includes fulfilling the needs and completeness of the elements combined in a system that has a close relationship, harmony, and full of togetherness between its members. Meanwhile, integration in the context of value education is understood as the process of uniting certain values into another concept so as to form a whole, comprehensive, and inseparable unity. In other words, this is a blending process that produces harmony between value elements in a coherent structure.

According to researchers in the context of this study, value integration is defined as a systematic effort to incorporate the values of religious moderation into the learning process and students' daily lives. These values are not only taught theoretically but also cultivated through attitudes, behaviors, and social interactions that reflect tolerance, justice, balance, and respect for differences. Thus, the integration of religious moderation values results in harmony between students' knowledge, attitudes, and actions, thus developing moderate, inclusive individuals who are able to live harmoniously within diversity.

Religious Moderation

According to Quraish Shihab, moderation, or *wasathiyah*, is a balance encompassing all worldly and hereafter issues. This must be accompanied by adjustment to the circumstances

faced, in accordance with religious guidance and the objective circumstances experienced. This means not simply presenting two poles and then choosing what lies in between. *Wasathiyah* also means balance accompanied by the principle of "neither lacking nor exceeding," but at the same time, it is not an attitude of avoiding difficulties or running away from responsibility. Because Islam teaches us to side with the truth in a positive but wise manner (Shihab, 2019).

According to Abdul Aziz and Ahmad Khoirul Anam, there are 9 values of religious moderation that can be used as a reference for Muslim society, especially in the world of education. So the values of religious moderation are: *Tawassuth* (taking the middle path), *Al-'Itidal* (upright and proportional), *At-Tasamub* (Tolerance), *As-Shura* (Deliberation), *Al-Ishlah* (Improvement), *Al-Qudwah* (Pioneering), *Al-Muwathabah* (Love of the Homeland), *Al-La'umf* (Anti-violence), *I'tiraf al-'Urf* (Culture Friendly).

According to researchers, religious moderation is how a person practices their own religious teachings, without assuming their religion is the most correct or being hostile to other religions. Therefore, we must be able to balance ourselves within our families, schools, and communities, and be able to control ourselves in this life, where we must adhere to the principle that the afterlife is obligatory and the life of this world is equally important. All of this aims to enable us to become perfect human beings who are beneficial to others.

Islamic Religious Education Learning

According to Firmansyah, Islamic Religious Education is a process of developing students' potential and harmonizing morals and intellectual abilities so that students can discover their true selves. Motivating students and creating a positive learning environment requires a significant role from educators (Firmansyah, 2019).

Islamic Religious Education is an activity of teaching, guidance, conscious and planned training that is directed at increasing understanding, appreciation and practice of Islamic teachings to achieve one goal of forming the personal piety of students, and their social piety in society, nation and state.

According to researchers, Islamic Religious Education is not merely a process of transferring religious knowledge, but rather a holistic effort to shape the personality of students as a whole. Islamic Religious Education plays a role in integrating cognitive, affective, and psychomotor aspects so that students not only understand Islamic teachings theoretically, but are also able to internalize and practice them in their daily lives. Islamic Religious Education is also a strategic tool in building a balance between individual piety and social piety. This means that students not only have a good relationship with Allah SWT (*hablum minallah*), but are also able to establish harmonious relationships with other humans (*hablum minannas*).

3. Research Methods

This research methodology employs a qualitative case study approach. This method was chosen to gain a deeper understanding of how the values of religious moderation are integrated into Islamic Religious Education (PAI) and their impact on religious tolerance among students. Case studies are used to examine phenomena that occur contextually within the school environment.

This research was conducted at State Junior High School 5 Padangsidimpuan City, Perintis Kemerdekaan Street, No. 61, Padang Matinggi, South Padangsidimpuan District, Padangsidimpuan City, North Sumatra. State Junior High School 6 Padangsidimpuan City,

Kenanga Street, No. 66, Ujung Padang, South Padangsidimpuan District, Padangsidimpuan City, North Sumatra. And State Junior High School 8 Padangsidimpuan City, Mandailing Street, Km 7.8, Pijorkoling, Southeast Padangsidimpuan District, Padangsidimpuan City, North Sumatra. The reason for choosing only these 3 State Junior High Schools is because they have students with heterogeneous religious backgrounds.

The research data sources are primary and secondary. Primary data is data obtained from the first data source either from individuals or groups, such as results collected directly in the field by the person conducting the research. So the data sources of this research are: Students of SMP Negeri 5 Padangsidimpuan City, SMP Negeri 6 Padangsidimpuan City, and SMP Negeri 8 Padangsidimpuan City as well as Islamic Religious Education Teachers of SMP Negeri 5 Padangsidimpuan City, SMP Negeri 6 Padangsidimpuan City, and SMP Negeri 8 Padangsidimpuan City. While Secondary Data is data obtained indirectly by data collection, for example through other people or through documents, so the secondary data sources for this research are: Principal (Bado, 2021) .

The data collection method is the most important step in research, as the primary goal of research is to obtain data. Therefore, the data collection methods used in this study include observation, interviews, and documentation. Data analysis in this study used the Miles and Huberman stages: data reduction, data display, and verification . Furthermore, data validity was verified using a triangulation process (Alexy J Moleong, 2021) .

4. Results And Discussion

Integration of Religious Moderation Values in Islamic Religious Education and Character Education Subjects in Public Junior High Schools in Padangsidimpuan City

According to the Islamic Religious Education and Character Education textbook for Class VIII of Public Junior High Schools, page 148, we must be moderate. We must maintain a middle ground between worldly and afterlife interests. This refers to the interpretation of QS Al-Baqarah verse 143, which discusses moderation. Moderation means avoiding extreme behavior or expressions. With a moderate attitude, a Muslim will not rely solely on material things and forget God's rights. However, a Muslim will also not be excessive in religious matters, thus detaching themselves from all worldly pleasures. A moderate Muslim will strike a middle ground by balancing both. He will not be extreme in this world or extreme in the afterlife.

Integration of Religious Moderation Values in Learning Planning This means incorporating the values of religious moderation into all Islamic Religious Education learning materials before the learning process is implemented. This effort is made so that learning does not only focus on mastering the material but also leads to the development of attitudes and character in students who have a moderate understanding of religion. (Muslimah et al., 2023) .

In Islamic Religious Education (PAI) learning planning, the integration of religious moderation values can be seen in the formulation of learning objectives, the selection of teaching materials, the determination of methods, and the development of learning activities that contain religious moderation values. Through this PAI learning planning, teachers consciously establish religious moderation values such as tolerance, justice, balance, deliberation, and respect for differences as an important part of the learning process that will take place in the classroom. class.

Teachers integrate the value of tawassuth into Islamic Religious Education (PAI) lesson planning by designing lessons that emphasize moderation and non-extremism in understanding religious teachings. The stages of lesson design are:

- a. Teachers first incorporate the value of tawassuth into learning objectives, for example by formulating objectives so that students are able to demonstrate a balanced attitude in responding to differences of opinion in Islam.
- b. In the learning materials, teachers select or develop materials that demonstrate moderate Islamic teachings, such as explanations about the importance of avoiding excessive fanaticism, as well as examples of behavior that reflect balance in religion.
- c. In compiling learning activities, teachers design activities such as discussions or case studies that invite students to compare extreme and moderate attitudes, so that they can understand the importance of taking the middle path (tawassuth).
- d. Teachers prepare learning methods and strategies that encourage openness and do not force opinions, so that the learning atmosphere reflects the value of tawassuth.
- e. Teachers develop instruments that not only measure students' understanding, but also observe how they demonstrate moderation, respect for differences, and fairness in interactions.

Integration of Religious Moderation Values in the Implementation of Learning at this stage, the integration of religious moderation values is no longer conceptual, but is realized directly through interactions between teachers and students in the classroom. The implementation of this learning is crucial because the previously planned values are truly implemented and experienced by students in the teaching and learning process. Through this learning process, teachers play a strategic role in instilling moderate, non-extremist religious attitudes and the ability to appreciate differences within the school environment. (Bustamam, 2025) .

Islamic Religious Education (PAI) learning at Padangsidempuan City Public Junior High Schools (SMP Negeri) is implemented using an approach that emphasizes balance between material delivery and attitude development. Teachers focus not only on achieving cognitive goals but also on strengthening character values aligned with the principles of religious moderation. Values such as moderation, tolerance, justice, equality, deliberation, and efforts to maintain harmony are consciously integrated into learning activities, both through methods, interactions, and examples provided by teachers.

Furthermore, the integration of religious moderation values into the learning process is also evident in the way teachers manage the classroom and address differences of opinion among students. Teachers act as facilitators, guiding students toward healthy discussions, respecting others' perspectives, and resolving differences peacefully. Through this familiarization, students not only understand the concept of religious moderation theoretically but also learn to apply it in their daily lives within the school environment.

At a public junior high school in Padangsidempuan City, Islamic Religious Education teachers conduct learning evaluations by considering students' attitudes throughout the learning process. Assessments focus not only on students' ability to answer questions but also on how students behave toward their teachers and peers. Learning evaluations serve as a tool for integrating the values of religious moderation that have been implemented during the planning and implementation stages of learning.

Based on the research conducted, the researcher found that not all of these religious moderation values have been integrated by Public Junior High Schools in Padangsidimpuan City, where Public Junior High School 5 Padangsidimpuan City only has the value of *tawassuth*, for example, the teacher explains the differences in Islamic jurisprudence schools (for example, *qunut/not*) without blaming other opinions. *I'tidal*, for example, the teacher is fair in questions and answers, meaning the teacher gives equal rights to students if anyone wants to ask or answer questions. *At-Tasamuh*, for example, the teacher teaches students to respect any differences between religions in Public Junior High School 5 Padangsidimpuan City. *Asy-Shura*, for example, is by the teacher forming groups, and showing videos as discussion material regarding tolerance in religion. *Al-Muwathanah*, of course, the teacher explains to students to learn history so that we know that even the heroes who struggled to liberate Indonesia were partly from our Muslim community. *I'tiraf al-'Urf* where the teacher explains that students must follow the cultures that exist in their environment if they are still in line with religion, for example by taking part in NNB (Naposo Nauli Bulung) activities.

The values of religious moderation that exist in SMP Negeri 6 Padangsidimpuan City are: *Tawassuth*, where teachers teach students to be friends with anyone without differentiating their respective religions, but must remain principled that religious issues cannot be linked to friendship. *I'tidal* teachers give punishment to students who neglect their obligations in class, for example, someone forgets to summarize what the teacher instructed or do the assignments in the PAI textbook, then the teacher will give punishments such as cleaning the class. Then *At-Tasamuh* means here the teacher always reminds students to continue to help each other in any case, whether with those of the same religion or with those of different religions. *Asy-Shura*, in learning the teacher will make decisions through deliberation, this aims to ensure that no student feels discriminated against. *Al-Ishlah*, here the teacher of SMP Negeri 6 Padangsidimpuan City makes improvements to the mindset of students, where the teacher teaches so that their students can become more useful people for others. *Al-Muwathanah*, teachers always teach students to be able to love and care for their friends without any principles of cultural differences, because teachers always emphasize that in Indonesia there is a motto "*Bhinneka Tunggal Ika*" as a unifier of the people wherever they are.

The values of religious moderation integrated in SMP Negeri 8 are: *Tawassuth*, where teachers teach students not to easily blame someone's views on a religious teaching, like we have NU and Muhammadiyah, well, NU is not necessarily always right and Muhammadiyah is also always right, so teachers provide explanations so that students can follow if it is too excessive then it is left without looking at the religious organization they follow. *I'tidal*, where teachers always teach students to be fair to others, like if our friend does something wrong then we have to listen to what actually caused it, don't immediately accuse another friend of being wrong just because they were our close friends. *At-Tasamuh* teachers always invite students to respect the differences in religions that exist, like if there is an accident then we have to collect social funds, there is no principle that if there is this religion, then the one who contributes is only their religion, it is not like that, but one school collects social funds as a sense of our tolerance between religions. *Asy-Shura*, in Islamic Religious Education learning, students hone their religious skills through deliberation so that later friends who do not know or are less updated about the lesson can understand with the teacher summarizing the discussion at the end of the lesson.

Al-Qudwah, teachers always provide the best example for students, such as entering the class at the right time, not too early and not too late in the sense of discipline, then the teacher also speaks politely and courteously so that later students can also speak well, the teacher also invites students to dress neatly to look cleaner and be comfortable to learn, and the teacher always looks patient in dealing with students with various characteristics. Al-Muwathanah, where teachers teach students to participate in things ordered by the state, such as participating in Scouting activities, which is mandatory for everyone to participate, it is a sign that we love our homeland. Al-La'unf, where researchers saw teachers reprimand students with polite language and if someone makes a mistake, they do not immediately hit them but give advice to the previous student.

The Impact of Integrating Religious Moderation Values in Islamic Religious Education and Character Education Subjects on the Tolerance of Students of Public Junior High Schools in Padangsidempuan City

According to a PAI teacher in Padangsidempuan, students' mindsets in understanding differences are becoming broader, not focused on the idea that if something is different, it is different, and that differences are not a problem. If there are differences of opinion, students don't immediately condemn their friend's opinion, but accept it and consider whether it aligns with what the teacher taught.

Another opinion states that students' thinking is beginning to become more organized. This means that students are beginning to understand that not everyone has to conform to their own desires, whether in terms of habits, opinions, or beliefs. These differences are not meant to be debated, but rather serve as a basis for mutual understanding. Students are then able to distinguish between personal beliefs and how to behave in social situations.

Another perspective explains that the students' mindset has begun to shift positively, no longer criticizing their friends about religion. Every time he enters the classroom, he often explains that religion teaches balance, not harsh or extreme attitudes. This is what the students are beginning to understand. If there are differences of opinion, a class discussion will be held so that we can find a middle ground between these differences and draw a more logical conclusion .

The attitude of tolerance of students in social interactions after the integration of religious moderation values in Islamic Religious Education and Character Education learning, researchers conducted interviews with Islamic Religious Education teachers at Padangsidempuan City State Middle Schools, which contained information about the behavior and attitudes of students in daily interactions both with friends of different religions and all school residents.

According to the Islamic Religious Education teacher at Padangsidempuan City Public Middle School, when viewed from everyday friendships, students now demonstrate mutual respect. They are able to listen to and consider their friends' opinions, and are willing to collaborate with friends of different religions, both in learning and in school activities. This demonstrates that students' tolerance is beginning to develop in their daily lives.

Another opinion explains that with religious moderation, students' tolerance levels continue to rise. Students are willing to socialize with anyone regardless of their friends' backgrounds, especially those related to their respective religions. When school events are held,

students enthusiastically prepare for them. If differences arise, they hold discussions to find a compromise to prevent conflict.

A PAI teacher at Padangsidimpuan City Public Middle School also expressed his opinion that students have learned to respect their peers regardless of their religion, race, ethnicity, or other beliefs. Students remind each other to respect their peers during religious services, and they participate in activities and help each other in any way they can. The development of empathy and social awareness in students after the implementation of religious moderation values in Islamic Religious Education and Character Education. The researcher conducted interviews with Islamic Religious Education teachers at a public junior high school in Padangsidimpuan City.

Tolerance is a way for someone to share in the feelings of others. Some argue that the impact of this value of religious moderation on students' tolerance is evident in their attitudes, where students become more sensitive to their peers' conditions. (Irwansyah et al., 2024). For example, if a friend looks gloomy or sad today, students do not mock or act indifferently towards their friend, but instead approach their friend and ask about their condition. Another opinion is that the development of empathy in students is sometimes quite noticeable. Students are starting to be able to put themselves in the shoes of their peers. For example, when a friend comes from a different background or is experiencing difficulties, they no longer distance themselves but instead try to understand.

Another Islamic Religious Education teacher's perspective is that, based on daily interactions, students are now more concerned with their surroundings. Students have begun to realize that their attitudes can influence the feelings of others. So they are more careful in speaking and acting. Furthermore, students are also more willing to help, such as helping friends who don't understand the lesson, willing to give their friends stationery, accompany friends who are sad, or have thought about helping their friends in the form of material. The character of students, after the integration of the values of religious moderation in Islamic Religious Education and Character Education learning. Researchers conducted interviews with Islamic Religious Education teachers at Public Junior High Schools in Padangsidimpuan City. This interview certainly focused on changes in student character, such as attitudes of responsibility, honesty, discipline, mutual respect, and the ability of students to apply religious values in everyday life.

The students' characteristics have changed, as explained by a PAI teacher at a public junior high school in Padangsidimpuan City. Students are slowly becoming more responsible with their assigned tasks. For example, when given memorization or writing assignments, they are more diligent in completing them. Students are also more polite when speaking to both the teacher and their peers, and when the teacher explains the material, they are more peaceful and calm during the lesson. The integration of religious moderation values in Islamic Religious Education and Character Education learning has an impact on reducing religious conflicts in the school environment (Mandayu, 2020).

5. Conclusion

Based on the research results and discussions, researchers can conclude that: First, the integration of religious moderation values in Islamic Religious Education learning has been systematically implemented through the planning, implementation, and evaluation stages of

learning. In the planning stage, teachers have included elements of character building such as tolerance, justice, a middle attitude, deliberation, balance, and anti-violence in the learning objectives and indicators, although not always written explicitly with the term religious moderation. In the implementation stage, these values are seen in the discussion process, class interactions, and the habituation of mutual respect among students. Meanwhile, in the evaluation stage, teachers not only assess cognitive aspects, but also pay attention to the development of student attitudes and behaviors during the learning process.

Second, the integration of religious moderation values into Islamic Religious Education (PAI) learning has a positive impact on increasing students' tolerance. Changes in student attitudes are evident, such as students becoming more appreciative of differences in opinion and religion, being able to resolve problems through deliberation, and demonstrating empathy and social concern for others. The school environment also becomes more conducive and harmonious. Thus, Islamic Religious Education (PAI) learning plays a strategic role in shaping the moderate and tolerant character of students.

Reference

- Albana, H. (2024). Implementation of Religious Moderation Education in High Schools. *SMaRT Journal* , 09 (1), 2023. <https://doi.org/https://doi.org/10.18784/smart.v9i1.1849> behavior
- Bado, B. (2021). Qualitative Approach Model: A Review of Scientific Research Methods. In *Introduction to Qualitative Methods* .
- Bustamam, M. (2025). Integration of Religious Moderation Values in Islamic Education Learning to Enhance the Religious Insight of PTKI Students. *Journal Of Islamic Education And Law* , 1 (2), 65–74. <https://journal.ynam.or.id/index.php/jiel%0AJOURNAL>
- Firmansyah, MI (2019). Islamic Religious Education: Definition, Objectives, Basis, And Functions. *Journal of Islamic Religious Education* , 1 (2), 79–90. <https://ejournal.upi.edu/index.php/taklim/article/view/43562>
- Hasan, M. (2021). The Principle Of Religious Moderation In National Life. *Jurnal Muhtadiin* , 7 (2), 111–123. <https://journal.an-nur.ac.id/index.php/muhtadii>
- Irwansyah, I, Aziz, A., & Mawaddah, R. (2024). Implications of Islamic Religious Education in Developing Interfaith Tolerance in Students (Case Study at SMA Negeri 1 Sialang Buah). *Journal of Social Science Research Volume* , 4 (1), 9911–9919. <https://j-innovative.org/index.php/Innovative%0AImplikasi>
- Lexy J Moleong. (2021). *Qualitative Research Methods* . 2021.
- Mandayu, YYB (2020). Character Formation Of Tolerance Through School Habituation. *Indonesian Journal of Social Science Education* , 5 (2), 31–33. <https://journal.stkipsingkawang.ac.id/index.php/JurnalPIPSI/article/view/1598>
- Muslimah, K., Satibi, I., Sabarudin, S., & Farhati, F. (2023). Integration of Religious Moderation Values in Islamic Civilization Learning at the Faculty of Islamic Sharia Business, UIN Sunan Kalijaga Yogyakarta. *Journal of Education and Learning* , 4 (2), 2071–2082. <https://jurnaledukasia.org/index.php/edukasia/article/view/548>
- Raihani, R. (2014). *Creating Multicultural Citizens: A Portrayal of Contemporary Indonesian Education* . Routledge.
- Shihab, MQ (2019). *Wasatbiyah: Islamic Insights on Religious Moderation* . Lantern of the Heart. <https://books.google.co.id/books?id=WwfZDwAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false>
- Suharto, B. (2019). *Religious Moderation: From Indonesia to the World* . LKiS. <https://books.google.co.id/books?id=V34SEAAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false>
- Suryadi, RA (2022). Implementation of Religious Moderation in Religious Education. *TAKLIM: Journal of Islamic Religious Education* , 20

(1), 1–12. <https://ejournal.upi.edu/index.php/taklim>

Triyanto, T. (2007). *Integrated Learning Model in Theory and Practice*. Prestasi Pustaka Publisher. https://books.google.co.id/books?id=XTYVEQAAQBAJ&printsec=frontcover&hl=id&source=gbs_book_other_versions_r&cad=3#v=onepage&q&f=false

Zuhdi, M. (2015). Religious Education and the Challenge of Pluralism in Indonesia. *International Journal of Islamic Thought*, 8, 13–21. <https://journal.uinsgd.ac.id/index.php/jpi/article/view/541>