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|---|---|---|
| **Judul Artikel** | **:** | **Incorporating the Value of Religious Moderation in Islamic Education Learning** |
| **Jurnal** | **:** | **AL-HAYAT: Journal of Islamic Education, Vol. 8 No. 1 Tahun 2024** |
| **ISSN / EISSN** | | **2657-1781 / 2599-3046** |
| **Penulis** | **:** | **Mualimul Huda** |
| **DOI** | **:** | https://doi.org/10.35723/ajie.v8i1.476 |
| **Nomor SK Akreditasi** | **:** | **105/E/KPT/2022** |
| **Pengindeks** | **:** | https://sinta.kemdikbud.go.id/journals/profile/4575 |
| **Penerbit** | **:** | **Al-Hayat Al-Istiqomah Foundation Kolaborasi Asosiasi Pascasarjana Agama Islam Swasta Indonesia (APAISI)** |

# [AJIE]

1 message

**Dian Iskandar Jaelani** <dian@alhayat.or.id>                    Fri, Oct 6, 2023 at 1:06 AM
Reply-To: Dian Iskandar Jaelani <dian@alhayat.or.id>
To: Mualimul Huda <mualimulhuda@iainkudus.ac.id>

Salam, To Mr/Mrs. Mualimul Huda
Thank you for participating in AJIE.

The results of the initial examination of the plagiarism check were 9%. The results of the discussion by the editorial team on your piece entitled "The Integration of Religious Moderation Values
In Islamic Education Learning" stated RECEIVED WITH REVISION for publication in Al-Hayat (AJIE) Vol.8 No.1 Jan-March 2024 or No.2 April-June 2024 or No.3 July-September 2024 edition.

It is necessary to understand that fast-track review is the time of review, not the time of publication (many people misunderstand here); whether or not it is published quickly depends on the speed of the author's response, if the author is communicative in discussions on OJS or email and the author soon revises according to the notes from per-review, automatically the manuscript will also be published quickly, this has been explained in detail here:
https://alhayat.or.id/index.php/alhayat/Peer_Review_Process

Proof of transfer can be confirmed via email at imam@alhayat.or.id; We have been waiting for the news for a maximum of 3 days since this message was received; if there is no news after that time, we have determined we will consider resigning.

To support the AJIE indexation process to Scopus and WoS, which is currently under assessment, we would like to suggest adding author members to your manuscript in collaboration with international writers/researchers.

LoA (letter of acceptance) and a receipt will be emailed as soon as the APC process is complete.

Wassalam,
Best Regards
AJIE Editor Team
Accredited (Sinta-2) as a scientific journal under the decree of the Ministry of Research and Technology Republic of Indonesia (Kemenristekdikti) No.0385/E5.3/KI.02.00/2022 link: https://sinta.kemdikbud.go.id/journals/profile/4575

And AJIE is now under review by reputable international indexing Scopus (https://www.readyforscopus.com/?submission=v2_7tjrvd2lj) and WoS (https://bit.ly/2023_WoSprocess)

_____
Al-Hayat: Journal of Islamic Education
*Thank you,*
*Best Regards,*
**Assoc. Prof. Miftachul Huda, Ph.D**
Editor in Chief, Alhayat: Journal of Islamic Education (AJIE) [http://alhayat.or.id]
Editor/Reviewer, Journal of Islamic Education (JIE)
Editor/Reviewer, EDUKASI: Jurnal Pendidikan Islam
Email: imam@alhayat.or.id / alhayatjournal@gmail.com

## AJIE's LoA, Receipt, and Similarity

1 message

**Journal Al-Hayat** <alhayatjournal@gmail.com>                    Mon, Oct 16, 2023 at 12:35 AM
To: "mualimulhuda@iainkudus.ac.id" <mualimulhuda@iainkudus.ac.id>

Greetings,
We present AJIE's LoA, and Similarity here.

Thank you for your participation; The following process is a review from the AJIE team with a double-blind review mechanism; Keep monitoring AJIE's email and OJS.
Inform your colleagues about this AJIE. Thanks

--
Thank you
Best Regards
Editor in Chief
**Assoc. Prof. Miftachul Huda, Ph.D**
OJS: https://alhayat.or.id/index.php/alhayat
Editor of:
EDUKASI: Jurnal Pend Islam
Reviewer of:
Journal of Islamic Education (JIE)
Jurnal Pend Nusantara (JPN)

**2 attachments**

**2024 Al-Hayat LoA - Mualimul Huda_page-0001.pdf**
102K

**9% Similarity Check.pdf**
4392K

# Letter of Acceptance (LoA)
## Number: YPI.AA/071/BPPM-SKet/7/2023

Al-Hayat Editor in Chief The Journal of Islamic Education (AJIE) has decided that the following article has been received at AJIE, while the review process will be published in Vol 8, Issue 1, January-June 2024 or Vol 8, Issue 2, July-Dec 2024.

AJIE has been nationally accredited since Vol 5, Issue 1, June 2021 by Ministry of Education Republic Indonesia Sinta-2 Number: 0385/E5.3/KI.02.00/2022.

| | | |
|---|---|---|
| Author | : | *Mualimul Huda |
| Email | : | mualimulhuda@iainkudus.ac.id |
| Institution | : | Institut Agama Islam Negeri (IAIN) Kudus |
| Title | : | *The Integration Of Religious Moderation Values In Islamic Education Learning* |

Thus this letter, to be used properly.

Nganjuk, Oct 16, 2023
Editor in Chife

**Assoc. Prof. Miftachul Huda, Ph.D**

# [AJIE]

1 message

**Dian Iskandar Jaelani** <dian@alhayat.or.id>                        Mon, Oct 16, 2023 at 12:39 AM
Reply-To: Dian Iskandar Jaelani <dian@alhayat.or.id>
To: Mualimul Huda <mualimulhuda@iainkudus.ac.id>

Greetings. Here, we convey the LoA AJIE.
Thank you for your participation. The following process is a review from the AJIE team with a double-blind review mechanism: keep monitoring email and OJS AJIE.
Inform your fellow researchers. Thanks
Best regards.

_____

Al-Hayat: Journal of Islamic Education
*Thank you,*
*Best Regards,*
**Assoc. Prof. Miftachul Huda, Ph.D**
Editor in Chief, Alhayat: Journal of Islamic Education (AJIE) [http://alhayat.or.id]
Editor/Reviewer, Journal of Islamic Education (JIE)
Editor/Reviewer, EDUKASI: Jurnal Pendidikan Islam
Email: imam@alhayat.or.id / alhayatjournal@gmail.com

# [AJIE]
1 message

**M. Mukhlis Fahruddin** <mukhlisfahruddin02@gmail.com>                    Sun, Oct 29, 2023 at 11:17 PM
Reply-To: "M. Mukhlis Fahruddin" <mukhlisfahruddin02@gmail.com>
To: Mualimul Huda <mualimulhuda@iainkudus.ac.id>

Mualimul Huda:

We have reached a decision regarding your submission to Al-Hayat: Journal of Islamic Education, " The Integration Of Religious Moderation Values In Islamic Education Learning".

Our decision is: Revisions Required

M. Mukhlis Fahruddin
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
mukhlisfahruddin02@gmail.com

---------------------------------------------------

Reviewer A:

---------------------------------------------------

**Title**

What is unique about your research, the results of the research we conducted, there are lots of studies like this. Please provide differentiation by adding other variables or uniqueness to this study, make sure it is included in a title that can attract readers

**Abstract**

Provide originality of your findings in this abstract You are researching not describing, not describing something that already exists is not enough. Your study must have a scientific impact that has never existed before, meaning you must conduct deeper and more focused research on the phenomena and phenomena that occur for future scientific sustainability. If not, your writing will not be recommended At the Sinta-2 journal level, it is no longer the place to focus on studying factors or implications. Your research must be visionary, seeing things from a long view, the significance of knowledge for the future. Don't just dwell on that incident Your analysis and validation techniques do not yet exist Why do you have to use capital letters, even though it's not the beginning of a word, not a place name or something like that, in some parts it's also found like this, please check all the text and correct it

**Introduction**

-

**Method**

Re-clarify what a type is, what an approach is. In this research, the method is an important element to describe the tools and methods you carry out research. Use the latest reference for this, the method you describe is not appropriate Why do you only explain the reduction stage, even though there is data collection, reduction, display and so on. Where is the other explanation? And first, what is the difference between analysis and data validity?

**Findings and Discussion**

We did not find any theory written down, no references were found either!!! Focus the study on this section, distinguishing between findings and discussion. Below, create a discussion diagram for this discussion. See the examples we provide in the template, discussion diagrams, not charts or others What is the purpose of this discussion, just throw it away

**Conclusion**

Shorten your conclusion, including practical implications

**References**

Many DOIs are not active in your reference, many do not include them. The minimum reference must be Sinta-2, and add international journals

**General Comment**

-

Originality *

Good

Contribution to the Field *

Fair

Technical Quality *

Fair

Clarity of Presentation *

Good

Depth of Research *

Fair

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Reviewer B:

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**Title**

-

**Abstract**

-

**Introduction**

Don't use too many self-citations, maximum 3, but make sure it is a credible journal

**Method**

The references you use in the method are quite old, there are many revisions and new editions for current method theories and approaches

**Findings and Discussion**

Please reduce the discussion format a, b, c, d, etc., because you are not writing a diktat book, but rather describe the results of research findings that are discussed in depth. In your method of explaining data acquisition through interviews, throughout your discussion we found very little data from interviews, whether discussions or references, you carried out field or physical phenomenological analysis or

human experience. If phenomenology is based on a physical location, then where is the research location, and we also find out 'teachers', what teachers and which school teachers are used as informants? With a long discussion, there are no pictures or diagrams or tables, please pay attention so that readers don't get bored reading your writing

**Conclusion**

-

**References**

Make sure the reference has a DOI, the reference is adjusted to the intended journal (Sinta-2 minimum), so that it is at the same level. Many referrals are not accredited or have low accreditation

**General Comment**

-

Originality *

Good

Contribution to the Field *

Fair

Technical Quality *

Fair

Clarity of Presentation *

Good

Depth of Research *

Fair

---------------------------------------------------

# Revisions Required
1 message

**Journal Al-Hayat** <alhayatjournal@gmail.com>                    Sun, Oct 29, 2023 at 11:18 PM
To: mualimulhuda@iainkudus.ac.id

Mualimul Huda:

We have reached a decision regarding your submission to Al-Hayat: Journal of Islamic Education, " The Integration Of Religious Moderation Values In Islamic Education Learning".

Our decision is: Revisions Required

M. Mukhlis Fahruddin
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
mukhlisfahruddin02@gmail.com


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Reviewer A:

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**Title**

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**Abstract**

Provide originality of your findings in this abstract You are researching not describing, not describing something that already exists is not enough. Your study must have a scientific impact that has never existed before, meaning you must conduct deeper and more focused research on the phenomena and phenomena that occur for future scientific sustainability. If not, your writing will not be recommended At the Sinta-2 journal level, it is no longer the place to focus on studying factors or implications. Your research must be visionary, seeing things from a long view, the significance of knowledge for the future. Don't just dwell on that incident Your analysis and validation techniques do not yet exist Why do you have to use capital letters, even though it's not the beginning of a word, not a place name or something like that, in some parts it's also found like this, please check all the text and correct it

**Introduction**

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Re-clarify what a type is, what an approach is. In this research, the method is an important element to describe the tools and methods you carry out research. Use the latest reference for this, the method you describe is not appropriate Why do you only explain the reduction stage, even though there is data collection, reduction, display and so on. Where is the other explanation? And first, what is the difference between analysis and data validity?

**Findings and Discussion**

We did not find any theory written down, no references were found either!!! Focus the study on this section, distinguishing between findings and discussion. Below, create a discussion diagram for this discussion. See the examples we provide in the template, discussion diagrams, not charts or others What is the purpose of this discussion, just throw it away

**Conclusion**

Shorten your conclusion, including practical implications

## References

Many DOIs are not active in your reference, many do not include them. The minimum reference must be Sinta-2, and add international journals

## General Comment

-

## Originality *

Good

## Contribution to the Field *

Fair

## Technical Quality *

Fair

## Clarity of Presentation *

Good

## Depth of Research *

Fair

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Reviewer B:

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## Title

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## Abstract

-

## Introduction

Don't use too many self-citations, maximum 3, but make sure it is a credible journal

## Method

The references you use in the method are quite old, there are many revisions and new editions for current method theories and approaches

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informants? With a long discussion, there are no pictures or diagrams or tables, please pay attention so that readers don't get bored reading your writing

**Conclusion**

-

**References**

Make sure the reference has a DOI, the reference is adjusted to the intended journal (Sinta-2 minimum), so that it is at the same level. Many referrals are not accredited or have low accreditation

**General Comment**

-

Originality *

Good

Contribution to the Field *

Fair

Technical Quality *

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Clarity of Presentation *

Good

Depth of Research *

Fair

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Thank you
Best Regards
Editor in Chief
**Assoc. Prof. Miftachul Huda, Ph.D**
OJS: https://alhayat.or.id/index.php/alhayat
Editor of:
EDUKASI: Jurnal Pend Islam
Reviewer of:
Journal of Islamic Education (JIE)
Jurnal Pend Nusantara (JPN)

## [AJIE] Editor Decision

1 message

**M. Mukhlis Fahruddin** <mukhlisfahruddin02@gmail.com>                Sun, Oct 29, 2023 at 11:17 PM
To: Mualimul Huda <mualimulhuda@iainkudus.ac.id>

Mualimul Huda:

We have reached a decision regarding your submission to Al-Hayat: Journal of Islamic Education, " The Integration Of Religious Moderation Values In Islamic Education Learning".

Our decision is: Revisions Required

M. Mukhlis Fahruddin
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
mukhlisfahruddin02@gmail.com


------------------------------------------------------
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------------------------------------------------------


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**General Comment**

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Originality *

Good

Contribution to the Field *

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Technical Quality *

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Clarity of Presentation *

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Depth of Research *

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Reviewer B:

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**Title**

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**Abstract**

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**Conclusion**

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**References**

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**General Comment**

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Contribution to the Field *

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Al-Hayat: Journal of Islamic Education
*Thank you,*
*Best Regards,*
**Assoc. Prof. Miftachul Huda, Ph.D**
Editor in Chief, Alhayat: Journal of Islamic Education (AJIE) [http://alhayat.or.id]
Editor/Reviewer, Journal of Islamic Education (JIE)
Editor/Reviewer, EDUKASI: Jurnal Pendidikan Islam
Email: imam@alhayat.or.id / alhayatjournal@gmail.com

**2 attachments**

**A-476-99Z_Article Text-2468-1-4-20231016.docx**
81K

**B-476-99Z_Article Text-2468-1-4-20231016.docx**
79K

REVIEWER A

# The Integration of Religious Moderation Values
# In Islamic Education Learning

**ABSTRACT:** *This paper aims to describe strategies and methods for integrating religious moderation values through the role of teachers and PAI learning, describe the factors that influence them, and determine the implications of integrating religious moderation values on students. This research uses a qualitative phenomenological approach. Data collection techniques use semi-structured interviews, supporting documentation and observations of a series of learning processes in class and outside the classroom. The results of this research show that integrating religious moderation values in PAI learning can be carried out through several learning stages, including planning, implementation, organizing and evaluation. There are several methods for integrating the values of religious moderation, including exemplary methods, motivation, habituation, insertion methods, enforcing rules and choosing teaching methods. In general, integration can be grouped through the learning culture approach in the classroom and school culture. The stages include transforming values, building communication and interaction between teachers and students and synergizing mental attitudes and personalities. There are supporting factors, including the commitment and competence of teachers and education personnel, adequate learning facilities and infrastructure, religious activities, and co-curricular and extra-curricular activities. Integrating the values of religious moderation positively impacts increasing discipline, compliance with school rules, respect for others, and social awareness.*

Artikel ini bertujuan untuk mendeskripsikan strategi dan metode internalisasi nilai-nilai moderasi beragama melalui peran guru dan pembelajaran PAI, mendeskripsikan faktor-faktor yang mempengaruhinya, serta mengetahui implikasi internalisasi nilai-nilai moderasi beragama pada siswa. Penelitian ini menggunakan pendekatan kualitatif fenomenologis. Teknik pengumpulan data menggunakan wawancara semi terstruktur, dokumentasi pendukung serta observasi pada serangkaian proses pembelajaran dikelas maupun diluar kelas. Hasil penelitian ini menunjukkan bahwa Internalisasi nilai-nilai moderasi beragama pada pembelajaran PAI dapat dilakukan melalui beberapa tahap pembelajaran yang meliputi tahap perencanaan, pelaksanaan, pengorganisasian dan evaluasi. Terdapat beberapa metode internalisasi nilai-nilai moderasi beragama antara lain metode keteladanan, pemotivasian, pembiasaan, metode insersi, penegakan aturan serta pemilihan metode pengajaran. Secara umum internalisasi dapat dikelompokkan melalui pendekatan budaya pembelajaran di kelas dan budaya sekolah. Tahapan yang dilakukan meliputi mentransformasikan nilai-nilai, membangun komunikasi dan interaksi antara guru dan siswa serta mensinergikan pada sikap mental dan kepribadian. Terdapat faktor pendukung antara lain komitmen dan kompetensi dari guru dan tenaga kependidikan, tersedianya sarana dan prasarana pembelajaran yang memadai, kegiatan keagamaan, serta kegiatan kokurikuler dan ekstrakurikuler.

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**Commented [S1]:** What is unique about your research, the results of the research we conducted, there are lots of studies like this. Please provide differentiation by adding other variables or uniqueness to this study, make sure it is included in a title that can attract readers

**Commented [S2]:** Provide originality of your findings in this abstract

**Commented [S3]:** You are researching not describing, not describing something that already exists is not enough. Your study must have a scientific impact that has never existed before, meaning you must conduct deeper and more focused research on the phenomena and phenomena that occur for future scientific sustainability. If not, your writing will not be recommended

**Commented [S4]:** At the Sinta-2 journal level, it is no longer the place to focus on studying factors or implications. Your research must be visionary, seeing things from a long view, the significance of knowledge for the future. Don't just dwell on that incident

**Commented [S5]:** Your analysis and validation techniques do not yet exist

**Commented [S6]:** Why do you have to use capital letters, even though it's not the beginning of a word, not a place name or something like that, in some parts it's also found like this, please check all the text and correct it

Implikasi internalisasi berdampak positif pada meningkatnya kedisiplinan, kepatuhan terhadap tata tertib sekolah, sikap menghormati orang lain, serta kepedulian sosial.

**Keyword***: Integration, Religious Moderation, Learning, Islamic Religious Education*

## I. INTRODUCTION

Indonesia is a large country with diverse ethnicities, cultures, religions, and customs. Indonesian society is known as a pluralistic and multicultural society. Pancasila, as the nation's philosophy and motto *bhinneka tunggal ika* become a unifier of this diversity (Azis et al., 2021; Masamah & Huda, 2016). Upholding the pillars of nationality is a shared commitment in Indonesian life so that these differences and diversity become a wealth to be grateful for. But on the other hand, this diversity also has potential challenges to the disintegration and entry of transnational ideas, which have the potential to shift the typical Indonesian way of religion, which is moderate, tolerant and accommodating to local culture. There needs to be awareness and a culture of mutual respect, respect for each of these differences and diversity (Shofwan, 2016; Sya'bani, 2021). The government carries out various dissemination and implementation activities and all elements of society to strengthen national commitment, tolerance, mutual respect and accommodation for local culture to create a dignified society (Husna & Thohir, 2020). Internalization is carried out, among others, through educational institutions through organizational culture, curriculum reviews, integration of learning materials, projects to strengthen Pancasila student profiles, student profiles *rahmatan lil alamin*, religious activities, and extracurricular activities.

Efforts to disseminate and internalize the values of religious moderation need to be carried out after examining the phenomenon of religious understanding in society, which tends to experience a shift towards intolerance. At least several research results in the last five years show these symptoms. This phenomenon is also inseparable from the influence of the development of information technology which is accompanied by the flow of information that flows without any control and across bordersless (Arifinsyah et al., 2020). Several survey results show that educational institutions are also vulnerable to the introduction of radical ideologies and intolerance (Sya'bani, 2021). Data from the Research and Development Center for Religion in 2018 shows symptoms of intolerance among high school students.

The results of the PPIM survey revealed that there is a tendency for intolerant and segregative attitudes among young people. This survey is very worrying when viewed from the context of Indonesia's diversity. In addition, issues of religious tolerance are still a problem for the Indonesian people (Mof et al., 2022). This problem extends to all aspects of life, including education. For example, acts of bullying against non-Muslim students for not wearing the headscarf, not even wanting to associate with people of different religions. Likewise, intra-school organizations stated that students did not agree if non-Muslim heads of organizations led them. The results of PPIM's research elaborated on perceptions of community religious understanding based on reference sources that influenced the respondents' points of view (Asroni, 2023;

Hermawan, 2020). The results show that as many as 58.8% of respondents' referral sources are from social media, 48.5% from books, 33.7% from television and 17.1% from recitations. The research also evaluated PAI books which were a reference source for students. As much as 48.5% of religious knowledge sources come from reading books and textbooks at school. This data means that many people and students still rely on books as a source of reference for their religious knowledge. PPIM Conducts studies and research regarding PAI textbooks in schools. Examination of these books resulted in that there was still material content that had the potential to cause misunderstandings, was not accommodating to differences and tended to be oriented toward intolerance.

The Ministry of Religion implemented a priority program to strengthen religious moderation to reduce this influence. Many studies, dissemination and training have been conducted to equip teachers, religious leaders, and community leaders about religious moderation. Strengthening religious moderation requires collaboration by various parties, starting from the family environment, educational institutions, the community, and socio-religious organizations (Huda, 2022c). Educational institutions have a strategic role in instilling a culture of tolerance, moderation, mutual respect and dignity. The Ministry of Religion has also conducted various programs to strengthen religious moderation by organizing training, dissemination, compiling books on strengthening religious moderation, counselling in educational institutions, community service programs, curriculum evaluation, Etc (Fauzian et al., 2021).

Moderation is interpreted as a way to look at attitudes and religious practices in everyday life by embodying the essence of religious teachings that protect human dignity and develop the public good based on the principles of fairness, balance and compliance with the constitution as a collective agreement (Suhardin et al., 2022). The Ministry of Religion establishes four indicator values of religious moderation: national commitment, tolerance, non-violence (*al-la'unf*), and culturally friendly (*i'tiraf al-'urf*). Religious moderation can be a solution to create harmony and social harmony while maintaining freedom in carrying out religious life, which has been guaranteed by law (Suryana & Hilmi, 2023).

Schools should be a preventive tool for reducing tolerance and attitudes that can undermine national and state brotherhood. Efforts made to embed the values of religious moderation and to shape the character of students can be passed by getting used to and having a moderate attitude in learning Islamic Religious Education because teaching the science of Islamic Religious Education, which is related to morals, morals in a more harmonious social life (Husna & Thohir, 2020). Educational institutions have various potentials and creativity in implementing education and learning. Among these potentials can be directed to internalize the values of religious moderation. In this regard, guidelines for implementing religious moderation in Islamic educational institutions have also been prepared.

Efforts that can be made to internalize the values of religious moderation in educational institutions include aligning with the organizational culture in schools. Organizational culture includes values that are believed to provide benefits for the formation of an attitude of kinship, cooperation, mutual respect and appreciation, as

well as positively impacting achieving the school's vision and mission, learning objectives and character-building for students (Abror, 2020). Values can also be reflected and adapted to items in school rules, including obligations, prohibitions and sanctions that bind and regulate students in the school environment (Sya'bani, 2021). School rules are not only about individual attitudes and behaviour. However, they should also regulate social interactions in schools, for example, social ethics, politeness ethics towards teachers and education staff, and social ethics with the opposite sex to interactions when learning takes place in class. School rules are considered quite effective in providing signs and norms for all activities in the school environment.

The values in the organizational culture in schools can also be internalized through motivational words, slogans, advice, and moral messages from the founders of the school and the teachers who become the habits and personalities of the school (Horenczyk & Tatar, 2002). Next, the values of the school's organizational culture are actualized in the form of attitudes, exemplary and integrity of teachers and education staff (Rivai et al., 2019). The exemplary method is a method that is quite effective in influencing the formation of the character of students. Exemplary is also a form of actualizing the teacher's personality competence in the educational process. Attitudes and personalities in school organizational culture must be directed to form mutual respect with mutual respect, cooperation, concern and solidarity (Solahudin et al., 2023; Zailiah, 2022).

The next actualization of organizational culture is in the form of traditions and habits in the school environment. Schools need to build an academic and socio-religious climate that supports the integratio of religious moderation values (Roughton et al., 2019). These activities can be carried out before learning begins, during learning, and ending learning to habituation outside of learning (Baráth, 2015). Instilling an attitude of national commitment, for example, can be grown through the implementation of commemorations of independence day, heroes' Day, national education day, ceremonies and morning assemblies and various extracurricular activities (Huda, 2022d; Lee & Louis, 2019). Strengthening accommodative attitudes towards local culture can be done through art and cultural performances of the archipelago, student creativity events, and an introduction to various traditional foods and *dolanan* typical of the Nusantara.

## II. METHOD

The type of research used is field study research. This qualitative research uses a phenomenological approach by comprehensively understanding various backgrounds regarding circumstances, social settings, individuals and organizations in the educational environment. Informants were selected using a purposive snowball sampling technique (Lodico, 2006). This method is used to obtain samples based on recommendations from the first participant the researcher interviewed. The subjects of this research are school principals, school committees, curriculum heads, Islamic religious education teachers, and students with the competence and information related to the required data. The research was conducted at private and vocational high schools in Kudus. Data collection techniques used semi-structured interviews (Moleong,

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2007). Documentation techniques using document analysis include learning tools, curriculum analysis and learning materials, classroom culture, habituation activities at school, school rules and school culture. Non-participatory observation collects data on implementing learning methods and strategies, school culture, and programs to strengthen religious moderation. The focus of the research is to focus on forms of integration of religious moderation values using the methods of motivation, habituation, insertion, discipline and rule enforcement. Checking the validity of the data uses triangulation techniques of source, time and method. Data analysis is carried out using the stages of data collection, reduction, display, and verification. In the reduction stage, the data obtained from the field is then classified, and data is selected to focus on implementing religious moderation values. The data analysis process begins by reviewing all the data collected from various methods, namely interviews, documentation and observation (Creswell et al., 2007).

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## III. RESULT AND DISCUSSION

In this research, the researcher referred to Allport's opinion, which stated that values are beliefs that make people act according to their choices. The definition of values guides the selection of goals to be achieved. Endangstated that value is a concept or idea about what someone considers important in his life. It can be concluded that value can be used as an important foundation, belief or something valuable, should be done, and is meaningful (Fadhlurrahman et al., 2020). As for the meaning of internalization, when viewed literally, it means a process. Words that show endings in linguistic guidelines mean a process (Ambarwati, 2014). The process of internalization, according to the Big Indonesian Dictionary, is internalizing a belief, teaching, value, or doctrine to become an awareness of the truth of a value manifested in the form of behaviour.

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The internalization of values in education can be pursued through five methods or strategies, including a) Teaching is generally defined as the process of conveying information or knowledge from a teacher to students or students. b) Exemplary is the most effective way of valuing education, as the prophet exemplifies. The Messenger of Allah is a good role model (*uswah hasanah*) as a husband, a people's leader, and someone many respect. c) Motivating, motivation is a person's encouragement or willingness to do something (Muawanah & Muhid, 2021). The motivation that arises from students is then directed towards positive things that will form a better person's soul or student. d) Habituation, is an activity spontaneously without the influence of others repeatedly. This habituation can be taken from practice in everyday life (Surana, 2017). Through this habituation, students can cultivate a moderate attitude and respect differences in diversity to prevent the emergence of the phenomenon of radicalism in educational institutions. e) Rule enforcement. The most important thing is that educational institutions can directly obey rules enforcement. Rules must be enforced to achieve the goals of the educational institution, assisted by the acceptance of a value that can change students' behaviour for the better.

Indicators related to religious moderation are in line with the nation's and state's welfare, including national commitment, tolerance, anti-radicalism and violence, and accommodation of local culture. National commitment can be seen in indicators of patriotism, love for the motherland, practising Pancasila values, and obeying laws and mutual agreements within the framework of the nation and state (Misrawi, 2010). Tolerance can be interpreted as an attitude that emphasizes giving rights to others as freely as possible without coercion. Non-violence is defined as an ideology or organization that is extreme in nature, and violence includes both physical and non-physical violence (Kementerian Agama, 2019). Accommodating local culture is an indicator that people who have a moderate attitude can accept and adapt religious practices and behaviour to the customs of society in Indonesia as long as they do not conflict with religious teachings**.**

Learning Islamic Religious Education is a systematic learning process that puts forward the basis of Islam to students through direction, guidance, and habituation so that they have intellectual skills and can produce pious people as the nation's next generation (Abbas et al., 2021; Akhwan, 2014). The learning objectives of Islamic religious education are the formulation of the forms of behaviour students will have after carrying out the learning process. These objectives were formulated based on an analysis of various demands, needs and expectations.

a. **Integration of religious moderation values in Islamic education learning**

Islamic Religious Education teachers have a strategic role in strengthening and developing religious moderation. A PAI teacher who is competent in explaining Islamic Religious Education material based on religious moderation will significantly influence his students. Institutionally, religious moderation can be developed well if school leaders actively participate in creating an atmosphere of mutual respect for diversity in belief and religion. Internalizing the values of religious moderation in learning Islamic religious education can go through several stages, namely the learning process's planning, implementation and evaluation stages. The teacher's ability to interact with students allows for the transfer of values and the paradigm of religious moderation as early as possible. Teachers must innovate extensively in developing learning, designing curricula, and creating a communicative and inspiring learning atmosphere.

The PAI learning planning stage is carried out by preparing a Lesson Plan (RPP) so that learning activities can run effectively, is time efficient, and the knowledge is absorbed by students and implemented in their daily lives. At this stage, the teacher plans the material delivered, methods, strategies, media and learning evaluation by internalising religious moderation values. Furthermore, at the implementation stage, several activities begin with the introduction, core and closing. Preliminary activities are an inseparable part of the learning process. Based on the results of the study, it was stated that the initial learning activities carried out by Islamic religious education teachers at at private and vocational high schools included greeting, implementing the positive school culture pray before studying, read the

*asmaul husna* and sing the songs Indonesia Raya. This directs students to instil an attitude of national commitment.

In the core learning activities process, the moderation value of religion is internalized by adjusting it to the theme and learning materials because not all material directly contains messages or values of moderation. In the material about imitating the role of clerics who spread Islamic teachings in Indonesia, the Islamic Religious Education teacher does not directly explain the values of moderation but what things can be taken from the current chapter. The teacher discusses the material by inserting religious moderation values by how to give direction so that the scholars peacefully spread Islam. The scholars brought Islamic teachings to all parts of the archipelago with the aim that they would embrace religion with polite preaching and accommodate local cultures in Nusantara.

The teacher then explained the attitude of openness of the people of the archipelago towards the preaching of the clergy and the various methods of preaching that became the seed for the growth of tolerance for diversity in Indonesia. This open attitude makes Islam very easily accepted by society. This open attitude strengthens moderate Islamic teachings. Next, the material is presented using an application learning Media app creator according to the textbook. Using this media is expected to make learning more interactive, open, and motivated to be passionate about learning.

In this core activity, the Islamic Religious Education teacher allows students to study independently for 15 minutes and use that time well. This activity is intended to train the responsibility of carrying out the teacher's orders as a manifestation of a moderate attitude, namely respecting the teacher. After 15 minutes, the teacher explains the material and divides it into several groups. The division of groups is based on the sub-chapters of learning material, each group cooperates in analyzing the entry of Islam in Indonesia, and they discuss with each other, which will be presented in front of the class. It is hoped that students will be able to apply moderate character in respecting differences in understanding and practice of religious teachings in society so that the values of global diversity and accommodating local culture are reflected in everyday life. Attitudes in conducting discussions become a medium for practicing tolerance. The skills to ask questions and express opinions are part of the internalization of values. Also, the attitude of paying attention to and respecting differences of opinion during the discussion trains students to be tolerant.

The last part, as a complement to the learning process based on research results, is that the teacher and students conclude from the material discussed under the title, imitating the role of the clergy. Exemplary taken from the role of the Ulama is the attitude of simplicity, tolerance, and productivity in work. The teacher gives assignments to students as a deepening of the material in the form of answering quizzes from imaginative aplication and the film screening, then analyzes it. The teacher conducts an assessment or reflects on the learning experience with students who are asked to understand the meaning of Islamic civilization's development. Reflection is not only for students but also this reflection is for teachers to find out

how much they can understand the lesson in the material. This activity ended with praying at the end of the lesson, and the teacher gave closing greetings.

Furthermore, it is related to the evaluation of the internalization of religious moderation values in learning Islamic religious education in the form of cognitive assessment by providing simple questions from the topic of the subject. This activity is essential for the teacher to consider what teaching method to use in the next meeting. Formative evaluation can determine whether students experience improvement and development from the chapter or competency of the subject matter being discussed. The result will be to improve the learning process of the material being studied so that children can achieve optimal mastery. As stated by the informant in the interview session, he provided a formative assessment in the form of an assignment from an inspiring story video which was then analyzed for what lessons and examples could be taken from the story.

**b. Strategies and methods for integrating religious moderation values**

From a series of data collection processes, the researcher analyzed that there are several methods of internalizing and integrating the values of religious moderation among them as follows:

1) Modelling

According to A. Hassan, modelling is the main task of educators in teaching and educating children. In this case, the Islamic Religious Education teacher plays a role in instilling by educating, teaching, and showing a moderate attitude towards all students without exception seen from the way of speaking politely, friendly, using Indonesian as the language of unity in conveying the material being studied, authoritative, giving appreciation as an attitude of respect to students. This attitude and example internalize tolerance, love, and affection for their students and being fair to them. This method was also conveyed in learning material in which the material was the clerical leaders in spreading Islamic teachings seen from how to communicate with other people, being able to mingle and behave towards fellow Muslims and non-Muslims, and setting an example for students through learning experiences which efficiently strengthens the relationship between teachers and students.

2) Motivation

The teacher needs encouragement and motivation so that students can be enthusiastic about learning and practicing the values of religious moderation. Therefore, educators must always motivate students to be moderate through methods, learning media, and giving appreciation in learning activities. Also, be better for repairs *(correction)* by putting up moral messages and billboards that can inspire students. Among these messages include: *stop bullying* (Purwanto et al., 2019). These messages and advice teach students to avoid bullying attitudes and hate speech in various forms. Teachers need to explain that bullying is not just in the form of speech/*verbal bullying* but is sometimes shaped by physical*, cyberbullying, and social bullying; stop bullying and defend the bullied*. The school also has a slogan that says, "Together stop *bullying*". This

motivation aims to internalize the values of religious moderation in tolerance and non-violence (Nimah, 2020).

3) Habituation

The following method of instilling the values of religious moderation in students can be done in class and outside the classroom through routine activities to form a habit in students. In this case, habituation begins at the beginning of learning and is supported by religious activities and forms of social care. Usually, at the beginning of learning, after participating in the flag ceremony, a series of activities are continued, including prayer at the start of learning, reading *sholawat* and *asmaul husna*, reciting the verse of the chair, followed by singing the Indonesian Raya. Forms of social care can also be applied to students, namely participating in activities visiting a friend who is grieving to pray. If a family member, friend, or teacher passes away, there is usually a prayer together analysis every orning. In addition, there are activities *istighosah* done before carrying out the school examination. There is also a habit of commemorating Islamic holidays such as the commemoration of 1 *Muharram* Islamic new year and pilgrimage activities to Sunan Kudus and parathe *founder*. In this way, students are taught to get to know the archipelago's Islamic traditions, and this habituation introduces students to school cultures and the surrounding community.

4) Rule enforcement

This method can be carried out in teaching and learning activities in the classroom or within the scope of the school. These rules can be in the form of written and unwritten rules. Unwritten rules are social agreements made and mutually agreed upon between Islamic Religious Education teachers and students; for example, students who do not listen to the teacher when explaining the material must sit in front. At the same time, students must obey the written rules—for example, school rules. What needs to be emphasized here is not the rules but how to obey the rules or how the teacher accustoms students to obey these rules. For example, in developing non-violence values, school rules prohibit insulting, mocking, and memorization bullying leading to fights with fellow students at vocational school or other schools, for all students who violate the rules in school or during learning (Fahmi, 2020). So, there are consequences or sanctions in the form of advice, reprimands, written warning letters, and returned to parents.

5) Insertion Method

Insertion Method. One way to integrate religious moderation values is to use the insertion method for students by inserting religious moderation values in the delivery of each Islamic Religious Education subject material. Islamic Religious Education subjects are value-based in cultivating the character profile of Pancasila students by Permendikbud N0—37 of 2018. What is meant by the Pancasila student profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, namely having faith, being devoted to God Almighty and having noble character;

global diversity, cooperation, independence and critical reasoning. The character values of religious moderation that are integrated are national commitment, tolerance and accommodating to local culture (Hasan & Huda, 2022). Islamic Religious Education Teachers play a central role in integration because they have the quality of delivering religious education to students as a whole and can influence students' mindsets.

This method is carried out in the learning process from the beginning of planning, implementation, and evaluation. In the planning section, the teacher has made a lesson plan as a learning tool in which the lesson plan contains material related to the values of religious moderation, which includes designs in the implementation of learning to help direct the learning process to run well (Huda, 2022b). Islamic Religious Education teachers transfer theories sourced from textbooks available in schools assisted by showing films that tell the story of the scholars and take the value of the struggle. This method is to avoid symptoms of religious intolerance and misunderstanding among students.

Mastery of PAI materials is very, very important. Teachers should comprehensively understand various sources and initiatives to channel knowledge about tolerance to open students' insights to interact with people of different religions. It is necessary to provide a variety of library sources and teaching materials to support a deep understanding of PAI materials, for example, a library with a collection of Islamic encyclopedias, books of interpretation, books of hadith, books of jurisprudence, and others. Learning resources can also take advantage of PAI laboratories, virtual libraries and learn directly from the environment around the school (Huda, 2022d).

6) Classroom Culture

Strengthening the value of religious moderation through classroom culture, namely strengthening the value of religious moderation in the classroom through implementing learning activities, especially PAI subjects. PAI teachers prepare to learn materials that instil an appreciation for differences, strengthening Islamic values *Rahmatan li al-'alamin* and bringing a culture of tolerance into the classroom. The embodiment of classroom culture in PAI learning is directed towards inclusive, tolerant education and accommodating differences in the classroom, whether in discourse, opinion, understanding, religion, class, or beliefs, to be appreciated, respected and discussed to create understanding and mutual understanding. Class management for PAI subjects is more varied and encourages a class atmosphere that strengthens tolerance and respect for differences. Teachers need to take the initiative to create peaceful messages in the classroom and strategic places, managing heterogeneous group work collaboration between students from various regions, cultures, languages and so on. The classroom culture program encourages PAI learning practices to be more enjoyable and strengthens the values of respect for differences, interactions without discrimination and without bullying, and values *of wasathiyah*, nationalism, and Pancasila. PAI teachers can play a role in building awareness that diversity is inevitable and *Sunnatullah*. So, it is essential to

introduce the habit of respecting differences in the classroom through teaching materials, involving all students, and preparing class rules that contain the values of respect for differences. This is also strengthened by the provision of teaching aids and learning media that encourage strengthening a culture that applies the values of religious moderation.

7) School Culture

School culture is an approach to strengthening the value of religious moderation to develop a school culture that respects all school members without discrimination. Strengthening the value of religious moderation in schools is carried out through strengthening school principal policies that support the realization of moderate schools, strengthening the habit of religious moderation in schools, strengthening the management of the school atmosphere as demonstrated by various peaceful and moderate quotes, multiple activities with the entire school community, and the assignment of each teacher, in implementing the value of religious moderation.

School principals and teachers have a shared role in realizing tolerant interactions, serving all students proportionally, and creating a harmonious atmosphere. Implementing religious moderation in schools aims to develop inclusive values, respecting differences in discourse, opinion, understanding, religion, class or belief, social and economic. Apart from that, it also aims to manage diversity collaboratively, creatively, participatively, in a family manner, and involving all parties in harmony. The development of an attitude of religious moderation is not directly conveyed in one particular lesson material. However, it is aligned with character education by instilling these moderation values in the PAI learning process and adapting them to school culture. In this way, students do not feel burdened by additional study hours because they do not add specific subjects (In'ami and Huda 2023). The pattern of internalizing religious moderation education needs to involve all elements, especially Islamic Religious Education (PAI) teachers as the leading sector.

c. **Influencing factors and recommendations**

There are factors that influence the process of internalizing the values of religious moderation. Factors that support the internalization of values include a strong commitment from all school leaders, teachers, education staff and the availability of adequate facilities (Kiersch & Gullekson, 2021). This can be seen from the school principal as captain, deputy principal, stakeholders supporting the learning process, and the teaching staff, especially Islamic religious education teachers, in their efforts to instill moderate values in students so as to create an inclusive, tolerant and multicultural school climate (Roux et al., 2022). Additionally, there are facilities available at the school as a means of worship and infrastructure to support the learning process. The next factor is the role of extracurricular activities as a forum for channeling and developing students' talents and interests so that they are more productive and establish social relationships with fellow friends, older and younger people. There are various extracurricular activities for students who are expected to have a positive impact in strengthening religious, creative, innovative character

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education, as well as integrity and mutual cooperation. There are shared *goals,* namely a common goal that is the shared awareness and responsibility of all components in the school. The involvement and participation of teachers and educational staff in actualizing the values of religious moderation for students also provides support for good habits. Among these, participation is realized in the form of religious activities, socialization, discussions, lectures/recitations, information media through social media, and learning media.

The strategy to strengthen school culture is carried out by encouraging school principals to act as decision-makers by making policies related to realizing and implementing the value of religious moderation through various policy programs (Huda & Safriadi, 2023). This policy includes matters related to managing the interactions of all school members without discrimination, managing learning that prioritizes the values of tolerance and respect for differences, strengthening a peaceful school atmosphere, strengthening habits, managing student activities that encourage positive and active interactions to build respect, respect each other, be moderate, prevent intolerant ideas, and create a harmonious school atmosphere.

The positive implications of integrating and internalizing the values of religious moderation in learning Islamic religious education are awareness and compliance with rules, especially obeying school rules, so that students are trained to be disciplined and love the environment by protecting and caring for the school environment; cultivate mutual respect (Huda, 2022a). This attitude can be seen in the respectful attitude of students to teachers and education staff; an attitude of familiarity and solidarity. The attitude highlighted as moderate is being able to mingle and adapt with all friends between majors, social background, and gender;  social awareness. This attitude is proven by having a human side of mutual assistance, sympathy, and empathy, such as raising donations for disaster victims and other social solidarity actions. The strategy to strengthen religious moderation is carried out through strengthening strategic targets, programs and activities, indicators that can be achieved, and implementation time. The strategic targets in question are making policies to implement religious moderation through various programs, strengthening the school atmosphere, school appearance, interactions between the school community, and the moral messages in the school, including management of religious activities mainly by Islamic religious education teachers.

## IV.    CONCLUSION

The Integration of religious moderation values in learning Islamic religious education can be passed through several sequences in the learning process consisting of planning, implementation, and evaluation. The teacher makes lesson plans as a learning process tool during the planning stage. Integration of the value of religious moderation can be found in implementing habituation such as reading study prayers and singing the national obligatory anthem. The teacher does not forget to explain by linking religious moderation in Islamic religious education learning materials. They are followed by evaluation activities as the final stage of learning and student and teacher reflection to plan the methods and media to be chosen at the next meeting.

The learning series required various teaching methods, modelling, motivating, habituation, insertion method, rules enforcement, classroom culture and school culture. In between teaching and learning activities, the teacher always inserts the values of religious moderation in learning materials sourced from textbooks provided at school. By exemplary, it can be shown that the teacher has instilled love and affection for all students without differentiating them in terms of social, cultural, potential, talent, and intelligence background. Integration is also done through advice and motivation that can inspire students, like stopping bullying to prevent bullying. Religious activities and social care activities support the habituation method.

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**The Integration of Religious Moderation Values**
**In Islamic Education Learning**

**ABSTRACT:** *This paper aims to describe strategies and methods for integrating religious moderation values through the role of teachers and PAI learning, describe the factors that influence them, and determine the implications of integrating religious moderation values on students. This research uses a qualitative phenomenological approach. Data collection techniques use semi-structured interviews, supporting documentation and observations of a series of learning processes in class and outside the classroom. The results of this research show that integrating religious moderation values in PAI learning can be carried out through several learning stages, including planning, implementation, organizing and evaluation. There are several methods for integrating the values of religious moderation, including exemplary methods, motivation, habituation, insertion methods, enforcing rules and choosing teaching methods. In general, integration can be grouped through the learning culture approach in the classroom and school culture. The stages include transforming values, building communication and interaction between teachers and students and synergizing mental attitudes and personalities. There are supporting factors, including the commitment and competence of teachers and education personnel, adequate learning facilities and infrastructure, religious activities, and co-curricular and extra-curricular activities. Integrating the values of religious moderation positively impacts increasing discipline, compliance with school rules, respect for others, and social awareness.*

Artikel ini bertujuan untuk mendeskripsikan strategi dan metode internalisasi nilai-nilai moderasi beragama melalui peran guru dan pembelajaran PAI, mendeskripsikan faktor-faktor yang mempengaruhinya, serta mengetahui implikasi internalisasi nilai-nilai moderasi beragama pada siswa. Penelitian ini menggunakan pendekatan kualitatif fenomenologis. Teknik pengumpulan data menggunakan wawancara semi terstruktur, dokumentasi pendukung serta observasi pada serangkaian proses pembelajaran dikelas maupun diluar kelas. Hasil penelitian ini menunjukkan bahwa Internalisasi nilai-nilai moderasi beragama pada pembelajaran PAI dapat dilakukan melalui beberapa tahap pembelajaran yang meliputi tahap perencanaan, pelaksanaan, pengorganisasian dan evaluasi. Terdapat beberapa metode internalisasi nilai-nilai moderasi beragama antara lain metode keteladanan, pemotivasian, pembiasaan, metode insersi, penegakan aturan serta pemilihan metode pengajaran. Secara umum internalisasi dapat dikelompokkan melalui pendekatan budaya pembelajaran di kelas dan budaya sekolah. Tahapan yang dilakukan meliputi mentransformasikan nilai-nilai, membangun komunikasi dan interaksi antara guru dan siswa serta mensinergikan pada sikap mental dan kepribadian. Terdapat faktor pendukung antara lain komitmen dan kompetensi dari guru dan tenaga kependidikan, tersedianya sarana dan prasarana pembelajaran yang memadai, kegiatan keagamaan, serta kegiatan kokurikuler dan ekstrakurikuler.

Implikasi internalisasi berdampak positif pada meningkatnya kedisiplinan, kepatuhan terhadap tata tertib sekolah, sikap menghormati orang lain, serta kepedulian sosial.

**Keyword***: Integration, Religious Moderation, Learning, Islamic Religious Education*

## I. INTRODUCTION

Indonesia is a large country with diverse ethnicities, cultures, religions, and customs. Indonesian society is known as a pluralistic and multicultural society. Pancasila, as the nation's philosophy and motto *bhinneka tunggal ika* become a unifier of this diversity (Azis et al., 2021; Masamah & Huda, 2016). Upholding the pillars of nationality is a shared commitment in Indonesian life so that these differences and diversity become a wealth to be grateful for. But on the other hand, this diversity also has potential challenges to the disintegration and entry of transnational ideas, which have the potential to shift the typical Indonesian way of religion, which is moderate, tolerant and accommodating to local culture. There needs to be awareness and a culture of mutual respect, respect for each of these differences and diversity (Shofwan, 2016; Sya'bani, 2021). The government carries out various dissemination and implementation activities and all elements of society to strengthen national commitment, tolerance, mutual respect and accommodation for local culture to create a dignified society (Husna & Thohir, 2020). Internalization is carried out, among others, through educational institutions through organizational culture, curriculum reviews, integration of learning materials, projects to strengthen Pancasila student profiles, student profiles *rahmatan lil alamin*, religious activities, and extracurricular activities.

Efforts to disseminate and internalize the values of religious moderation need to be carried out after examining the phenomenon of religious understanding in society, which tends to experience a shift towards intolerance. At least several research results in the last five years show these symptoms. This phenomenon is also inseparable from the influence of the development of information technology which is accompanied by the flow of information that flows without any control and across bordersless (Arifinsyah et al., 2020). Several survey results show that educational institutions are also vulnerable to the introduction of radical ideologies and intolerance (Sya'bani, 2021). Data from the Research and Development Center for Religion in 2018 shows symptoms of intolerance among high school students.

The results of the PPIM survey revealed that there is a tendency for intolerant and segregative attitudes among young people. This survey is very worrying when viewed from the context of Indonesia's diversity. In addition, issues of religious tolerance are still a problem for the Indonesian people (Mof et al., 2022). This problem extends to all aspects of life, including education. For example, acts of bullying against non-Muslim students for not wearing the headscarf, not even wanting to associate with people of different religions. Likewise, intra-school organizations stated that students did not agree if non-Muslim heads of organizations led them. The results of PPIM's research elaborated on perceptions of community religious understanding based on reference sources that influenced the respondents' points of view (Asroni, 2023;

Hermawan, 2020). The results show that as many as 58.8% of respondents' referral sources are from social media, 48.5% from books, 33.7% from television and 17.1% from recitations. The research also evaluated PAI books which were a reference source for students. As much as 48.5% of religious knowledge sources come from reading books and textbooks at school. This data means that many people and students still rely on books as a source of reference for their religious knowledge. PPIM Conducts studies and research regarding PAI textbooks in schools. Examination of these books resulted in that there was still material content that had the potential to cause misunderstandings, was not accommodating to differences and tended to be oriented toward intolerance.

The Ministry of Religion implemented a priority program to strengthen religious moderation to reduce this influence. Many studies, dissemination and training have been conducted to equip teachers, religious leaders, and community leaders about religious moderation. Strengthening religious moderation requires collaboration by various parties, starting from the family environment, educational institutions, the community, and socio-religious organizations (Huda, 2022c). Educational institutions have a strategic role in instilling a culture of tolerance, moderation, mutual respect and dignity. The Ministry of Religion has also conducted various programs to strengthen religious moderation by organizing training, dissemination, compiling books on strengthening religious moderation, counselling in educational institutions, community service programs, curriculum evaluation, Etc (Fauzian et al., 2021).

Moderation is interpreted as a way to look at attitudes and religious practices in everyday life by embodying the essence of religious teachings that protect human dignity and develop the public good based on the principles of fairness, balance and compliance with the constitution as a collective agreement (Suhardin et al., 2022). The Ministry of Religion establishes four indicator values of religious moderation: national commitment, tolerance, non-violence (*al-la'unf*), and culturally friendly (*i'tiraf al-'urf*). Religious moderation can be a solution to create harmony and social harmony while maintaining freedom in carrying out religious life, which has been guaranteed by law (Suryana & Hilmi, 2023).

Schools should be a preventive tool for reducing tolerance and attitudes that can undermine national and state brotherhood. Efforts made to embed the values of religious moderation and to shape the character of students can be passed by getting used to and having a moderate attitude in learning Islamic Religious Education because teaching the science of Islamic Religious Education, which is related to morals, morals in a more harmonious social life (Husna & Thohir, 2020). Educational institutions have various potentials and creativity in implementing education and learning. Among these potentials can be directed to internalize the values of religious moderation. In this regard, guidelines for implementing religious moderation in Islamic educational institutions have also been prepared.

Efforts that can be made to internalize the values of religious moderation in educational institutions include aligning with the organizational culture in schools. Organizational culture includes values that are believed to provide benefits for the formation of an attitude of kinship, cooperation, mutual respect and appreciation, as

well as positively impacting achieving the school's vision and mission, learning objectives and character-building for students (Abror, 2020). Values can also be reflected and adapted to items in school rules, including obligations, prohibitions and sanctions that bind and regulate students in the school environment (Sya'bani, 2021). School rules are not only about individual attitudes and behaviour. However, they should also regulate social interactions in schools, for example, social ethics, politeness ethics towards teachers and education staff, and social ethics with the opposite sex to interactions when learning takes place in class. School rules are considered quite effective in providing signs and norms for all activities in the school environment.

The values in the organizational culture in schools can also be internalized through motivational words, slogans, advice, and moral messages from the founders of the school and the teachers who become the habits and personalities of the school (Horenczyk & Tatar, 2002). Next, the values of the school's organizational culture are actualized in the form of attitudes, exemplary and integrity of teachers and education staff (Rivai et al., 2019). The exemplary method is a method that is quite effective in influencing the formation of the character of students. Exemplary is also a form of actualizing the teacher's personality competence in the educational process. Attitudes and personalities in school organizational culture must be directed to form mutual respect with mutual respect, cooperation, concern and solidarity (Solahudin et al., 2023; Zailiah, 2022).

The next actualization of organizational culture is in the form of traditions and habits in the school environment. Schools need to build an academic and socio-religious climate that supports the integratio of religious moderation values (Roughton et al., 2019). These activities can be carried out before learning begins, during learning, and ending learning to habituation outside of learning (Baráth, 2015). Instilling an attitude of national commitment, for example, can be grown through the implementation of commemorations of independence day, heroes' Day, national education day, ceremonies and morning assemblies and various extracurricular activities (Huda, 2022d; Lee & Louis, 2019). Strengthening accommodative attitudes towards local culture can be done through art and cultural performances of the archipelago, student creativity events, and an introduction to various traditional foods and *dolanan* typical of the Nusantara.

## II. METHOD

The type of research used is field study research. This qualitative research uses a phenomenological approach by comprehensively understanding various backgrounds regarding circumstances, social settings, individuals and organizations in the educational environment. Informants were selected using a purposive snowball sampling technique (Lodico, 2006). This method is used to obtain samples based on recommendations from the first participant the researcher interviewed. The subjects of this research are school principals, school committees, curriculum heads, Islamic religious education teachers, and students with the competence and information related to the required data. The research was conducted at private and vocational high schools in Kudus. Data collection techniques used semi-structured interviews (Moleong,

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2007). Documentation techniques using document analysis include learning tools, curriculum analysis and learning materials, classroom culture, habituation activities at school, school rules and school culture. Non-participatory observation collects data on implementing learning methods and strategies, school culture, and programs to strengthen religious moderation. The focus of the research is to focus on forms of integration of religious moderation values using the methods of motivation, habituation, insertion, discipline and rule enforcement. Checking the validity of the data uses triangulation techniques of source, time and method. Data analysis is carried out using the stages of data collection, reduction, display, and verification. In the reduction stage, the data obtained from the field is then classified, and data is selected to focus on implementing religious moderation values. The data analysis process begins by reviewing all the data collected from various methods, namely interviews, documentation and observation (Creswell et al., 2007).

## III. RESULT AND DISCUSSION

In this research, the researcher referred to Allport's opinion, which stated that values are beliefs that make people act according to their choices. The definition of values guides the selection of goals to be achieved. Endangstated that value is a concept or idea about what someone considers important in his life. It can be concluded that value can be used as an important foundation, belief or something valuable, should be done, and is meaningful (Fadhlurrahman et al., 2020). As for the meaning of internalization, when viewed literally, it means a process. Words that show endings in linguistic guidelines mean a process (Ambarwati, 2014). The process of internalization, according to the Big Indonesian Dictionary, is internalizing a belief, teaching, value, or doctrine to become an awareness of the truth of a value manifested in the form of behaviour.

The internalization of values in education can be pursued through five methods or strategies, including a) Teaching is generally defined as the process of conveying information or knowledge from a teacher to students or students. b) Exemplary is the most effective way of valuing education, as the prophet exemplifies. The Messenger of Allah is a good role model (*uswah hasanah*) as a husband, a people's leader, and someone many respect. c) Motivating, motivation is a person's encouragement or willingness to do something (Muawanah & Muhid, 2021). The motivation that arises from students is then directed towards positive things that will form a better person's soul or student. d) Habituation, is an activity spontaneously without the influence of others repeatedly. This habituation can be taken from practice in everyday life (Surana, 2017). Through this habituation, students can cultivate a moderate attitude and respect differences in diversity to prevent the emergence of the phenomenon of radicalism in educational institutions. e) Rule enforcement. The most important thing is that educational institutions can directly obey rules enforcement. Rules must be enforced to achieve the goals of the educational institution, assisted by the acceptance of a value that can change students' behaviour for the better.

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Indicators related to religious moderation are in line with the nation's and state's welfare, including national commitment, tolerance, anti-radicalism and violence, and accommodation of local culture. National commitment can be seen in indicators of patriotism, love for the motherland, practising Pancasila values, and obeying laws and mutual agreements within the framework of the nation and state (Misrawi, 2010). Tolerance can be interpreted as an attitude that emphasizes giving rights to others as freely as possible without coercion. Non-violence is defined as an ideology or organization that is extreme in nature, and violence includes both physical and non-physical violence (Kementerian Agama, 2019). Accommodating local culture is an indicator that people who have a moderate attitude can accept and adapt religious practices and behaviour to the customs of society in Indonesia as long as they do not conflict with religious teachings.

Learning Islamic Religious Education is a systematic learning process that puts forward the basis of Islam to students through direction, guidance, and habituation so that they have intellectual skills and can produce pious people as the nation's next generation (Abbas et al., 2021; Akhwan, 2014). The learning objectives of Islamic religious education are the formulation of the forms of behaviour students will have after carrying out the learning process. These objectives were formulated based on an analysis of various demands, needs and expectations.

**a. Integration of religious moderation values in Islamic education learning**

Islamic Religious Education teachers have a strategic role in strengthening and developing religious moderation. A PAI teacher who is competent in explaining Islamic Religious Education material based on religious moderation will significantly influence his students. Institutionally, religious moderation can be developed well if school leaders actively participate in creating an atmosphere of mutual respect for diversity in belief and religion. Internalizing the values of religious moderation in learning Islamic religious education can go through several stages, namely the learning process's planning, implementation and evaluation stages. The teacher's ability to interact with students allows for the transfer of values and the paradigm of religious moderation as early as possible. Teachers must innovate extensively in developing learning, designing curricula, and creating a communicative and inspiring learning atmosphere.

The PAI learning planning stage is carried out by preparing a Lesson Plan (RPP) so that learning activities can run effectively, is time efficient, and the knowledge is absorbed by students and implemented in their daily lives. At this stage, the teacher plans the material delivered, methods, strategies, media and learning evaluation by internalising religious moderation values. Furthermore, at the implementation stage, several activities begin with the introduction, core and closing. Preliminary activities are an inseparable part of the learning process. Based on the results of the study, it was stated that the initial learning activities carried out by Islamic religious education teachers at at private and vocational high schools included greeting, implementing the positive school culture pray before studying, read the

*asmaul husna* and sing the songs Indonesia Raya. This directs students to instil an attitude of national commitment.

In the core learning activities process, the moderation value of religion is internalized by adjusting it to the theme and learning materials because not all material directly contains messages or values of moderation. In the material about imitating the role of clerics who spread Islamic teachings in Indonesia, the Islamic Religious Education teacher does not directly explain the values of moderation but what things can be taken from the current chapter. The teacher discusses the material by inserting religious moderation values by how to give direction so that the scholars peacefully spread Islam. The scholars brought Islamic teachings to all parts of the archipelago with the aim that they would embrace religion with polite preaching and accommodate local cultures in Nusantara.

The teacher then explained the attitude of openness of the people of the archipelago towards the preaching of the clergy and the various methods of preaching that became the seed for the growth of tolerance for diversity in Indonesia. This open attitude makes Islam very easily accepted by society. This open attitude strengthens moderate Islamic teachings. Next, the material is presented using an application learning Media app creator according to the textbook. Using this media is expected to make learning more interactive, open, and motivated to be passionate about learning.

In this core activity, the Islamic Religious Education teacher allows students to study independently for 15 minutes and use that time well. This activity is intended to train the responsibility of carrying out the teacher's orders as a manifestation of a moderate attitude, namely respecting the teacher. After 15 minutes, the teacher explains the material and divides it into several groups. The division of groups is based on the sub-chapters of learning material, each group cooperates in analyzing the entry of Islam in Indonesia, and they discuss with each other, which will be presented in front of the class. It is hoped that students will be able to apply moderate character in respecting differences in understanding and practice of religious teachings in society so that the values of global diversity and accommodating local culture are reflected in everyday life. Attitudes in conducting discussions become a medium for practicing tolerance. The skills to ask questions and express opinions are part of the internalization of values. Also, the attitude of paying attention to and respecting differences of opinion during the discussion trains students to be tolerant.

The last part, as a complement to the learning process based on research results, is that the teacher and students conclude from the material discussed under the title, imitating the role of the clergy. Exemplary taken from the role of the Ulama is the attitude of simplicity, tolerance, and productivity in work. The teacher gives assignments to students as a deepening of the material in the form of answering quizzes from imaginative aplication and the film screening, then analyzes it. The teacher conducts an assessment or reflects on the learning experience with students who are asked to understand the meaning of Islamic civilization's development. Reflection is not only for students but also this reflection is for teachers to find out

how much they can understand the lesson in the material. This activity ended with praying at the end of the lesson, and the teacher gave closing greetings.

Furthermore, it is related to the evaluation of the internalization of religious moderation values in learning Islamic religious education in the form of cognitive assessment by providing simple questions from the topic of the subject. This activity is essential for the teacher to consider what teaching method to use in the next meeting. Formative evaluation can determine whether students experience improvement and development from the chapter or competency of the subject matter being discussed. The result will be to improve the learning process of the material being studied so that children can achieve optimal mastery. As stated by the informant in the interview session, he provided a formative assessment in the form of an assignment from an inspiring story video which was then analyzed for what lessons and examples could be taken from the story.

b. **Strategies and methods for integrating religious moderation values**

From a series of data collection processes, the researcher analyzed that there are several methods of internalizing and integrating the values of religious moderation among them as follows:

1) Modelling

According to A. Hassan, modelling is the main task of educators in teaching and educating children. In this case, the Islamic Religious Education teacher plays a role in instilling by educating, teaching, and showing a moderate attitude towards all students without exception seen from the way of speaking politely, friendly, using Indonesian as the language of unity in conveying the material being studied, authoritative, giving appreciation as an attitude of respect to students. This attitude and example internalize tolerance, love, and affection for their students and being fair to them. This method was also conveyed in learning material in which the material was the clerical leaders in spreading Islamic teachings seen from how to communicate with other people, being able to mingle and behave towards fellow Muslims and non-Muslims, and setting an example for students through learning experiences which efficiently strengthens the relationship between teachers and students.

2) Motivation

The teacher needs encouragement and motivation so that students can be enthusiastic about learning and practicing the values of religious moderation. Therefore, educators must always motivate students to be moderate through methods, learning media, and giving appreciation in learning activities. Also, be better for repairs *(correction)* by putting up moral messages and billboards that can inspire students. Among these messages include: *stop bullying* (Purwanto et al., 2019). These messages and advice teach students to avoid bullying attitudes and hate speech in various forms. Teachers need to explain that bullying is not just in the form of speech/*verbal bullying* but is sometimes shaped by physical*, cyberbullying, and social bullying; stop bullying and defend the bullied*. The school also has a slogan that says, "Together stop *bullying*". This

motivation aims to internalize the values of religious moderation in tolerance and non-violence (Nimah, 2020).

3) Habituation

The following method of instilling the values of religious moderation in students can be done in class and outside the classroom through routine activities to form a habit in students. In this case, habituation begins at the beginning of learning and is supported by religious activities and forms of social care. Usually, at the beginning of learning, after participating in the flag ceremony, a series of activities are continued, including prayer at the start of learning, reading *sholawat* and *asmaul husna*, reciting the verse of the chair, followed by singing the Indonesian Raya. Forms of social care can also be applied to students, namely participating in activities visiting a friend who is grieving to pray. If a family member, friend, or teacher passes away, there is usually a prayer together analysis every orning. In addition, there are activities *istighosah* done before carrying out the school examination. There is also a habit of commemorating Islamic holidays such as the commemoration of 1 *Muharram* Islamic new year and pilgrimage activities to Sunan Kudus and parathe *founder*. In this way, students are taught to get to know the archipelago's Islamic traditions, and this habituation introduces students to school cultures and the surrounding community.

4) Rule enforcement

This method can be carried out in teaching and learning activities in the classroom or within the scope of the school. These rules can be in the form of written and unwritten rules. Unwritten rules are social agreements made and mutually agreed upon between Islamic Religious Education teachers and students; for example, students who do not listen to the teacher when explaining the material must sit in front. At the same time, students must obey the written rules—for example, school rules. What needs to be emphasized here is not the rules but how to obey the rules or how the teacher accustoms students to obey these rules. For example, in developing non-violence values, school rules prohibit insulting, mocking, and memorization bullying leading to fights with fellow students at vocational school or other schools, for all students who violate the rules in school or during learning (Fahmi, 2020). So, there are consequences or sanctions in the form of advice, reprimands, written warning letters, and returned to parents.

5) Insertion Method

Insertion Method. One way to integrate religious moderation values is to use the insertion method for students by inserting religious moderation values in the delivery of each Islamic Religious Education subject material. Islamic Religious Education subjects are value-based in cultivating the character profile of Pancasila students by Permendikbud N0—37 of 2018. What is meant by the Pancasila student profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, namely having faith, being devoted to God Almighty and having noble character;

global diversity, cooperation, independence and critical reasoning. The character values of religious moderation that are integrated are national commitment, tolerance and accommodating to local culture (Hasan & Huda, 2022). Islamic Religious Education Teachers play a central role in integration because they have the quality of delivering religious education to students as a whole and can influence students' mindsets.

This method is carried out in the learning process from the beginning of planning, implementation, and evaluation. In the planning section, the teacher has made a lesson plan as a learning tool in which the lesson plan contains material related to the values of religious moderation, which includes designs in the implementation of learning to help direct the learning process to run well (Huda, 2022b). Islamic Religious Education teachers transfer theories sourced from textbooks available in schools assisted by showing films that tell the story of the scholars and take the value of the struggle. This method is to avoid symptoms of religious intolerance and misunderstanding among students.

Mastery of PAI materials is very, very important. Teachers should comprehensively understand various sources and initiatives to channel knowledge about tolerance to open students' insights to interact with people of different religions. It is necessary to provide a variety of library sources and teaching materials to support a deep understanding of PAI materials, for example, a library with a collection of Islamic encyclopedias, books of interpretation, books of hadith, books of jurisprudence, and others. Learning resources can also take advantage of PAI laboratories, virtual libraries and learn directly from the environment around the school (Huda, 2022d).

6) Classroom Culture

Strengthening the value of religious moderation through classroom culture, namely strengthening the value of religious moderation in the classroom through implementing learning activities, especially PAI subjects. PAI teachers prepare to learn materials that instil an appreciation for differences, strengthening Islamic values *Rahmatan li al-'alamin* and bringing a culture of tolerance into the classroom. The embodiment of classroom culture in PAI learning is directed towards inclusive, tolerant education and accommodating differences in the classroom, whether in discourse, opinion, understanding, religion, class, or beliefs, to be appreciated, respected and discussed to create understanding and mutual understanding. Class management for PAI subjects is more varied and encourages a class atmosphere that strengthens tolerance and respect for differences. Teachers need to take the initiative to create peaceful messages in the classroom and strategic places, managing heterogeneous group work collaboration between students from various regions, cultures, languages and so on. The classroom culture program encourages PAI learning practices to be more enjoyable and strengthens the values of respect for differences, interactions without discrimination and without bullying, and values *of wasathiyah*, nationalism, and Pancasila. PAI teachers can play a role in building awareness that diversity is inevitable and *Sunnatullah*. So, it is essential to

introduce the habit of respecting differences in the classroom through teaching materials, involving all students, and preparing class rules that contain the values of respect for differences. This is also strengthened by the provision of teaching aids and learning media that encourage strengthening a culture that applies the values of religious moderation.

7) School Culture

School culture is an approach to strengthening the value of religious moderation to develop a school culture that respects all school members without discrimination. Strengthening the value of religious moderation in schools is carried out through strengthening school principal policies that support the realization of moderate schools, strengthening the habit of religious moderation in schools, strengthening the management of the school atmosphere as demonstrated by various peaceful and moderate quotes, multiple activities with the entire school community, and the assignment of each teacher, in implementing the value of religious moderation.

School principals and teachers have a shared role in realizing tolerant interactions, serving all students proportionally, and creating a harmonious atmosphere. Implementing religious moderation in schools aims to develop inclusive values, respecting differences in discourse, opinion, understanding, religion, class or belief, social and economic. Apart from that, it also aims to manage diversity collaboratively, creatively, participatively, in a family manner, and involving all parties in harmony. The development of an attitude of religious moderation is not directly conveyed in one particular lesson material. However, it is aligned with character education by instilling these moderation values in the PAI learning process and adapting them to school culture. In this way, students do not feel burdened by additional study hours because they do not add specific subjects (In'ami and Huda 2023). The pattern of internalizing religious moderation education needs to involve all elements, especially Islamic Religious Education (PAI) teachers as the leading sector.

c. **Influencing factors and recommendations**

There are factors that influence the process of internalizing the values of religious moderation. Factors that support the internalization of values include a strong commitment from all school leaders, teachers, education staff and the availability of adequate facilities (Kiersch & Gullekson, 2021). This can be seen from the school principal as captain, deputy principal, stakeholders supporting the learning process, and the teaching staff, especially Islamic religious education teachers, in their efforts to instill moderate values in students so as to create an inclusive, tolerant and multicultural school climate (Roux et al., 2022). Additionally, there are facilities available at the school as a means of worship and infrastructure to support the learning process. The next factor is the role of extracurricular activities as a forum for channeling and developing students' talents and interests so that they are more productive and establish social relationships with fellow friends, older and younger people. There are various extracurricular activities for students who are expected to have a positive impact in strengthening religious, creative, innovative character

education, as well as integrity and mutual cooperation. There are shared *goals,* namely a common goal that is the shared awareness and responsibility of all components in the school. The involvement and participation of teachers and educational staff in actualizing the values of religious moderation for students also provides support for good habits. Among these, participation is realized in the form of religious activities, socialization, discussions, lectures/recitations, information media through social media, and learning media.

The strategy to strengthen school culture is carried out by encouraging school principals to act as decision-makers by making policies related to realizing and implementing the value of religious moderation through various policy programs (Huda & Safriadi, 2023). This policy includes matters related to managing the interactions of all school members without discrimination, managing learning that prioritizes the values of tolerance and respect for differences, strengthening a peaceful school atmosphere, strengthening habits, managing student activities that encourage positive and active interactions to build respect, respect each other, be moderate, prevent intolerant ideas, and create a harmonious school atmosphere.

The positive implications of integrating and internalizing the values of religious moderation in learning Islamic religious education are awareness and compliance with rules, especially obeying school rules, so that students are trained to be disciplined and love the environment by protecting and caring for the school environment; cultivate mutual respect (Huda, 2022a). This attitude can be seen in the respectful attitude of students to teachers and education staff; an attitude of familiarity and solidarity. The attitude highlighted as moderate is being able to mingle and adapt with all friends between majors, social background, and gender; social awareness. This attitude is proven by having a human side of mutual assistance, sympathy, and empathy, such as raising donations for disaster victims and other social solidarity actions. The strategy to strengthen religious moderation is carried out through strengthening strategic targets, programs and activities, indicators that can be achieved, and implementation time. The strategic targets in question are making policies to implement religious moderation through various programs, strengthening the school atmosphere, school appearance, interactions between the school community, and the moral messages in the school, including management of religious activities mainly by Islamic religious education teachers.

> **Commented [An5]:** With a long discussion, there are no pictures or diagrams or tables, please pay attention so that readers don't get bored reading your writing

## IV. CONCLUSION

The Integration of religious moderation values in learning Islamic religious education can be passed through several sequences in the learning process consisting of planning, implementation, and evaluation. The teacher makes lesson plans as a learning process tool during the planning stage. Integration of the value of religious moderation can be found in implementing habituation such as reading study prayers and singing the national obligatory anthem. The teacher does not forget to explain by linking religious moderation in Islamic religious education learning materials. They are followed by evaluation activities as the final stage of learning and student and teacher reflection to plan the methods and media to be chosen at the next meeting.

The learning series required various teaching methods, modelling, motivating, habituation, insertion method, rules enforcement, classroom culture and school culture. In between teaching and learning activities, the teacher always inserts the values of religious moderation in learning materials sourced from textbooks provided at school. By exemplary, it can be shown that the teacher has instilled love and affection for all students without differentiating them in terms of social, cultural, potential, talent, and intelligence background. Integration is also done through advice and motivation that can inspire students, like stopping bullying to prevent bullying. Religious activities and social care activities support the habituation method.

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1 message

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Mualimul Huda:

We have reached a decision regarding your submission to Al-Hayat: Journal of Islamic Education, " The Integration Of Religious Moderation Values In Islamic Education Learning".

Our decision is to: Accept Submission

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Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
mukhlisfahruddin02@gmail.com

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Penulis: Mualimul Huda
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# Incorporating the Value of Religious Moderation in Islamic Education Learning

**Mualimul Huda**

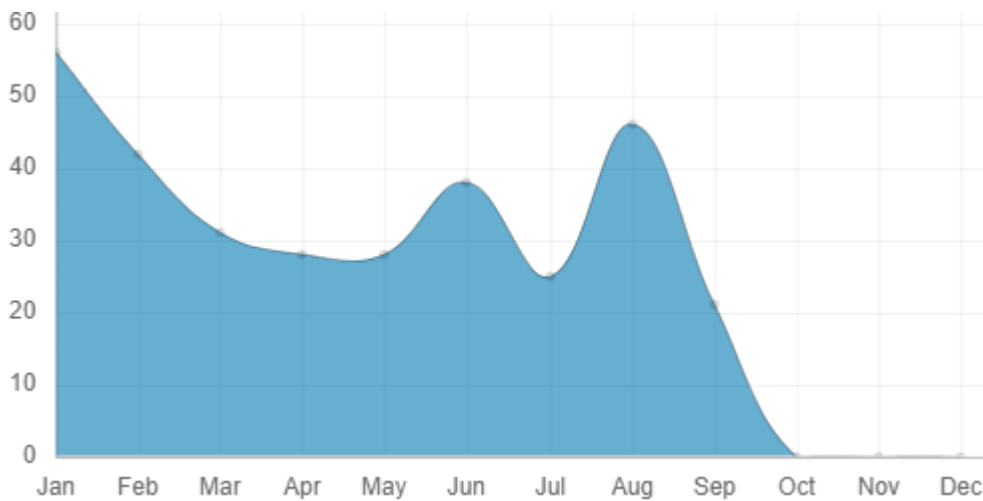Institut Agama Islam Negeri (IAIN) Kudus, Indonesia

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## Abstract

*This article aims to analyze strategies, methods and models for internalizing the values of religious moderation through the role of teachers and learning Islamic education through curriculum and learning, as well as their implications for forming student character. This research uses a qualitative approach. Data collection techniques use semi-structured interviews, supporting documentation and observations of a series of learning processes in and outside the classroom. Checking the validity of the data uses triangulation techniques. Data analysis was carried out using the stages of data collection, data reduction, data presentation, and concluding/verification. This research shows that internalising religious moderation values includes planning, implementation, organizing and evaluation. Several methods of internalizing the importance of religious moderation include exemplary methods, motivation, habituation, insertion methods, enforcing rules and choosing teaching methods. In general, internalization can be grouped through the learning culture approach in the classroom and school culture. The stages include transforming values, building communication and interaction between teachers and students and synergizing mental attitudes and personalities. The model for integrating the importance of religious moderation through the Islamic education curriculum and learning can be carried out using informative insertion, confirmative insertion and corrective insertion methods. The implications of internalizing the*

*values of religious moderation positively impact increasing student discipline, tolerance, compliance with school rules, respect, and social awareness.*

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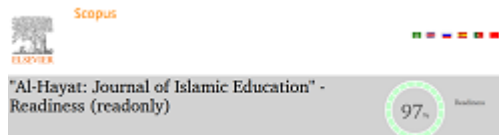
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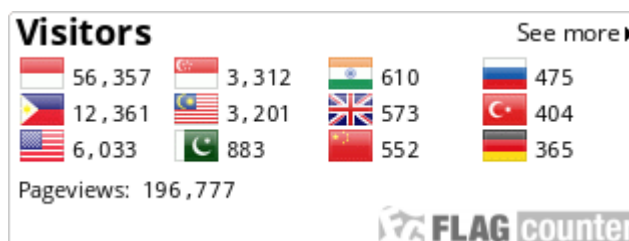
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# Incorporating the Value of Religious Moderation
# in Islamic Education Learning

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**ABSTRACT:** *This article aims to analyze strategies, methods and models for internalizing the values of religious moderation through the role of teachers and learning Islamic education through curriculum and learning, as well as their implications for forming student character. This research uses a qualitative approach. Data collection techniques use semi-structured interviews, supporting documentation and observations of a series of learning processes in and outside the classroom. Checking the validity of the data uses triangulation techniques. Data analysis was carried out using the stages of data collection, data reduction, data presentation, and concluding/verification. This research shows that internalising religious moderation values includes planning, implementation, organizing and evaluation. Several methods of internalizing the importance of religious moderation include exemplary methods, motivation, habituation, insertion methods, enforcing rules and choosing teaching methods. In general, internalization can be grouped through the learning culture approach in the classroom and school culture. The stages include transforming values, building communication and interaction between teachers and students and synergizing mental attitudes and personalities. The model for integrating the importance of religious moderation through the Islamic education curriculum and learning can be carried out using informative insertion, confirmative insertion and corrective insertion methods. The implications of internalizing the values of religious moderation positively impact increasing student discipline, tolerance, compliance with school rules, respect, and social awareness.*

Artikel ini bertujuan untuk menganalisis strategi, metode dan model internalisasi nilai-nilai moderasi beragama melalui peran guru dan pembelajaran pendidikan agama Islam melalui kurikulum dan pembelajaran, serta implikasinya pada pembentukan karakter siswa. Penelitian ini menggunakan pendekatan kualitatif. Teknik pengumpulan data menggunakan wawancara semi terstruktur, dokumentasi pendukung serta observasi pada serangkaian proses pembelajaran dikelas maupun diluar kelas. Pengecekan keabsahan data menggunakan teknik triangulasi. Analisis data dilakukan dengan tahapan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi. Hasil penelitian ini menunjukkan bahwa internalisasi nilai-nilai moderasi beragama meliputi perencanaan, pelaksanaan, pengorganisasian dan evaluasi. Terdapat beberapa metode

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internalisasi nilai-nilai moderasi beragama antara lain metode keteladanan, pemotivasian, pembiasaan, metode insersi, penegakan aturan serta pemilihan metode pengajaran. Secara umum internalisasi dapat dikelompokkan melalui pendekatan budaya pembelajaran di kelas dan budaya sekolah. Tahapan yang dilakukan meliputi mentransformasikan nilai-nilai, membangun komunikasi dan interaksi antara guru dan siswa serta mensinergikan pada sikap mental dan kepribadian. Model integrasi nilai-nilai moderasi beragama melalui kurikulum dan pembelajaran pendidikan agama Islam dapat dilakukan dengan metode insersi informatif, insersi konfirmatif dan insersi korektif. Implikasi internalisasi nilai-nilai moderasi beragama berdampak positif pada meningkatnya kedisiplinan siswa, sikap toleransi, kepatuhan terhadap tata tertib sekolah, sikap menghormati, serta kepedulian sosial.

## I.  INTRODUCTION

Indonesia is a large country with diverse ethnicities, cultures, religions, and customs. Indonesian society is known as a pluralistic and multicultural society. Pancasila, as the nation's philosophy and motto *bhinneka tunggal ika* become a unifier of this diversity (Azis et al., 2021; Ihsan & Fatah, 2021). Upholding the pillars of nationality is a shared commitment in Indonesian life so that these differences and diversity become a wealth to be grateful for. On the other hand, this diversity also has potential challenges to the disintegration and entry of transnational ideas, which have the potential to shift the typical Indonesian way of religion, which is moderate, tolerant and accommodating to local culture. There needs to be awareness and a culture of mutual respect, respect for each of these differences and diversity (Sya'bani, 2021). The government carries out various dissemination and implementation activities and all elements of society to strengthen national commitment, tolerance, mutual respect and accommodation for local culture to create a dignified society (Husna & Thohir, 2020). Internalization is carried out, among others, through educational institutions through organizational culture, curriculum reviews, integration of learning materials, projects to strengthen Pancasila student profiles, student profiles *rahmatan lil alamin*, religious activities, and extracurricular activities.

Efforts to disseminate and internalize the values of religious moderation need to be carried out after examining the phenomenon of spiritual understanding in society, which tends to experience a shift towards intolerance. At least several research results in the last five years show these symptoms. This phenomenon is also inseparable from the influence of the development of information technology, which is accompanied by the flow of information that flows without any control and is borderless (Arifinsyah et al., 2020). Several survey results show that educational institutions are also vulnerable to the introduction of radical ideologies and intolerance (Sya'bani, 2021). Data from the Research and Development Center for Religion in 2018 shows symptoms of intolerance among high school students.

The results of the PPIM survey revealed that there is a tendency for intolerant and segregative attitudes among young people. This survey is very worrying when viewed

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from the context of Indonesia's diversity. In addition, issues of religious tolerance are still a problem for the Indonesian people (Mof et al., 2022). This problem extends to all aspects of life, including education. For example, acts of bullying against non-Muslim students for not wearing the headscarf and not even wanting to associate with people of different religions. Likewise, intra-school organizations stated that students disagreed if non-Muslim heads of organizations led them. The results of PPIM's research elaborated on perceptions of community religious understanding based on reference sources that influenced the respondents' points of view (Asroni, 2023; Hermawan, 2020; Suprianto, 2022). The results show that as many as 58.8% of respondents' referral sources are from social media, 48.5% from books, 33.7% from television and 17.1% from recitations. The research also evaluated PAI books, a reference source for students. As much as 48.5% of religious knowledge sources come from reading books and textbooks at school. This data means that many people and students still rely on readers as a source of reference for their religious knowledge. PPIM Conducts studies and research regarding PAI textbooks in schools. Examination of these books resulted in that there was still material content that had the potential to cause misunderstandings, was not accommodating to differences and tended to be oriented toward intolerance.

The Ministry of Religion implemented a priority program to strengthen religious moderation to reduce this influence. Many studies, dissemination and training have been conducted to equip teachers, religious leaders, and community leaders about religious moderation. Strengthening religious moderation requires collaboration by various parties, starting from the family environment, educational institutions, the community, and socio-religious organizations (Wildan & Muttaqin, 2022). Educational institutions have a strategic role in instilling a culture of tolerance, moderation, mutual respect and dignity. The Ministry of Religion has also conducted various programs to strengthen religious moderation by organizing training, disseminating books on supporting religious moderation, counselling in educational institutions, community service programs, curriculum evaluation, etc. (Jumhur & Wasilah, 2023).

Moderation is interpreted as a way to look at attitudes and religious practices in everyday life by embodying the essence of spiritual teachings that protect human dignity and develop the public good based on the principles of fairness, balance and compliance with the constitution as a collective agreement (Suhardin et al., 2022). The Ministry of Religion establishes four indicator values of religious moderation: national commitment, tolerance, non-violence (*al-la'unf*), and culturally friendly (*i'tiraf al-'urf*). Religious moderation can be a solution to create harmony and social harmony while maintaining freedom in carrying out spiritual life, which has been guaranteed by law (Suryana & Hilmi, 2023).

Schools should be a preventive tool for reducing tolerance and attitudes that can undermine national and state brotherhood. Efforts made to embed the values of religious moderation and to shape the character of students can be passed by getting used to and having a moderate attitude in learning Islamic education because teaching the science of Islamic education, which is related to morals, morals in a more harmonious social life (Husna & Thohir, 2020). Educational institutions have various potentials and creativity in implementing education and learning. Among these potentials can be directed to internalize the values of religious moderation. In this regard, guidelines for implementing religious moderation in Islamic educational institutions have also been prepared.

Efforts that can be made to internalize the values of religious moderation in educational institutions include aligning with the organizational culture in schools. Corporate culture has values that are believed to benefit the formation of an attitude of kinship, cooperation, mutual respect and appreciation, as well as positively impacting achieving the school's vision and mission, learning objectives and character-building for students. Values can also be reflected and adapted to school rules, including obligations, prohibitions and sanctions that bind and regulate students in the school environment (Sya'bani, 2021). School rules are not only about individual attitudes and behaviour. However, they should also handle social interactions in schools, for example, social ethics, politeness ethics towards teachers and education staff, and social ethics with the opposite sex to interactions when learning takes place in class. School rules effectively provide signs and norms for all activities in the school environment.

The values in the organizational culture in schools can also be internalized through motivational words, slogans, advice, and moral messages from the founders of the school and the teachers who become the habits and personalities of the school. Next, the values of the school's organizational culture are actualized in the form of attitudes, exemplary behaviour, and integrity of teachers and education staff (Rivai et al., 2019). The exemplary method is a method that is quite effective in influencing the formation of the character of students. Exemplary is also a form of actualizing the teacher's personality competence in the educational process. Attitudes and personalities in school organizational culture must be directed to form mutual respect with mutual respect, cooperation, concern and solidarity (Solahudin et al., 2023; Zailiah, 2022).

The subsequent actualization of organizational culture is in the form of traditions and habits in the school environment. Schools need to build an academic and socio-religious climate that supports the integration of religious moderation values (Roughton et al., 2019). These activities can be carried out before learning begins, during education, and ending learning to habituation outside of knowledge (Baráth, 2015). Instilling an attitude of national commitment, for example, can be grown through the implementation of commemorations of independence day, heroes' day, national education day, ceremonies and morning assemblies and various extracurricular activities (Abdullah, 2019; Safei & Himayaturohmah, 2023). Strengthening accommodative attitudes towards local culture can be done through art and cultural performances of the archipelago, student creativity events, and an introduction to various traditional foods and *dolanan* typical of the Nusantara.

## II. METHOD

The type of research used is qualitative research. This research refers to a systematic process of observing and describing what the subject does without influencing it. This research uses a case study approach by comprehensively understanding various backgrounds regarding circumstances, social settings, individuals and organizations in the educational environment (Guillen & Elida, 2019). Informants were selected using purposive snowball sampling techniques. This technique is used to obtain samples based on recommendations from the first participants interviewed by the researcher. The subjects of this research are school principals, school committees, heads of curriculum, Islamic education teachers, and students with the competencies and information related to the required data. This research was conducted at a private vocational high school in Kudus. Data collection techniques use semi-structured interviews, documentation and

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non-participatory observation. Checking the validity of the data uses triangulation techniques of source, time and method. Data analysis was carried out using the stages of data collection, data reduction, data presentation, and concluding/verification (Mezmir, 2020). At the reduction stage, the data obtained is sorted, and data that can focus on integrating the values of religious moderation is selected. Review all data collected from various methods: interviews, documentation and observation. Data presentation is carried out by arranging the data systematically to make it easy to understand, thus providing the possibility to conclude. At the verification and conclusion stage, this is done by understanding the meaning, regularity, pattern, explanation, cause-and-effect flow, or proposition (Creswell, 2019; Eisenmann et al., 2021).

## III. RESULT AND DISCUSSION

In this research, the researcher referred to Genovaitė's opinion, which stated that values are beliefs that make people act according to their choices (Liobikienė & Poškus, 2019). The definition of values guides the selection of goals to be achieved. Endangstated that value is a concept or idea about what someone considers essential in his life. It can be concluded that value can be used as a critical foundation, belief, or something valuable that should be done and is meaningful. As for the meaning of internalization, when viewed literally, it means a process. Words that show endings in linguistic guidelines mean a process. The process of internalization, according to the Big Indonesian Dictionary, is internalizing a belief, teaching, value, or doctrine to become an awareness of the truth of a value manifested in the form of behaviour. Religious moderation is reflected in a national commitment that upholds diversity, tolerance that respects differences in beliefs, rejection of all forms of violence in the name of religion, and acceptance and accommodation of the rich culture and traditions in society (Kemenag, 2019). The internalization of values in education can be pursued through five methods or strategies, including teaching, modelling, motivating, habituation and rule enforcement (Suryana & Hilmi, 2023).

Teaching is generally defined as the process of conveying information or knowledge from a teacher to students or students. Internalizing the values of religious moderation in the teaching and learning process can be done using discussion methods, group work and field trips. With this method, teachers can quickly provide an understanding of diversity, respect for other people, respect for other people's opinions, and tolerance (Khobir et al., 2023). Teachers have a role in guiding, directing and motivating students so that they can develop their potential, not dictating and forcing their will, let alone curbing students' freedom to be creative. Every student has different potential. This uniqueness must be utilized by teachers to develop students' ability to respect and appreciate others. Teachers are central figures in the learning and teaching process, teachers must be able to show exemplary behaviour and become role models in instilling religious moderation. Teachers must be able to set a good example so that they can encourage the strengthening of religious moderation in their teaching place. This includes acting based on four indicators of religious restraint, namely national commitment, tolerance, non-violence, and accommodating to local culture. These indicators must be reflected in the teacher's attitude and personality. The motivation method is carried out by providing advice and encouragement so that enthusiasm arises in students to implement excellent and positive attitudes, which will form a better

personal or student spirit. Habituation is a spontaneous activity without repeated influence from other people. Through this habit, students can develop a moderate attitude and appreciate differences in diversity (Surana, 2017). The most essential thing in enforcing rules is that educational institutions can directly comply with rule enforcement. Laws must be implemented to achieve the goals of educational institutions, assisted by receiving a value that can change student behaviour for the better.

Indicators related to religious moderation are in line with the nation's and state's welfare, including national commitment, tolerance, anti-radicalism and violence, and accommodation of local culture. National commitment can be seen in indicators of patriotism, love for the motherland, practising Pancasila values, and obeying laws and mutual agreements within the framework of the nation and state. Tolerance can be interpreted as an attitude that emphasizes giving rights to others as freely as possible without coercion. Non-violence is defined as an ideology or organization that is extreme in nature, and violence includes both physical and non-physical violence (Kemenag, 2019). Accommodating local culture is an indicator that people who have a moderate attitude can accept and adapt religious practices and behaviour to the customs of society in Indonesia as long as they do not conflict with spiritual teachings.

Learning Islamic education (PAI) is a systematic learning process that puts forward the basis of Islam to students through direction, guidance, and habituation so that they have intellectual skills and can produce pious people as the nation's next generation (Akhwan, 2014). The learning objectives of Islamic education are the formulation of the forms of behaviour students will have after carrying out the learning process. These objectives were formulated based on an analysis of various demands, needs and expectations.

**Integration of Religious Moderation Values in Islamic Education Learning**

Islamic education teachers have a strategic role in strengthening and developing religious moderation. An Islamic education teacher who is competent in explaining Islamic education material based on religious moderation will significantly influence his students. Institutionally, religious moderation can be developed well if school leaders actively participate in creating an atmosphere of mutual respect for diversity in belief and religion. Internalizing the values of religious moderation in learning Islamic education can go through several stages, namely the learning process's planning, implementation and evaluation steps. The teacher's ability to interact with students allows for the transfer of values and the paradigm of religious moderation as early as possible. Teachers must innovate extensively in developing learning, designing curricula, and creating a communicative and inspiring learning atmosphere.

The Islamic education learning planning stage is carried out by preparing a lesson plan (RPP) so that learning activities can run effectively, are time efficient, and the knowledge is absorbed by students and implemented in their daily lives. At this stage, the teacher plans the material delivered, methods, strategies, media and learning evaluation by internalising religious moderation values. Furthermore, at the implementation stage, several activities begin with the introduction, core and closing. Preliminary activities are an inseparable part of the learning process. Based on the results of the study, it was stated that the initial learning activities carried out by Islamic education teachers at private and vocational high schools included greeting, implementing the positive school culture, praying before studying, reading the *asmaul*

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*husna* and singing the songs Indonesia Raya. This directs students to instil an attitude of national commitment.

In the core learning activities process, the moderation value of religion is internalized by adjusting it to the theme and learning materials because not all material directly contains messages or values of moderation. In the material about imitating the role of clerics who spread Islamic teachings in Indonesia, the Islamic education teacher does not directly explain the values of moderation but what things can be taken from the current chapter. The teacher discusses the material by inserting religious moderation values and how to give direction so that the scholars peacefully spread Islam. The scholars brought Islamic teachings to all parts of the archipelago with the aim that they would embrace religion with polite preaching and accommodate local cultures in Nusantara.

The teacher then explained the attitude of openness of the people of the archipelago towards the preaching of the clergy and the various methods of preaching that became the seed for the growth of tolerance for diversity in Indonesia. This open attitude makes Islam very quickly accepted by society. This relaxed attitude strengthens moderate Islamic teachings. Next, the material is presented using an application learning Media app creator according to the textbook. Using this media is expected to make learning more interactive, open, and motivated to be passionate about learning.

In this core activity, the Islamic education teacher allows students to study independently for 15 minutes and use that time well. This activity is intended to train the responsibility of carrying out the teacher's orders as a manifestation of a moderate attitude, namely respecting the teacher. After 15 minutes, the teacher explains the material and divides it into several groups. The division of groups is based on the sub-chapters of learning material. Each group cooperates in analyzing the entry of Islam in Indonesia, and they discuss with each other what will be presented in front of the class. It is hoped that students will be able to apply moderate character in respecting differences in understanding and practice of religious teachings in society so that the values of global diversity and accommodating local culture are reflected in everyday life. Attitudes in conducting discussions become a medium for practising tolerance. The skills to ask questions and express opinions are part of the internalization of values. Also, the attitude of paying attention to and respecting differences of view during the discussion trains students to be tolerant.

The last part, as a complement to the learning process based on research results, is that the teacher and students conclude from the material discussed under the title, imitating the role of the clergy. Exemplary taken from the part of the Ulama is the attitude of simplicity, tolerance, and productivity in work. The teacher gives assignments to students as a deepening of the material in the form of answering quizzes from imaginative applications and the film screening, then analyzes it. The teacher conducts an assessment or reflects on the learning experience with students who are asked to understand the meaning of Islamic civilization's development. Reflection is not only for students but also for teachers to find out how much they can understand the lesson in the material. This activity ended with praying at the end of the study, and the teacher gave closing greetings.

Furthermore, it is related to the evaluation of the internalization of religious moderation values in learning Islamic education in the form of cognitive assessment by providing simple questions from the topic of the subject. This activity is essential for the teacher

to consider what teaching method to use in the next meeting. Formative evaluation can determine whether students experience improvement and development from the chapter or competency of the subject matter being discussed. The result will be to improve the learning process of the material being studied so that children can achieve optimal mastery. As stated by the informant in the interview session, he provided a formative assessment in the form of an assignment from an inspiring story video, which was then analyzed to determine what lessons and examples could be taken from the story.

**Strategies and Methods for Integrating Religious Moderation Values**

From a series of data collection processes, the researcher analyzed that there are several methods of internalizing and integrating the values of religious moderation, among them as follows:

1.  Modelling

According to A. Hassan, modelling is the main task of educators in teaching and educating children. In this case, the Islamic education teacher plays a role in instilling by educating, teaching, and showing a moderate attitude towards all students without exception seen from the way of speaking politely, friendly, using Indonesian as the language of unity in conveying the material being studied, authoritative, giving appreciation as an attitude of respect to students. This attitude and example internalize tolerance, love, and affection for their students and being fair to them. This method was also conveyed in learning material in which the material was the clerical leaders in spreading Islamic teachings seen from how to communicate with other people, being able to mingle and behave towards fellow Muslims and non-Muslims, and setting an example for students through learning experiences which efficiently strengthens the relationship between teachers and students.

2.  Motivation

The teacher needs encouragement and motivation so that students can be enthusiastic about learning and practising the values of religious moderation. Therefore, educators must always motivate students to be moderate through methods, learning media, and giving appreciation in learning activities. Based on the results of data collection, motivation for students is carried out by teachers at every opportunity for learning activities and religious activities. Teachers encourage, motivate, and advise students to be tolerant, helpful, and caring for others. Also, be better for repairs (correction) by putting up moral messages and billboards that can inspire students. Among these messages include: stop bullying. These messages and advice teach students to avoid bullying attitudes and hate speech in various forms. Teachers need to explain that bullying is not just in the form of speech/verbal bullying but is sometimes shaped by physical, cyberbullying, and social bullying; stop bullying and defend the bullied. The school also has a slogan that says, "Together, stop bullying". This motivation aims to internalize the values of religious moderation in tolerance and non-violence. Based on the results of data collection, basis for students is carried out by teachers at every opportunity for learning activities and religious activities. Teachers encourage, inspire, and advise students to be tolerant, helpful, and caring for others.

3.  Habituation

The following method of instilling the values of religious moderation in students can be done in class and outside the classroom through routine activities to form a habit in

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students. In this case, habituation begins at the beginning of learning and is supported by religious movements and forms of social care. Usually, at the beginning of wisdom, after participating in the flag ceremony, a series of activities are continued, including prayer at the start of learning, reading *sholawat* and *asmaul husna*, reciting the verse of the chair, followed by singing the Indonesian Raya. Forms of social care can also be applied to students, namely participating in activities and visiting a friend who is grieving to pray. If a family member, friend, or teacher passes away, there is usually a prayer together analysis every morning. In addition, there are activities *istighosah* done before carrying out the school examination. There is also a habit of commemorating Islamic holidays, such as the commemoration of 1 Muharram Islamic New Year and pilgrimage activities to Sunan Kudus and its founders. In this way, students are taught to get to know the archipelago's Islamic traditions, and this habituation introduces students to school cultures and the surrounding community.

4. Rule Enforcement

This method can be carried out in teaching and learning activities in the classroom or within the scope of the school. These rules can be in the form of written and unwritten rules. Unwritten rules are social agreements made and mutually agreed upon between Islamic education teachers and students; for example, students who do not listen to the teacher when explaining the material must sit in front. At the same time, students must obey the written rules for example, school rules. What needs to be emphasized here is not the rules but how to follow the rules or how the teacher accustoms students to obey these rules. For example, in developing non-violence values, school rules prohibit insulting, mocking, and memorization bullying, leading to fights with fellow students at vocational schools or other schools for all students who violate the rules in school or during learning (Fahmi, 2020). So, there are consequences or sanctions in the form of advice, reprimands, written warning letters, and returned to parents.

5. Insertion Method

Insertion Method. One way to integrate religious moderation values is to use the insertion method for students by inserting religious moderation values in the delivery of each Islamic education subject material. Islamic education subjects are value-based in cultivating the character profile of Pancasila students by Permendikbud No. 37 of 2018. What is meant by the Pancasila student profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, namely having faith, being devoted to God Almighty and having noble character; global diversity, cooperation, independence and critical reasoning. The character values of religious moderation that are integrated are national commitment, tolerance, and accommodation of local culture (Hasan & Huda, 2022; Wahyudi, 2018). Islamic education Teachers play a central role in integration because they have the ability to deliver religious education to students as a whole and can influence students' mindsets.

This method is carried out in the learning process from the beginning of planning, implementation, and evaluation. In the planning section, the teacher has made a lesson plan as a learning tool in which the lesson plan contains material related to the values of religious moderation, which includes designs in the implementation of learning to help direct the learning process to run well (Huda, 2022). Islamic education teachers transfer theories sourced from textbooks available in schools assisted by showing films

that tell the story of the scholars and take the value of the struggle. This method is to avoid symptoms of religious intolerance and misunderstanding among students.

Mastery of Islamic education materials is very, very important. Teachers should comprehensively understand various sources and initiatives to channel knowledge about tolerance to open students' insights to interact with people of different religions. It is necessary to provide a variety of library sources and teaching materials to support a deep understanding of PAI materials, for example, a library with a collection of Islamic encyclopedias, books of interpretation, books of hadith, books of jurisprudence, and others. Learning resources can also take advantage of PAI laboratory's virtual libraries and learn directly from the environment around the school.

6. Classroom Culture

Strengthening the value of religious moderation through classroom culture, namely strengthening the importance of religious moderation in the classroom through implementing learning activities, especially PAI subjects. PAI teachers prepare to learn materials that instil an appreciation for differences, strengthening Islamic values *rahmatan li al-'alamin* and bringing a culture of tolerance into the classroom. The embodiment of classroom culture in PAI learning is directed towards inclusive, tolerant education and accommodating differences in the school, whether in discourse, opinion, understanding, religion, class, or beliefs, to be appreciated, respected and discussed to create awareness and mutual understanding (Abidin et al., 2022). Class management for PAI subjects is more varied and encourages a class atmosphere that strengthens tolerance and respect for differences. Teachers need to take the initiative to create peaceful messages in the classroom and strategic places, managing heterogeneous group work collaboration between students from various regions, cultures, languages and so on. The classroom culture program encourages PAI learning practices to be more enjoyable and strengthens the values of respect for differences, interactions without discrimination and without bullying, and values of *wasathiyah*, nationalism, and Pancasila. PAI teachers can play a role in building awareness that diversity is inevitable and Sunnatullah. So, it is essential to introduce the habit of respecting differences in the classroom through teaching materials, involving all students, and preparing class rules that contain the values of respect for differences (Abdullah, 2019; Azis et al., 2021; Ihsan & Fatah, 2021). This is also strengthened by the provision of teaching aids and learning media that encourage maintaining a culture that applies the values of religious moderation.

7. School Culture

School culture is an approach to strengthening the value of religious moderation to develop a school culture that respects all school members without discrimination. Maintaining the weight of religious restraint in schools is carried out through strengthening school principal policies that support the realization of moderate schools, strengthening the habit of religious moderation in schools, strengthening the management of the school atmosphere as demonstrated by various peaceful and reasonable quotes, multiple activities with the entire school community, and the assignment of each teacher, in implementing the value of religious moderation. Based on the results of observations and interviews, positive value habits can be carried out from the moment students enter the school environment, such as smiling, greeting, being polite and courteous, reading prayers before and after studying, getting used to the

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discipline of arriving on time, commemorating Islamic holidays, praying in congregation, praying together, Ramadhan Islamic boarding schools and others.

School principals and teachers have a shared role in realizing tolerant interactions, serving all students proportionally, and creating a harmonious atmosphere. Implementing religious moderation in schools aims to develop inclusive values, respecting differences in discourse, opinion, understanding, religion, class or belief, social and economic. Apart from that, it also aims to manage diversity collaboratively, creatively, participatively, in a family manner, and involving all parties in harmony. The development of an attitude of religious moderation is not directly conveyed in one particular lesson material. However, it is aligned with character education by instilling these moderation values in the PAI learning process and adapting them to school culture. In this way, students do not feel burdened by additional study hours because they do not add specific subjects. The pattern of internalizing religious moderation education needs to involve all elements, especially Islamic education teachers as the leading sector.

## An Integration Model of Religious Moderation Values

Based on data collection through observation, documentation, and interviews, researchers concluded that there are three integration models, namely informatory insertion, confirmatory insertion, and corrective insertion. The informative and confirmative insertion model is carried out by integrating the values of religious moderation in Islamic education material by adding information and confirmation of Islamic teachings about commendable morals, love of the homeland, *ukhuwah wathaniyah, ukhuwah basyariyah*, helping each other in kindness, preaching in a good way, an attitude of tolerance, not forcing one's will as well as examples of the application of religious moderation in everyday life. Religious moderation is not a separate subject; its content has been integrated, especially in Islamic education subjects including learning. The corrective insertion model is carried out by providing students with an understanding of the existence of a wrong understanding of attitudes of intolerance and radicalism in the name of religion. For example, material about the meaning of jihad, which is often identified with acts of violence and war, as well as material about the terminology of Muslims and infidels in the context of social life. Teachers need to convey the meaning of jihad in a broader context, including as a form of seriousness in fighting lust, an effort to achieve goodness, and seriously carrying out religious commands and avoiding religious prohibitions.

The strategy to strengthen school culture is carried out by encouraging school principals to act as decision-makers by making policies related to realizing and implementing the value of religious moderation through various policy programs (Abdullah, 2019). This policy includes matters related to managing the interactions of all school members without discrimination, managing learning that prioritizes the values of tolerance and respect for differences, strengthening a peaceful school atmosphere, strengthening habits, managing student activities that encourage positive and active interactions to build respect, respect each other, be moderate, prevent intolerant ideas, and create a harmonious school atmosphere. The positive implications of integrating and internalizing the values of religious moderation in learning Islamic education are awareness and compliance with rules, especially obeying school rules, so that students are trained to be disciplined and love the environment by protecting and caring for the school environment; cultivate mutual respect (Abdullah, 2019). This attitude can be

seen in the respectful attitude of students to teachers and education staff, an attitude of familiarity and solidarity. The perspective highlighted as moderate is being able to mingle and adapt with all friends between majors, social backgrounds, genders, and social awareness. This attitude is proven by having a human side of mutual assistance, sympathy, and empathy, such as raising donations for disaster victims and other social solidarity actions. The strategy to strengthen religious moderation is carried out through supporting strategic targets, programs and activities, indicators that can be achieved, and implementation time (Abidin et al., 2022; Miftah et al., 2023). The strategic targets in question are making policies to implement religious moderation through various programs, strengthening the school atmosphere, school appearance, interactions between the school community, and the moral messages in the school, including management of religious activities mainly by Islamic education teachers.

## IV. CONCLUSION

The Integration of religious moderation values in learning Islamic education can be passed through several sequences in the learning process consisting of planning, implementation, and evaluation. The teacher makes lesson plans as a learning process tool during the planning stage. Integration of the value of religious moderation can be found in implementing habituation such as reading study prayers and singing the national obligatory anthem. The teacher remembers to explain by linking religious moderation in Islamic education learning materials. They are followed by evaluation activities as the final stage of learning and student and teacher reflection to plan the methods and media to be chosen at the next meeting. The learning series required various teaching methods, modelling, motivating, habituation, insertion methods, rules enforcement, classroom culture and school culture. In between teaching and learning activities, the teacher always inserts the values of religious moderation in learning materials sourced from textbooks provided at school. By exemplary, it can be shown that the teacher has instilled love and affection for all students without differentiating them in terms of social, cultural, potential, talent, and intelligence background. Integration is also done through advice and motivation that can inspire students, like stopping bullying to prevent bullying. Religious activities and social care activities support the habituation method.

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