

Cultivating Religious Moderation Values in Learning

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Abstrak

Moderasi beragama menjadi semakin relevan di tengah pluralitas masyarakat Indonesia yang beragam. Pendidikan di tingkat sekolah menengah menjadi salah satu sarana strategis untuk menanamkan nilai-nilai moderasi beragama guna membentuk generasi yang toleran dan menghargai perbedaan. Tujuan penelitian mendeskripsikan penanaman nilai-nilai moderasi beragama di SMA Negeri Bareng Jombang siswa. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan guru dan siswa, serta analisis dokumen kurikulum dan materi pembelajaran. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi beragama telah diintegrasikan ke dalam beberapa mata pelajaran, terutama Pendidikan Agama Islam. Siswa menunjukkan pemahaman yang baik mengenai pentingnya moderasi dalam beragama, yang tercermin dalam sikap toleransi mereka terhadap perbedaan agama dan budaya. Namun, tantangan seperti keterbatasan waktu dan sumber daya menjadi kendala dalam penerapan yang lebih luas.

Kata kunci : Moderasi Beragama, Nilai-Nilai, Pembelajaran.

Abstract

Religious moderation is increasingly pertinent in Indonesia's diverse society. Secondary education plays a strategic role in instilling these values, aiming to cultivate a generation that is tolerant and respectful of differences. This study, conducted at SMA Negeri Bareng Jombang, employs a qualitative case study approach to explore how religious moderation is taught. Data was gathered through observations, in-depth interviews with teachers and students, and analysis of curriculum and teaching materials. The findings reveal that religious moderation values have been integrated into various subjects, particularly Islamic Religious Education. Students demonstrate a strong understanding of the importance of moderation, reflected in their tolerance toward religious and cultural diversity. However, challenges such as limited time and resources hinder broader implementation.

Keywords: Religious Moderation, Values, Learning.

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INTRODUCTION

Indonesia, with its rich diversity of religions and cultures, is currently facing significant challenges due to the increasing polarization and intolerance within society¹. Global phenomena such as radicalism, extremism, and the spread of religion-based hoaxes have become real threats, undermining social harmony². In various regions, there has been a rise in incidents of violence and discrimination rooted in religious differences³. This situation is further exacerbated by social media, which often serves as a platform for spreading hate speech and propaganda, worsening societal tensions⁴.

In this context, religious moderation is more than just an option—it is an urgent necessity to maintain national unity. According to Dakhi, religious moderation teaches a balanced approach that avoids extremism in religious practices while promoting tolerance, dialogue, and respect for differences⁵. Unfortunately, amid the rapid currents of globalization, these values of religious moderation are often overlooked, especially among young generations who are vulnerable to negative external influences. Education, particularly at the secondary school level, plays a crucial role in shaping students' character and mindset⁶. Schools are not only places for acquiring knowledge but also arenas for developing attitudes and values that will shape students' personalities in the future⁷. However, in some

¹ Effendi, M. R., Alfauzan, Y. D., & Nurinda, M. H. (2021). Menjaga Toleransi Melalui Pendidikan Multikulturalisme. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18(1), Article 1. <https://doi.org/10.46781/al-mutharahah.v18i1.175>

² Inayatillah, I. (2021). Moderasi Beragama di Kalangan Milenial Peluang, Tantangan, Kompleksitas dan Tawaran Solusi. *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, 7(1), Article 1. <https://doi.org/10.24952/tazkir.v7i1.4235>

³ Baidhawry, Z. (2005). *Pendidikan agama berwawasan multikultural*. Erlangga.

⁴ Hutabarat, E., Situmeang, A., & Girsang, J. (2023). Tinjauan Yuridis Pasal 15 Undang-undang Pers terhadap Fungsi dan Kewenangan Dewan Pers dalam Mencegah Berita Bohong. *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam*, 26(1), Article 1. <https://doi.org/10.15642/alqanun.2023.26.1.57-70>

⁵ Dakhi, T. N. (2023). PERAN TOKOH AGAMA DALAM MENCIPTAKAN KERUKUNAN ANTARA UMAT BERAGAMA DI TENGAH MASYRAKAT MAJEMUK. *MERDEKA : Jurnal Ilmiah Multidisiplin*, 1(1), Article 1. <https://doi.org/10.62017/merdeka.v1i1.575>

⁶ Imamah, Y. H., Pujiyanti, E., & Apriansyah, D. (2021). KONTRIBUSI GURU PENDIDIKAN AGAMA ISLAM DALAM PEMBENTUKAN KARAKTER SISWA. *JURNAL MUBTADIIN*, 7(02), Article 02. <https://journal.an-nur.ac.id/index.php/mubtadiin/article/view/153>

⁷ Subianto, J. (2013). PERAN KELUARGA, SEKOLAH, DAN MASYARAKAT DALAM PEMBENTUKAN KARAKTER BERKUALITAS. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 8(2), Article 2. <https://doi.org/10.21043/edukasia.v8i2.757>

cases, school curricula and teaching methods remain suboptimal in integrating the values of religious moderation⁸. Religious education is often taught dogmatically, without providing sufficient space for critical discussions on the importance of tolerance and interfaith dialogue⁹.

This situation is becoming increasingly critical, considering the rising cases of intolerance among teenagers, ranging from religion-based bullying to rejection of differences in school environments¹⁰. Students often lack a deep understanding of the concept of religious moderation, which can lead to potentially dangerous exclusivist attitudes¹¹. Another challenge is the limitation of resources, both in terms of competent educators and relevant learning materials. Therefore, this study is crucial in examining how the values of religious moderation are instilled in the learning process at SMA Negeri Bareng. By understanding these values, more effective strategies can be formulated to strengthen religious moderation education in schools. This, in turn, is expected to contribute to shaping a generation that is not only intellectually capable but also wise in practicing their faith within a diverse society.

METHODS

This study employs a qualitative approach using a case study method to evaluate the implementation of religious moderation values at SMA Negeri Bareng, Jombang. Data were collected through classroom observations, interviews with teachers and students, and an analysis of curriculum documents and teaching materials¹². Observations were conducted to understand how religious moderation

⁸ Pranyoto, Y. H. (2022). Implementasi Pendidikan Agama Katolik Dan Budi Pekerti Sebagai Bentuk Pembinaan Toleransi Beragama Bagi Siswa-Siswi Sekolah Di Distrik Merauke Kabupaten Merauke. *Jurnal Masalah Pastoral*, 10(1), Article 1. <https://doi.org/10.60011/jumpa.v10i1.83>

⁹ Mulasi, S., Rijal, S., Aiyub, A., Rahmati, R., & Kaharuddin, K. (2024). Internalisasi Konsep Burhani dalam Pembelajaran: Strategi peningkatan Nalar Kritis Siswa. *An-Nawa: Jurnal Studi Islam*, 6(1), Article 1. <https://doi.org/10.37758/annawa.v6i1.963>

¹⁰ Pambayun, E. L., & Saragih, N. (2024). *Teori Komunikasi dalam Lima Sila: Implementasi Pancasila dalam Kehidupan Berbangsa*. Nuansa Cendekia.

¹¹ Muhtarom, A., Fuad, S., & Latif, T. (2020). *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren*. Yayasan Talibuana Nusantara.

¹² Johnny Saldaña Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook, Analytical Biochemistry*, vol. 11, 2018, <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002->

values are taught and received by students, while interviews provided insights into teachers' and students' perceptions of religious moderation education. Document analysis was carried out to assess the integration of moderation values within the curriculum. The collected data were analyzed thematically to identify patterns and draw conclusions¹³. Data validity was reinforced through triangulation to ensure the accuracy of interpretations in alignment with the experiences of the studied respondents.

RESULTS AND DISCUSSION

Religious moderation is a balanced stance that does not lean toward either extreme right or extreme left. This perspective has existed for a long time, but it has recently gained renewed attention and promotion by the Ministry of Religious Affairs of Indonesia. Every educator should embody values of tolerance—not only religious studies or Islamic education teachers but all teachers, staff, school leaders, and students. This collective effort helps foster an environment where religious moderation is actively practiced. The school principal's understanding of teachers' responsibilities in religious moderation education is that every teacher shares the same duty. Teachers should integrate the values of moderation and tolerance across all subjects, not just religious studies. They are expected to serve as role models of moderate behavior and create an inclusive classroom environment.

Teachers should also encourage open dialogue about religious moderation, helping students understand and appreciate differences. Moreover, collaboration with parents and the community plays a crucial role in reinforcing these values. The school principal acknowledges the importance of training programs to equip teachers with the necessary skills to effectively teach religious moderation. *"Every teacher must have this responsibility, even if they are not religious studies teachers. We all remind our students together. If a mistake is made, we correct it together. When we pray in congregation, we do it together. Everything is done collectively."*

7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/.

¹³ Ahmad Mukhtar et al., *Metode Penelitian Pendidikan* (Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tengah, Kota Padang, Sumatera Barat: AIKOMEDIA PRESS, 2024).

Based on observations, most teachers fulfill their duty of guiding students to live harmoniously and support one another. However, some students believe that only a few teachers actively incorporate religious moderation values in the classroom. Despite this, the research findings indicate that all teachers at SMA Negeri Bareng have been implementing religious moderation values in their teaching. Nearly all students interviewed agreed that their teachers consistently introduce religious moderation concepts in class. Findings from interviews and observations with the school principal, religious studies teachers, and students conclude that every teacher at SMA Negeri Bareng shares the responsibility of delivering religious moderation education. While some students feel they do not always receive direct teachings on this topic, the majority affirm that teachers integrate religious moderation into their lessons.

Tolerance is evident in daily life. For example, interacting with others without discrimination, showing respect, and providing equal opportunities to friends of different faiths. One example of interfaith tolerance in school is assisting friends from different religious and ethnic backgrounds. Mutual support should be practiced among teachers, students, and between teachers and students. The school principal of SMA Negeri Bareng explained that interfaith tolerance is implemented in several ways. First, the school emphasizes the importance of respecting and understanding religious differences among students. Tolerance values are embedded in all subjects to cultivate a culture of respect for diversity. Second, the school organizes religious celebrations that involve all students, regardless of their faith. This initiative aims to introduce and appreciate cultural and religious diversity. Third, SMA Negeri Bareng conducts interfaith dialogue through discussions and seminars to foster understanding and prevent misconceptions. This helps students develop a tolerant mindset. As the school principal stated: *"We always uphold tolerance and mutual respect. During Istighosah, non-Muslim students have their own activities in the hall, such as retreats or prayers, while Muslim students gather in the field. Similarly, during Ramadan, activities run simultaneously in different locations, reflecting unity in diversity."*

The school's interfaith tolerance policy, as described by the principal and religious studies teachers, is based on mutual respect. There is no hostility or incitement between different religious groups, ensuring a harmonious and safe school environment. Teachers promote interfaith tolerance through various classroom approaches. One method is integrating multicultural education into the curriculum, allowing students to learn about different religions, cultures, and their positive contributions. Dialogical learning is also encouraged, where students discuss and share perspectives in an open and respectful environment. Collaborative group activities with diverse peers further reinforce tolerance. Additionally, literature and storytelling that highlight tolerance values help students appreciate differences. Teachers also foster an inclusive and welcoming classroom atmosphere, instilling values of mutual respect and equality in daily interactions. *"We strive to treat all students equally, regardless of their religious or ethnic backgrounds. Respecting one another, offering help, showing empathy, and maintaining politeness when discussing other religions are crucial."*

Observations at SMA Negeri Bareng reveal that the school implements a pattern of mutual respect, tolerance, and non-violence. Teachers and students coexist harmoniously, despite religious differences, working together without discrimination. There is no incitement, hostility, or derogatory behavior toward any faith. Additionally, religious practices are conducted peacefully, ensuring no disruption between different religious groups. For instance, when Muslim teachers and students hold Istighosah every two weeks in the field, Christian students respect the event and do not interfere. Based on interviews and observations with the school principal, religious studies teachers, and students, it is evident that interfaith tolerance at SMA Negeri Bareng is characterized by mutual respect, harmony, rejection of violence, and active tolerance among different religious groups.

Instilling religious moderation values is essential for students' education. Schools must develop specific strategies to nurture and strengthen these values. Teachers should also understand effective methods to impart religious moderation principles to students. The school principal of SMA Negeri Bareng highlighted some of the initiatives undertaken to instill these values: *"Teachers sometimes organize*

joint charity events. During Ramadan, for example, they distribute food parcels with students. Teachers actively participate in making and sharing meals. Additionally, we engage in relief efforts during natural disasters. These activities reflect our commitment to unity and mutual support."

Based on the problem formulation that has been discussed and the data obtained from interviews, observations, and documentation, the author conducted a descriptive analysis. This analysis was carried out by identifying facts related to the research problem and connecting them with existing theoretical foundations, resulting in a descriptive explanation of the findings. Every teacher in a school is responsible for implementing religious moderation education, especially religious teachers, as they play a crucial role in fostering religious moderation both inside and outside the classroom. As educators, their responsibilities go beyond teaching; they must also instill the values of religious moderation. By embedding these values, students will be better equipped to create a harmonious and prosperous society in the future. According to Mujamil Qomar, Islam does not only emphasize academic achievement but also aims to promote peace and harmony within society¹⁴. Teachers inherently have a duty to provide religious moderation education¹⁵, as their role is not just to educate but also to nurture students' potential¹⁶. However, teachers should not only focus on students' academic achievements but also on fostering peace and justice for all people.

In instilling the values of religious moderation, every school must establish patterns or forms of religious tolerance that should be implemented, such as mutual respect and appreciation among different religious communities. Islam recognizes the concept of tolerance, which involves respecting and appreciating followers of other religions without coercing them to convert to Islam or adopt Islamic beliefs. This principle is rooted in the teachings of the Quran, specifically in Surah Al-Kafirun

¹⁴ Saputra, I. B., & Azmi, F. (2022). Religious Moderation in Indonesia. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(3), Article 3. <https://doi.org/10.47006/er.v6i3.10887>

¹⁵ Muhtarom, A., Fuad, S., & Latif, T. (2020). *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren*. Yayasan Talibuana Nusantara.

¹⁶ Selasih, N. N. (2017). UPAYA GURU DALAM MENINGKATKAN KREATIVITAS PESERTA DIDIK DI ERA GLOBALISASI. *Guna Widya: Jurnal Pendidikan Hindu*, 4(2), Article 2. <https://doi.org/10.25078/gw.v4i2.1554>

(verses 1-6). According to Wahyuni, *tasamuh* (tolerance) reflects an attitude of respecting and appreciating differences in religion, ethnicity, race, and social groups, as well as honoring the religious rituals and celebrations of others¹⁷. Teaching religious moderation values to students is a crucial responsibility of teachers, as Islam itself emphasizes tolerance, mutual respect, and appreciation for others¹⁸. Thus, the most fundamental aspect of tolerance that must be instilled in both teachers and students is mutual respect and appreciation for people of different faiths.

Teachers must be firm in enforcing discipline and serve as role models for their students. As ideal figures, their actions, behavior, attitudes, and speech are reflected in students' lives. Therefore, they must exemplify good conduct, particularly in the context of national and social harmony. Teachers play a key role in managing religious differences, as they serve as examples for students. This aligns with Yunita's perspective, which states that managing religious differences requires several essential conditions: effective communication channels for discussion and clarification of information, problem-solving institutions both formal and informal, peace-oriented figures who can prevent conflicts, a socio-political structure that supports justice, and a fair system that ensures sustainable social integration¹⁹. The methods for instilling religious moderation values in students involve consistent emphasis, firmness, and readiness to be role models in schools. Teachers must be respected figures whose behavior is emulated by students, ensuring that every action they take sets a positive example.

Instilling religious moderation values is an ongoing process; a teacher does not stop midway but continues to nurture these values until students internalize them on their own. Once students develop a strong understanding of religious

¹⁷ Wahyuni, A., Khoiri, Q., & Ulum, B. (2022). PENDIDIKAN AGAMA ISLAM BERWAWASAN MULTIKULTURAL DALAM MENANAMKAN TOLERANSI BERAGAMA SISWA DI SMPN 1 KOTA BENGKULU. *JPT: Jurnal Pendidikan Tematik*, 3(2), Article 2.

¹⁸ Dewi, S., Zamroni, M. A., & Leksono, A. A. (2024). Penanaman Sikap Moderasi Beragama Pada Siswa Sekolah Dasar Melalui Pembelajaran PAI. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 4(1), Article 1. <https://doi.org/10.54437/irsyaduna.v4i1.1558>

¹⁹ Yunita, I. (2022). Upaya Membentuk Sikap Moderasi Beragama Pada Pelajar dan Mahasiswa Desa Datar Lebar Kecamatan Lungkang Kule Kabupaten Kaur. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(3), Article 3.

moderation, justice will naturally emerge. However, justice must be accompanied by balance in religious moderation—without balance, true justice cannot be achieved. Quraish Shihab, as cited by Ramadhan, explains that the principle of balance exists within a group consisting of various elements that share a common goal²⁰. Each element must adhere to specific guidelines and measures to achieve that goal²¹. Therefore, balance is a fundamental principle in the concept of *wasathiyyah* (moderation). Without balance, justice cannot be realized. Similarly, the increasing harmony within a school reflects the role of teachers who firmly emphasize and encourage students to respect and appreciate people of different religions. As a result, balance is maintained within the school environment, fostering a peaceful and inclusive atmosphere.

Understanding Religious Moderation

Moderation is a term derived from the Latin word *moderatio*, which means balance (neither excessive nor deficient). It refers to self-control (in terms of behavior that is neither excessive nor lacking). According to the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), two meanings are used for the term: 1) reduction in violence, and 2) avoidance of extremism²². Therefore, when someone is described as "acting moderately," it implies that the person is behaving in a reasonable, calm manner, and providing a sense of security. Religious moderation is a concept introduced by the Ministry of Religious Affairs of the Republic of Indonesia to always adopt a middle path, act fairly, and demonstrate perspectives, attitudes, and behaviors that are not extreme in religious practice. This aligns with the view of Lukman Hakim Saifuddin, who defines religious moderation as a process of studying and practicing religious teachings in a balanced, fair manner while avoiding extreme or excessive behaviors based on one's experiences. M. Quraish Shihab also argues

²⁰ Ramadhan, M., Fuadi, A., Dahlan, B., Nuryadin, N., & Gifari, A. (2024). Relevansi Pilar Moderasi Beragama Quraish Shihab pada Upacara Rambu Solo' Toraja di Kelurahan Ratte Buttu, Tana Toraja. *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah*, 12(1), 15–26. <https://doi.org/10.18592/alhiwar.v12i1.12090>

²¹ Sinaga, N. A. (2020). IMPLEMENTASI HAK DAN KEWAJIBAN PARA PIHAK DALAM HUKUM PERJANJIAN. *JURNAL ILMIAH HUKUM DIRGANTARA*, 10(1), Article 1. <https://doi.org/10.35968/jh.v10i1.400>

²² Lukman Hakim Saifuddin, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian RI, 2019), 15.

that *wasthiyyah* is not a neutral or passive stance, nor is it an ambiguous or indecisive attitude, such as a mathematical approach. Religious moderation is not merely an individual issue but also a matter for groups, communities, nations, and so on²³. Precisely, Nassaruddin Umar explains that it is an attitude referring to a pattern of coexistence among religious diversity and the state. Based on the explanations provided, it can be understood that the meaning of religious moderation is a perspective and attitude that takes a firm stand as an effort to understand and accommodate every difference that exists, whether related to religious, cultural, ethnic, racial diversity, customs, and ethics, all to preserve the unity of the Republic of Indonesia (NKRI).

Moderation Principles

The principles of justice and balance are fundamental pillars of moderation. It is essential to maintain a balance between two aspects: reason and revelation, rights and obligations, body and mind, individual and societal interests, religious texts and the *ijtihad* (interpretations) of religious scholars, and so on. Balance can also be viewed as a perspective when doing what is right—not too much and not too little, neither overly conservative nor excessively liberal. The principles that should be understood and implemented regarding Islamic moderation in daily life are divided into five key principles: the principle of justice (*Al-adl*), the principle of goodness (*Al-Khairiyah*), the principle of wisdom (*Al-Hikmah*), the principle of consistency (*Al-Istiqomah*), and the principle of balance (*At-Tawazun*). Based on these, the researcher concludes that the core principles of religious moderation are justice and balance, particularly in terms of perspective and attitude when performing tasks reasonably.

Instilling Values of Religious Moderation in Education

Instilling values of religious moderation in education is crucial for shaping students' character to be tolerant, inclusive, and appreciative of diversity. Religious moderation teaches a balanced approach to faith, avoiding extremism, and fostering

²³ Nasaruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Beragama di Indonesia*, (Jakarta: PT Elex Media Komputindo, 2019), 105.

dialogue in a diverse society²⁴. One way to integrate religious moderation into education is by incorporating these values into subjects such as Religious Education, Pancasila, and Citizenship Education. Using a thematic approach that emphasizes values of tolerance and respect for differences is highly effective in developing an inclusive attitude in students²⁵.

Interactive learning methods, such as discussions, case studies, and role-playing, are also very beneficial for enhancing students' understanding of religious moderation. Through these approaches, students can practice open communication and respect for others' opinions, even those with different religious backgrounds²⁶. Additionally, educators play a vital role as role models in demonstrating moderate attitudes. Teachers who can clearly explain the concept of moderation and show an inclusive attitude will have a positive influence on their students²⁷. Beyond classroom learning, extracurricular activities such as interfaith dialogues, visits to places of worship, or cultural festivals can serve as effective means to introduce and instill values of religious moderation. Furthermore, creating a school environment that supports diversity, such as through slogans or programs promoting unity, also contributes to strengthening tolerance values²⁸. The use of technology and digital media is also crucial, providing platforms for students to share knowledge and experiences about diversity in a positive way²⁹. Thus, instilling the values of religious moderation in education can create a generation that not only understands the importance of tolerance but also has the ability to preserve and celebrate diversity in society.

²⁴ Alam, M. (2020). *Moderasi Beragama dalam Pendidikan: Pendekatan untuk Membangun Toleransi*. Jurnal Pendidikan Agama, 13(1), 35-47.

²⁵ Daryanto. (2019). *Inovasi Pembelajaran Berbasis Toleransi: Membangun Karakter Inklusif*. Bandung: Alfabeta.

²⁶ Khan, R. (2018). *Strategi Pendidikan dalam Memperkuat Moderasi Beragama di Sekolah*. Jurnal Studi Agama, 7(2), 22-31.

²⁷ Suryani, E. (2020). *Peran Guru dalam Pembentukan Karakter Moderasi Beragama*. Jurnal Pendidikan Karakter, 15(1), 19-30.

²⁸ Kementerian Agama RI. (2021). *Panduan Penguatan Moderasi Beragama di Lembaga Pendidikan*. Jakarta: Kementerian Agama Republik Indonesia.

²⁹ Prabowo, H., & Wijaya, S. (2022). *Pemanfaatan Teknologi dalam Pendidikan Toleransi Beragama*. Jurnal Teknologi Pendidikan, 9(3), 54-65.

CONCLUSIONS

The findings of this study indicate that teachers who understand and apply the principles of religious moderation can positively influence students' attitudes and behavior, reduce potential conflicts, and promote tolerance and appreciation for diversity. Therefore, it is crucial for schools to establish policies and practices that support the cultivation of these values and ensure that teachers are equipped with the necessary knowledge and skills to help achieve these objectives. Future researchers should explore innovative teaching methods and conduct long-term studies to assess the impact of religious moderation values on students. Research examining the implementation of these values in different local contexts and the development of training modules for teachers could also provide valuable insights. Additionally, evaluating the social impact of instilling religious moderation values is recommended to better understand their effects on students' social relationships.

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