

Strengthening Religious Moderation through Islamic Religious Education Values at Public Senior High School 1 Bambanglipuro Bantul

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Article Info

Received:

2024-05-09

Revised:

2024-05-26

Approved:

2024-06-03

Keywords

Religious
Moderation,
Islamic Religious
Education, Value
Education, Public
Senior High
School

 OPEN ACCESS

Abstract: This study investigates the enhancement of religious moderation by implementing Islamic religious education values at Public Senior High School 1 Bambanglipuro, Bantul. Employing a descriptive qualitative research design, data were gathered using observations, semi-structured interviews, and document analysis. The research is underpinned by Thomas Lickona's theory of value education, emphasising the role of value education in shaping character and behaviour. Participants included the principal, teachers, and students selected through purposive sampling to provide comprehensive insights. The findings highlight integrating critical Islamic values such as faith, honesty, obedience, and tolerance into the school's curriculum. These values are conveyed through classroom activities, extracurricular programs, and school culture, resulting in notable improvements in student behaviour, reduced inter-religious conflicts, and enhanced attitudes of tolerance and respect. The study underscores the effectiveness of Islamic religious education in promoting religious moderation and fostering a peaceful and pluralistic society. Implications for educational policy and practice are significant, suggesting that incorporating structured moral education can play a crucial role in achieving societal harmony. Recommendations include the nationwide adoption of similar educational programs and ongoing professional development for educators to ensure sustained positive impacts. Future research should expand to include more schools and regions to validate these findings further and explore additional factors influencing the success of religious moderation initiatives in educational settings.

Abstrak: Penelitian ini menginvestigasi penguatan moderasi beragama melalui implementasi nilai-nilai pendidikan agama Islam di SMA Negeri 1 Bambanglipuro, Bantul. Dengan menggunakan desain penelitian kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan analisis dokumen. Penelitian ini didasari oleh teori pendidikan nilai Thomas Lickona, yang menekankan peran pendidikan nilai dalam membentuk karakter dan perilaku. Partisipan penelitian termasuk kepala sekolah, guru, dan siswa yang dipilih secara purposive untuk memberikan wawasan yang komprehensif. Temuan penelitian menyoroti integrasi nilai-nilai Islam kunci seperti iman, kejujuran, ketaatan, dan toleransi ke dalam kurikulum sekolah. Nilai-nilai ini disampaikan melalui kegiatan kelas, program ekstrakurikuler, dan budaya sekolah, yang menghasilkan perbaikan signifikan dalam perilaku siswa, pengurangan konflik antaragama, dan peningkatan sikap toleransi dan saling menghormati. Penelitian ini menegaskan efektivitas pendidikan agama Islam dalam mempromosikan moderasi beragama dan membangun masyarakat yang damai dan pluralis. Implikasi untuk kebijakan dan praktik pendidikan sangat penting, menyarankan bahwa menggabungkan pendidikan moral yang terstruktur dapat berperan penting dalam mencapai harmoni sosial. Rekomendasi mencakup adopsi program pendidikan serupa secara nasional dan pengembangan profesional berkelanjutan bagi pendidik untuk memastikan dampak positif yang berkelanjutan. Penelitian lebih lanjut harus diperluas untuk mencakup lebih banyak sekolah dan wilayah untuk lebih memvalidasi temuan ini dan mengeksplorasi faktor tambahan yang mempengaruhi keberhasilan inisiatif moderasi beragama di lingkungan pendidikan.

1. Introduction

The contemporary global landscape is characterised by its vast cultural, ethnic, and religious diversity, which simultaneously enriches societies and presents challenges in fostering harmonious coexistence. As a microcosm of this diversity, Indonesia officially recognises six major religions: Islam, Hinduism, Buddhism, Protestant Christianity, Catholicism, and Confucianism.¹ Despite the nation's longstanding commitment to interfaith peace, persistent challenges such as economic disparities, political strife, and religious radicalism threaten social harmony.² Radicalism, which often distorts religious teachings, fosters intolerance and discrimination, further complicating efforts to cultivate a cohesive social fabric.³ Therefore, promoting religious moderation is crucial in building an inclusive society where diverse groups coexist peacefully.

Religious moderation has gained significant attention in recent scholarship, emphasising the need for a balanced understanding of spiritual teachings to mitigate radicalism and foster social harmony.⁴ Mardan Umar et al. (2024) explored moderate character education in Islamic institutions, highlighting integrating values such as This includes efforts to incorporate values such as tolerance (*tawassuth*), balance (*tawazun*), and justice (*tamandua/I'tidal*) into curricula to shape inclusive, moderate individuals. Through targeted interventions, educational institutions play a vital role in instilling these values, thereby preventing intolerance and promoting respect for diversity.⁵ Moreover, religious authorities oversee religious education to ensure moderate values are effectively communicated and practised.⁶

Research on religious moderation and the development of Islamic education has focused on these issues in recent years. Many reputable journals have addressed this topic. For example, research by Mardan Umar and colleagues discusses moderate character education in Islamic educational institutions by exploring the moderate values upheld by these institutions and how these values are implemented in everyday educational practices. Through this approach, Islamic educational institutions strive to ensure that the education provided not only strengthens religious identity but also shapes inclusive, moderate characters that contribute positively to society.⁷

Studies have shown that Islamic religious education can significantly influence the development of moderate attitudes and behaviours among students. By embedding

¹ Alifa Nur Latifah, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Pentingnya Menumbuhkan Sikap Toleransi Pada Anak Usia Sekolah Di Indonesia: Negeri Multikultural," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 969–73, <https://doi.org/10.33487/edumaspul.v6i1.2348>.

² Al-Amin, "Radikalisme Agama Kaum Muda," *Al-Hikmah: Jurnal Studi Agama-Agama* 8, no. 1 (2022): 137–56.

³ Kurniawan Tri Wibowo, Wahyu Hadingrat, and Jl KM Ir Soekarno, "Penanggulangan Penyebaran Radikalisme Melalui Media Sosial Dalam Hukum Pidana Indonesia Managing the Spread of Radicalism Through Social Media in Indonesian Criminal Law," *IBLAM Law Review* 02, no. 03 (2022): 56–81.

⁴ Mahfuh and M Shah, "Religious Extremism: Challenging Extremist and Jihadist Propaganda," *Annual Threat Assessment* 13, no. 1 (2021): 112–17.

⁵ Amjed Mohammad Alabd Alazeez, Mohammad Omar AL-Momani, and Elham Mahmoud Rababa, "The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 59–76, <https://doi.org/10.31538/nzh.v7i1.4139>.

⁶ Mirzon Daheri et al., "Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia," *Journal of Population and Social Studies* 31 (2023): 571–86, <https://doi.org/10.25133/JPSSv312023.032>.

⁷ Mardan Umar et al., "Transforming of Moderate Character Education in Islamic Educational Institutions," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 171–88, <https://doi.org/10.31538/nzh.v7i1.4168>.

Islamic values in teaching practices, students are guided holistically, internalising these principles in personal and social contexts.⁸ This educational approach strengthens religious identity and fosters a sense of inclusivity and respect for others.⁹ Various models of religious education, such as those implemented in Islamic schools and universities, have been analysed for their effectiveness in promoting moderation and countering radical ideologies.¹⁰

Numerous initiatives have been undertaken to reinforce religious moderation through education. For instance, at Pondok Pesantren Al-Fattah Siman, moderation values are implemented through a structured process involving planning, executing, and evaluating teaching and extracurricular activities.¹¹ Similarly, at IAIN Curup, electronic modules based on Islamic moderation have been developed to enhance students' English language skills and understanding of moderation principles.¹² These efforts underscore the potential of educational tools and curricula in fostering moderate religious perspectives.

Other significant efforts include revitalising pesantren management to prevent radicalism and promote moderate Islamic values, as observed in Bengkulu, Indonesia.¹³ Integrating anthropocentric values in pesantren has also nurtured tolerant and democratic attitudes towards differences.¹⁴ Additionally, implementing character education strategies, such as those proposed by Thomas Lickona, which involve classroom teaching, reinforcement activities, and extracurricular engagements, has successfully internalised moderation values among students.¹⁵

Despite these advancements, there remains a gap between the conceptualisation and practical implementation of Islamic values in educational settings. While many studies highlight the importance of religious moderation, there is limited research on its application in diverse educational environments, particularly in public schools with mixed religious demographics. Moreover, the specific mechanisms through which Islamic

⁸ Benny Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024): 1–9, <https://doi.org/10.4102/hts.v80i1.9369>.

⁹ Rohmat Mulyana, "Religious Moderation in Islamic Religious Education textbook and Implementation in Indonesia," *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023): 1–8, <https://doi.org/10.4102/HTS.V79i1.8592>.

¹⁰ Imam Sujono et al., "Efforts to Strengthen Islamic Moderation of Islamic Religious Universities in Indonesia," in *Proceedings of the 6th Batusangkar International Conference, BIC 2021, 11 - 12 October, 2021, Batusangkar-West Sumatra, Indonesia* (EAI, 2022), <https://doi.org/10.4108/eai.11-10-2021.2319459>.

¹¹ Zakariyah Zakariyah, Umu Fauziyah, and Muhammad Maulana Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 20–39, <https://doi.org/10.31538/tijie.v3i1.104>.

¹² Murniyanto Murniyanto et al., "Development of Moderate Islamic English-Based E-Modules for Lecturers A Quality in Curup," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (2022): 3729–42, <https://doi.org/10.35445/alishlah.v14i3.1878>.

¹³ Irwan Fathurrochman, Dina Hajja Ristianti, and Mohamad Aziz Shah bin Mohamed Arif, "Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (2020): 239–58, <https://doi.org/10.14421/jpi.2019.82.239-258>.

¹⁴ Umiarso and Muhammad Qorib, "The Practice of Religious Moderation Based on Theo-Anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study," *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 2 (2022): 183–93, <https://doi.org/10.25217/ji.v7i2.2629>.

¹⁵ Edi Kuswanto, Muhammad Nurul Mubin, and Dwi Setia Kurniawan, "Internalizing Islamic Moderation: A Model Approach for Educational Institutions," *IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity* 2, no. 1 (2023): 93–113, <https://ejournal.uinsalatiga.ac.id/index.php/ijoresh/article/view/212>.

religious education influences student attitudes and behaviours towards moderation require further exploration. Addressing these gaps is essential for developing comprehensive strategies that can be effectively implemented across various educational contexts.

However, there is still a gap between these values' concepts and implementation. One school that is the focus of this research is SMA Negeri 1 Bambanglipuro in Bantul. SMA Negeri 1 Bambanglipuro in Bantul has implemented religious moderation. The school's student body comprises 91% Muslims, 7% Catholics, and 2% Christians, with 604 students. This moderation program is conducted through the Saung Moderasi Beragama organisation, facilitating interfaith dialogue among students from diverse religious backgrounds. Despite significant progress in strengthening religious moderation, some cases of intolerance still occur among students, such as bullying and gender discrimination in social interactions.

This study aims to investigate the implementation of Islamic Religious Education (IRE) values to strengthen religious moderation at Public Senior High School 1 Bambanglipuro in Bantul. By examining how these values are incorporated into the school's educational practices and their impact on students' attitudes, this research provides insights into practical strategies for promoting religious moderation in a diverse student population. The findings are expected to contribute to the broader discourse on religious education and its role in fostering a harmonious, inclusive society, offering practical recommendations for educators and policymakers.

2. Method

This study employs a descriptive qualitative research design to investigate the implementation of Islamic religious education values at Public Senior High School 1 Bambanglipuro Bantul and its impact on strengthening religious moderation. The qualitative approach emphasises data collection through non-numerical means, focusing on written or spoken words to gain an in-depth understanding of the subject matter.¹⁶ Data were collected using a combination of observation, interviews, and documentation techniques. The observation technique involved the researcher systematically observing student behaviour and the overall field conditions at the school. Semi-structured interviews were conducted with purposively selected respondents, including the school principal, two teachers, and eight students, to gather comprehensive insights. This purposive sampling method ensures that the participants are representative and relevant to the research focus. The documentation method involved collecting and analysing various documents, such as journals, literature, and other materials relevant to the study's theme.¹⁷

Thomas Lickona's theory of value education serves as the theoretical framework for this research, emphasising the importance of value education in shaping individuals' character and behaviour. This framework facilitates the analysis and understanding of how Islamic religious education values are applied at the school to promote religious moderation. Data analysis followed the Miles and Huberman model, including data reduction, display, and conclusion drawing/verification. These steps ensured systematic and rigorous analysis of the collected data. Several measures were implemented to

¹⁶ John W Cresswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, vol. 20, 2017, <https://doi.org/10.1080/14675980902922143>.

¹⁷ Ardiansyah, Risnita, and M. Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN : Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9, <https://doi.org/10.61104/ihsan.v1i2.57>.

enhance the study's reliability and validity. Triangulation of data sources, including observations, interviews, and documentation, was employed to cross-verify information and ensure a comprehensive understanding of the phenomena.¹⁸ Additionally, member checking was conducted, where participants reviewed and confirmed the accuracy of the interview transcripts and the researcher's interpretations. These methods collectively contribute to the robustness and credibility of the research findings.

3. Result and Discussion

3.1. Islamic Education Values at Public Senior High School 1 Bambanglipuro, Bantul

The term "value," known as "value" in English and "valere" in Latin, refers to beneficial things that possess capability and are valid.¹⁹ Values express individual preferences reflected in their behaviour, guiding them to act or refrain from acting in a given situation. This encompasses concepts, attitudes, and beliefs that individuals hold dear.²⁰

Islam guides humanity regarding life in this world and the hereafter. From an Islamic perspective, education is seen as a fundamental need that must be fulfilled because, through education, people gain the knowledge necessary to live their lives.²¹ Education is the cornerstone of every individual's life journey, and most education occurs in schools.²² Students acquire academic knowledge and develop social skills, leadership qualities, and moral values through interactions with teachers and peers.²³ Education is a series of planned actions in individuals' guidance and learning process, aiming to develop independence, responsibility, creativity, knowledge, health, and noble character.²⁴

The goals and objectives of national education, as mentioned in Article 20 of the 2003 Law, are to enhance the capabilities and develop the character and behaviour of the nation's people, ensuring the preservation of their way of life. This aim prevents students' potential from developing into honest and devout individuals obedient to Allah Ta'ala, who are good, healthy, knowledgeable, creative, independent, and democratic citizens who obey the law.²⁵

Islamic religious education is based on the fundamental principles and teachings found in the Qur'an and Sunnah. According to Muhammad Hamid an-Nasyir and Kulah Abd Al-Qadir Darwis, Islamic education is an effort to support human development in

¹⁸ Matthew B. Miles and Johnny Huberman, A. Michael, Saldana, *Qualitative Data Analysis: A Methods Sourcebook 4th Edition* (London. UK: Sage Publications, 2018).

¹⁹ Annisa Mayasari and Opan Arifudin, "Penerapan Model Pembelajaran Nilai Melalui Pendidikan Agama Islam Dalam Membentuk Karakter Siswa," *Antologi Kajian Multididiplin Ilmu[Al-Kamil]* 1, no. 1 (2023): 47–59.

²⁰ Luiz Egon Richter, Augusto Carlos, and De Menezes Beber, "Penerapan Nilai-Nilai Pendidikan Agama Islam Untuk Meningkatkan Kecerdasan Emosional Dan Kecerdasan Spiritual (ESQ)," *Pendidikan* Vol 6 (n.d.): 68–87.

²¹ Widha Nur Hidayah, "Media Penanaman Nilai-Nilai Pendidikan Agama Islam Melalui Kesenian Tari Badui Di Dusun Malangrejo Ngemplak Sleman Yogyakarta," *Jurnal Pendidikan Islam* 15, no. 1 (2022): 1–23.

²² Raudatus Syaadah et al., "Pendidikan Formal, Pendidikan Non Formal Dan Pendidikan Informal," *Pema (Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat)* 2, no. 2 (2023): 125–31, <https://doi.org/10.56832/pema.v2i2.298>.

²³ Dharlinda Suri and Dharnita Chandra, "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education," *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 271–85, <https://doi.org/10.29333/ejecs/937>.

²⁴ Abd Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan," *Al Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 1–8.

²⁵ Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 01 (2020): 49–58, <https://doi.org/10.37680/qalamuna.v12i01.214>.

various fields, including physical, intellectual, linguistic, artistic, social, and spiritual, to achieve perfection through goodness.²⁶ By the guidelines outlined in Government Regulation No. 55 of 2007 Article 3 Paragraph 1, Islamic Religious Education is an integral part of the curriculum that must be taught at all levels of education, from elementary to university.²⁷

Islamic religious education also teaches essential values for individual character development. Based on the holy Qur'an and Sunnah/Hadith, it emphasises the importance of enriching the soul with knowledge. This adds a profound dimension to education, where spirituality and morality are learned alongside academic aspects.²⁸

Indonesia is a country with a high level of pluralism. As an archipelago stretching from Sabang to Merauke, Indonesia boasts remarkable diversity in ethnicity, customs, languages, traditional clothing, and houses. If managed well, this diversity can be a positive asset for the country's progress. Conversely, poorly managed diversity can trigger conflicts and hostility due to differences and the fanaticism inherent in each group. Examples of disputes initiated by issues of ethnicity, religion, race, and inter-group relations (SARA) in Indonesia include the incidents in Sampit and Poso.²⁹

In Indonesia's education context, religious moderation is crucial in ensuring harmony and peace among religious communities. Islamic education prioritises moderate and tolerant values and becomes essential in achieving inter-religious harmony. Education is vital in mitigating potential religious conflicts and strengthening unity in Indonesia's multicultural society through teaching that promotes an inclusive understanding of Islamic teachings and interfaith dialogue.³⁰

Public Senior High School 1 Bambanglipuro in Bantul, Yogyakarta, can serve as an example of how moderate Islamic education can help address the challenges of religious pluralism in Indonesia. This approach can be implemented through an inclusive curriculum, extracurricular activities that promote interaction among students from diverse religious backgrounds, and teacher training to convey Islamic teachings with a moderate and inclusive approach.³¹

The implementation of religious moderation in this school is also demonstrated through the Saung Moderasi Beragama (Samba) Organization, part of the Islamic Religious Education (PAI) curriculum. The Saung Moderasi Beragama (Samba) Organization at Public Senior High School 1 Bambanglipuro conducts various programs to promote religious moderation. Daily programs include campaigns promoting moderation values through school life and social media, religious podcast programs, and dialogue programs with other religious figures. Additionally, Public Senior High School 1 Bambanglipuro collaborates with various parties to support creating a moderate culture within the school.

²⁶ Aminuddin Aminuddin and Kamaliah Kamaliah, "Perencanaan Pendidikan Agama Islam Kontemporer," *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 8, no. 1 (2022): 56–64, <https://doi.org/10.46963/aulia.v8i1.540>.

²⁷ Peraturan Pemerintah No. 55 Tahun 2007.

²⁸ Hudaidah Zahra Hana Fadhillah, "Paradigma Baru Pendidikan Islam Konteporer Di Indonesia," *Pendidikan Agama Islam* 4 (2021): 6.

²⁹ M Munif, M Qomar, and A B D AZIZ, "Kebijakan Moderasi Beragama Di Indonesia," *Dirasah: Jurnal Studi Ilmu Dan ...* 6, no. 2 (2023): 417–30.

³⁰ Daheri et al., "Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia."

³¹ Kementerian Agama RI, "Saung Moderasi Beragama SMAN 1 Bambanglipuro Mengukuhkan Toleransi, Merawat Tradisi," Kementerian Agama RI, 2022.

Based on the Islamic Religious Education textbook documentation for Grade XI at Public Senior High School 1 Bambanglipuro, several emphasised values have been identified, including faith, honesty, obedience, and tolerance.³² The Islamic Religious Education teacher, Mrs Ulfah Nurhidayah, stated, "Honesty is essential wherever we are, and mutual respect and appreciation are necessary regardless of the religion we follow. In my lessons, there are specific chapters that specifically discuss the values of Islamic Religious Education. As previously taught, these include faith in the Prophets and obedience to religious teachings and existing regulations".³³

According to Mrs. Ulfah Nurhidayah, the values of Islamic Religious Education at Public Senior High School 1 Bambanglipuro Bantul include honesty, respect regardless of religious affiliation (commonly referred to as tolerance), obedience (to Allah SWT, the Prophets, and leaders), and faith, which is a crucial value for every Muslim.

The principal of SMA Negeri 1 Bambanglipuro Bantul emphasises the importance of tolerance as a form of mutual respect for the existing diversity. He says religious diversity is more pronounced in this school than in others. Therefore, in practising the principles of tolerance, he stresses the need to maintain individual religious tenets to preserve the faith. Additionally, adherence to school regulations is considered an integral part of implementing the values of tolerance at this school.³⁴

From this explanation, it can be concluded that the values of Islamic Religious Education instilled at SMA Negeri 1 Bambanglipuro Bantul include:

3.1.1. *Iman*

In Arabic, the term "*iman*" derives from the word "*amana-yu'minu-imanan*," meaning "to believe." However, faith goes beyond mere belief; it is a conviction that motivates a Muslim to act. According to Sheikh Husain bin Audah Al-Awaisyah, faith involves belief in the heart, declaration with the tongue, and actions with the body. This encompasses performing good deeds both internally and physically.³⁵

3.1.2. *Honesty*

"Honesty" is a sincere and truthful attitude involving sincerity of heart, non-deception (e.g., playing by the rules), and earnestness in actions. An athlete can be considered honest and achieve championship status if they compete according to the sport's rules. Soldiers are deemed honest when they fight with dedication, disregarding personal issues and earning recognition from their superiors. Similarly, a farmer is considered honest if they work diligently and enjoy the fruits of their labour.³⁶

3.1.3. *Obedience*

Obedience refers to the attitude of compliance. The laws recorded in the Quran, revealed by Allah SWT, are regarded as the noblest laws. This is followed by the Sunnah or Hadith, the laws derived from the Prophet Muhammad (PBUH). Furthermore, obedience to leaders refers to the obligation to comply with regulations set by the government or specific institutions as long as they align with the principles of Islamic teachings.³⁷

³² Dokumentasi Buku Pendidikan Agama Islam kelas XI. Ruang Guru. 23 Februari 2023.

³³ Ulfah Nurhidayah, Guru Pendidikan Agama Islam, Wawancara, Ruang Piket guru SMA Negeri 1 Bambanglipuro Bantul, 08 Maret 2023, Pukul 10.30 WIB.

³⁴ Gami Sukarjo, Kepala Sekolah, Wawancara, Ruang Kepala Sekolah SMA Negeri 1 Bambanglipuro Bantul, 02 Maret 2023, Pukul 09.15 WIB.

³⁵ Siti Masruroh, Nurwadjah Ahmad, and Andewi Suhartini, "Implementasi Nilai Iman, Islam Dan Ihsan Pada Pendidikan," *Muntazam: Jurnal Manajemen Pendidikan Islam* 02, no. 1 (2021): 56–70.

³⁶ Famahato Lase and Noibe Halawa, "Mendidik Peserta Didik Dengan Nilai Nilai Karakter Cerdas Jujur," *Educativo: Jurnal Pendidikan* 1, no. 1 (2022): 190–206, <https://doi.org/10.56248/educativo.v1i1.28>.

³⁷ Lisa Virdinarti Putra, Anni Malihatul Hawa, and Ika Silfiana Arifatul Khoiriyah, "Pengembangan Nilai

3.1.4. Tolerance

The word "tolerance" derives from the English term "tolerance," which describes patience in facing problems and the strength to respond to challenges. Generally, tolerance refers to an attitude that accepts differences and is open to others. Another similar term is patience when facing challenges. Tolerance does not arise spontaneously but develops as a response to interactions with events or other realities. In Arabic, tolerance is known as "*al-tasamuh*," encompassing attitudes of tolerance, understanding, and permissiveness. Tolerance can also be interpreted as an attitude that allows others to act according to their interests.³⁸

The research discussion at Public Senior High School 1 Bambanglipuro regarding the strengthening of religious moderation through the implementation of Islamic religious education values shows that these values are implemented in student activities at school, as evidenced in the following aspects:

First, students' active participation in classroom discussions and extracurricular activities demonstrates their engagement in discussions about religious moderation.³⁹ They show mutual respect, which significantly indicates their acceptance and understanding of religious tolerance values. This illustrates that teaching religious moderation values can be well integrated into the curriculum and school activities.

Second, there has been a decrease in incidents of violence among students. Data from the school shows a reduction in cases of interfaith violence among students following the implementation of religious moderation programs. This indicates that students are beginning to internalise values of tolerance and appreciation for differences. The decline in violent incidents can be seen as evidence that the approach to religious moderation can lead to positive behavioural changes among students.

Third, changes in attitudes at home and school. Teachers and parents interviewed revealed that they had observed positive changes in students' attitudes at home and in the school environment. Students demonstrate better behaviour in terms of honesty, obedience, and tolerance.⁴⁰ This indicates that teaching religious moderation values affects behaviour in the school environment and creates a lasting positive impact at home and in the community.

This discussion shows that strengthening religious moderation through implementing Islamic Education values significantly impacts shaping positive attitudes and behaviours among students. However, it is essential to note that this study may require further research to validate the findings and identify factors influencing the success of religious moderation programs in the school environment.

3.2. Strengthening Religious Moderation Through the Implementation of Islamic Religious Education Values

Implementation is a term borrowed from English that means carrying out. In the Big Indonesian Dictionary, implementation is defined as execution or application. Implementing ideas, concepts, and policies into practical actions that influence knowledge, values, and attitudes. In principle, implementation is the execution or action

Karakter Taat Melalui Aktivitas Belajar Siswa SMAN 1 Ampel Boyolali," *Jurnal Surya Masyarakat* 1, no. 1 (2018): 21, <https://doi.org/10.26714/jsm.1.1.2018.21-25>.

³⁸ indah sri anggita and Muhammad Alfatih Suryadilaga, "Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 4, no. 1 (2021): 110–18.

³⁹ Observasi, 29 Februari 2023, SMA Negeri 1 Bambanglipuro Bantul, Pukul 07.00WIB-14.30 WIB.

⁴⁰ Gami Sukarjo, Kepala Sekolah, Wawancara, Ruang Kepala Sekolah SMA Negeri 1 Bambanglipuro Bantul, 02 Maret 2023, Pukul 09.15 WIB.

of well-prepared plans.⁴¹ Moderation is the attitude of maintaining balance. In some discussion platforms, moderators often serve as mediators in the discussion process, impartial to any party or specific point of view and fair to all participants involved. Religious moderation refers to spiritual practices that follow the middle path. By practising religious moderation, an individual does not adopt extreme or excessive attitudes in practising their religious teachings. Individuals who practice it are referred to as moderate individuals.⁴² According to Lukman Hakim Saifudin, Religious Moderation refers to fair and balanced attitudes or actions in understanding and implementing religious teachings to avoid extreme or excessive behaviour. Meanwhile, according to Nasaruddin Umar, religious moderation encompasses attitudes that support harmonious living amidst religious diversity and socio-political contexts.⁴³

Indonesian society believes that religious moderation is one of the goals and principles they adhere to, especially in education. In this framework, the National Medium-Term Development Plan (RPJMN) 2020–2024 describes religious moderation as representing the principles, aspirations, and values society embraces towards a moderate life in Education. Additionally, the Ministry of Religious Affairs issued Ministerial Decree Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020–2024. Minister of Religious Affairs Yaquut Cholil Qoumas emphasised that by enhancing the implementation of religious moderation, this institution would more successfully achieve its goals as a sector that implements religious moderation.⁴⁴

In the same spirit, SMAN 1 Bambanglipuro took concrete steps by establishing the Religious Moderation Hut (Samba), a forum for students of various religions. Considering students' religious diversity, Samba is an essential means of shaping diverse yet inclusive characters both within and outside the school. Sukardi, the vice principal for student affairs, appreciated the establishment of Samba as a progressive step. The existence of this interfaith community at SMAN 1 Bambanglipuro is expected to preserve religious traditions without being influenced by differences, whether they are spiritual, ethnic, or organisational, thus allowing religious life in the school environment to continue to thrive.⁴⁵

Religious moderation in Indonesia reflects the teachings of tolerance in religious education and responds to the dynamics of a heterogeneous society. Islamic religious education that emphasises the principles of inclusivity and respect for differences produces faithful and devout individuals and citizens who contribute to building a peaceful and harmonious society. Thus, education becomes the backbone of building a strong and sustainable foundation of religious moderation in Indonesia.⁴⁶ According to the provisions of Law Number 2 of 1989, Article 39, paragraph 2, every person is obliged to obtain appropriate and adequate religious education. This means that formally and

⁴¹ Dwi Harmita and Hery Noer Aly, "Implementasi Pengembangan Dan Tujuan Kurikulum," *Jurnal Multilingual* 3, no. 1 (2023): 114–19.

⁴² Tim Penyusun Kementrian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kmentrian Agama RI, 2019).

⁴³ Zulkipili Lessy et al., "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 3, no. 02 (2022): 137–48, <https://doi.org/10.52593/pdg.03.2.03>.

⁴⁴ Mulyana, "Religious Moderation in Islamic Religious Education textbook and Implementation in Indonesia."

⁴⁵ RI, "Saung Moderasi Beragama SMAN 1 Bambanglipuro Mengukuhkan Toleransi, Merawat Tradisi."

⁴⁶ M Mukhibat, Ainul Nurhidayati Istiqomah, and Nurul Hidayah, "Pendidikan Moderasi Beragama Di Indonesia (Wacana Dan Kebijakan)," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (2023): 73–88, <https://doi.org/10.21154/sajiem.v4i1.133>.

legally, all individuals undergoing the education process will be formed as individuals who believe in and are devout to the One Almighty God.⁴⁷

Implementing Islamic religious education values has significant implications for strengthening moderate attitudes towards religion amid today's multicultural and complex society. In this context, explaining how these values contribute to shaping religious moderation attitudes and how this impacts social harmony is essential. For the discussion in this research regarding the strengthening of religious moderation through the implementation of Islamic Religious Education values at SMA Negeri 1 Bambanglipuro Bantul, the following is a discussion for each stage:

3.2.1. Stage of Moral Knowing

Moral knowledge, also called ethical knowledge, is the understanding of moral principles individuals must possess to evaluate their behaviour and apply these values in various situations.⁴⁸ This stage involves imparting Islamic religious education values to students through classroom activities. The Islamic religious education teacher plays a crucial role in conveying these values through effective teaching methods. Knowledge of Islamic values is a foundation for students' daily lives.

According to Ulfah Nurhidayah, strengthening religious moderation at Public Senior High School 1 Bambanglipuro Bantul begins with transferring practical Islamic religious education values to students. The Islamic education teacher is crucial in delivering these values in the classroom. She believes this value transmission's effectiveness occurs through classroom learning processes.⁴⁹

Affan Aji Wijaya, the class president of XI MIPA 2, explained that in his class, the Islamic education teacher, Mrs. Ulfa, actively communicates and clarifies Islamic values, turning them from unknown concepts into understandable ideas for the students.⁵⁰ From the above explanation, the first stage in reinforcing religious moderation at SMA Negeri 1 Bambanglipuro Bantul is transmitting Islamic religious education values to students and their learning in the classroom for internalisation.

3.2.2. Stage of Moral Feeling

Moral feeling, or moral awareness, is the emotional regulation of an individual's moral knowledge. It guides them in making moral decisions and acting according to the ethical values they understand. After transmitting values, students begin to absorb and accept them.⁵¹ They start to understand and feel these values, ultimately strengthening their self-awareness of the importance of Islamic values in self-control and behaviour.

According to Ulfah Zulfaidah, the class president of XI IPS 3 at SMA Negeri 1 Bambanglipuro Bantul, the essence of the value transmission process in Islamic education is the understanding and direct experience of these values. She stated that when the Islamic education teacher imparts these values, students automatically begin to feel the Islamic values within themselves.⁵²

⁴⁷ E. HM, Manizar, "Optimalisasi Pendidikan Agama Islam Di Sekolah," *Tadrib* 3(2), no. 1 (2017): 251–77.

⁴⁸ Hisan Mursalin, "Teori Pendidikan Ibn Miskawaih Dan Thomas Lickona" 7, no. 3 (2023): 1722–36.

⁴⁹ Ulfah Nurhidayah, Guru Pendidikan Agama Islam, Wawancara, Ruang Piket guru SMA Negeri 1 Bambanglipuro Bantul, 08 Maret 2023, Pukul 10.30 WIB.

⁵⁰ Affan Aji Wijaya, Ketua Kelas Kelas XI MIPA 2, Wawancara, Depan Ruang Kelas XI MIPA 2 SMA Negeri 1 Bambanglipuro Bantul, 09 Maret 2023, Pukul 10.20 WIB.

⁵¹ Yandi Hafizallah, "The Critics of Thomas Lickona's Character Education: Islamic Psychology Perspective," *Psychosophia: Journal of Psychology, Religion, and Humanity* 2, no. 2 (2020): 142–56, <https://doi.org/10.32923/psc.v2i2.1414>.

⁵² Ulfah Zulfaidah, Ketua Kelas Kelas XI IPS 3, Wawancara, Ruang Perpustakaan SMA Negeri 1 Bambanglipuro Bantul, 09 Maret 2023, Pukul 10.00 WIB.

As Ulfah Nurhidayah, an Islamic education teacher at Public Senior High School 1 Bambanglipuro Bantul, explains, the next stage after transmitting Islamic values is the appreciation and application of these values in daily life.⁵³ The ultimate goal of this process is for students to internalise and implement these values, particularly in the school environment. Thus, this process strengthens religious moderation at Public Senior High School 1 Bambanglipuro Bantul by ensuring that students receive, understand, and practice Islamic values in their behaviour, especially within the school environment.

3.2.3. Stage of Moral Acting

Moral behaviour, or moral action, refers to the actual deeds that reflect an individual's moral knowledge and feelings. Moral behaviour results from training and habits that enable individuals to implement moral values daily.⁵⁴ This stage involves implementing Islamic religious education values through actions and behaviour in the school setting. Extracurricular, co-curricular, extracurricular, and cultural activities embody this process.

The activities at SMA Negeri 1 Bambanglipuro Bantul reflect a commitment to religious moderation. In intracurricular activities, such as flag ceremonies, classroom duties, and teaching-learning activities, Islamic religious education values are applied to strengthen national commitment and religious moderation among students. Through activities like congregational prayers and literacy, students are encouraged to improve their spiritual character and social awareness while understanding and practising religious values in everyday life.

In co-curricular activities, programs such as wearing traditional Javanese attire, celebrating Islamic holidays, visiting religious leaders, visiting places of worship, the Saung Moderasi Beragama (SAMBA) podcast, and Bamsayota University Fair demonstrate the school's commitment to implementing religious moderation. Through these activities, students are encouraged to understand and appreciate cultural and religious diversity and strengthen spiritual values integrated into every aspect of the activities.

Meanwhile, extracurricular activities such as scouting, religious studies, and traditional music allow students to develop skills, leadership, and appreciation for traditional arts while reinforcing religious values and moderation. Cultural practices such as the 5S (Smile, Greet, Salute, Politeness, and Courtesy), reminding friends about worship, and interfaith interactions are integral to school life, reflecting respect, tolerance, and cooperation among school members from various religious backgrounds.

These initiatives aim to strengthen an inclusive and harmonious atmosphere at Public Senior High School Negeri 1 Bambanglipuro Bantul while appreciating diversity and promoting a moderate understanding of religion. These activities integrate Islamic religious education values into everyday school life. All these activities are intended to reinforce a moderate knowledge of religion, increase awareness of spiritual values, promote tolerance, respect diversity, and shape positive character within the school community.

⁵³ Ulfah Nurhidayah, Guru Pendidikan Agama Islam, Wawancara, Ruang Piket guru SMA Negeri 1 Bambanglipuro Bantul, 08 Maret 2023, Pukul 10.30 WIB.

⁵⁴ Eka Susanti Salamah, "Pendidikan Karakter Dalam Membangun Kecerdasan Moral Bagi Anak Usia Dini Perspektif Thomas Lickona," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 3, no. April (2022): 10–17.

3.3. Analysis of Strengthening Religious Moderation Through the Implementation of Islamic Religious Education Values

The research investigated strengthening religious moderation by implementing Islamic religious education values at Public Senior High School 1 Bambanglipuro, Bantul. Religious moderation is essential in fostering tolerance, mutual respect, and peaceful coexistence in a pluralistic society.⁵⁵ Islamic education values such as faith, honesty, obedience, and tolerance are instrumental in nurturing these attributes among students.⁵⁶ Previous studies have demonstrated that integrating these values into the curriculum can significantly impact students' attitudes and behaviours towards moderation.⁵⁷ This study extends this understanding by exploring how these values are specifically implemented and internalised in a public high school setting.

The main results of the study highlighted several key outcomes. The active participation of students in discussions and extracurricular activities reflected a deeper understanding and appreciation of religious moderation values. There was a noticeable decline in incidents of inter-religious violence among students, indicating the internalisation of tolerance and respect for diversity. Interviews with teachers and parents revealed positive changes in students' attitudes at home and school, demonstrating increased honesty, obedience, and tolerance. The implementation of Islamic education values at the school was structured in three stages: moral knowing, moral feeling, and moral acting, ensuring a comprehensive approach to instilling these values.

The findings align with previous studies that emphasise the effectiveness of religious education in promoting moderation. For instance, Murniyanto et al. (2022) found that electronic modules on Islamic moderation enhanced lecturers' understanding and skills, which parallels the positive behavioural changes observed in students at Bambanglipuro.⁵⁸ Similarly, decreasing violence among students supports Zakariyah et al. (2022), who reported successfully integrating moderation values in pesantren education.⁵⁹ However, this study differs by focusing on a public school setting, adding to the understanding of how religious values can be taught in diverse educational environments.

Contrastingly, while some studies have shown mixed results in integrating moderation values, such as Zulfatmi (2023), who noted challenges in facilitating critical thinking and conflict resolution, this study demonstrates a more straightforward implementation with clear behavioural outcomes.⁶⁰ The structured stages of moral education at Bambanglipuro may account for these differences, highlighting the importance of a comprehensive and phased approach. Additionally, the study's findings

⁵⁵ Zakariyah, Fauziyah, and Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools"; Umiarso and Muhammad Qorib, "The Practice of Religious Moderation Based on Theo-Anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study."

⁵⁶ Masruroh, Ahmad, and Suhartini, "Implementasi Nilai Iman, Islam Dan Ihsan Pada Pendidikan"; Lase and Halawa, "Mendidik Peserta Didik Dengan Nilai Nilai Karakter Cerdas Jujur"; anggita and Suryadilaga, "Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis."

⁵⁷ Murniyanto et al., "Development of Moderate Islamic English-Based E-Modules for Lecturers A Qualityiain Curup."

⁵⁸ Murniyanto et al.

⁵⁹ Zakariyah, Fauziyah, and Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools."

⁶⁰ Zulfatmi, "Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis," *Jurnal Ilmiah Peuradeun* 11, no. 2 (2023): 551–68, <https://doi.org/10.26811/peuradeun.v11i2.1006>.

that students' attitudes improved at home and school align with Wisnarni (2023), who emphasised the role of the family in reinforcing religious education and moderation.⁶¹

The study's findings can be explained by effectively integrating Islamic education values within the school's curriculum and activities. The active involvement of students in discussions and extracurricular programs provided practical contexts for internalising these values. The reduction in violent incidents underscores the role of religious education in fostering a culture of peace and tolerance among young individuals. However, caution must be exercised in generalising these results, as the specific context of Bambanglipuro and the commitment of its educators may have uniquely contributed to the success observed. Further research is necessary to explore the transferability of these findings to other settings.

The positive changes observed in students' behaviour at home and school suggest a deep internalisation of the values taught. This underscores the significance of a holistic approach involving cognitive understanding and emotional engagement with religious principles. The three-stage implementation process of moral knowing, moral feeling, and moral acting ensured that students learned about the values and felt and practised them daily. Nonetheless, it is crucial to recognise that the long-term sustainability of these changes requires ongoing support and reinforcement from the school and the family environment.

The implications of these findings are far-reaching for educational policy and practice. Implementing Islamic education values as part of the curriculum can be vital in promoting religious moderation, particularly in pluralistic societies. Schools should adopt a structured and phased approach to moral education, ensuring students understand, feel, and act upon these values. Policymakers should consider integrating similar programs into public school curricula nationwide to foster a more tolerant and harmonious society. Additionally, ongoing training and support for educators are essential to sustain the positive outcomes observed in this study.

4. Conclusion

This study aims to identify the values of Islamic Religious Education practised at SMA Negeri 1 Bambanglipuro Bantul and to analyse the implementation of these values to strengthen religious moderation in the school environment. Using a descriptive qualitative approach, this study employed observation, interviews, and document analysis to collect data. The results indicate that the values of Islamic Religious Education implemented at the school include faith, honesty, obedience, and tolerance. This study concludes that the values of Islamic Religious Education at SMA Negeri 1 Bambanglipuro Bantul have been well-implemented, emphasising values such as faith, honesty, obedience, and tolerance. Implementing these values has played a significant role in strengthening religious moderation at the school. Programs like the Religious Moderation Hut Organization (Samba) have successfully facilitated interfaith dialogue among students, reduced cases of intolerance, and fostered a more positive attitude towards religious diversity. These findings contribute to maintaining harmony and peaceful coexistence among religious communities in Indonesia. This study implies that Islamic religious education can strengthen religious moderation and build harmony among religious communities. By paying attention to the values taught in Islamic Religious Education, as seen at SMA Negeri 1 Bambanglipuro Bantul, other schools in Indonesia can adopt a similar approach to address the challenges of religious pluralism and enhance

⁶¹ Wisnarni, "Religinio Nuosaikumo Ugdymas Šeimoje Ir Asmenybės Lavinimas: Vietos Kultūros Ir Kitų Religijų Vertinimas," *Logos* 115 (June 2023), <https://doi.org/10.24101/logos.2023.40>.

tolerance in society. Suggestions for future research include conducting follow-up studies to validate the findings and identify factors influencing the success of religious moderation programs in school settings. Furthermore, future research could expand its scope to involve more schools and regions in Indonesia to gain a more comprehensive understanding of implementing Islamic Religious Education values in strengthening religious moderation.

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