

Developing an Integrated E-Module on Religious Moderation to Address Rising Radicalism in Schools: Implications for Students' Understanding

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ABSTRACT

Purpose – Despite national efforts to advance religious moderation, schools still lack digital IRE (Islamic Religious Education) materials, while adolescents increasingly encounter unregulated online content. This makes moderation-focused resources urgently needed. This study aims to develop and assess the IRE e-module's effectiveness in improving students' understanding of religious moderation.

Design/methods/approach – The study employed a Research and Development design using the 4D model, including define, design, develop and dissemination. The research subjects consisted of 84 junior high school students across three schools in Situbondo. Data were collected through interviews, observations, documentation, questionnaires, and tests.

Findings – Validation results from 3 experts show that the e-module has met the eligibility standards with a minimum score of 80%. The effectiveness test showed a significant increase in student understanding after using the e-module with $\text{Sig.} [2 \text{ Tailed}] = 0,000$ and an average N-Gain of 0,6693. An integrated E modul on religius moderation to Address Rising Radicalism in Schools: Implications for Students' Understanding”

Research implications/limitations – The practical implications of this research provide a strategic contribution to developing relevant contextual teaching materials to prevent the spread of radicalism in secondary education. However, this study has limitations regarding the level and number of schools studied.

Originality/value – The study advances IRE digital material by demonstrating multimedia tools that foster moderation, provides a replicable resource for IRE teachers, and informs efforts to strengthen learning and counter extremist narratives.

OPEN ACCESS

ARTICLE HISTORY

Received: 09-08-2025

Revised: 10-10-2025

Accepted: 31-12-2025

KEYWORDS

Integrated E-Module; Religious Moderation; Radicalism Prevention; Developing E-Module.

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Introduction

Despite Indonesia's strong national commitment to promoting religious moderation, schools still face challenges in providing pedagogically sound and technology-based learning materials that can counter radical narratives among adolescents. This problem worsens as young people are increasingly exposed to unregulated online religious content, where exclusive and radical interpretations spread faster than verified educational materials. As digital platforms become important battlegrounds for ideological debates, the need for accessible, engaging, and moderation-focused IRE materials becomes even more urgent.

Horizontal religious conflicts and the rise of exclusivist movements continue to threaten Indonesia's social cohesion. Radical groups have shown rapid growth and increasing sophistication in mobilizing followers, spreading ideology, and infiltrating social institutions. Indonesian communities have even been linked to transnational terrorist networks originating from the Middle East (Subagyo, 2021). Especially concerning is the targeted recruitment of women, whose perceived social influence and lower visibility make them strategic actors in extremist networks (Gumiandari & Nafi'a, 2020). These recruitment patterns operate through closed, identity-based indoctrination that fosters rigid religious interpretations (Sukabdi, 2015). Schools become key targets for ideological renewal because of their vital role in shaping students' values and identity (Kibtiah & Putri, 2021). Empirical evidence indicates a rising trend of radical tendencies within higher education institutions, affecting approximately 10–15% of university students (Rohman & Kafid, 2021). As noted by Kustati (2023) based on survey conducted by the Wahid Foundation at the secondary education level, around 23.3% of students express support for jihad-oriented movements aimed at establishing an Islamic state, while 18.6% demonstrate a stronger alignment with Islamic ideology than with the national ideology of Pancasila.

Recent studies suggest that radical ideology spreads through a combination of educational vulnerabilities, digital exposure, and community reinforcement. Prasetia (2021) demonstrate that weak pedagogical frameworks and limited critical literacy in schools can unintentionally promote exclusive interpretations. Larsen (2017) emphasizes how online media speed up the spread of persuasive extremist narratives to adolescents. Religious spaces can also reinforce exclusive doctrinal views (Ahmed, 2013). In higher education, ideological debates are becoming more visible: campus organizations show signs of fragmentation and shifting rigidity (Arifianto, 2019), with documented cases of niqab camIREgns and Hizb ut-Tahrir symbolism (Hardiyanto, 2018), as well as student forums supporting transnational extremist movements like ISIS (Lufaefi, 2018). Overall, these studies depict educational institutions, both physical and digital as contested arenas where moderate and radical discourses coexist and compete.

Scholars also highlight ongoing weaknesses in religious education that increase vulnerability to radical interpretations: educators' limited grasp of Islam's comprehensive teachings (Suhendi et al., 2020), learning materials that heavily focus on jihad-related themes (Rohmatullah, 2017), and teaching methods that are disconnected from Indonesian local wisdom (Ahmad et al., 2020). In response, the government has called for Islamic

education to emphasize humanistic, nationalistic, and culturally rooted values (Wiyani, 2013). Previous studies underscore the need to integrate moderation into content, teaching strategies, and extracurricular activities (Ma'arif et al., 2024; Suharto, 2017), emphasizing that schools play a crucial role in preventing extremism by fostering tolerance, pluralism, and inclusive religious interpretations.

Despite this strong conceptual foundation, research on moderation-focused teaching materials remains limited. Existing scholarship mainly examines social movements, community organizations, curriculum frameworks, learning strategies, and pesantren camIREgns, rather than specific classroom teaching tools. Kanafi (2021) highlights the role of Islamic organizations in shaping a moderate identity through consistent theological guidance. Burga & Damopolii (2022) emphasizes that moderation is developed through long-term internalization of values. Fauzan (2025) demonstrates that hidden curriculum processes effectively foster non-discriminatory attitudes and moral values, while Subandi (2020) identifies three instructional strategies necessary for moderation-aligned learning: defining relevant competencies, embedding balanced values in instruction, and assessing democratic dispositions. Digital engagement is also emerging as a tool for promoting moderation (Muqit et al., 2024).

However, these studies focus on the “environment and process” of moderation rather than creating interactive, technology-enhanced teaching materials for classroom use. Most current materials remain print-based, text-heavy, and lack multimedia features that could better engage digitally-oriented adolescents (Kadir et al., 2024). In addition, these materials have not yet incorporated a religious moderation perspective and still focus on the scientific literacy (Rahmani et al., 2021). Although some innovations, like moderation-themed webtoons (Fauziah et al., 2024), show promise, limited studies have developed and tested an integrated e-module on religious moderation for ninth-grade IRE students, a group that is both developmentally vulnerable and heavily exposed to online radical narratives. Additionally, there is no research exploring how these digital tools function within multicultural school settings, such as Situbondo, where ethnic, linguistic, and organizational diversity influence students' religious views.

Although there is significant scholarly focus on moderation as a concept, movement, and teaching approach, research has yet to develop a technology-based, practically relevant, and empirically validated solution for enhancing religious moderation in junior high school IRE classes. This highlights a notable gap in practical knowledge, population coverage, and supporting evidence. Consequently, this study develops and empirically tests an integrated electronic module on religious moderation for ninth-grade IRE students. It assesses the module's effectiveness in improving students' understanding of four key moderation dimensions: national commitment, tolerance, appreciation of local wisdom, and anti-violence, as well as its practicality and relevance in real classroom settings.

The study offers two main contributions. Theoretically, it advances research on digital Islamic education by demonstrating how interactive, multimedia-based learning tools can foster moderate religious understanding among teenagers, while also providing

new evidence to support efforts against radicalization in education. Practically, it delivers a replicable digital resource aligned with national priorities on religious moderation, addressing the longstanding lack of engaging, accessible, and pedagogically effective teaching materials for IRE teachers. The findings have significant implications for schools, curriculum developers, and policymakers seeking to promote moderation-focused learning and combat extremist narratives within Indonesia's current educational landscape.

Methods

This research was conducted to examine the effectiveness of an integrated religious moderation e-module for IRE subjects, using the Research and Development method as outlined by Thiagarajan (1974). The research and development process is summarized as 4D (Define, Design, Development, and Disseminate) as seen in Figure 1.

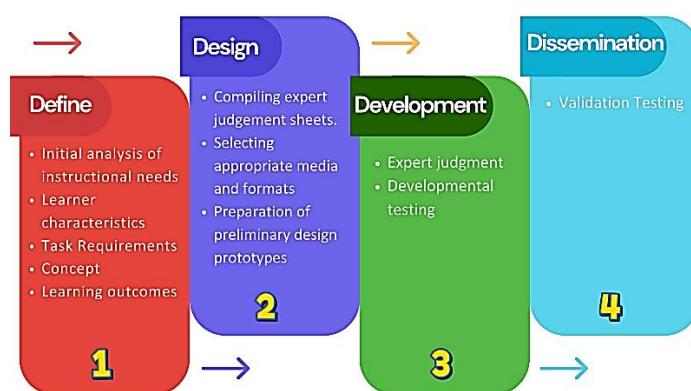


Figure 1. The E-Module Development Process Using 4D Model

The define stage involved an initial review of instructional needs, learner characteristics, task requirements, concepts, and learning outcomes. Data were collected through open-ended interviews, observational learning, and document analysis, including lesson plans and instructional materials. Participants included teachers and students from three schools in Situbondo. A descriptive approach was used to analyze the data collected during the define stage.

The design stage involved developing criterion-referenced assessments for expert judgment (material, media, and learning), selecting appropriate media and formats, and preparing initial design prototypes. This stage resulted in a set of validation sheets for materials, media, and learning experts, a questionnaire for practicality testing, and pre-tests and post-tests for effectiveness testing.

Subsequently, the development stage included expert validation and developmental testing. E-module validation was conducted by three experts, who evaluated the product's feasibility using structured validation sheets. Developmental testing was performed with students using questionnaires to assess the practicality of the e-module. Both the expert validation sheets and the practicality questionnaires used a five-point Likert scale, with five representing the highest score and one the lowest (Sugiyono, 2014). The evaluation of experts' validation and practicality questionnaires was done by

calculating the percentage of each aspect using the following formula (Purwanto, 2010; Widystuti et al., 2017):

$$x_i = \frac{\sum x}{\sum xi} \times 100\%$$

Tables 1 and 2 show the percentage assessment and interpretation of expert validation and practicality.

Table 1. Assessment Criteria of Validation Expert

No.	Description	Criteria
1.	81 – 100 %	Highly Feasible
2.	61 – 80 %	Feasible
3.	41 – 60 %	Enough
4.	21 – 40 %	Unfeasible
5.	< 21%	Very Unfeasible

Source: (Santoso, 2014)

Table 2. Assessment Criteria of Practicality

No.	Description	Criteria
1.	86 – 100 %	Very Practical
2.	76 – 85 %	Practical
3.	60 – 75 %	Enough
4.	55 – 59 %	Impractical
5.	< 54%	Very Impractical

Source: (Purwanto, 2010)

Finally, the dissemination stage was conducted for validation testing. The validation included a field test of the e-module at three schools using a quasi-experimental pretest-posttest one-group design. The samples consisted of 84 students, as listed in the defined stage, with criteria including condition, relevant learning culture, accessibility, school readiness, and the projection of sustainable, religiously moderated learning. Before the e-module was tested, a pretest was administered to the students. A learning process using the e-module was conducted over three meetings, and a post-test was administered after the final meeting. Data from the pretest and posttest were analyzed using the Wilcoxon test as the data were not normally distributed. All statistical procedures during this phase were performed using IBM SPSS Statistics version 25.

Result and Discussion

This study successfully developed a high-quality IRE e-module centered on the theme “Islamic Presence Reconciles The Nusantara region” incorporating core values of religious moderation specifically designed for ninth-grade students. The e-module demonstrates strong quality indicators, supported by expert-validated content (valid), a user-friendly design and classroom applicability (practical), and proven effectiveness in improving students’ understanding of moderation values (effective). Learners can access the e-module via the Heyzine digital platform on mobile phones or laptops.

The e-module features a systematically organized set of elements designed to improve pedagogical clarity and boost learner engagement. These include a clean and focused cover design, clear user instructions, concept maps, embedded religious moderation components, relevant visual illustrations, motivational quotations, independent practice activities, introductory materials linked to curated YouTube resources, brief summaries, and formative assessment items. The e-module features are shown in Figure 2.



Figure 2. The Features of E-Module

The development process of the e-module is described in the following explanation.

1. Define Stage

The define stage is a critical early phase in deciding the product to be developed and its key specifications. This stage includes a needs analysis conducted through empirical research and a thorough review of relevant literature. It is followed by an analysis of learner characteristics, tasks, concepts, and intended learning outcomes. By applying these steps systematically, developers ensure that the final product not only meets established quality standards but also shows relevance, practicality, and suitability for its intended users.

1.1 The Need Analysis

The study began with a thorough needs analysis of the current instructional materials used in IRE. Teachers from the three participating schools consistently expressed an urgent need for more diverse, accessible, and engaging learning resources. They mentioned that existing materials lacked variety, there were few teacher-created resources, and most instructional materials were still in traditional printed formats. These issues underscore the importance of developing digital e-modules as a practical and

pedagogically sound alternative. The teachers' perspectives are shown in the following statements:

"So far, the teaching materials used have mainly been textbooks and supplementary materials presented through PowerPoint. There are not many variations in the teaching materials used in the learning process. I agree with the idea of more interactive teaching materials, such as e-modules that can be accessed via mobile phones." (AF, Interview)

"We face challenges in diversifying teaching materials because of limited facilities and capacity to develop digital resources. As a result, instruction often depends only on books and unsystematic supplementary materials." (TB, Interview)

"I continue to use non-digital Islamic Religious Education textbooks, as they are the primary government-provided resources. I therefore support the development of digital supplementary materials to improve students' learning." (MQ, Interview)

1.2 Analysis of Student Characteristics

Observations and document analyses show that the students display a high level of pluralism, reflected in their diverse religious, cultural, and linguistic backgrounds, as well as family ties to organizations like NU, Muhammadiyah, and LDII. Although their basic religious knowledge is generally solid, teachers at SMPN 1 Situbondo highlighted the need for extra enrichment in IRE, especially in social worship. This concern was expressed by one teacher as follows:

In addition to students' diverse backgrounds, enhancing social worship materials, especially those that promote tolerance and peaceful coexistence, is vital, considering the history of a house of worship being burned in Situbondo in 1996. To prevent such incidents from recurring, instructional materials should consistently emphasize the importance of developing tolerant and peace-oriented attitudes.

Students also reported practical difficulties with learning materials, mentioning that they study at least four subjects daily and must carry multiple textbooks. The limited flexibility of printed materials adds to this burden, as shown in the following excerpt:

Sometimes, we have to carry more than four textbooks each day. This makes our bags heavy because none of the textbooks are thin. We'd be very interested in having digital books available. (MQ, Interview)

The students' diverse backgrounds, their strong foundational religious understanding, and the historical memory of the 1996 Situbondo worship-house incident highlight the importance of IRE materials rooted in religious moderation to promote social harmony. Additionally, students' concerns about the rigidity of printed textbooks further justify the development of a digital IRE e-module that incorporates values of religious moderation.

1.3 The Task Analysis

At this stage, the researcher identified the core competencies students needed to achieve and evaluated how effectively the textbook assignments supported these goals. The textbooks offered practice tasks and a final assessment consisting of multiple-choice and essay items that measured cognitive skills and promoted collaborative problem-solving. However, the textbooks lacked items related to religious moderation and did not

provide answer keys for feedback. These gaps led the researcher to enhance the e-module by incorporating questions on religious moderation and adding answer keys to facilitate student reflection.

1.4 The Concept Analysis

At this stage, the researcher identified the most suitable content for development in the integrated Islamic Religious Education (IRE) e-module, focusing on religious moderation. Based on previous analyses, the theme “Islamic Presence Reconciles Nusantara Lands” was chosen to address students from diverse backgrounds and the need for peace-oriented enrichment.

This material was selected after examining historical *da’wah* (Islamic outreach) methods in the Nusantara, highlighting that Islam spread mainly through peaceful and accommodating approaches rather than armed conflict. By presenting this topic creatively within the integrated IRE e-module, the researcher aims to foster an inclusive understanding of Islamic teachings among students and to help prevent future social tensions similar to the Situbondo incident.

1.5 The Analysis of Instructional Objective

The analysis of the learning objectives clearly shows an alignment between the intended outcomes and the material in the student textbook. The “Islamic Presence Reconciles Nusantara Lands” topic includes three main objectives: (1) recognizing the spread of Islam in Nusantara as a sign of Islam’s merciful nature, (2) fostering patriotism through understanding history, and (3) understanding the historical development of Islam in the region.

However, the textbook still lacks adequate visual support in context and contains several typographical errors, especially in verse translations. Therefore, the researcher argues that an integrated Islamic Religious Education (IRE) e-module on religious moderation can better address these issues by providing more comprehensive contextual visuals and enabling quick correction of errors without the limitations of printed materials.

2. The Design Stage

At this stage, the researcher developed several data collection instruments, including questionnaires and tests. Their validation and practicality adhered to the questionnaire standards outlined by Prastowo, (2013). Expert validators then reviewed the test instrument, assessing its feasibility and offering recommendations for improvement.

By applying established standards and expert validation, the researcher ensured that the learning modules and instruments were of high quality, aligned with the study’s objectives, and ready for use in the next phase of development. Table 3 introduces the test blueprint for evaluating religious moderation.

Table 3. The Test Blueprint of Religious Moderation Aspects in E-Module

No	Goals	Cognitive Level	Questions Number	Questions Types	Religious Moderation Aspect
1	Demonstrating patriotic behavior by learning about the history of Islam's development in Nusantara Land.	C4 C4 C6	1 3 4	ES ES ES	National commitment Tolerance Acceptance of local wisdom
2	Explaining how Islam spread throughout the Nusantara Land.	C4 C4 C4 C3	1 3 4 6	PG PG PG PG	Tolerance Anti-violence Tolerance Acceptance of local wisdom
3	Mentioning Islamic arts that developed in the Nusantara Land	C4	9	PG	Acceptance of local wisdom
4	Linking Islamic traditions and cultures that developed in the Nusantara Land to the current state of Islam.	C5 C4 C4	7 2 2	PG ES PG	Acceptance of local wisdom Acceptance of local wisdom National commitment
5	Explaining the benefits of preserving Islamic traditions in line with the times	C5 C3 C4	5 8 10	PG PG ES	National commitment Acceptance of local wisdom Tolerance
6	Analyze how Islam developed peacefully in the Nusantara while respecting local culture	C6	5	ES	Tolerance

The format of the developed teaching material was interactive digital e-modules, chosen for their flexibility, efficiency, interactivity, and ability to display high-resolution visuals. The integration of e-modules into IRE is expected to reduce student challenges, especially the inconvenience of carrying multiple printed textbooks to school. This e-module is designed for ninth-grade junior high school students, with the main material being “Islamic Presence Reconciles Nusantara Lands.” The learning materials incorporate religious moderation thematically and use different font colors to make them easily recognizable to students.

The application media used to create e-modules included Canva and Heyzine. The Canva application was used to create the cover, concept map, and background of materials to support the visual and aesthetic aspects. Learning materials uploaded to Canva were edited for right-to-left text alignment and equipped with relevant images and a varied color palette to increase visual appeal. The Heyzine application was used to export the designed e-module from Canva, making it more interactive and accessible digitally. Its application is widely used by other researchers to produce electronic-based teaching materials.

The initial design of the e-module includes an elegant cover, instructions for use, learning objectives, concept maps, introductory materials on religious moderation,

content, Wali Songo images, self exercises, inspiring stories, motivational quotes, a final evaluation, and supporting references. This e-module will provide students with a more contextualized, engaging, and meaningful learning experience. The following picture is a framework for the teaching material.

3. Development

At this stage, three experts conducted the validation of the e-module design: a material expert, a media expert, and a learning expert. The material expert, who holds a doctoral degree in Islamic Religious Education, assessed the content accuracy and appropriateness of the e-module. The validation results from the material expert are presented in table 4 as follows.

Table 4. Validation Result of Material Expert

No	Assessment Aspect	Score	Result	Criteria
1	Self-Contained	21	84%	Highly Feasible
2	Stand Alone	18	90%	Highly Feasible
3	Self-Instructional	22	88%	Highly Feasible
4	User Friendly	14	70%	Feasible
5	Adaptive	13	86%	Highly Feasible
Total		88	84%	Highly Feasible

The material experts' validation results showed that the assessment focused on five key areas. According to the calculations, the overall validation score was 84%. This indicates that the e-module is highly feasible for use in the learning process. However, the material experts offered several constructive comments and suggestions for improvement. Some of these include: (1) defining religious moderation at the beginning, right after the concept map; (2) adding a conclusion that explains how preachers in the Nusantara Lands have practiced the values of moderation; and (3) including a video that portrays the spread of Islam in the archipelago in a contextual and culturally sensitive way.

The media expert who is responsible for evaluating the e-module has a doctoral degree in Learning Technology. The media expert evaluated the designing and suitability of the media used in the instructional materials. Table 5 shows the results of the e-module validation conducted by the media expert.

Table 5. Validation Result of Media Expert

No	Assessment Aspect	Score	Result	Criteria
1	Display	32	80%	Feasible
2	Programming	33	82,5%	Highly Feasible
3	Compatibility	11	73%	Feasible
Total		76	80%	Feasible

Based on the data analysis presented earlier, the media expert's assessment focused on three key aspects. The validation process yielded an 80% final score, indicating

that the e-module is viable as teaching material. The expert also provided several suggestions to improve the e-module's quality. These included adding more realistic images showing different da'wah practices in the Nusantara region to enhance the visual clarity and depth. Since the module is about 40 pages long, it was recommended to include a table of contents for easier navigation. Additionally, the expert suggested separating the motivational section from the main content by placing it on a dedicated page and adding images of inspirational figures.

Additionally, a learning expert who is currently a supervisor at the Ministry of Religious Affairs in Situbondo Regency validated the learning aspect. The results of the e-module validation by learning experts are shown in Table 6.

Table 6. Validation Result of Learning Expert Validation

No	Assessment Aspect	Score	Result	Criteria
1.	Content and Material Approach	16	80%	Feasible
2.	Evaluation	18	90%	Highly Feasible
	Total	34	85%	Highly Feasible

Table 6 shows the learning expert's validation addresses two aspects. The validation result from the learning expert was 85%. According to these calculations, this e-module is classified as highly feasible. This indicates that the e-module is appropriate for Islamic religious education. One recommendation from the learning expert was to remove the post-test questions previously displayed in the e-module for confidentiality reasons. In line with the statement of Maswar (2017), maintaining question confidentiality ensures that what is tested truly reflects the student's ability and understanding. Based on the learning expert's suggestion, only one type of question, the pretest, is included in the e-module.

Total score of validation results from three experts shows the average percentage of assessments given by material experts on 5 aspects was 88% as presented in Table 4. The average rate of assessments from media experts on 3 aspects, as presented in Table 5, was 80%. Meanwhile, the average validation results from learning experts, as presented in Table 6, were 85%. Based on the average assessment results from the three validators, it can be concluded that the developed e-module is suitable for use in Islamic religious education after refinement based on the validators' suggestions.

All expert gave suggestion after validation had conducted, then several revisions were made to improve the e-module's content and presentation appropriateness. These revisions, adjusted according to the three expert suggestions, are presented in the Table 7 below.

Table 7. Detail of Revision Result Based Three Expert

No	Expert	Revised Detail
1.	Material	Provide the concept of religious moderation. Synthesized conclusions on religious moderation in Nusantara Islamic da'wah.

	Provide video presentation on culturally appropriate Islamic preaching in the Nusantara Land.
2. Media	Provides three illustrative images and their sources depicting culturally rooted preaching methods in the Nusantara.
	Presents a table of contents located after the learning objectives.
	Presenting a motivational column on one page by displaying images of Gus Dur and Habib Ja'far
3. Learning	Presented a post-test question via barcode scanning.

E-modules that have undergone expert validation were subsequently implemented with students to gather data on the practicality of their use. Following the use of the e-module, students were administered a questionnaire to assess its practicality and a test to evaluate its effectiveness. The practicality assessment involved 20 students, who responded to questionnaire items designed to capture their perceptions of, engagement with, and utilization of the e-module. The results of product practicality are presented in Table 11.

Table 8. E-module Practicality Results

No	Rated Aspect	Score	Result	Criteria
1.	Perceived ease of use in learning	609	87%	Very Practical
2.	Ease of understanding the language used	431	86,2%	Very Practical
3.	Appropriate use of contexts in the material	412	82,4%	Practical
4.	Layout, writing of symbols and letters, and display of e-modules	240	80%	Practical
Total		1.692	84,6%	Practical

Table 8 shows that each assessed aspect met the practical and very practical criteria. The aspect of perceived ease of use in learning and the ease of understanding the language used achieved the very practical criteria, with the result score 87% and 86,2%. Meanwhile, the aspects of appropriate use of contexts in the material and layout, writing of symbols and letters, and display of e-modules achieved a result score of 82.4% and 80%. Overall, the e-module was considered practical because it obtained a total score of 84,6% in the “practical” category.

4. Dissemination

At this stage, the validated and pilot-tested module is ready to be distributed to students. Designed to support effective and interactive teaching, the module also allows students to enhance their understanding through digital learning. Its use is expected to improve the quality of Islamic Religious Education across schools.

Students used the e-module over three sessions. The first session introduced its features, user guide, learning objectives, and foundational concepts of religious moderation and Islamic preaching in the Nusantara. The second session examined religious moderation in Nusantara da'wah and the history of Islamic kingdoms. The third session focused on group review and discussion of the previously studied materials. The following

are several lessons materials had learned by student presented in table of content in figure 3.

Petunjuk Penggunaan Modul	i
Peta Konsep	ii
Moderasi Beragama	01
Alur Perjalanan Dakwah di Nusantara	03
Cara-Cara Dakwah di Nusantara	12
Moderasi Beragama Dalam Dakwah Islam di Nusantara	16
Kerajaan-Kerajaan Islam di Nusantara	17
Nonton Bering: Filosofi Ketupat dan Peradaban Islam	
Kolom Motivasi	43
Wall Songo	45
Rangkuman	46
Soal Latihan	47
Kunci Jawaban	50
Soal Post-Test	51
Soal Post-Test	52

Figure 3. Table of Content in IRE E-Modul

The effectiveness of the e-module integrated with religious moderation was evaluated through students' learning outcomes. The researcher analyzed the pretest and posttest results obtained during the large-scale product trial. The preliminary analysis revealed a non-normal distribution of the data, indicating that the assumptions required for conducting parametric tests were not satisfied. Accordingly, a nonparametric test was applied to examine differences in student performance before and after using the integrated e-module. The Wilcoxon Signed Rank Test results are presented in Table 9 below.

Table 9. Differences of Students' Knowledge Learning Result Using Wilcoxon Signed Rank Test

		N	Mean Rank	Sum of Ranks
Post Test - Pre Test	Negative Ranks	0 ^a	,00	,00
	Positive Ranks	84 ^b	42,50	3570,00
	Ties	0 ^c		
	Total	84		

a. Post Test < Pre Test

b. Post Test > Pre Test

c. Post Test = Pre Test

Test Statistics ^a	
	Post Test - Pre Test
Z	-7,963 ^b
Asymp. Sig. (2-tailed)	,000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Based on the Wilcoxon test results, there is a significant difference between student learning outcomes before and after using the integrated religious moderation e-module ($Z = -7.963$; $p = 0.000$). Based on these calculations, the use of the integrated religious moderation e-module significantly improved students' knowledge learning outcomes compared to standard school teaching materials. No students experienced a

decrease in grades or remained unchanged, thus concluding that the e-module was effective and had a positive impact on improving student understanding.

Furthermore, an e-module is considered effective if there is a change in student learning outcomes before (pretest) and after (posttest) its use, as measured by the religious moderation e-module. The average cognitive learning outcomes from the e-module trials are presented in Table 10.

Table 10. The Score of Students' Moderate Understanding

Data	Pretest	Posttest	N-Gain
Minimum	50	80	0,22
Maximum	77	98	0,94
Average	62,49	87,98	0,6693
Std. Deviation	7,252	4,926	0,1529

The pretest and posttest analysis indicates a significant improvement in students' understanding following the use of the integrated religious-moderation e-module. The average pretest score of 62,49 increased to 87,98 in the posttest, with the minimum score increasing from 50 to 80, and the maximum score from 77 to 98. The N-Gain value of 0,6693 is classified as a medium to high category, which indicates that the use of the e-module is quite effective in improving students' understanding of the integrated Islamic Religious Moderation subject matter. In addition, the decrease in the standard deviation from 7,252 in the pretest to 4,926 in the posttest indicates a more even distribution of values among students after learning. Eighty-four students, 59,5% experienced an increase in learning outcomes on the concept of religious moderation included in the medium category, 40,5% included in the high category, and no students experienced an increase in abilities in the low category. These results indicate that using an integrated e-module on religious moderation supports students in learning to understand the material on Islamic presence in the Nusantara Lands.

The achievement of student learning outcomes on posttest questions covering each aspect of religious moderation has reached the highest target. Eighty-four students answered the posttest questions, with 96% correctly answering on accepting local wisdom. Meanwhile, 92% answered correctly on the aspect of national commitment, 83% on the element of tolerance, and 80% on the anti-violence aspect. The graph below illustrates the students' achievement on posttest question for based on each aspect of religious moderation.

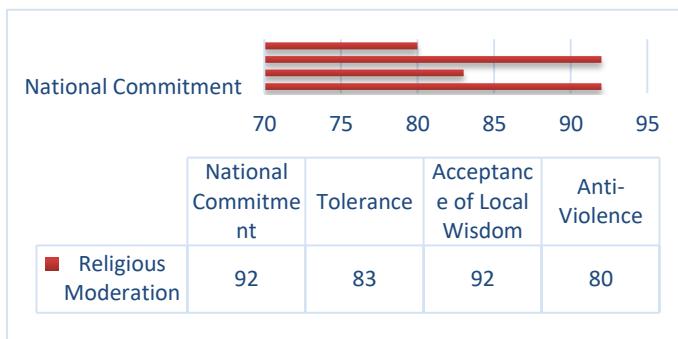


Figure 3. Student Learning Outcomes on Post-Test Questions Based on Each Aspect of Religious Moderation

5. Credibility of E-Modules as Teaching Materials in Islamic Religious Education

This study produced a high-quality, interactive e-module for digital-based Islamic Religious Education, featuring integrated religious and moderation content aligned with core competencies and learning objectives. The purpose of implementing teaching materials is to ensure that students learn in accordance with the expected outcomes outlined in the curriculum. The needs analysis indicates that the IRE e-module, integrated with religious moderation, provides an innovative resource that promotes independent and student-centered learning while addressing students' low motivation toward rigid, text-based materials. This aligns with prior findings (Akihary & Apituley, 2022; Shofiyani & Nisa, 2023), stressing the importance of varied and flexible learning resources. Given the dynamic curriculum adaptation, teaching materials must also be updated to remain relevant (Adri et al., 2024).

The multicultural composition of students in Situbondo underlines the need for an integrated IRE e-module on religious moderation. The presence of diverse Islamic organizations, such as Nahdlatul Ulama, Muhammadiyah, LDII, and PERSIS, alongside religious, cultural, and linguistic variation within schools, highlights the importance of promoting peaceful coexistence. This aligns with Pajarianto's (2022) statement, that religious moderation and local wisdom mutually reinforce social harmony, and Masturin's (2023) finding, who emphasizes its role in maintaining interreligious cohesion. The inclusion of the "Islamic Presence Reconciles Nusantara Lands" material aims to encourage students to emulate the tolerant and culturally grounded da'wah of the Walisongo (Afandi, 2023).

The product is declared suitable for use in Islamic religious education after being revised based on validation results from competent experts in their fields. This is evidenced by the average percentage scores given by material experts at 88%, media experts at 80%, and learning experts at 85%. Based on the average assessment results by the three expert validators, all ratings are either "highly feasible." These ratings indicate that the developed teaching materials meet the content and design standards needed to support an effective learning process.

The IRE e-module integrated with religious moderation values is also contextually relevant, as it enables students to relate the material to their surrounding social realities.

These findings offer a new contribution to studies indicating that Islamic learning remains dominated by traditional resources (AbdulKareem Musa Kayode & Jibril, 2023; Gofar & Samrotul Ilmiyah, 2024; Rahmat & Yahya, 2022). Moreover, embedding moderation values in students aligns with national priorities, including character education initiatives and the Ministry of Religious Affairs' religious-moderation agenda (Kustati et al., 2023).

The lessons of Islamic history in the IRE subject cover cultural developments, doctrines, and global historical narratives, showing that its scope goes beyond Indonesian contexts. To enable contextualized learning, this material should be linked to students' local realities. Embedding local-cultural perspectives in learning is crucial in Situbondo, as it helps mitigate the risk of future religion-based conflicts. Because according to Barton's (2002) report, this area had experienced riots with religious overtones. Besides, observations indicate that Islamic history is often presented in a theoretical and text-heavy way, making it feel distant and lacking context (Munawir et al., 2024). In contrast, the religious moderation-based teaching materials developed in this study include contextual elements, such as Wali Songo's *da'wah* connected to students' daily lives, relevant contemporary visuals, motivational prompts, and practice questions based on real-life situations.

6. The Effectiveness of Religious Moderation-Based E-Module Teaching Materials on Students' Moderate Understanding

The integrated religious-moderation e-module demonstrated effectiveness in enhancing students' moderate understanding of the IRE material on "Islamic Presence Reconciling the Nusantara." Students' comprehension improved notably after using the module, as indicated by the previously reported data, with an Asymp. Sig. (2-tailed) of 0,000 and an average N-Gain score of 0,6693, confirming significant learning gains. These results reinforce Ma'arif et al., (2024) who emphasize the need for varied instructional strategies to foster students' moderate attitudes and note that developing a moderate Islamic character is a gradual, long-term process. The study's findings also contribute to efforts to strengthen moderation at the secondary level as a countermeasure to the spread of religious radicalism in schools, which prior research shows remains high and is sometimes embedded in instructional materials (Ali et al., 2021; Prasetia et al., 2021).

The integration of moderation values in the developed e-module has effectively facilitated the transfer of contextual and relevant religious insights. As noted by Mashur & Rahmawati (2024), contextual learning materials enhance the internalization of Islamic moderation because they are closely connected to students' real-life experiences. Moreover, students can access the moderation-based e-module flexibly beyond the school setting. This aligns with Harto & Tastin's (2019) assertion that students engage in dynamic learning spaces outside school, making classroom instruction insufficient for fostering religious moderation; teachers must therefore design teaching materials that embed these values to support independent learning. Consequently, the moderation-oriented e-module embodies the recommendation of Affandi (2020), who emphasize the need for teachers to innovate through pedagogically grounded modules and applicable teaching materials.

Integrating religious moderation into the e-module positions it as a counterpoint to Rohmatullah's (2017) claim that religious learning resources are largely dominated by jihad-oriented content. The moderation-based e-module also aligns IRE instruction with Situbondo's local wisdom, as shown by student responses: 96% accepted local values, 92% demonstrated national commitment, 83% supported tolerance, and 80% endorsed non-violence. These results reinforce Dunggio (2024), who emphasize that moderation-based materials enhance students' tolerance and critical thinking. Conversely, the findings challenge Suhendi (2020) and Ahmad (2020) who attribute the rise of radical views and weak integration of local wisdom to shortcomings in Islamic education practices.

Through the integrated e-module on religious moderation, students demonstrated moderate perspectives across four dimensions: acceptance of local wisdom, national commitment, tolerance, and non-violence. These outcomes counter the concerns raised by Widjaja (2022), who reported that many students in schools tend to be receptive to radical Islamic ideologies. The moderation-based e-module reinforces a balanced approach to religious practice, steering learners away from both rigid extremism and excessive permissiveness. It also provides historically grounded Islamic content that is contextually relevant to students' lived realities, addressing Suyanto's (2019) observation that radicalism often emerges from strict and non-contextual interpretations of religious texts. Furthermore, the findings respond to Jubba (2022), who identify a growing conservative paradigm in Indonesian society that undermines respect for diversity and contributes to interreligious tensions.

The e-module introduces students to the peaceful *da'wah* traditions of the Wali Songo and incorporates local wisdom as a pedagogical medium. This aligns with the findings of Malla (2021), who demonstrate that Islamic education materials infused with local wisdom can mitigate tendencies toward radical religious behavior in multicultural contexts. Through strengthened literacy, such as integrated e-modules and religious moderation, students are shielded from early exposure to conservative ideological influences. The implementation of the religious-moderation e-module in Situbondo district further expands innovative IRE teaching resources aimed at preventing radical interpretations.

Conclusion

Theoretically, this study advances digital Islamic education by showing that interactive teaching materials can strengthen students' moderate religious understanding and support evidence-based deradicalization efforts in schools. Practically, it provides a replicable digital resource aligned with national priorities on religious moderation, addressing the shortage of engaging and pedagogically effective IRE materials. The findings hold strategic relevance for schools, curriculum developers, and policymakers in promoting moderation-focused learning and countering extremist narratives in Indonesian education.

Teachers are suggested to integrate the religious-moderation e-module consistently into IRE instruction through purposeful guidance, dialogue, and meaningful

assessment to cultivate a sustained understanding of religious moderation among students. At the institutional level, schools should ensure robust technological support, continuous professional development for teachers, and an inclusive learning environment, reinforced by systematic evaluation and development to improve the e-module's pedagogical impact. Future research should consider employing a larger and more diverse sample across multiple schools in the region. Additionally, the integrated Islamic Religious Education e-module on religious moderation may be further developed and adapted for higher educational levels, including senior high school.

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