



Implementation of Religious Moderation Values in Islamic Religious Education Learning and Its Implications for the Behavior of Grade XI Students at SMA Negeri 1 Muara Enim

Zamrud Hatamudin¹, Dewi Purnama Sari², Rahmat Iswanto³, Deri Wanto⁴

¹ Institut Agama Islam Negeri Curup, Rejang Lebong, Indonesia

² Institut Agama Islam Negeri Curup, Rejang Lebong, Indonesia

³ Institut Agama Islam Negeri Curup, Rejang Lebong, Indonesia

⁴ Institut Agama Islam Negeri Curup, Rejang Lebong, Indonesia

*Correspondence: ✉ zhatamudin22@gmail.com

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Abstract

Diversity in Indonesia presents challenges of intolerance that require strengthening character education through Islamic Religious Education (PAI). However, PAI learning often fails to internalize the values of moderation because it focuses too much on cognitive aspects. This study aims to analyze the implementation of religious moderation values in PAI learning and its implications for student behavior at SMA Negeri 1 Muara Enim, a leading school with diverse student backgrounds. The research method used was descriptive qualitative with a case study approach. Data were collected through participant observation, in-depth interviews with PAI teachers, the principal, and students, and document analysis. The results show that the implementation of religious moderation proceeds systematically through a synergistic model combining the principal's policies and teacher creativity. The values of moderation are integrated into the curriculum, taught through participatory methods such as interfaith social projects, and comprehensively evaluated to measure changes in attitudes. This implementation has significant implications for transforming student behavior, namely the realization of harmonious and inclusive social interactions, as well as the development of students' resilience and critical attitudes in rejecting radical ideologies.

INTRODUCTION

Indonesia is a country that is very rich in diversity, both in terms of ethnicity, culture and religion (Mazya et al., 2024). On the one hand, this diversity is a fundamental strength of the nation, but on the other hand, it brings the potential for significant challenges, such as the emergence of social conflict, intolerance, and radicalism (Hiptraspa & Saputri, 2024).

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This phenomenon demands structured preventive efforts to build an inclusive and harmonious society (Anzaikhan et al., 2023).

In this context, education appears as one of the most effective strategic means to address these challenges, particularly through Islamic Religious Education (PAI) (Muis et al., 2024). The role of Islamic Religious Education (PAI) is very crucial, because it not only aims to provide a cognitive understanding of religion, but also to actively shape the character of students so that they have a tolerant, moderate attitude and are able to appreciate existing differences (Rahmat, 2023).

Even though religious education has been mandated in the national education system, the reality in the field shows that Islamic Religious Education learning is often unable to produce the expected moderate religious behavior in participants (Supianto, 2024). This gap is reflected in the still widespread phenomena of intolerance, discrimination, and rigid religious understanding among students, which indicates a lack of internalization of the values of religious moderation (Putri & Nurnal, 2022). One of the main factors contributing to this problem is the learning approach which is still too focused on cognitive aspects, such as memorization and textual understanding, without giving sufficient proportion to the affective (attitude) and applicative (application) aspects (Abidin, 2021). In addition, teachers as the main agents in Islamic Religious Education learning face various obstacles, including limited training on the concept of religious moderation itself and practical challenges in integrating these values into the daily learning process (Saumantri et al., 2023).

In response to these challenges, the discourse of Religious Moderation has become an important need to maintain social harmony and prevent extremism in an increasingly connected global context (Yulianto, 2020). Religious moderation is defined as an attitude of understanding and applying religious teachings in a balanced manner, without emphasizing excessive fanaticism or liberalism (Subhi et al., 2019). Philosophically, the implementation of the values of religious moderation is rooted in the view that balance is the essence of living a religious life, where religion should be a bridge to peace, harmony and tolerance (Ismail & Ja'far, 2025). This concept is founded upon the principle of *wasathiyah* (the middle path), as taught in the Qur'an and Hadith (Arif, 2020). Its primary theological foundation is found in the Qur'an, which states::

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وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

Meaning: "In the same way, We have made you (Muslims) a medieval people so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) will be a witness of your (deeds). We have not established the Qibla (Baitulmaqdis) that you (formerly) turned to, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (moving the Qibla) is very difficult, except for those who have been guided by Allah. Allah does not will waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans." (Surat Al-Baqarah Ayat 143, n.d.)

This verse establishes the position of the Muslim community (*ummah*) as an *ummatan wasathan* (a justly balanced community), tasked with upholding justice and truth. This principle is further reinforced by a prophetic tradition (*hadith*) which states, 'The best of affairs is the middle course.' Thus, religious moderation becomes a crucial foundation for a pluralistic society like Indonesia.

Previous studies have examined the implementation of religious moderation in education from various perspectives. (Hidayat & Samiaji, 2023) highlighted the importance of religious moderation in preventing youth radicalism through the strengthening of the Islamic Education (PAI) curriculum. Meanwhile, (Rofik & Misbah, 2021) investigated how the school environment influences students' tolerant attitudes in social interactions, while (Kohar et al., 2024) identified the challenges faced by teachers stemming from a limited conceptual understanding of moderation. Focusing on pedagogical approaches, (Pratama et al., 2024) emphasized that using collaborative learning methods is effective in enhancing students' acceptance of differences, and (Pranata & Nome, 2023) found that interfaith dialogue in schools contributes significantly to developing moderate attitudes.

While numerous studies have been conducted, this research presents significant distinctions and offers novel contributions to the field. First, this study was conducted at SMA Negeri 1 Muara Enim, a leading public high school with highly diverse religious and cultural backgrounds among its students and educators, providing a unique and previously under-explored context. Second, this research broadens the analytical scope by not only highlighting tolerance but by specifically examining four behavioral dimensions of religious moderation: national commitment, tolerance, anti-radicalism, and accommodation of local culture. Third, its sharper focus on the behavioral implications for 11th-grade students allows for a more in-depth and directed exploration of the tangible impacts of the educational program.

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Driven by the urgent need to examine how religious moderation values shape the behavior of the younger generation within a pluralistic society, this study aims: (1) To analyze the implementation of religious moderation values in Islamic Education (PAI) instruction at SMA Negeri 1 Muara Enim; and (2) To examine the implications of this implementation on the behavior of 11th-grade students at the same school. To achieve these objectives, the research employs a descriptive qualitative approach with a case study design, focusing on an in-depth exploration of the experiences and realities within the school's natural setting.

METHOD

This study utilizes a descriptive qualitative approach, aiming to provide a narrative account of the subjects' behavioral processes as they relate to the problem under investigation (Moleong, 2017, p. 6). This approach was chosen for its ability to holistically understand phenomena within their natural context, as perceived and experienced by the research subjects, encompassing their actions, views, and motivations. The research was specifically designed as a case study, an approach deemed appropriate for developing an in-depth understanding of a particular case and for answering "how" and "why" questions regarding the application of religious moderation values in the context of Islamic Education (PAI) instruction at SMA Negeri 1 Muara Enim. The study was conducted at SMA Negeri 1 Muara Enim, a leading public high school in the city of Muara Enim, which was purposively selected due to its highly diverse student body in terms of religious backgrounds. In the 2024/2025 academic year, the school enrolled 924 students, among whom were adherents of Islam, Protestantism, Catholicism, Buddhism, and Hinduism, making its environment an ideal representation for this research. The primary subjects were 11th-grade students from the 2024/2025 academic year, selected because they were at a more mature stage of cognitive and social development and not yet burdened with final exam preparations. In addition to the students, this study also involved three Islamic Education (PAI) teachers and the Principal as key informants to obtain comprehensive data on the policies and implementation of moderation values at the school.

Data were collected using three primary methods: observation, interviews, and documentation, to obtain rich and multi-faceted primary and secondary data (Creswell, 2014, p. 23). The researcher employed participatory observation, a method wherein the researcher was directly involved in the daily activities of the subjects to systematically observe and record phenomena as they occurred in the field. This observation aimed to

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directly witness how teachers implemented moderation values in Islamic Education (PAI) and how students applied these values in the classroom. Subsequently, unstructured in-depth interviews were conducted to gather data on students' religious moderation behaviors and the implications of their learning. This technique enabled the researcher to obtain comprehensive information from informants regarding learning objectives, changes in student behavior, and influencing factors. Finally, the documentation method was used to supplement data from observations and interviews by collecting documents from the school's archives, such as teachers' instructional administration materials (e.g., Teaching Modules, Learning Outcomes, and Learning Trajectories) and other relevant documents.

Data analysis in this study was conducted interactively and continuously, following the model developed by (Miles & Huberman, 2009, p. 15), which comprises three stages: data reduction, data display, and conclusion drawing/verification. In the data reduction stage, all raw data obtained from the field were selected, focused, and simplified through a meticulous and detailed recording process. Subsequently, during the data display stage, the reduced information was organized into structured and interconnected narrative texts to facilitate a comprehensive understanding. The final stage involved conclusion drawing and verification, wherein the researcher continuously interpreted the meaning of each piece of information to formulate clear final findings. To ensure the data's validity and credibility, the researcher employed source and method triangulation techniques. Source triangulation was conducted by comparing and cross-checking information obtained from various sources (e.g., comparing interview data from Islamic Education (PAI) teachers with that from the principal and students). Meanwhile, method triangulation was performed by comparing findings from different data collection techniques, such as contrasting observational data with interview results and the content of relevant documents.

FINDINGS AND DISCUSSION

This discussion presents an in-depth analysis of the research findings, addressing the questions of how religious moderation values are implemented in Islamic Education (PAI) instruction at SMA Negeri 1 Muara Enim and their implications for student behavior. These findings will be elaborated upon thematically, linked to relevant theoretical frameworks, and discussed in relation to previous studies to demonstrate the contribution and novelty of this research.

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A Model for Implementing Religious Moderation: A Holistic and Synergistic Framework

The first primary finding of this study is that the implementation of religious moderation at SMA Negeri 1 Muara Enim does not operate as a fragmented program, but rather manifests as a holistic, multi-layered, and synergistic model. This model uniquely integrates visionary policy directives from the leadership level (top-down) with the creativity and initiatives of teachers at the practical level (bottom-up), which are interlocked by mechanisms of continuous supervision and evaluation.

The Foundational Layer: Conceptualizing Moderation as a School Culture

Interview data indicate that the understanding of religious moderation among educators and school leadership has transcended a formal definition. They interpret it not merely as a balanced and anti-extremist stance, but also as a strategic vision. This was explicitly expressed by the Principal, who stated, *"I believe religious moderation must become the school culture, not just something confined to PAI classes. All members of the school community must feel safe and valued, regardless of their religious or ethnic background."* This vision was validated by observational data showing a highly inclusive and harmonious school atmosphere, as well as by an analysis of the school's vision and mission documents, which explicitly aim to *"strengthen student character by fostering the practice of religious teachings in daily life"*.

This understanding is in strong alignment with the essence of the Islamic teaching of *wasathiyah*, which positions the Muslim *ummah* as an *ummatan wasathan* or the 'middle nation' (Surat Al-Baqarah Ayat 143, n.d.). Theoretically, the concept of moderation emphasizes that what needs to be moderated is not the religious doctrine itself, but rather the way its adherents understand and practice those teachings within a pluralistic social context (Syaikhul Alim & Munib, 2021, p. 268). Derived principles such as *tawassuth* (taking the middle path), *tawazun* (balance), and *i'tidal* (justice and straightforwardness) serve as the foundation for harmonious religious practice (Kementerian Agama Republik Indonesia, 2019).

By framing moderation as a 'school culture,' the leadership of SMA Negeri 1 Muara Enim has effectively translated the theological concept of *wasathiyah* into a living institutional policy. This is a crucial step that shifts moderation from being merely a topic in the syllabus to becoming 'lived values' embedded in every interaction and policy within the school environment. This approach directly addresses a common weakness in religious education, which often tends to be overly cognitive, by creating an ecosystem where

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affective learning namely, the formation of tolerant and mutually respectful attitudes can grow organically through habituation and role modeling, rather than coercion.

The Structural Layer: Integrating Values into Curriculum Design

The vision to build a moderate culture was then actualized structurally through the systematic integration of these values into the curriculum design and learning materials. The Islamic Education (PAI) teachers consciously and explicitly included indicators such as "tolerance" and "anti-radicalism" in their Lesson Plans (RPP) and learning objectives. This effort was actively monitored by the Principal through routine supervision to ensure consistency between planning and execution.

This practice is a tangible application of modern curriculum development theories. As argued by (Abdullah, 2020, p. 98), contemporary Islamic studies require an integrative approach (multidisciplinary, interdisciplinary, and transdisciplinary) to avoid being detached from social realities. The curriculum integration model from (Drake & Burns, 2004, p. 8) also emphasizes the importance of "making connections" among various disciplines to create deeper and more meaningful learning.

The act of integrating moderation indicators into the Lesson Plans is a concrete manifestation of an interdisciplinary curriculum approach. In this regard, PAI no longer stands alone as an isolated discipline but is consciously linked to concepts from social sciences (social harmony, pluralism), civics (national commitment), and psychology (empathy development). This is a strategic step that ensures the cultivation of moderation values is not an incidental activity, but rather a planned, measurable, and accountable learning objective. This approach effectively transforms PAI from a mere transfer of normative knowledge into a means of character building relevant to contemporary challenges.

The Practical Layer: Participatory and Contextual Pedagogical Innovations

At the classroom implementation level, this study found that teachers creatively applied diverse learning models that were far from conventional methods. They used student-centered strategies such as case study discussions on current diversity issues, role-playing, and most prominently, project-based learning. One PAI teacher provided a concrete example: *"I encourage students to create interfaith social projects at school."* Observations confirmed that these methods succeeded in generating a very high level of student engagement and enthusiasm.

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These various methods are manifestations of progressive learning theories. The use of current issues reflects the principles of Contextual Teaching and Learning (CTL), which connects subject matter to students' real-world situations (Purba et al., 2022). Meanwhile, the "interfaith social project" is a perfect example of Project-Based Learning (PjBL), where students conduct in-depth explorations of a topic that culminates in a tangible product or action (Budiarsa, 2020, p. 83). These models fundamentally change the teacher's role to that of a facilitator and the student's role to that of an active learner.

The choice of these pedagogical methods is crucial and key to the success of value internalization. Through case discussions, students are trained to think critically and analyze problems from multiple perspectives. Through the "interfaith social project" (PjBL), students do not just learn *about* tolerance; they *practice* tolerance, collaboration, negotiation, and empathy in a real-world task. This experiential learning has proven far more potent in shaping attitudes and behaviors than passive lecture-based methods. Thus, the teachers have successfully created a bridge connecting the cognitive domain (knowing moderation values) with the affective (feeling the importance of moderation) and psychomotor domains (applying moderation).

Transformative Implications: Behavioral Change and the Formation of Social Immunity

The holistic implementation model has been shown to have a significant and observable impact on student behavior, which can be summarized in two main transformations.

Transformation of Social Interaction: From Exclusivity to Inclusivity

The research data present a powerful narrative of change. Before the moderation program was promoted, teachers acknowledged "several cases of intolerance and exclusive attitudes among students." However, after undergoing the learning process, a fundamental change occurred, felt directly by the students. Authentic testimonies from students, such as *"I feel more comfortable being friends with everyone, not just those of the same religion"* and *"After learning about moderation, I appreciate my friends with different beliefs more,"* serve as tangible proof of this change. This transformation was also observed by the school leadership, who noted the school atmosphere becoming "increasingly harmonious" and collaborative.

This change is evidence of the achievement of the primary goal of Islamic Education, which is to form individuals who are "faithful, pious, and of noble character" (Musya'Adah, 2020). Specifically, this is the embodiment of achieving objectives in the affective domain

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(attitude formation) and the psychomotor domain (application in behavior). The concept of *rahmatan lil 'alamin* (a mercy to all the worlds), as explained by Hamka, means creating an atmosphere that is safe and comfortable for all religious adherents, and this is what has materialized in the school's social climate (Sulaiman, 2022, p. 2707).

The shift in student behavior from exclusive to inclusive is the most evident impact of this program's success. The school has not only managed to reduce friction but has also successfully built new social capital among students: a sense of mutual trust and comfort in interacting across differences. This indicates that the internalization of values has occurred deeply, changing students' perception of "the other" from a threat or something foreign into an integral part of a whole community.

Cognitive Transformation: The Formation of Critical Resilience to Radicalism

The most crucial implication, and a unique contribution of this study, is the formation of an active and critical resilience in students. This is not merely a passive tolerant attitude but an ability to consciously reject extremist ideologies. A teacher provided a key testimony on this matter: *"A real example is students rejecting radical content on social media and in their social circles"*.

In the context of modern education, instilling moderation is not sufficiently achieved by merely teaching good values (Rumahuru & S. Talupun, 2021, p. 456). Education must equip students with critical thinking skills to be able to analyze and filter information independently (Haryani, 2020, p. 148). This becomes increasingly urgent in the digital age, where students are constantly exposed to various kinds of information and ideologies online.

Kemampuan siswa untuk secara aktif "menolak" konten radikal menunjukkan bahwa program PAI di SMA Negeri 1 Muara Enim telah berhasil melampaui tujuan pembentukan karakter yang baik. Program ini telah berhasil membangun apa yang bisa disebut sebagai "imunitas sosial" dan "literasi kritis keagamaan". Siswa tidak hanya diajari untuk menjadi toleran, tetapi juga diberdayakan untuk menjadi agen kontra-radikalisme di lingkungan mereka. Mereka mampu mengidentifikasi narasi kebencian dan secara sadar mengambil sikap untuk menolaknya. Ini adalah sebuah capaian luar biasa yang menunjukkan bahwa pendidikan agama yang dirancang dengan baik dapat menjadi benteng pertahanan paling efektif dalam melawan penyebaran ideologi ekstrem di kalangan generasi muda.

The students' ability to actively "reject" radical content indicates that the PAI program at SMA Negeri 1 Muara Enim has succeeded in going beyond the goal of forming

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good character. The program has successfully built what can be termed "social immunity" and "critical religious literacy." Students are not just taught to be tolerant; they are empowered to be agents of counter-radicalism in their own environments. They are capable of identifying hate narratives and consciously taking a stance to reject them. This is an extraordinary achievement that shows that a well-designed religious education can be the most effective defense in combating the spread of extremist ideologies among the younger generation.

Overall, this study reveals a comprehensive and effective model for implementing religious moderation. Although its success is heavily influenced by the context and individual commitment within this school, the synergistic model between policy, curriculum, and pedagogy offers a valuable framework. The limitations of this study, being qualitative and bound to a single case, open avenues for future research to test this model in broader contexts or to use a mixed-method approach to measure behavioral impacts more generally.

CONCLUSION

This research shows that the implementation of religious moderation values in Islamic Education (PAI) instruction at SMA Negeri 1 Muara Enim was successfully carried out through a structured, systematic, and synergistic model, where its success lies in the fusion of visionary school leadership policies with the pedagogical creativity of teachers at the classroom level. This practice includes the explicit integration of moderation values into the curriculum, the application of participatory learning methods, and comprehensive evaluation. This planned implementation was proven to have transformative implications for student behavior, marked by a significant shift from exclusive social attitudes to more harmonious and inclusive interactions. Furthermore, a significant finding of this study is the formation of students' critical resilience a 'social immunity' that enables them to actively reject radical content and ideologies. Thus, this research not only empirically proves that religious education can be a powerful instrument for shaping moderate character but also offers a holistic and replicable model. As a practical implication, it is recommended that other educational institutions adopt this framework and that the school institutionalizes it into an official guide, as investing in moderate character education is a strategic foundation for Indonesia's peaceful and pluralistic future.

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