



The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani¹, Juwita², Mukmin³

¹Universitas Kutai Kartanegara Tenggarong, Indonesia

²Universitas Kutai Kartanegara Tenggarong, Indonesia

³Universitas Kutai Kartanegara Tenggarong, Indonesia

*Correspondence: ✉ oktaviatgr@gmail.com

Article Information:

Received : 12-11-2025

Revised : 18-12-2025

Accepted : 30-12-2025

Keywords: *Religious Education, learning method, religious moderation, tolerance, curriculum integration.*

Abstract

This study aims to analyze the implementation of Islamic Religious Education (IRE) learning methods oriented toward fostering students' attitudes of religious moderation. Using a qualitative library research approach, this study synthesizes findings from relevant scientific publications within the past decade. The results show that implementing IRE learning based on religious moderation is achieved through participatory, reflective, and contextual pedagogical approaches. Teachers act as facilitators and moral role models who encourage critical thinking, tolerance, and justice. Integrating moderation values within the curriculum, especially through problem-based learning and project-based learning, strengthens students' ability to appreciate diversity. Moreover, the school environment and institutional culture play a significant role in supporting inclusive, tolerant, and collaborative learning atmospheres. Despite these positive findings, challenges remain regarding teachers' pedagogical competence and institutional support in systematically integrating moderation values into teaching plans. Overall, this study highlights that IRE learning rooted in religious moderation not only promotes cognitive understanding of Islamic teachings but also nurtures balanced, tolerant, and peace-oriented character formation.

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juvita, Mukmin

INTRODUCTION

Islamic Religious Education (IRE) has long been recognized as a strategic component of Indonesia's national education system, particularly in shaping students' character, moral awareness, and religious identity within a pluralistic social environment (Wahid et al., 2024; Muhayan, 2022). In practice, IRE is not merely concerned with transmitting doctrinal knowledge but also with nurturing students' affective dispositions and behavioral competencies grounded in moderate Islamic values (Hendrawati & Metro, 2023). Within this framework, IRE teachers occupy a pivotal position, as they are directly responsible for guiding students to embody the principles of Islam Rahmatan lil 'Alamin in everyday social interactions marked by diversity (Wardati, 2023).

The importance of religious moderation becomes increasingly evident in multicultural societies where social cohesion is often challenged by intolerance and extremism (Destriani, 2022). Islam, understood as a *wasathiyah* religion, promotes balance, justice, and tolerance in both ritual practices and social relations (*muamalah*) (Habibie, 2021). Nevertheless, empirical realities in Indonesia suggest that these ideals have not been fully realized. Cases of intolerance and radicalism continue to emerge, indicating a persistent gap between normative religious teachings and lived social practices (Albana et al., 2023). Although the Ministry of Religious Affairs has initiated various programs to mainstream religious moderation, their impact at the grassroots level remains uneven, particularly in fostering attitudes of tolerance and non-violence. This situation signals the need for more systematic and sustainable efforts within educational institutions (Natonis et al., 2025; Saefudin, 2023).

The challenge is further complicated by the growing influence of exclusive religious ideologies that reject local Islamic traditions. Since the post-2004 Aceh tsunami, movements advocating Islamic purification inspired by Middle Eastern interpretations have increasingly labeled practices such as *maulid*, *tahlilan*, and *dzikir* as *bid'ah*, thereby generating internal tensions among Muslim communities (Muhaini, 2021). In parallel, pluralism is frequently perceived as a threat to religious purity rather than as a social reality that requires constructive engagement (Riza Muhammad, 2022). Within this context, IRE teachers are expected to function not only as transmitters of knowledge but also as agents of change who are capable of countering exclusivist narratives through dialogical, contextual, and value-oriented pedagogical practices (Samsul AR, 2020; Kiagus Faisal, 2022).

A review of existing literature shows that studies on religious moderation in Islamic education have largely concentrated on policy analysis, curriculum formulation, and conceptual discussions of *wasathiyah* (Nurdin, 2021; Wardati, 2023). While these works

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juvita, Mukmin

provide important theoretical foundations, they offer limited insight into how moderation values are operationalized through concrete teaching practices in the classroom. Some recent studies have examined active learning approaches in IRE; however, their primary focus tends to be on student engagement rather than on the formation of moderation-related attitudes such as tolerance, balance, and anti-extremism (Astriana et al., 2025). Other scholars have explored moderation themes in instructional content, yet they rarely assess how specific teaching methods contribute to students' affective and behavioral development (Rozali, 2022; Sabilatus Syarifah, 2024).

Taken together, these studies indicate a clear research gap. There is still a lack of in-depth and synthesized analysis that critically examines how IRE teaching methods—particularly participatory, reflective, and contextual approaches—function in cultivating students' attitudes of religious moderation at the classroom level. Unlike previous research that remains largely descriptive or policy-oriented, the present study focuses on pedagogical implementation and its role in bridging cognitive understanding with affective and psychomotor internalization. Through a qualitative library-based synthesis of studies published over the past decade, this research examines instructional strategies, teacher roles, and institutional support mechanisms that contribute to the sustainable development of tolerance and anti-extremism attitudes among students.

Accordingly, this study aims to analyze the implementation of Islamic Religious Education teaching methods oriented toward fostering students' attitudes of religious moderation. From a theoretical perspective, it seeks to enrich scholarly discussions on the integration of moderation values into IRE pedagogy. From a practical standpoint, the findings are expected to provide concrete guidance for IRE teachers in designing learning strategies that promote balance, tolerance, and peaceful coexistence within diverse educational settings.

Unlike previous studies that primarily emphasize policy frameworks, curriculum design, or theological interpretations of religious moderation, this study offers a distinct contribution by critically synthesizing classroom-based pedagogical practices in Islamic Religious Education. Specifically, it examines how participatory, reflective, and contextual learning methods are implemented to foster students' religious moderation attitudes across cognitive, affective, and psychomotor domains. By positioning teachers as central agents of moderation and focusing on instructional strategies rather than normative discourse, this study provides practical pedagogical insights that extend beyond existing conceptual and policy-oriented literature.

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

METHOD

This study employs a library-based research method, drawing on theoretical sources such as notes, books, papers or articles, journals, and reputable online academic references to examine the concept and implementation of Islamic Religious Education (IRE) teaching methods focused on promoting attitudes of religious moderation (Zed, 2004; Subagiya, 2023). The data sources used include scientific publications from databases such as Google Scholar, PubMed, and other academic databases relevant to the research topic.

The data collection technique was conducted through a systematic and comprehensive review of the literature, using relevant keywords such as 'IRE learning methods', 'religious moderation', and 'moderation-oriented Islamic religious education'. This process comprised the stages of gathering, screening, and selecting literature in accordance with predetermined inclusion and exclusion criteria (Utami et al., 2021). The inclusion criteria included literature published within the last ten years, directly relevant to the research topic, and available in Indonesian or English. The exclusion criteria covered literature that was irrelevant, inaccessible in full text, or did not meet academic quality standards.

The data analysis technique used was content analysis with a thematic approach. The collected data were analyzed to identify major themes related to the concept and implementation of IRE learning methods oriented toward developing religious moderation attitudes (Rozali, 2022). The analysis process began by reading and understanding each selected literature, identifying key information, and coding data based on emerging themes (Yusuf, 2024). These themes were then deeply analyzed to find interrelationships and to construct a comprehensive synthesis.

FINDINGS AND DISCUSSION

Implementation of Islamic Religious Education Learning Methods Oriented Toward Religious Moderation

This study shows that the implementation of Islamic Religious Education (IRE) learning methods oriented toward fostering religious moderation is carried out through participatory, reflective, and contextual approaches. These approaches position students as active subjects involved in understanding and internalizing religious values based on their social realities, so learning does not merely focus on the transfer of knowledge but also on character development and the internalization of values such as tolerance, justice, and balance in practicing religion (Sutomo, 2022). Teaching methods can be defined as tools used by teachers to build connections with students during the learning process (Barokah et al., 2025).

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

IRE teachers serve as facilitators and moral exemplars (*uswah hasanah*) in creating a dialogical, open, and humanistic learning atmosphere. Teachers are not only responsible for delivering cognitive material but also for demonstrating moderate attitudes, empathy, and respect for diversity. Through reciprocal interactions and exemplary behavior, teachers foster students' active participation, tolerance, and balanced religious awareness, integrating both spiritual and social dimensions (Efendi et al., 2024). The implementation of IRE learning methods oriented toward moderation values is carried out through interactive discussions and collaborative projects. Through discussions, students are trained to think critically, appreciate differing viewpoints, and analyze religious issues contextually. Teachers play the role of dialogue facilitators who maintain balanced perspectives so that learning does not become dogmatic but grows into a space that nurtures tolerance, inclusivity, and wisdom in religious practice (Raharjo, 2025).

These findings align with (Khamim et al., 2025), who found that strengthening students' understanding of religious moderation is achieved through participatory and reflective learning that integrates moderation themes into classroom discussions, case studies, and contextual assignments. This strategy not only enhances students' cognitive understanding but also cultivates social awareness, tolerance, and inclusive religious views essential foundations for peaceful and harmonious religious life.

The Role of Teachers as Agents of Moderation

Teachers play a strategic role in internalizing religious moderation values among students. In IRE learning, teachers not only deliver content but also shape moderate character and attitudes through exemplary behavior and learning that encompasses cognitive, affective, and psychomotor aspects. Through instilling the values of *tawasuth*, *tasamuh*, and *i'tidal*, teachers act as moral and social guides who nurture balanced and tolerant religious behavior (Khamim, 2023). Teachers serve as moral and social exemplars (*uswah hasanah*) in strengthening religious moderation. Their exemplary attitudes openness, patience, and respect for differences become effective means of fostering moderation values without relying solely on verbal instruction (Ikhwan et al., 2023).

This finding also reinforces the view of (Muhammad, 2024), asserting that Islamic religion teachers and madrasa teachers who have undergone moderation training possess better understanding of moderation principles, enabling them to serve as key agents in instilling tolerance and humanity values in schools. Through exemplary behavior, open communication, and case-based as well as interfaith dialogue learning, trained teachers can create an inclusive and harmonious learning environment that fosters empathy and mutual

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

respect among students. Teachers are responsible for reminding and guiding students who deviate from ethical norms and established rules (Tang et al., 2021). Thus, teachers serve as bridges connecting religious teachings with social realities, ensuring that religious values are practiced peacefully, inclusively, and adaptively in diverse contexts. This role emphasizes that religious moderation depends on teachers' competence, exemplary conduct, and ethical awareness as the primary agents of value transformation in educational settings.

Integration of Moderation Values into Curriculum and Learning Processes

Integrating religious moderation values into the IRE curriculum is a strategic step in shaping students who are tolerant, reflective, and adaptive toward diversity. This effort involves developing a curriculum and learning process that emphasize not only cognitive aspects but also the internalization of universal human values, enabling religious teachings to be understood peacefully and contextually (Sholekah, 2025 ; Zainuri et al., 2024). Problem Based Learning (PBL) and Project Based Learning (PjBL) methods are effective in instilling moderation values because they encourage students to solve real issues such as intolerance and differing religious interpretations. Through PBL, students learn critical and solution-oriented thinking based on *rahmatan lil 'alamin*, while PjBL leads them to collaborate on projects such as tolerance campaigns or interreligious social activities that cultivate empathy, tolerance, and mutual respect (Hanafie et al., 2024). These findings align with (Saihu, 2022), who emphasizes that educational moderation plays an important role in instilling values of tolerance and preventing the growth of extreme religious views. Moderation values must therefore be integrated systematically into the IRE curriculum from basic competencies to teaching materials so that religious education becomes inclusive, contextual, and relevant to multicultural society. Teachers also play a crucial role in instilling these values through exemplary behavior and humanistic approaches.

The effectiveness of integrating moderation values increases significantly when combined with active and collaborative learning strategies. Active learning encourages students to think critically and reflectively, while collaboration fosters empathy and mutual understanding. Thus, participatory and contextual learning models become key to strengthening the internalization of religious moderation values in higher education (Suryanto, 2024). Overall, integrating moderation into the IRE curriculum and learning process enriches pedagogical aspects and positions religious education as a means of shaping a tolerant, open-minded generation capable of promoting peace and harmony in society.

Pedagogical Transformation Toward Humanistic Learning

Pedagogical transformation toward humanistic learning forms an essential

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

foundation of modern Islamic education. This approach is student centered, considering learners' interests, talents, and potential, while teachers act as facilitators who support spiritual, moral, and social development in a balanced manner. Humanistic learning fosters moral character, creativity, and appreciation of diversity within an inclusive and empathetic environment (Magfiroh & Hilman, 2025). Educational transformation demands the application of inclusive pedagogy that acknowledges student diversity in backgrounds and perspectives. In IRE, learning focuses not only on memorizing sacred texts but also on contextual and reflective learning experiences. Through this approach, students are encouraged to think critically, empathize, and appreciate differences, enabling them to understand and apply Islamic teachings wisely in a pluralistic society (Qomariah et al., 2025).

The application of inclusive pedagogy in IRE learning plays a strategic role in instilling religious moderation values. Through open dialogue, collaborative work, and contextual reflection, students develop tolerant, balanced, and inclusive attitudes. This learning approach not only transfers knowledge but also builds moderate, humanistic, and diversity-appreciating religious consciousness within multicultural society (Wathon, 2025). These findings reinforce (Mutakhirani, 2023), who explains that internalizing religious moderation must occur across all subjects to shape tolerant and inclusive social character. Education should focus not only on knowledge but also on instilling values of responsibility, empathy, and mutual respect to foster moderate and humanistic religious awareness.

The humanistic approach encourages students to understand Islamic teachings contextually and apply them within diverse social settings. Values such as compassion, justice, and tolerance become foundations for harmonious interaction in society. IRE functions as a medium for nurturing moderate and peaceful character. Overall, the shift toward humanistic pedagogy marks a transition from indoctrinative to participatory and reflective education, strengthening religious moderation through the balance of human and religious values in practice.

Influence of Social and Institutional Environment

The social environment, including family and school, plays an important role in shaping children's religious moderation attitudes. Through exemplary behavior, social interaction, and inclusive cultural practices, values of tolerance and mutual respect can be instilled from an early age. Synergy between family and school becomes the foundation for forming moderate and peaceful character in students (Rosela et al., 2025). An inclusive and multicultural school culture also plays an important role in instilling religious moderation values. Schools that appreciate religious, cultural, and social differences encourage students

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juvita, Mukmin

to practice tolerance, empathy, and open dialogue. Teachers and principals become key actors in fostering togetherness and justice through exemplary conduct and humanistic educational practices (Hamdan et al., 2025).

Strengthening religious moderation values in Islamic education can be promoted through collaborative activities and positive student interactions. Programs such as Ramadan sermons (kultum) and interreligious social activities at MAN 1 Lamongan have proven to cultivate tolerant attitudes, solidarity, and appreciation for diversity. Open and inclusive environments help students practice Islamic values rooted in rahmatan lil ‘alamin, while closed environments risk promoting intolerance (Afwadzi et al., 2024). These findings align with (Arifin, 2022), who asserts that an inclusive school culture and institutional support significantly enhance religious moderation in Islamic education. Through regulations, visions, missions, and character development, schools nurture tolerant and balanced attitudes. Implementation is evident in fair school rules, teacher training, and interfaith activities that create harmonious and democratic social environments.

Implementing religious moderation values in schools prevents the emergence of radical and discriminatory attitudes among students. Through dialogue, social empathy, and cooperation, students learn to appreciate differences and develop critical thinking and ethical social behavior. Thus, education based on moderation becomes a safeguard against radicalism and a foundation for creating a peaceful, civilized society (Hasibuan, 2024). Overall, the social and institutional environment plays a pivotal role in shaping religious moderation values. Through inclusive culture, supportive policies, and openness to diversity, schools become major agents in producing moderate, tolerant students ready to live harmoniously in pluralistic societies.

Challenges in Implementing Moderation in IRE Learning

The study also reveals several challenges in implementing religious moderation values in IRE learning, including structural, pedagogical, and cultural barriers. Despite support from national policies and the Merdeka Belajar (Independent Learning) concept, teachers often struggle to systematically integrate moderation values into lesson plans (RPP). Therefore, improving teacher competence and institutional support is crucial for effectively fostering moderate attitudes among students (Hudri, 2022). Many IRE teachers face difficulties internalizing moderation values in actual learning practices due to limited training focused on moderation pedagogy and insufficient contextual teaching materials relevant to diversity and tolerance issues. As a result, teachers often rely on conventional methods emphasizing cognitive aspects rather than social and reflective dimensions, causing moderation values to

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

remain absent in everyday teaching practices (Sajdah et al., 2025).

In addition to competence issues, not all Islamic schools have institutional policies that concretely support strengthening religious moderation. Support from principals, supervisors, and educational institutions varies in terms of regulations, supervision, and teaching material development. Although some schools implement literacy programs on moderation and teacher training, many lack clear policy direction, resulting in ineffective application of moderation values in classrooms (Destian et al., 2024). These conditions align with (Fatih, 2024), who found that teachers' understanding of religious moderation often remains normative and has not become a planned pedagogical competency. Many teachers understand moderation conceptually but lack methodological ability to apply it in learning. Thus, continuous training is needed to strengthen both theoretical understanding and practical skills in designing and evaluating moderation oriented learning.

Accordingly, the main challenges in implementing religious moderation in IRE learning lie in teachers' pedagogical competence and institutional support. Without strengthening these aspects, moderation risks remaining rhetorical. Therefore, intensive training, contextual learning modules, and school cultures that foster tolerance and collaboration are essential for IRE to become an effective medium for shaping moderate and peaceful character.

Implications of Implementing Moderation Based Learning

Overall, this study confirms that the success of IRE learning oriented toward religious moderation depends on synergy between teachers, curriculum, learning strategies, and institutional culture. These four aspects must work in harmony to create a humanistic and contextual learning system. Teachers serve as exemplars and facilitators of moderation values, the curriculum ensures the integration of tolerance and balance, learning strategies encourage active participation in understanding diversity, and institutional culture reinforces an inclusive atmosphere in schools (Hilmin, 2024).

The implementation of moderation-based learning in IRE not only enhances a balanced and contextual understanding of Islam but also fosters open minded, tolerant students capable of living harmoniously in diverse settings. IRE functions not only to transfer religious knowledge but also to transform social and religious values that nurture empathy and appreciation of differences (Sabrifha, 2025). Furthermore, the findings imply that religious moderation-based learning can serve as an effective strategy to prevent radicalism and intolerance among students. Values of *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) can be instilled through reflective and collaborative activities that connect Islamic

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

teachings with social realities. Teachers play a crucial role in shaping students who are religious, morally conscious, and capable of living peacefully amid diversity (Studi et al., 2025).

These findings are in line with (Firjatullah et al., 2025), who emphasizes that implementing moderation based learning requires collective commitment across the entire educational system from planning to evaluation. Moderative learning must become a cultural practice within Islamic education so that the principle of wasathiyah balance in thinking, behaving, and acting becomes the hallmark of Islamic education in Indonesia. Through this approach, Islamic educational institutions can sustainably instill moderation values, producing students who are not only knowledgeable in religion but also moderate, just, and civilized in accordance with the spirit of Islam as rahmatan lil ‘alamin.

CONCLUSION

The study concludes that the implementation of Islamic Religious Education learning methods oriented toward religious moderation is an essential pedagogical innovation in shaping students' moderate character. Successful implementation requires the synergy of teachers, curriculum design, learning strategies, and institutional culture. Teachers play a vital role as facilitators and role models, while participatory and reflective learning methods supported by inclusive school environments enable students to internalize values of tolerance, balance, and justice effectively. However, challenges persist in teachers' pedagogical competencies and the lack of contextual teaching materials. Therefore, continuous professional development and institutional commitment are needed to embed moderation values into the IRE curriculum sustainably. In essence, religious moderation based learning in Islamic education not only strengthens understanding of Islam as rahmatan lil ‘alamin but also builds the foundation for peaceful and harmonious coexistence in Indonesia's plural society.

REFERENCES

- Abrori, M Sayyidul, dan Moh. Solikul Hadi. "Integral Values in Madrasah: to Foster Community Trust in Education." *Istawa : Jurnal Pendidikan Islam* 5, no. 2 (2020): 160. <https://doi.org/10.24269/ijpi.v5i2.2736>.
- Afwadzi, B., Nisa, A. K., Lestari, B. P., & Yumnansa, F. R. (2024). Penguatan Nilai-Nilai Moderasi Beragama Melalui Program Kultum dalam Kegiatan Bulan Ramadhan di MAN 1 Lamongan. *Bima Abdi: Jurnal Pengabdian Masyarakat*, 4(2), 76–85. <https://doi.org/https://doi.org/10.53299/bajpm.v4i2.401>
- Albana, H., Disubmit, A., Direvisi, A., & Disetujui, A. (2023). Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas. *Jurnal SMaRT Studi Masyarakat, Religi, Dan Tradisi*, 09(01), 49–64. <https://doi.org/https://doi.org/10.18784/smart.v9i1.1849>
- Arifin, S. T. P. P. P. (S. K. D. P. P. N. W. D. B. S.). (2022). Implementasi Nilai-Nilai Religius

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

- Berbasis Moderasi Beragama Terhadap Pendidikan Pondok Pesantren (Study Kasus Di Pondok Pesantren Nurul Wafa Demung Besuki Situbondo). *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)*, 4(2), 249–265. <https://doi.org/https://doi.org/10.30739/jmpid.v4i2.1832>
- Astriana, A. S., Wardani, R. W., & Azizah, B. N. (2025). Penerapan Metode Active Learning Dalam Pembelajaran Pendidikan Agama Islam Di SD Nurul Islam Pacitan. *JURNAL KOULUTUS*, 8(1), 1–17. <https://doi.org/https://doi.org/10.51158/yqsx4w25>
- Barokah, N., Annisa, K. N., & Saputri, T. L. (2025). Peran Strategis Metode Khusus Pembelajaran PAI dalam Mengoptimalkan Pemahaman Ajaran Agama Pada Siswa. *Journal of Instructional and Development Researches*, 5(1), 141–149. <https://doi.org/https://doi.org/10.53621/jider.v5i1.465>
- Destian, I., Hadis, A., Mutaqin, Z., Erihadiana, M., At, S., Ciparay, T., Cianjur, M. A. N., Sunan, U. I. N., & Djati, G. (2024). Implementasi Kebijakan Pendidikan Nasional Tentang Moderasi Agama di Sekolah Islam. *Didaktika: Jurnal Kependidikan*, 13(3), 3811– 3820. <https://doi.org/https://doi.org/10.58230/27454312.939>
- Destriani. (2022). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0. *INCARE : International Journal of Educational Resources*, 02(06), 647–664. <https://doi.org/https://doi.org/10.59689/incare.v2i6.356>
- Efendi, M. E., Hamka, N., Agustri, R., & Idrus, M. (2024). Strategi Pedagogik Guru Dalam Meningkatkan Partisipasi Belajar Siswa. *PEDAGOGIKA*, 15(01), 10–22. <https://doi.org/https://doi.org/10.37411/pedagogika.v15i1.4186>
- Fatih, M. K. (2024). Peran Pesantren Dalam Penguatan Moderasi Beragama Di Indonesia. *Alamtara :JurnalKomunikasi Dan Penyiaran*, 8(2), 165–198. <https://doi.org/https://doi.org/10.58518/alamtara.v8i2.3180>
- Firjatullah, M., Aisyah, S., Putri, S. A., & Fajar, K. (2025). Implementasi Model Kolaborasi Partisipatif Dalam Pengabdian Masyarakat (Studi Kasus Integrasi Program Edukasi Dan Religius Untuk Peningkatan Kapasitas SDM Di Desa Sugihen) Implementation of the Participatory Collaboration Model in Community Service (A . *Safari : Jurnal Pengabdian Masyarakat Indonesia*, 6(1), 46–59. <https://doi.org/https://doi.org/10.56910/safari.v6i1.3409>
- Habibie, M. L. H. (2021). Moderasi Beragama Dalam Pendidikan Islam Di Indonesia.
- Hadi, Moh. Solikul. “Implementasi Model Pengembangan Multiple Intelligence Dalam Meningkatkan Kecerdasan Natural Peserta Didik Melalui Metode Project Based Learning Di Kelas X Manpk Yogyakarta Pada Mata Pelajaran Fikih,” 2018, 152. <https://digilib.uin-suka.ac.id/id/eprint/33289/>.
- Hadi, Moh. Solikul, M. Sayyidul Abrori, dan Dwi Noviatul Zahra. “Pengembangan Multimedia Interaktif Macromedia Flash Profesional 8 Pada Pembelajaran Al-Qur’an Hadis Kelas X Semester Genap Di Man 1 Yogyakarta.” *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam* 3, no. 2 (2020): 148. <https://doi.org/10.24127/att.v3i2.1123>.
- Hadi, Moh Solikul, Milda Amalia, Sandena Rose, Sekolah Tinggi, Agama Islam, dan Masjid Syuhada. “Heutagogical Self-Directed Learning in an Indonesian Islamic Senior High School : Teacher Scaffolding , Digital Practices , and Policy Implications” 5, no. 2 (2025): 239–52. <https://doi.org/10.14421/hjie.52-08>.
- Hadi, Moh Solikul, Abdul Kahfi Amrullah, dan Khoerul Anwar. “Journal of Islamic Scriptures in

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

Non-Arabic Societies Membentuk Peserta Didik Menjadi Pribadi Ulul al-bab Prespektif' 1, no. 1 (2024): 61–62.

Hadi, Moh Solikul, Veri Setiawan, dan Putri Maulidiah Hidayah. "The Effect of Implementing Deep Learning on Improving Students' Cognitive Abilities in the Independent Curriculum at Yogyakarta High Schools" 7, no. 1 (2025). <https://doi.org/10.25217/jrie.v7i1.5637>.

Hamdan, M., Nurzana, S., Munthe, H., & Albina, M. (2025). Moderasi Beragama : Internalisasi Multikulturalisme Dan Toleransi Beragama Di Sekolah Menengah Pertama. *Didaktika: Jurnal Kependidikan*, 14(2), 2961–2976. <https://doi.org/https://doi.org/10.58230/27454312.2028>

Hanafie, I., Fauzan, U. S. M. A. M. I. S. imamhanafie@gmail. co. U., Malihah, U. S. M. A.

Hasibuan, M. Y. M. D. Y. A. A. (2024). Radikalisme Multiperspektif Dalam Kaitannya Dengan Strategi Pendidikan Konseling Religius. *DE_JOURNAL (Dharmas Education Journal)*, 5(1), 40–49. <https://doi.org/https://doi.org/10.56667/dejournal.v5i1.1209>

Hendrawati, T., & Metro, U. M. (2023). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pendidikan Agama Islam Melalui Model Problem Based Learning. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, (07) (02),(07), 292–303. <https://doi.org/http://dx.doi.org/10.24127/att.v6521a2366>

Hilmin. (2024). Internalisasi Nilai-Nilai Moderasi Beragama dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Muaddib: Islamic Education Journal*, 7(1), 37–45. <https://doi.org/https://doi.org/10.19109/muaddib.v7i1.24478>

<https://doi.org/https://doi.org/10.31004/riggs.v4i2.473>

Hudri, S. (2022). Konsep Dan Implementasi Merdeka Belajar Pada Evaluasi Pembelajaran Pendidikan Agama Islam. *Moderasi: Journal of Islamic Studies*, 2(1), 51–59. <https://doi.org/https://doi.org/10.54471/moderasi.v2i1.22>

Ikhwan, Mp. P. A. I. dalam M. M. B. di I., Wahyudi, D., & Alfiyanto, A. (2023). Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia. *Realita: Jurnal Pendidikan Dan Kebudayaan Islam*, 21(01), 1–15. <https://doi.org/https://doi.org/10.30762/realita.v21i1.148>

Khamim, S. (2023). Optimalisasi Pendidikan Agama Islam Untuk Mendorong Internalisasi Nilai Moderasi Di Perguruan Tinggi Umum (Studi pada Institut Administrasi dan Kesehatan Setih Setio Muara Bungo). *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 10(2), 376–404. <https://doi.org/https://doi.org/10.51311/nuris.v10i2.524>

Khamim, S., Hanani, S., Islam, U., Sjech, N., Djambek, M. D., & Mirwanti, N. (2025). Penguatan Wawasan Moderasi Beragama Mahasiswa melalui Mata Kuliah Kebijakan Pendidikan Islam di IAI Yasni Bungo. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 12(1), 63–81. <https://doi.org/https://doi.org/10.51311/nuris.v12i1.975>

Kiagus Faisal. (2022). Strategi Internalisasi Nilai-Nilai Moderasi Beragama: Studi Kasus Guru MAN Insan Cendekia Oki. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 7(2), 60–67. <https://doi.org/https://doi.org/10.48094/raudhah.v7i2>

M. I. S. umar. fauzan@iain-samarinda. ac. i. N., UIN Salatiga, Jawa Tengah, I. noormalihah@uinsalatiga. ac. i., & Abstrak. (2024). Nilai-Nilai Moderasi Beragama Dalam Kerangka Berpikir Capaian Pembelajaran Mata Pelajaran PAI Jenjang SMA Pada Kurikulum Merdeka. *Al Qalam: Jurnal*

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

Ilmiah Keagamaan Dan Kemasyarakatan, 18(2), 1106–1124.

<https://doi.org/http://dx.doi.org/10.35931/aq.v18i2.3390>

Magfiroh, V. S., & Hilman, C. (2025). Implementasi Pendidikan Islam Berbasis Minat Dan Bakat Perspektif Pembelajaran Berdiferensiasi. *Journal of Artificial Intelligence and Digital Business (RIGGS)*, 4(2), 164–170.

Moderatio : Jurnal Moderasi Beragama, 01(1), 121–150.

Moh. Solikul Hadi, Alifia Azzahra Budi, Ali Kuswadi, Feri Riski Dinata. “Utilization of the Learning Management System (LMS) Based on Edmodo in PAI Learning at the Indonesian School in Kuala Lumpur” 7, no. 2 (2025). <https://doi.org/10.25217/jrie.v7i1>.

Moh. Solikul Hadi, Muhammad Nuril Anam, M. Sayyidul Abrori. “Reconstruction Of Martin Heidegger’s Thinking Existentialism Model on Education in The Industrial Era 4.0.” *Journal of Research in Islamic Education* 03, no. 02 (2021): 47–58.

Moh. Solikul Hadi, Dkk. “Efektifitas Instrumen Penilaian Pendidikan Agama Islam Untuk Meningkatkan Kemampuan Berpikir Kritis Dan Kreatif Peserta Didik Di Smk Muhammadiyah Mlati Yogyakarta.” *Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 28–34.

Muhaini. (2021). Internalisasi Pendidikan Moderasi Beragama dalam Sistem Pendidikan Dayah Tradisional di Kota Langsa. (Studi Kasus di Dayah Tradisional Raudhatun Najah Kota Langsa). *Edukasi Islami: Jurnal Pendidikan Islam*, 10(02), 861–876. <https://doi.org/10.30868/ei.v10i02.1636>

Muhammad. (2024). Optimalisasi Moderasi Beragama Penyuluhan Dan Guru Melalui Forum Ruang Perjumpaan. *Jurnal Ilmiah Gema Perencana*, 2(3), 423–442. <https://doi.org/https://doi.org/10.61860/jjgp.v2i3.81>

Muhayan. (2022). Implementasi Moderasi Islam Dalam Kegiatan Imtaq (Studi Kasus Di MAN 2 Lombok Timur). *Jurnal Impresi Indonesia*, 1(1), 1069–1082. <https://doi.org/10.36418/jii.v1i10.469>

Mutakhirani. (2023). Sosialisasi Pentingnya Internalisasi Nilai-Nilai Moderasi Beragama Melalui Semua Mata Pelajaran dalam Upaya Membangun Karakter Sosial Siswa SMP Negeri 1 Talun. *E-DIMAS: Jurnal Pengabdian Kepada Masyarakat*, 14(1), 128–135. <https://doi.org/https://doi.org/10.26877/e-dimas.v14i1.10998>

Natonis, H. Y., Udju, A. H., Laukapitang, J. F., Ha, A., Paula, J., Oematan, D. O., Waang, Y. E., Amelia, K., Ito, H., & Mese, D. (2025). Sosialisasi Moderasi Beragama Perspektif Kementerian Agama di GMT Soar Penkase. *Jurnal Abdidas*, 6(2), 202–211. <https://doi.org/https://doi.org/10.31004/abdidas.v6i2.1123>

Nurdin, F. (2021). Moderasi Beragama Menurut Al- Qur ’ an dan Hadist. *Jurnal Ilmiah Al Mu’Ashirah*, 18(1), 59–70. <https://doi.org/https://doi.org/10.22373/jim.v18i1.10525>

Pembelajaran. *FONDATLA Jurnal Pendidikan Dasar*, 9(1), 1–21. <https://doi.org/https://doi.org/10.36088/fondatia.v9i1.5572>

Qomariah, N. H., Malik, L. R., & Syakiro, I. (2025). Strategi Penyesuaian Kurikulum Inklusi Melalui Pendekatan Fleksibel Dan Adaptif. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 5(4), 1890–1899. <https://doi.org/https://doi.org/10.53299/jppi.v5i4.2605>

Raharjo, S. (2025). Internalisasi Nilai Moderasi dalam Proses Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum. *Journal Scientific of Mandalika (Jsm)*, 6(4), 866– 876. <https://doi.org/https://doi.org/10.36312/10.36312/vol6iss4pp866-876>

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

- Riza Muhammad, I. (2022). Pendidikan Interreligius: Wacana Moderasi Beragama Di Ruang Publik. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 7(1), 41–54. <https://doi.org/https://doi.org/10.48094/raudhah.v7i1>
- Rosela, D., Mulyadi, W., & Kusumawati, Y. (2025). Peran Lingkungan Keluarga Dalam Membentuk Sikap Moderasi Beragama Pada Anak The Role of the Family Environment in Shaping the Attitude of Religious Moderation in Children. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(1), 31–47. <https://doi.org/https://doi.org/10.54069/attadrib.v8i1.847>
- Rozali, Y. A. (2022). *Penggunaan analisis konten dan analisis tematik*.
- Sabilatus Syarifah, F. H. (2024). Internalisasi Prinsip Moderasi Beragama Dalam Mewujudkan Generasi Z Islam Moderat. *Al Ashriyyah Journal Of Islamic Studies*, 10(01), 61–78. <https://doi.org/https://doi.org/10.53038/alashriyyah.v10i1.179>
- Sabrifha, E. (2025). Pendidikan Karakter Berbasis Islam : Strategi Kebijakan Dalam Membentuk Generasi Berakhlak. *Jurnal Al-Absor : Jurnal Pendidikan Agama Islam*, 2(4), 370–381. <https://doi.org/https://doi.org/10.71242/3jthmz18>
- Saefudin, A. (2023). Integrasi Nilai-Nilai Moderasi Beragama Ke Dalam Rencana Pelaksanaan Pembelajaran (RPP) PAI SMP Kelas IX. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3), 262–274. <https://doi.org/https://doi.org/10.32729/edukasi.v21i3.1434>
- Saihu, M. (2022). Moderasi Pendidikan : Sebuah Sarana Membumikan Toleransi dalam Dunia Pendidikan. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02), 629–648. <https://doi.org/10.30868/ei.v11i02.2651>
- Sajdah, M., Cholik, A. A., Chandra, A., Zulaiha, H., Yulita, E., & Ali, M. (2025). Penguatan Literasi Kebijakan Pendidikan PAI Bagi Guru Dan Pengelola Madrasah Di Kabupaten Lampung Utara Strengthening Policy Literacy in Islamic Education (PAI) for Teachers And Madrasah Administrators In Lampung Regency. *Jurnal Pengabdian Dan Pengembangan Masyarakat Indonesia*, 4(2), 559–567. <https://doi.org/https://doi.org/10.56303/jppmi.v4i2.958>
- Samsul AR. (2020). Peran Guru Agama Dalam Menanamkan Moderasi Beragama. *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, 3(1), 37–51. <https://doi.org/https://doi.org/10.36835/al-irfan.v3i1.3715>
- Sholehah, R. C. (2025). Difusi Nilai Nilai Moderasi Beragama Dalam Kurikulum PAI: Analisis Kebijakan Dan Implementasi. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 10(2), 660–670. <https://doi.org/https://doi.org/10.48094/raudhah.v10i2.887>
- Sibawaihi, Mohd. Arifullah, Moh. Solikul Hadi. “Implementing Multicultural Education in Indonesian State Islamic Universities : Case Studies of UIN Sunan Kalijaga and UIN Sulthan Thaha Saifuddin” 14, no. 1 (2025): 1–14.
- Solikul Hadi, Moh. “PENDIDIKAN AGAMA ISLAM DAN ISU-ISU ANTI KORUPSI (Telaah Materi Pendidikan Agama Islam Di Sekolah) ISLAMIC RELIGIOUS EDUCATION AND ANTI-CORRUPTION ISSUES (Study of Islamic Education Material in Schools),” n.d., 1017–30. <https://www.voaindonesia.com/a/indeks-persepsi-korupsi-ri->
- Suparman, Moh. Solikul Hadi. “Implementasi Model Microlearning Untuk Meningkatkan Retensi

The Implementation of Islamic Religious Education Learning Methods for Fostering Religious Moderation Attitudes

Octavia Dwi Rahmadhani, Juwita, Mukmin

Belajar Dalam Pendidikan Agama Islam Era Digital Di MAN 1 Yogyakarta” 4, no. November (2024).

- Studi, K., Di, K., Trimulyo, D., Nuraini, S., & Arifin, M. Z. (2025). Implementasi Nilai-Nilai Aswaja Dalam Kehidupan : Studi Kasus Di Desa Trimulyo. *Moderasi : Journal of Islamic Studies*, 05(01), 1–12. <https://doi.org/https://doi.org/10.54471/moderasi.v5i1.87>
- Subagiya, B. (2023). Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur: Pemahaman konseptual dan aplikasi praktis. *Ta'dibuna: Jurnal Pendidikan Islam*, 12(3), 304–318.
- Suryanto, D. (2024). Integrasi Nilai Moderasi Beragama Pada Kurikulum PAI di Perguruan Tinggi Umum Kota Dumai. *Instructional Development Journal (IDJ)*, 7(3), 639–649. <https://doi.org/http://dx.doi.org/10.24014/idj.v7i3.35355>
- Sutomo, M. (2022). Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam. *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7(1), 69–82. <https://doi.org/https://doi.org/10.35316/edupedia.v7i1.1942>
- Tang, M., Muslimah, M., Riadi, A., & Mukmin, M. (2021). Implikasi pedagogis al-Qur'an surah Al-Ahzab ayat 45-48 mengenai tugas dan fungsi guru sebagai pendidik. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(1), 13–27. <https://doi.org/10.32832/tadibuna.v10i1.4188>
- Utami, M. C., Jahar, A. S., & Zulkifli, Z. (2021). Tinjauan Scoping Review Dan Studi Kasus. *RADIAL : Jurnal Peradaban Sains, Rekayasa Dan Teknologi*, 9(2), 152–172. <https://doi.org/10.37971/radial.v9i2.231>
- Wahid, L., Rohman, M. Z., & Pahrudin, A. (2024). Implementasi Metode Pembelajaran Aktif dalam Pembelajaran Pendidikan Agama Islam di Sekolah Menengah : Tantangan dan Peluang. *Jayapangus Press Cetta: Jurnal Ilmu Pendidikan*, 7 Nomor 2(2615-0891 (Media Online)), 211–218. <https://doi.org/https://doi.org/10.37329/cetta.v7i2.3175>
- Wardati, L. (2023). Pembelajaran Agama Islam Berbasis Moderasi Beragama: Analisis Kebijakan, Implementasi dan Hambatan. *Fitrah: Journal of Islamic Education*, 4(1), 175–187. <https://doi.org/https://doi.org/10.53802/fitrah.v4i1.196>
- Wathon, Am. N. M. B. D. T. (2025). Manajemen Nilai Moderasi Beragama Dalam Teknologi
- Yusuf, B. (2024). *Teknologi dan Personalisasi Pembelajaran Pendidikan Islam untuk Generasi Z*. 4(4), 277–285.
- Zainuri, H., Subakti, H., Tawakkal, M. I., Umurohmi, U., Saputro, A. N. C., Mukmin, M., Simarmata, J., Pratiwi, I. I., & Iwan, I. (2024). *Revolusi Kurikulum: Membangun Pondasi Pendidikan Abad ke-21*. Yayasan Kita Menulis.
- Zed, M. (2004). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.