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Revitalizing The Value Of Moderate Religious Practice In Islamic Education

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ABSTRACT :

Islamic education in schools is often stuck in cognitive aspects, such as memorization and worship rituals, so it has not fully formed moderate social attitudes. This condition causes narrow-minded and intolerant thinking among students. This study aims to describe the implementation of religious moderation values in Islamic education and identify supporting and inhibiting factors at SMK NU Tulungagung. Using a qualitative approach with a case study method, data were collected through interviews, observations, and documentation, then validated using source and method triangulation. The results show that religious education based on religious moderation is applied through contextual learning, discussions, inspirational stories, and religious and social activities that foster tolerant, inclusive, and nationalistic attitudes. Teacher role modeling and an inclusive school culture are key factors for success, while limitations in teaching materials, learning time, and social media influence are the main obstacles. Teachers' creative efforts through learning innovation and strengthening digital literacy have proven effective in instilling the value of moderation. Thus, Islamic education based on religious moderation plays a strategic role in shaping the character of a religious generation that is open and committed to maintaining national unity.

Key words: *Islamic Education, Religious Moderation, Tolerance, National Character*

INTRODUCTION

Understanding Islamic education is often limited to cognitive aspects, such as memorizing verses and performing religious rituals. This pattern prevents Islamic values from being fully internalized in the social behavior of students. As a result, religious education fails to address the diversity of real life, causing some young people to develop narrow mindsets and become less open to differences.¹ This condition poses a serious challenge to the world of education in providing religious education that is more relevant to social reality. Therefore, a model of Islamic education is needed to instill a moderate understanding of religion, foster tolerance, and strengthen the spirit of love for the homeland. Islamic education should not stop at being a normative subject. However, it should become a vehicle for character building for a nation capable of living in peace,

¹ Mohamad Iwan Fitriani, "Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy," *Ulumuna* 27, no. 1 (2023): 2, <https://doi.org/10.20414/ujis.v27i1.765>.

mutual respect, and unity in diversity.²

Previous studies have shown that a religious moderation-based approach to Islamic education effectively fosters open-mindedness and tolerance among students.³ Teachers play a central role in implementing religious moderation-based Islamic education through discussion methods, sharing inspirational stories, or involving students in inclusive social activities. However, this process is not without obstacles, such as the limited availability of teaching materials that specifically discuss the theme of moderation, the short allocation of learning time, and the influence of the external environment, especially social media, which often spreads narrow and exclusive religious views.⁴ This means that the success of implementing moderation-based education cannot be separated from teachers' creativity and the school's full support.

Conceptually, this research is based on three main foundations: character education, religious moderation, and contextual learning. Character education is oriented towards forming faithful individuals, having noble character, upholding the values of tolerance, and having a spirit of nationalism and love for the country.⁵ Religious moderation emphasizes the importance of a balanced attitude, avoiding excessive views, and avoiding extremism in understanding Islamic teachings. Meanwhile, contextual learning requires that each material be linked to the real experiences of students, so that religious values can be understood more deeply and applied in everyday life.⁶ By combining these three foundations, moderation-based Islamic education is expected to nurture an academically intelligent, morally and socially mature generation.

The purpose of this study is to describe the implementation of moderation-based Islamic Education in schools, both through the learning process in the classroom, religious activities, and the strengthening of an inclusive school culture. In addition, this study also aims to identify various supporting factors and obstacles teachers face in its implementation. Practically, the results of this study are expected to be a reference for schools in developing religious learning models that are in

² Lailial Muhtifah dkk., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6552>.

³ Masturin Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 4 (2023): 246–355, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

⁴ Yulianti dkk., "Insertion of moderate character through project learning in Islamic Religious Education courses," *Indonesian Journal of Islamic Religious Education* 1, no. 2 (2025): 123–40, <https://doi.org/10.63243/6ret6423>.

⁵ Bustari dkk., "Rekonstruksi Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Moderasi Beragama: Tinjauan Literatur," *Mauriduna: Journal of Islamic Studies* 5, no. 2 (2024): 332–50, <https://doi.org/10.37274/mauriduna.v5i2.1194>.

⁶ Samsul Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah: Analisis Buku Fiqih Kelas VIII," *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam* 17, no. 1 (2023): 35–42, <https://doi.org/10.20414/elhikmah.v17i1.7176>.

accordance with the characteristics and needs of students. Theoretically, this study is expected to enrich the scientific knowledge about moderate Islamic education and its role in strengthening national character.

Islamic education based on moderation in schools not only emphasizes the ability to memorize verses or perform religious duties, but also focuses on character building and social awareness among students. Teachers act as mentors who help students understand religious teachings in a more down-to-earth and relevant way to their daily lives. Through activities such as light discussions, sharing experiences, and practicing tolerance, students are encouraged to understand that being religious also means doing good, respecting differences, and maintaining harmony in the surrounding environment. With this contextual approach, religious education not only produces obedient students but also shapes individuals who are open and caring towards others.

In school life, the application of moderation values can be realized through simple but meaningful activities, such as cross-class cooperation, praying together, or sharing food on religious holidays. Through activities like this, students learn the importance of togetherness and empathy for others. Teachers also instill the understanding that differences are not something to be avoided, but rather something natural that must be respected and appreciated. In this way, schools function not only as places of academic learning but also as spaces for fostering a spirit of togetherness, tolerance, and Islamic values that promote peace for all.

To make learning about moderation easier to understand, teachers can utilize various media that are familiar to students. Exemplary stories, educational films, and role-playing games can be practical tools for introducing the values of balance, justice, and mutual respect. In the digital age, teachers can also utilize social media and online platforms to disseminate positive messages about tolerance and moderation, ensuring that the content aligns with peaceful national and Islamic values. With this strategy, religious education becomes more interesting, relevant, and contextual for the younger generation.

The success of moderate Islamic education depends heavily on collaboration between schools, families, and communities. Parents need to reinforce the values taught at school through their own habits at home, such as helping friends and respecting others. Meanwhile, the community can foster a supportive social environment that encourages children to interact inclusively and respectfully with one another. If these three parties work together, the instillation of moderation values will be more consistent and effective in students' daily lives.

Ultimately, moderate-based Islamic education aims to produce a generation that is not only intelligent and faithful, but also has noble character and loves their country. Through a balanced

learning process that integrates spiritual, intellectual, and social aspects, students are expected to grow into tolerant, wise individuals who can maintain harmony amidst diversity. Thus, Islamic education plays a crucial role in shaping the next generation of peaceful, strong-charactered citizens who are ready to make positive contributions to society and the nation.

Methods

This study uses a qualitative approach with a case study method to explore applying religious moderation values in Islamic education in schools. This approach was chosen because it can describe phenomena in depth based on the real experiences of informants. The researcher acted as the main instrument in all stages of the research, from data collection to analysis, thereby obtaining a comprehensive understanding of the practice of religious moderation-based Islamic education learning in the school environment.

This research was conducted at SMK NU Tulungagung because the school was considered relevant to the focus of the study. This school was chosen because it has integrated religious moderation values into Islamic education learning in the classroom and through various religious and social activities. The diverse background of the students and the school's policy of supporting the formation of tolerant and nationalistic characters make this location representative for revealing the dynamics of the application of religious moderation-based Islamic education in students' real lives.

The data sources in this study involved various parties who played a direct role in the learning process. Islamic education teachers were the primary informants because they had strategic responsibilities in designing and implementing religious moderation-based learning. The principal, other teachers, students, and parents acted as supporting informants to provide perspectives on policies, implementation, and the continuity of moderation values in the home environment. In addition, school documents such as lesson plans, learning media, and activity records were used as supporting data to reinforce field findings.

Three methods were used for data collection techniques, namely interviews, observation, and documentation.⁷ Data was collected through in-depth interviews with teachers, principals, students, and parents to obtain their views and experiences regarding implementing religious moderation. Observations were conducted to observe the learning process, classroom interactions, and relevant religious and social activities. Meanwhile, documentation such as lesson plans, activity records, and learning media was used as supplements. The three techniques were combined to

⁷ Moch Kalam Mollah, "Tantangan Pembelajaran di Era Digital dalam Membentuk Karakter Religius Siswa di Sekolah Menengah Atas Muhammadiyah 2 Surabaya," *El-Banat: Jurnal Pemikiran dan Pendidikan Islam* 14, no. 2 (2024).

make the data obtained comprehensive and mutually reinforcing. They reflected the actual conditions of implementing islamic education based on religious moderation in schools.

Result

Implementation of the Islamic Education Paradigm Based on Religious Moderation

From observations at SMK NU Tulungagung, Islamic Education lessons do not only focus on theory and understanding religious texts. Teachers try to relate the material to real situations experienced by students in their daily lives. Values of religious moderation, such as tolerance and love for the homeland, are always linked to the national context. Islamic education teachers say:

*"Islamic education here is not just about the theory of worship, but how Islamic teachings are practiced with an open attitude. We want students to be accustomed to respecting differences, not being quick to blame, and continuing to love their country."*⁸



Figure 1: Students conduct discussions

Through this learning experience, students understand that diversity is an opportunity to respect each other and work together. Learning not only focuses on cognitive aspects, but also shapes tolerant and open attitudes. In addition to discussions, teachers use storytelling methods by presenting stories of the Prophet's companions or Islamic figures who upheld the value of tolerance, then relating them to the context of national life. One student said:

*"I was impressed when the teacher told the story of the Prophet's companion who was fair to non-Muslims. It made me think, if they could live in harmony in the past, why must we be hostile now?"*⁹



Figure 2: The teacher recounts examples from the Prophet that are relevant to religious moderation

⁸ Imam Baihaqi, "IPPBMB," 16 September 2025.

⁹ Istiqomah, "IPPBMB," 17 September 2025.

Using real stories helps students understand the value of tolerance more deeply because they see real examples, not just theory. The value of moderation is also reinforced through various religious activities at school, such as tadarus, istighosah, and Islamic holidays, which are always accompanied by instilling a spirit of nationalism. Another Islamic education teacher emphasized:

*"We always slip in the message that worship is not only about getting closer to Allah, but also about strengthening our concern for others and our nation."*¹⁰



Figure 3: Congregational prayer

These activities provide a forum for students to practice religious values in their social lives, fostering awareness that religious diversity must align with the spirit of national unity. Teachers also play an active role in correcting narrow understandings by providing more open and inclusive explanations. Islamic education teachers say:

*"We always correct students who have narrow thinking. Islam is broad, and should not be used to blame others who are different."*¹¹

This shows that religious moderation is not just a discourse but is manifested through concrete actions that foster a spirit of brotherhood. Teachers also regularly hold dialogues about diversity, inviting students to discuss how to live harmoniously with people of other faiths. The principal explains:

*"We sometimes invite students to discuss how to live alongside people of other faiths around them. This is so that they are not awkward and can respect each other."*¹²



Figure 4: Speech on religious moderation

Through this habit, students become better prepared to face the reality of the nation's diversity and understand the importance of tolerance as a way of life. The school's inclusive culture

¹⁰ ANwar Mansur, "IPPBMB," 16 September 2025.

¹¹ Imam Baihaqi, "IPPBMB," 16 September 2025.

¹² Elliya Lestari, "IPPBMB," 17 September 2025.

also reinforces the value of moderation, where students are accustomed to greeting, respecting, and helping each other regardless of their differences. One student said:

*"At this school, we are accustomed to helping each other, no matter who the person is. Teachers often remind us that this is a simple way to maintain unity."*¹³

Implementing Islamic education based on religious moderation at SMK NU Tulungagung has proven effective in fostering tolerance, inclusiveness, and nationalism among students. Applying diverse learning methods, teacher role models, a supportive school culture, and student involvement in various social activities support this success. One student said, *"Learning Islamic education here has made me realize that being a Muslim also means maintaining brotherhood and national unity."*

¹⁴ From this, the reconstruction of the Islamic education paradigm at SMK NU Tulungagung has made a real contribution to the formation of the national character of the younger generation.

Reconstruction of the Paradigm Based on Religious Moderation

Implementing Islamic education based on religious moderation at SMK NU Tulungagung is evident in teaching and learning activities. Teachers deliver material contextually, not limited to the theory of worship, but linked to the reality of diversity and national values, so that learning focuses on the formation of tolerant attitudes. The principal said:

*"Islam is a blessing for all, not just about personal worship. We want every student to be accustomed to respecting differences, while remaining loyal to the nation."*¹⁵



Figure 5: Students write down their opinions on religious moderation

These findings show that the discussion method hones critical thinking skills and fosters a habit of accepting differences. The implementation of moderation-based Islamic education also aligns with the formation of national character. Moderate values are also reinforced through religious and social activities, such as commemorating the Prophet's birthday, donations to orphans, and community service, which teachers use as a medium for character building. Another Islamic education teacher explained:

¹³ Istiqomah, "IPPBMB," 17 September 2025.

¹⁴ Istiqomah, "IPPBMB," 17 September 2025.

¹⁵ Elliya Lestari, "RPBMB," 16 September 2025.

*"We always relate religious activities to messages of nationality. Worship is not just a ritual, but also a form of caring for others and the nation."*¹⁶



Figure 6: Praying together for the nation

Teachers play an important role in shaping students' character, because the example they set is more effective than mere explanations. Implementing Islamic education based on religious moderation is growing stronger thanks to the real-life examples set by teachers and the support of schools that provide space for innovation and learning development. The deputy principal said:

*"The school always supports Islamic education teachers, as long as their goals are clear and beneficial for instilling the values of tolerance and nationalism."*¹⁷

These findings show that a conducive school culture is an effective means of fostering tolerance. A friendly environment enables students to understand theory and practice moderation in their daily lives. However, limited learning time restricts the deepening of moderate values, while external influences such as social media and social circles often bring exclusive mindsets that pose challenges for schools. The principal said:

*"Issues outside of school easily influence some students, and some even blame other groups. This is a big challenge for schools."*¹⁸

Implementing islamic education based on religious moderation at SMK NU Tulungagung has been effective through participatory learning, religious activities, and an inclusive school culture. Its success is supported by the commitment of teachers and institutional support, although it still faces obstacles such as limited teaching materials, time, and external environmental influences. By strengthening supporting factors and overcoming these obstacles, moderation-based Islamic education has the potential to become the primary foundation for shaping students' national character.

Table 1. Research Findings

No.	Research Focus	Findings
1.	How is the Islamic Education paradigm based on religious moderation at SMK NU Tulungagung implemented ?	Moderation-based islamic education is implemented through contextual learning, group discussions, stories of exemplary Islamic figures, and religious and social activities. This approach

¹⁶ Anwar Mansur, "RPBMB," 16 September 2025.

¹⁷ Ahsin Sunana, "RPBMB," 17 September 2025.

¹⁸ Elliya Lestari, "RPBMB," 16 September 2025.

		fosters tolerance, inclusiveness, and nationalism in students, with the exemplary behavior of teachers and an inclusive school culture as the main reinforcing factors.
2.	What are the supporting factors and obstacles in reconstructing the Islamic Education paradigm based on religious moderation at SMK NU Tulungagung ?	Factors supporting moderation-based islamic education include teacher role models, school support, and a friendly and inclusive school culture. The obstacles include the lack of specific textbooks, limited time and facilities, and the influence of social media that promotes exclusivity. To overcome these obstacles, teachers improvise, improve digital literacy, and develop innovative learning media.

Discussion

Implementation of the Islamic Education Paradigm Based on Religious Moderation

Islamic education learning no longer focuses solely on mastering theory, but emphasizes the application of religious teachings in everyday life. Teachers relate the material to the real experiences of students so that the learning process becomes more contextual and meaningful. Values of religious moderation, such as tolerance, openness, and love for the homeland, are integrated into every learning activity.¹⁹ This aligns with the goal of character education that fosters religious and nationalistic attitudes. Through heterogeneous group discussions, students are trained to accept differences and appreciate diversity, demonstrating that Islamic education learning is oriented towards knowledge and the formation of strong social character.²⁰

The role of teachers at this school is significant, not only to teach but also to set a real example.²¹ Teachers always try to correct narrow understandings that arise in class, while emphasizing that Islam should not be used as an excuse to blame others. Teachers often tell stories of the Prophet's companions or Islamic figures who were fair and tolerant, then relate them to the context of the nation's current life. Teachers play a significant role in instilling religious moderation through example. Students find it easier to understand the meaning of tolerance because they hear

¹⁹ Yuan Remanita dkk., "The Planning and Development of Islamic Education Learning for Deaf Students," *Paedagogia: Jurnal Pendidikan* 14, no. 2 (2025): 257–72, <https://doi.org/10.24239/pdg.Vol14.Iss2.951>.

²⁰ Rika Sartika, "Transformasi Kompetensi dan Profesionalisme Guru Pendidikan Agama Islam:," *El-Banat: Jurnal Pemikiran dan Pendidikan Islam* 14, no. 2 (2024).

²¹ Choirul Anwar Yosi Gumala Awiria, "The Role of the Teacher in Implementing the Attitude of Religious Tolerance in Class IV Elementary School," *Jurnal Pendidikan dan Pengajaran Guru Sekolah Dasar (JPPGuseda)* 5, no. 2 (2022): 73–78, <https://doi.org/10.55215/jppguseda.v5i2.5980>.

the theory and see concrete examples.²² This makes teachers not only educators, but also role models who shape open and inclusive characters.

At SMK NU Tulungagung, Islamic education learning does not merely focus on mastering theory or memorizing religious teachings but is directed towards practicing Islamic values daily. Teachers strive to relate worship material to the real experiences of students so that learning feels contextual and meaningful. Values such as openness, mutual respect, and love for the homeland are consistently instilled through habit formation and role modeling. This approach to Islamic education, based on religious moderation, encourages the growth of an inclusive attitude in the school environment, so that students understand religious teachings cognitively and internalize them in their behavior. Thus, Islamic education plays an important role in shaping students' characters to be tolerant, noble, and able to live harmoniously amid diversity.²³ This approach makes students religious in terms of rituals and have a strong national consciousness to face life in a diverse society.²⁴

Group discussion is one of the main strategies used by Islamic Education teachers at SMK NU Tulungagung to create interactive and reflective learning. Through this activity, students are trained to exchange views and listen to their friends' opinions, even if they do not always agree with their own thoughts. Some students who were initially less open to differences gradually began to understand that diversity of views is normal and should be respected. This approach increases student participation in the learning process and fosters tolerance and critical thinking skills. Thus, group discussions become an effective means of instilling the value of religious moderation through authentic and meaningful learning experiences.²⁵ Discussions are not only a forum for sharing ideas, but also an exercise in democratic behavior. Through this method, students learn to think critically while understanding that diversity is a reality that must be accepted with an open mind.²⁶ This approach makes the classroom a more lively and tolerant learning space.

²² Silvia Dewi dkk., "Penanaman Sikap Moderasi Beragama Pada Siswa Sekolah Dasar Melalui Pembelajaran PAI," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 1 (2024): 1–15, <https://doi.org/10.54437/irsyaduna.v4i1.1558>.

²³ Bustari dkk., "Rekonstruksi Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Moderasi Beragama."

²⁴ Mualimul Huda, "Islamic Education Learning Management Based on Religious Moderation Values," *Mindset: Jurnal Manajemen Pendidikan Islam*, 11 Maret 2022, 62–75, <https://doi.org/10.58561/mindset.v1i1.27>.

²⁵ Eko Budi Utomo dan Taufiq Hidayat, "Pengaruh Metode Pembelajaran Small Group Discussion terhadap Critical Thinking Siswa," *Jurnal Pendidikan Edutama* 10, no. 2 (2023): 255, <https://doi.org/10.30734/jpe.v10i2.3374>.

²⁶ Muhammad Faza Fauzan dkk., "Pembelajaran Diskusi Kelompok Kecil : Seberapa Efektif kah dalam Meningkatkan Keterampilan Berfikir Kritis Pada Siswa ?," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 8, no. 3 (2022): 1805, <https://doi.org/10.37905/aksara.8.3.1805-1814.2022>.

Various religious activities at school strengthen the values of religious moderation. In every recitation of the Quran, istighosah, and commemoration of important Islamic holidays, teachers always include messages of nationalism that reinforce the spirit of love for the country. Through these activities, students are guided in spiritual aspects and encouraged to understand that practicing religious teachings must align with an attitude of tolerance, peace, and respect for differences.²⁷ Teachers emphasize that worship is not only a vertical relationship between humans and Allah, but also reflects concern for others and responsibility towards the nation. In line with this, various studies show that integrating national values in religious education helps students understand the meaning of worship more comprehensively. Through this approach, students learn that practicing religious teachings is not separate from efforts to maintain unity and harmony in national life.²⁸ Religious activities at school are ultimately not just rituals, but also a vehicle for building social awareness. This makes students accustomed to connecting worship with national responsibility in their daily lives.

The inclusive school culture further strengthens the value of religious moderation at SMK NU Tulungagung. Students are accustomed to greeting, respecting, and helping one another regardless of their backgrounds.²⁹ In social activities such as community service and social service, all students are involved regardless of their identities. One student even said that togetherness is far more important than talking about differences. This aligns with research that emphasizes the importance of school culture as a "hidden curriculum" in shaping character.³⁰ This means that daily interactions at school also shape tolerant attitudes in addition to formal learning. A friendly and inclusive school culture makes students accustomed to living side by side, so the value of religious moderation is truly realized in everyday life.

Despite many positive achievements, challenges still arise from students who bring exclusive religious views from outside. Faced with this, Islamic education teachers at SMK NU Tulungagung are patient, consistent, and set a real example. The teachers' exemplary behavior and consistency

²⁷ Asria Ramadhani dan Muthia Umi Setyoningrum, "Penguatan Nilai Moderasi Beragama Melalui Pendidikan Agama Islam di SMA Negeri 7 Samarinda," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 25 Juni 2023, 76–89, <https://doi.org/10.47498/tadib.v15i1.1802>.

²⁸ M. Pahmuddin dan Eko Nani Fitriyono, "Peran Madrasah Kabupaten Nunukan dalam Mengaktualisasikan Islam Berwawasan Kebangsaan untuk Meneguhkan Sikap Moderasi Beragama," *Mauriduna: Journal of Islamic Studies* 6, no. 1 (2025): 229–44, <https://doi.org/10.37274/mauriduna.v6i1.1337>.

²⁹ Annisa Kasturi dkk., "Pendidikan Inklusif dalam Toleransi Beragama," *TSAQOFAH* 4, no. 1 (2024): 632–39, <https://doi.org/10.58578/tsaqofah.v4i1.2537>.

³⁰ Khoirul Amin dkk., "Internalization of Religious Moderation Values through Hidden Curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 13, no. 01 (2024): 148–63, <https://doi.org/10.32806/jf.v13i01.7460>.

are key to fostering a moderate attitude among students.³¹ Observations show that this approach makes students more open-minded and less susceptible to intolerance issues. They begin to understand that Islam teaches generosity, not hostility. Thus, Islamic education learning plays an important role in shaping a young generation that is religious, tolerant, and committed to maintaining unity amid diversity.³²

The application of moderate religious values at SMK NU Tulungagung is not only carried out in the classroom but also reinforced through various extracurricular activities that encourage character building among students. Various activities, such as student organizations, scouting, and religious clubs, are used as a medium to instill a spirit of togetherness, responsibility, and mutual respect. In each activity, the supervising teachers play an important role in fostering moderate Islamic values, such as cooperation, deliberation, and humility. Through these habits, students learn to become individuals who are not only academically intelligent but also wise in their attitudes and able to accept differences as part of life.

In addition to activities within the school environment, SMK NU Tulungagung is also active in establishing partnerships with religious institutions, community organizations, and local governments. This collaboration is realized through seminars, training, and social activities that introduce students to the concept of Islam rahmatan lil 'alamin, which is in line with national and humanitarian values. In these activities, students can learn directly from religious and community leaders who have played a role in maintaining harmony amid diversity. Through these real-life experiences, students come to understand that religious moderation is not just a theory, but a way of life that must be practiced consistently in everyday life.

The success of implementing moderation-based Islamic education is also closely tied to the support of all parties at the school. The principal and teachers are committed to creating an open, inclusive, and respectful learning environment. Students are encouraged to express their opinions and engage in reasonable discussions without fear. This pattern of communication makes the school a comfortable place to foster democratic attitudes, tolerance, and respect for differences. With a harmonious environment, the values of moderation and empathy grow naturally in students.

Family involvement also plays a significant role in reinforcing the values taught at school. Teachers maintain good communication with parents so that the process of character building for

³¹ Etika Pujianti dan Hendika Adi Nugraha, "Role of Islamic Religious Education Teachers in Shaping the Inclusive Character of Students," *Journal Corner of Education, Linguistics, and Literature* 4, no. 001 (2025): 371–80, <https://doi.org/10.54012/jcell.v4i001.402>.

³² Dewi dkk., "Penanaman Sikap Moderasi Beragama Pada Siswa Sekolah Dasar Melalui Pembelajaran PAI."

children is consistent between home and school. During regular meetings, teachers offer guidance on instilling values such as respect for others, care for others, and politeness in everyday life. When parents play an active role, students will find it easier to adopt the values of tolerance and moderation, both at school and at home.

Overall, the implementation of moderation-based Islamic education at SMK NU Tulungagung demonstrates that religious education can be an effective means of shaping the nation's character. A balanced approach between spiritual, intellectual, and social aspects enables students to not only understand religious teachings in theory but also apply them in practice. As a result, a young generation emerges that is faithful, virtuous, and possesses a strong sense of nationalism. This generation is ready to live peacefully amid differences and contribute positively to society and the nation.

Reconstruction of the Paradigm Based on Religious Moderation

Teachers play an important role in the success of moderate education in schools. Based on interviews, Islamic education teachers give advice and set a real example in their daily attitudes and behavior. From how they speak to how they respond to differences, teachers demonstrate moderation that students can emulate, in line with the view that setting an example is more effective than lectures alone.³³ At SMK NU Tulungagung, teachers are also active in correcting narrow understandings that arise in class with inclusive explanations. Therefore, students see the practice of moderation firsthand, not just hear the theory. This exemplary behavior has made students more open-minded, as they learn directly from the concrete examples their educators display daily.

Despite showing many successes, the implementation of moderation-based Islamic education still faces obstacles. Teachers admit that no specific textbooks are available, so they have to find their own references and adapt them to the needs of students.³⁴ In addition, the limited number of Islamic education lessons at SMK NU means that the discussion of moderation values is not yet in-depth. Limited time and resources also affect the effectiveness of religious education in schools.³⁵ Another challenge comes from the external environment, such as social media, which

³³ Isma Mufidah, "Innovation of Islamic Religious Education In The Digital Era," *Tarlim : Jurnal Pendidikan Agama Islam* 5, no. 1 (2022), <https://doi.org/10.32528/tarlim.v5i1.7053>.

³⁴ Ifa Afida dkk., "Penguatan Moderasi Beragama dalam Kurikulum PAI : Studi Literatur terhadap Tantangan dan Peluang di Era Digital," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam* 2, no. 1 (2025): 103–14, <https://doi.org/10.59841/miftahulilmi.v2i1.40>.

³⁵ Rina Budiwati dan Sa'adi Sa'adi, "Penerapan Nilai-Nilai Moderasi Beragama pada Pembelajaran Pendidikan Agama Islam di SMK Muhammadiyah Bandongan," *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan* 5, no. 5 (2024): 799–810, <https://doi.org/10.59698/afeksi.v5i5.336>.

sometimes instills exclusive attitudes in students. To anticipate this, teachers strive to strengthen digital literacy and encourage inclusive attitudes so students are more critical and not easily trapped in intolerant ideas.

The implementation of moderation-based Islamic education at SMK NU Tulungagung requires teachers to be creative to suit students' character and needs. Islamic education teachers need to instill moderate values in the classroom and through extracurricular activities such as group work, religious practices, and extracurricular activities.³⁶ Through this approach, students can directly experience the meaning of tolerance and inclusiveness, rather than just learning about it in theory. Teachers realize that real experiences leave a more profound impression than written learning. Through role modeling and habit formation, students learn to understand the importance of religious moderation in responding to the differences in views and social diversity they encounter daily.³⁷

Teachers strive to make moderate learning more interesting by utilizing digital media. Teachers describe diverse social realities through visual presentations, short videos, and case simulations so that students are actively involved, rather than just listening to one-way explanations. Technology is used to instill positive narratives about tolerance, interfaith cooperation, and a culture of peace.³⁸ However, challenges remain because students often find it difficult to distinguish between true and false information on social media. Therefore, digital literacy is an important part of learning, so students understand religious material and how to filter information wisely.³⁹

Some students still struggle to understand "religious moderation" because it is considered abstract. To overcome this, teachers provide concrete examples, such as respecting friends who practice different religions, being polite when expressing opinions, and maintaining harmony despite differences in background. This approach helps students more easily understand the meaning of moderation. Teachers emphasize that moderation does not mean weakening one's

³⁶ Nurqadriani Nurqadriani dkk., "Strategi Pembelajaran Pendidikan Agama Islam dalam Mengembangkan Moderasi Beragama di Kalangan Peserta Didik SMA pada Era Post-Truth," *Journal of Instructional and Development Researches* 4, no. 6 (2024): 530–39, <https://doi.org/10.53621/jider.v4i6.415>.

³⁷ Wilda Al Aluf dkk., "Evaluasi Pembelajaran Moderasi Beragama untuk Mengukur Penguatan Toleransi Siswa di MIN 2 Pamekasan," *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)* 4, no. 4 (2024): 1623–34, <https://doi.org/10.53299/jppi.v4i4.825>.

³⁸ Abdul Sakti, "Meningkatkan Pembelajaran Melalui Teknologi Digital," *Jurnal Penelitian Rumpun Ilmu Teknik* 2, no. 2 (2023): 212–19, <https://doi.org/10.55606/juprit.v2i2.2025>.

³⁹ Ahmed Arbab dkk., "Navigating the Digital Landscape: Addressing Challenges in E-Learning for the Modern Era," *2024 ASU International Conference in Emerging Technologies for Sustainability and Intelligent Systems (ICETSYS)*, IEEE, 28 Januari 2024, 962–65, <https://doi.org/10.1109/ICETSYS61505.2024.10459474>.

beliefs, but instead balancing religious devotion with an attitude of respect for differences. In this way, students can apply the value of moderation in their daily lives appropriately and contextually.⁴⁰

Limited facilities also affect the implementation of moderate Islamic education. Not all schools have a collection of reading materials, adequate internet access, or suitable discussion rooms. These conditions encourage teachers to improvise, for example, by inviting outside speakers or collaborating with religious organizations.⁴¹ Although not always easy, this method effectively broadens students' horizons. Hearing firsthand experiences helps students better understand the importance of moderation.⁴² This shows that moderate education cannot be the sole responsibility of teachers, but requires support from various parties, both the community and broader educational institutions.

In order to strengthen the implementation of religious moderation, clearer policy support is needed in the future, particularly in the form of special curricula and teaching materials. Teachers hope practical guidelines can be used uniformly in schools, containing theory and practical steps appropriate for vocational school students. In addition, ongoing training is also needed so that Islamic education teachers have the skills to teach moderation in innovative ways.⁴³ Inclusive religious education will be easier to achieve with policy support and increased teacher capacity. Ultimately, students are expected to grow into a generation that is open-minded, critical, and able to deal with social dynamics with a moderate attitude.

In addition to the role of Islamic education teachers, cooperation between subjects is also an important step in promoting moderate values in schools. Through collaboration between teachers, values such as tolerance, justice, and social responsibility can be effectively incorporated into various subjects, including Indonesian language, history, and civic education. For example, in history lessons, students are encouraged to understand the struggles of national figures who upheld unity in diversity. In this way, students can see that the value of moderation is not only part of religious education, but also an important moral and national foundation for peaceful coexistence.

⁴⁰ Sunardi Sunardi dan Jamiludin Jamiludin, "Penanaman Nilai-Nilai Moderasi Beragama dalam Pembelajaran," *Al-Bustan: Jurnal Pendidikan Islam* 1, no. 2 (2024): 215–27, <https://doi.org/10.62448/ajpi.v1i2.102>.

⁴¹ Siti Fatimatus Zahro dan Nasikhin Nasikhin, "The Problem of Availability of Learning Facilities in Achieving the Success of Islamic Religious Education," *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 9, no. 2 (2023): 385–400, <https://doi.org/10.24952/fitrah.v9i2.8833>.

⁴² Lili Suharningsih dan Achmad Fathoni, "Menguak Hambatan dan Solusi untuk Pendidikan Berkelanjutan di Sekolah dengan Fasilitas Minim," *Perspektif: Jurnal Pendidikan dan Ilmu Bahasa* 3, no. 1 (2025): 80–87, <https://doi.org/10.59059/perspektif.v3i1.2087>.

⁴³ Mahrus Mahrus dan Nur Kholik Afandi, "Building Tolerance from an Early Age: Instilling Religious Moderation Values in Elementary Schools," *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 5, no. 2 (2024): 159–68, <https://doi.org/10.62775/edukasia.v5i2.1168>.

The application of moderate values in schools is also realized through an inclusive learning atmosphere that respects differences. Schools strive to create an environment that encourages mutual respect and togetherness among students. Activities such as social service, religious and national holiday celebrations, and environmental awareness programs are practical means of instilling the values of empathy and solidarity. Through these activities, students learn firsthand about the importance of tolerance and cooperation in community life.

Support from families is also a determining factor in the success of religious moderation education. Schools regularly hold parenting activities and communication forums with parents to align views on the importance of being open, tolerant, and wise in religion. When the values taught at school align with those practiced at home, the character development of students becomes stronger and more sustainable. Thus, moderate education does not stop in the classroom, but is also applied in the family and community environment.

In addition, support from the government and universities is also needed to strengthen the practice of moderate-based Islamic education. The government is expected to provide supportive policies, including the development of relevant curricula, compilation of thematic teaching materials, and ongoing professional development for teachers. Universities can contribute to schools through research and mentoring, enabling the teaching of moderation to be more contextual and aligned with students' needs. Collaboration among various parties will create an educational ecosystem that fosters a spirit of tolerance and togetherness among students.

Ultimately, moderate Islamic education aims not only to shape students who are diligent in worship but also to produce a generation that can coexist harmoniously in diverse settings. The experience at SMK NU Tulungagung shows that teacher role modeling, school support, and synergy with various parties can create an open and peaceful learning environment. This practice is a concrete example that religious education, when packaged with a moderate approach, can instill religious values while strengthening students' national and humanitarian character.

Conclusion

Islamic education based on religious moderation plays an important role in shaping students who are tolerant, inclusive, and love their country. Through various methods such as discussions, inspirational stories, and socio-religious activities, teachers have linked Islamic teachings to students' real experiences. The exemplary behavior of teachers and a friendly school culture are the primary reinforcers of this moderate attitude. Despite facing obstacles such as limited textbooks, learning time, and the influence of exclusive social media, teachers overcome these challenges with creativity, digital literacy, and school support. By strengthening support and

overcoming these obstacles, moderation-based Islamic Education has the potential to become the foundation for shaping a religious generation that is open-minded and committed to maintaining unity amid diversity.

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