

Integration of Religious Moderation Values in Islamic Religious Education Learning: Efforts to Build Religious Tolerance in Students at SMK Indonesia Membangun 2 Medan

Sari Wahyuni Siregar^{1*}, Ismaraidha²

¹Universitas Pembangunan Panca Budi Medan, Indonesia

²Universitas Pembangunan Panca Budi Medan, Indonesia

*Corresponding author: sariwahyuni24@gmail.com

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ABSTRACT

Phenomena such as inter-religious prejudice, exclusive attitudes, and lack of understanding of diversity often emerge in students' social interactions, which are challenges in the world of education, especially in multicultural school environments. This study aims to analyze how the integration of religious moderation values in Islamic Religious Education learning can contribute to building religious tolerance among students at SMK Indonesia Membangun 2 Medan. The research method used is descriptive qualitative with a phenomenological approach. Data collection techniques using observation, interviews, and documentation. Data analysis techniques through the stages: data condensation, data presentation, and drawing conclusions and verification. The results of this study indicate that the integration of religious moderation values in Islamic Religious Education learning at SMK Indonesia Membangun 2 Medan is carried out through a contextual, dialogical, and reflective learning approach. This approach has been successful and impactful in fostering an attitude of tolerance, openness to differences, and the ability to live side by side peacefully in a pluralistic environment. Changes in student behavior that are evident in daily interactions, such as respecting the religious practices of others, refraining from prejudice, and being active in interfaith collaboration, are evidence of the success of learning based on moderation values.

1. INTRODUCTION

Indonesia is a country that has a very rich diversity of cultures, tribes, races and religions (Kholisah, Dewi, & Furnamasari, 2021). This diversity is one of the nation's strengths that must be maintained and preserved (Rahmi & Tang, 2024). Islam is the only religion recognized in Indonesia. Islam is a religion that is approved by Allah SWT because it is in the middle, moderate, straight, and tolerant position towards fellow human beings. This is illustrated in the following hadith narrated by Abdullah bin Abbas:

عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَيَّ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

Meaning: From Ibn Abbas, he said: 'When Rasulullah SAW was asked, 'Which religion is most loved by Allah?', he said: 'Al-hanifiyyah as-samhah or the religion that is straight and tolerant (meaning Islam),' (HR. Ahmad).

Islam highly respects and commands respect for differences, and strictly forbids intolerant behavior towards adherents of other religions. Although Allah and the Hadith of the Prophet forbid intolerant behavior or disrespect for each other (Rosyidi, 2019). However, in recent years, problems of intolerance and tension between religious communities have begun to emerge in various places, such as: discrimination against minority religious groups, rampant bullying or verbal violence, rejection of celebrations and traditions of other religions, restrictions on places of worship and even conflicts between ethnic and religious groups (Ningsih, 2021).

Including in the school environment which is often a topic of conversation among the wider community. This situation raises concerns because schools should be a place of learning to respect each other and teach harmony between religious communities. Islamic Religious Education has an important role in instilling these values, especially in forming students' moderate and tolerant attitudes towards religious differences. The problem of intolerance among students often stems from a lack of understanding of the importance of moderation in religion. Religious moderation is a middle attitude that is not extreme, which emphasizes respect for differences and respects the rights of others to believe (Santoso, 2022). However, in the practice of Islamic Religious Education learning in schools, the integration of religious moderation values has not been implemented optimally. Teachers often emphasize the cognitive aspect in teaching religious teachings, such as memorization and textual knowledge, without paying attention to the affective aspect such as the formation of attitudes of tolerance and inclusiveness.

In general, religious education in schools, including Islamic religious education, tends to focus on teaching Islamic teachings in a normative manner. Students are taught about religious obligations and prohibitions, but are rarely invited to discuss how to apply these teachings in the context of diverse life. This causes a lack of understanding among students about the importance of living side by side with people who have different beliefs. The lack of integration of religious moderation values in Islamic religious education learning can trigger the emergence of exclusive and fanatical attitudes among students. Specifically, in several schools, including SMK Indonesia Membangun 2 Medan, the challenge in instilling the values of religious moderation is increasingly apparent. Students are often involved in minor conflicts related to differences in religion and belief. Although it does not escalate into a major problem, this shows that religious tolerance has not been fully internalized among students. The existing Islamic religious education learning has not been able to build an inclusive attitude and respect for differences.

Based on the results of initial observations at SMK Indonesia Membangun 2 Medan, it was found that this school has a diversity of religious backgrounds among students, with the number of

Muslim students as many as 86 people and Christian students as many as 117 people. This condition makes the school a space for diverse social interactions, where differences in beliefs are part of everyday life. However, in practice, there is still a tendency for social barriers between groups of students of different religions, such as awkwardness in interacting, and a lack of joint activities across religions. Although there has been no open discrimination, this phenomenon shows that tolerance has not been fully internalized in students' lives. This concern underlies the importance of integrating the values of religious moderation in Islamic Religious Education learning as a strategy to instill an attitude of mutual respect, avoid extreme attitudes, and build harmony between religious adherents since school.

This study was conducted with the aim of examining how the integration of religious moderation values in Islamic Religious Education learning can help build an attitude of religious tolerance among students. The focus of this study is to see how the application of religious moderation values in the Islamic Religious Education learning process at SMK Indonesia Membangun 2 Medan and how it impacts students' attitudes towards religious differences. In addition, this study also aims to identify the obstacles faced by teachers in integrating religious moderation values in learning.

Although research on "Integration of Religious Moderation Values in Islamic Religious Education Learning: Efforts to Build Religious Tolerance" has been conducted by previous researchers. Such as research conducted by Saefudin, dkk (2023) with the title: Integration of Religious Moderation Values into the Islamic Religious Education Learning Implementation Plan (RPP) for Grade IX Middle Schools. What distinguishes this research from the research conducted by the author is that the research on the Integration of Religious Moderation Values in Islamic Religious Education Learning: Efforts to Build Religious Tolerance for Students at SMK Indonesia Membangun 2 Medan focuses on the direct implementation of religious moderation values in the learning process in the classroom. The main focus of this study is how teachers internalize values such as tolerance, anti-violence, respect for diversity, and national commitment in learning interactions to shape students' moderate attitudes. The strength of this study lies in its emphasis on the real impact on student behavior and social dynamics in vocational schools, where the diversity of student backgrounds demands an inclusive and transformative learning approach.

Meanwhile, the research on "Integration of Religious Moderation Values into the Islamic Education Learning Implementation Plan for Grade IX Middle Schools" focuses more on the learning planning aspect. This research explores how religious moderation values are systematically designed in the RPP document as a formal guide for teachers in teaching. The advantage of this research is its contribution to the development of value-based teaching tools, as well as a structural reference for Islamic Education teachers to design learning that leads to strengthening tolerance from the planning stage.

Research conducted by (Alfiani & Ismaraidha, 2024) with the title: The Efforts of Islamic Religious Education Teachers in Instilling Religious Tolerance in Gajah Mada Binjai High School Students. What distinguishes this study from the research conducted by the author is that this study focuses on how the values of religious moderation are systematically integrated into the entire learning process of Islamic Religious Education. The researcher analyzes how materials, methods, and learning strategies are designed and implemented to form students' tolerant attitudes in a multicultural vocational high school environment. This study is more structural and pedagogical in nature, because it focuses on a learning system that is integrated with the values of moderation as part of an effort to build students' moderate character.

Meanwhile, previous research focused more on the efforts of Islamic Religious Education teachers personally in fostering an attitude of religious tolerance in the high school environment. The approach is educational-humanistic, where researchers explore how teachers, through role models, interpersonal communication, and moral approaches, act as the main agents in instilling values of tolerance in students. The focus is not on the system or curriculum, but rather on the role and individual strategies of teachers in shaping student behavior. Therefore, this research is important to do, the importance of this research is related to efforts to prevent potential inter-religious conflict in the future. If students are equipped with a good understanding of religious moderation from an early age, they will be better able to face differences with a wise attitude. This research is expected to contribute to efforts to create a harmonious school atmosphere, where all students, regardless of religious background, can learn and interact with full respect for differences.

The implications of this study are very broad, especially for Islamic religious education teachers who are expected to use it as a guideline for developing more effective teaching methods in instilling the values of religious moderation. Islamic religious education teachers will gain new insights into the importance of religious moderation and practical ways to teach it to students, so that they can play an active role in building a moderate and tolerant generation. For students, the integration of religious moderation values in Islamic religious education learning will help them be more open to differences, respect friends of different religions, and understand that diversity is a part of life that should be celebrated, not avoided.

2. METHODS

This type of research uses qualitative research. Qualitative research functions to explain phenomena that exist in society to find out what things are obstacles or may be problems that are difficult to express (Sugiyono, 2015). Meanwhile, the research approach used is a phenomenological approach (Abdussamad 2021). The location of this research is SMK Indonesia Membangun 2 Medan, a private vocational high school located at Jl. Air Bersih No. 59 Medan, Medan City. The planning time for this research is around 2 months ahead. The data sources in this study are divided into two,

namely primary and secondary data sources. Primary data information that the author obtained directly through interviews with the Principal, one PAI teacher and two grade XI students. While secondary data supporting data relevant to this study consists of documents that are closely related to the research problem. Data collection techniques in this study used observation, interviews and documentation. While the data analysis technique in this study is an interactive model that refers to the concept offered by Miles, Huberman and Saldana, with steps, namely: data condensation / data reduction, data presentation, and drawing conclusions (Sugiyono, 2020).

3. RESULTS AND DISCUSSION

3.1. Integration of Religious Moderation Values in Islamic Religious Education Learning at SMK Indonesia Membangun 2 Medan

The values of religious moderation have become a central and strategic part of the Islamic Religious Education learning approach at SMK Indonesia Membangun 2 Medan. The integration of these values is not just a normative discourse or slogan, but is applied systematically by teachers in contextual and participatory learning activities. Teachers position religious moderation as the main foundation in building the character of students who are tolerant, inclusive, and peace-loving (Saefudin et al., 2023). In the teaching process, teachers consistently emphasize the importance of mutual respect, avoiding extreme behavior, and fostering a sense of compassion in social life (Chadidjah, 2021). Strengthening this concept is done not only through lectures or delivering material alone, but through a pedagogical approach that combines cognitive, affective, and social dimensions.

Islamic Religious Education learning in class XI SMK Indonesia Membangun 2 Medan is designed not only to convey religious knowledge, but also to instill the values of religious moderation as an effort to form an attitude of tolerance and Islamic character of students in multicultural life. This learning activity is carried out through a contextual and reflective approach that integrates Islamic values in every topic taught. The principal, in his interview, emphasized that the school strongly encourages Islamic religious education to be the main instrument in forming students' personalities who are able to think moderately, appreciate differences, and are not easily provoked by extreme religious teachings.

According to the principal, Islamic religious education learning has been developed through discussions, case studies, and religious project assignments that emphasize cooperation between students across backgrounds. Islamic religious education teachers are not only transmitters of knowledge, but also facilitators who encourage students to dialogue, express opinions politely, and learn directly from their social experiences. The principal said that this moderation learning is also reflected in the Pancasila Student Profile program, which raises the theme of religious diversity and tolerance in real activities, such as making tolerance campaign posters and short videos with the theme "Islam Rahmatan lil Alamin".

In the implementation process, one of the strategies used by teachers is to link teaching materials with the reality of students' lives living in a multicultural society. When explaining the concept of ukhuwah Islamiyah (brotherhood among Muslims), ukhuwah Wathaniyah (brotherhood among fellow nations), and ukhuwah Basyariyah (brotherhood among humans), teachers do not stop at understanding the definition and evidence, but invite students to reflect on these values in the context of everyday life at school and in society. The teacher describes the importance of establishing harmonious relationships with classmates of different religions, as well as avoiding discriminatory or exclusive attitudes. This learning model is able to create a dialogic and interactive learning atmosphere, where students feel valued, heard, and invited to think openly.

Then the Islamic religious education teacher also uses interactive methods. Materials such as Faith in the Prophet and Apostles, as well as tolerance in Islam, are not only taught through lectures, but also through educational videos, group discussions, and value reflections. One of the 11th grade students, RF, said that he felt comfortable while studying Islamic religious education because he was often invited to dialogue, given space to express opinions, and invited to understand Islamic teachings peacefully. "I now know more that Islam does not tell us to hate other religions. We must be respectful, because that is also taught in the Qur'an," he said.

In line with that, another student AF, said that Islamic religious education learning activities became interesting because they were often linked to real life. He gave an example when the teacher invited them to discuss issues on social media that contained hate speech in the name of religion. From there, students learned to distinguish between polite preaching and provocative religious content. "We became more critical. Now I don't easily believe if there is religious content that blames everyone," said AF. This proves that meaningful learning can train students' religious and digital literacy simultaneously. However, there are still challenges in this learning. The principal admitted that not all students are actively involved. Some only follow because of obligation, not because of religious awareness that grows naturally. In addition, limited facilities, such as unequal internet access and lack of teacher training on religious moderation content, are obstacles that need to be overcome. However, the school continues to conduct internal evaluations and coaching so that this spirit of moderation is not just a discourse, but a living culture in the school.

The approach applied by Islamic religious education teachers also reflects Carl Rogers' humanistic learning theory, which emphasizes the importance of creating a learning environment that values students' emotions and experiences (Umam, 2019). Teachers provide positive reinforcement when students demonstrate tolerant attitudes, and invite them to open dialogue when differences of opinion arise. This practice is also supported by the theory of religious moderation from the Indonesian Ministry of Religion, which emphasizes the importance of maintaining balance (tawassuth), justice (tawazun), and civility in religious life (Saefudin et al., 2023).

By integrating the school's managerial approach, reflective learning strategies, and the active role of students and teachers, SMK Indonesia Membangun 2 Medan has created an Islamic religious education learning space that not only encourages spiritual intelligence, but also social and emotional intelligence. An open and inclusive learning environment is a fertile medium for fostering a spirit of diversity and strengthening students' moderate attitudes.

Based on findings in the field, it is seen that the integration of religious moderation values in Islamic religious education learning has a positive impact on students' attitudes. They are better able to understand differences as a gift, are not easily trapped in narratives of intolerance, and are better prepared to live in a pluralistic society. This learning has proven that moderation can not only be taught through theory, but is formed through continuous practice. Therefore, the practice of Islamic religious education learning at SMK Indonesia Membangun 2 Medan can be a model for other schools in building a culture of tolerance based on religion. With a participatory and reflective approach, as well as the active role of all elements of the school, Islamic education can function not only as a medium of knowledge, but as a social force to build a peaceful and just civilization. The integration of religious moderation in the PAI curriculum is not an option, but a necessity in fostering a future generation that is civilized and respects humanity.

The integration of religious moderation values in Islamic religious education learning in the classroom can be done through a comprehensive approach, both in terms of planning, implementation, and evaluation of learning. Religious moderation emphasizes the importance of a balanced, tolerant, fair, and non-extreme attitude in religion, which is very relevant to be instilled in students amidst the reality of a pluralistic society. The following is a concrete form of integration of the values of religious moderation in Islamic Religious Education learning at SMK Indonesia Membangun 2 Medan. Moderate Value-Oriented Learning Planning

The integration of religious moderation values begins at the learning planning stage. Islamic Religious Education teachers design learning that not only focuses on achieving cognitive aspects, but also attitudinal and social aspects that reflect moderate Islamic values. In preparing the Learning Implementation Plan, teachers include objectives that educate students to have an attitude of mutual respect, avoid violence, and respect diversity of beliefs. This strategy is the foundation so that the learning process in the classroom is not just about transferring knowledge, but forming moderate characters in students. Teaching materials are carefully selected to be relevant to students' social realities and are full of tolerance values. For example, in the discussion of faith in the apostles, the teacher raises how the prophets brought a message of peace to humanity. Likewise, in the material on Islamic brotherhood, students are introduced to the importance of fostering brotherhood despite different backgrounds. The teacher also presents verses from the Qur'an and hadith that emphasize the principles of the middle way (tawassuth), tolerance (tasamuh), and justice ('adl), so that students understand that Islam is truly a religion that brings mercy to the entire universe.

Interactive and Reflective Methods. In the learning process, teachers use methods that encourage active student involvement such as group discussions, case studies, and value reflection. For example, teachers provide real cases of interfaith conflict and invite students to analyze them from the perspective of Islamic teachings. This method helps students to think critically and be able to respond to differences wisely. In addition, teachers invite students to reflect on their personal experiences in interacting with friends of different religions, which are then discussed in an atmosphere of mutual respect.

Project Assignment on the Theme of Religious Moderation. Teachers also develop project assignments that allow students to express their understanding of religious moderation. Activities such as creating a tolerance campaign poster, writing a poem about peace, or creating an educational video on the theme of “Islam Rahmatan lil Alamin” provide space for students to express these values creatively. In addition to honing critical thinking and communication skills, these types of projects also strengthen students’ understanding that the values of tolerance are part of authentic Islamic practice. **Habituation of Moderate Attitudes in the School Environment.** Moderation values are not only taught, but also practiced in the school environment. Islamic religious education teachers together with the school create a social climate that supports inclusive and peaceful behavior. Students are encouraged to avoid hate speech, maintain harmonious relationships with friends from various backgrounds, and exemplify politeness in speaking. Teachers are role models in a moderate attitude, so that students can see directly how the value of tolerance is applied in real life in everyday interactions.

1.2. The Impact of Integration of Religious Moderation Values in Islamic Religious Education Learning on Students' Religious Tolerance Attitudes at SMK Indonesia Membangun 2 Medan

The impact of the integration of religious moderation values in Islamic Religious Education learning at SMK Indonesia Membangun 2 Medan is very clearly seen in the development of students' religious attitudes, especially in terms of tolerance and openness to differences. This integration has shifted students' perspectives from previously tending to be exclusive or sectarian to being more open, inclusive, and empathetic towards the diversity of religions and cultures in their environment. The process of internalizing moderate values such as tolerance, deliberation, fairness, compassion, and not imposing one's will has given a new color to social interactions between students. This finding is in line with Azyumardi Azra's thinking which states that moderate Islamic education functions as a bulwark against radicalism and becomes a means of forming a generation with broad insight and love of peace (Halim, 2021).

One of the main impacts that can be observed is the growth of mutual respect between students who come from different religious backgrounds. In and outside the classroom, students

demonstrate more positive behavior, such as not belittling other people's religious practices, not spreading stigma or prejudice, and being able to refrain from provocative speech. This finding is supported by research Hamzah et al (2022), who found that Islamic religious education learning based on the values of moderation is able to create a harmonious learning atmosphere and strengthen the awareness of living side by side in diversity. Education that prioritizes the values of togetherness, as emphasized by Saefudin et al (2023), becomes important in forming students who are able to live in a pluralistic social reality.

The Principal of SMK Indonesia Membangun 2 Medan stated that the change in student behavior was very much felt in daily life in the school environment. He said that before the integration of religious moderation values was strengthened in Islamic religious education learning, there were still several obstacles that reflected a lack of sensitivity to differences. However, after Islamic religious education teachers consistently taught the values of tolerance and compassion in learning, the school atmosphere became much more harmonious. This statement is in line with the guidelines of the Indonesian Ministry of Religion which states that strengthening the value of religious moderation in schools is a preventive strategy to create an inclusive learning environment free from identity-based violence (Mursalat & Aris M, 2024).

The Islamic religious education teacher who was the main informant in this study also emphasized that the impact of the integration of religious moderation values was very much felt from the responses and changes in students' attitudes. He explained that every time he discussed themes such as *ukhuwah basyariah* or *rahmatan lil 'alamin*, he always linked them to real situations faced by students at school or in society. This strategy reflects the contextual approach recommended by Sirait & Dahlan (2025), namely education that touches on the spiritual and social sides at once, so that students not only learn religious teachings, but also universal values that bridge differences. The study also stated that the use of reflection methods, interfaith discussions, and real case studies can strengthen students' moderate character and increase empathy for others.

Another impact is the increase in student participation in inclusive and collaborative activities. Through the Pancasila Student Profile Strengthening project, students are invited to work together across religions in designing and implementing social projects with themes of humanity and tolerance. This is in line with the findings Fadriati et al (2024) that collaborative learning based on moderation values strengthens social bonds and students' responsibility in solving common problems amidst diversity.

An equally important impact is the emergence of changes in students' religious mindsets. They begin to understand that Islam is not identical to violence, hatred, or exclusivity, but is a religion of *rahmatan lil 'alamin* that teaches peace and compassion. This awareness reflects that religious moderation does not weaken faith, but rather teaches spiritual maturity, as emphasized by Fahmi Mandala Putra & Muhammad Fauzi (2024), that inclusive and open religiosity is a reflection of

maturity in religion, not weakness in belief. In addition, strengthening the values of moderation in Islamic religious education learning also has an impact on reducing the potential for conflict between individuals in the school environment. Teachers reported that after implementing a moderate approach, the number of cases of conflict caused by religious issues or differences of opinion decreased significantly. This finding strengthens the statement in the official document of the Ministry of Religion of the Republic of Indonesia in the study Anam (2021) which states that religious moderation in educational environments can act as a filter against the potential for radicalization and extremism among teenagers.

Then from the psychological side, students who receive moderate religious education also show increased self-confidence and emotional maturity in dealing with differences. They are able to position themselves wisely in socially challenging situations, such as when facing differences of opinion or sensitive religious events. This shows that the integration of moderation values not only has an impact on cognitive and affective aspects, but also on students' emotional balance and reflective attitudes towards their social environment. In the school environment as a whole, the integration of these moderation values has created a harmonious school culture, friendly to differences, and upholding humanitarian values. Teachers from various religious backgrounds also support this effort, making the school an inclusive space where students learn to live together without primordial barriers. This strengthens the national identity of students as part of the diverse Indonesian nation, as mandated in the vision of national education that is humanistic, democratic, and rooted in the values of Pancasila. In other words, the impact of integrating the values of religious moderation in Islamic religious education learning is not only felt in the individual aspects of students, but also has an impact on the creation of a healthy, collaborative, and brotherly educational climate. In the long term, this kind of learning becomes an important foundation in creating a young generation that has a strong religious awareness, but remains open and ready to live in a diverse and dynamic global society.

4. CONCLUSION

Based on the research results, the form of integration of religious moderation values in Islamic Religious Education learning at SMK Indonesia Membangun 2 Medan is carried out through a contextual, dialogical, and reflective learning approach. Islamic religious education teachers not only convey religious material theoretically, but also relate it directly to the social reality of students, such as the importance of respecting differences, establishing *ukhuwah basyariah*, and rejecting extreme attitudes. The use of discussion methods, case studies, educational videos, and student involvement in the Pancasila Student Profile Strengthening Project with the theme of tolerance,

shows that the values of moderation are not only taught, but are truly brought to life in the learning process.

The impact is that the integration of these moderation values has actually formed the character of students who are tolerant, open, and able to live side by side in a pluralistic environment. Students show behavioral changes such as respecting the religious practices of friends, not spreading stigma, and being active in interfaith cooperation. This approach also has a positive impact on the overall school climate which is increasingly harmonious and inclusive. These results are reinforced by the opinions of school principals and Islamic religious education teachers, and are supported by previous theories and research which show that religious moderation in education is able to prevent radicalism, form balanced religious attitudes, and make students agents of tolerance in a pluralistic society.

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