

The Implementation of Religious Moderation in Islamic Religious Education Instruction at SMP Al-Ikhlas Bere' Makam

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ABSTRACT

The purpose of this study is to identify the factors that promote and hinder the application of Islamic Religious Education (PAI) learning in the values of religious moderation, tolerance, and anti-radicalism. The research method is qualitative using a descriptive approach. The research location is SMP Al-Ikhlas Bere Makam Klampar Pamekasan, with data sources consisting of Islamic Religious Education teachers and many eighth-grade pupils. Techniques for gathering data included interviews and observation. Data analysis followed the Milles and Humberman approach, with the stages of data reduction, data presentation, and conclusion formulation. The results demonstrate that teachers present the value of religious moderation in the CP, ATP, and Teaching Modules. Teachers use a variety of real-world examples to illustrate the value of tolerance, foster an attitude of respect for religious and philosophical diversity, and employ teaching strategies like debate and group projects. In order to combat radicalism, educators advise pupils to use caution when sharing information and impart knowledge of digital literacy. Religious moderation was implemented with cooperation from the school and parents, among other considerations. However, students' inadequate knowledge of digital literacy and disparities in family origins were hindering issues.

1. INTRODUCTION

Throughout their school years, students encounter various dynamics of psychological and social development. Social contextualization influences their mindset, helping them build and shape their character for continuous improvement (Alhafizh & Setiawan, 2025). From the perspective of religious moderation education, Indonesia's diversity has been tested in recent years by groups acting in the name of religion. Within the realm of education, the implementation of religious moderation is considered doctrinally specific, yet it is linked to universal, interfaith approaches aimed at fostering harmony (Nida et al., 2025). Menurut Mubarak, (2024) states that within the realm of education, Islamic Religious Education (PAI) plays a crucial role in character building, as it encompasses moral and ethical elements such as honesty, responsibility, and concern for others. Consequently, PAI is highly suitable for integration with religious moderation. PAI does not merely impart religious understanding but also fosters specific attitudes, as it embodies values such as moderation (tawassuth), balance (tawazun), tolerance (tasamuh), equality (musawah), equilibrium (i'tidal), and consultation (syura) (Hilmin, 2024). To integrate these values into the learning process, teachers must take responsibility for planning, implementation, the use of methods and media, and the evaluation of learning. Furthermore, teachers must foster habits that cultivate a school culture supporting inclusive religious life and respect for classmates' opinions (Sudarmin, 2025). The junior high school level represents a significant stage for the implementation of religious moderation. During this period, students undergo a crucial transition driven by their intense curiosity. At this age, they

develop the capacity for "formal operational thought" the ability to engage in symbolic reasoning and gain a profound understanding of concepts. (Alfauzan Amin, 2018). According to Yusuf & Mukhlis, (2025), the moral and spiritual growth of junior high school students is a crucial process for shaping character and personality in alignment with religious values and social ethics. It is vital for teachers and educators at this level to equip students with the knowledge and tools to navigate the challenges of the modern era, ensuring they are not only intellectually capable but also morally grounded and able to wisely apply Islamic values in their daily lives. Therefore, various approaches to moderation are necessary to shape student character in schools particularly at the junior high level as students are undergoing a transitional phase and possess a strong sense of curiosity.

There is also extensive research on the implementation of religious moderation. For instance, a study by Sulistyowati, et al., (2024) titled "Internalization of Religious Moderation Values at SDN 1 Sidorejo, West Kotawaringin Regency" found that the "Friday Charity" initiative serves as a method for internalizing religious moderation values. Class teachers collect donations for this activity, which are then managed by a designated teacher. Parents of the students responded positively to this activity. They believed that the event would teach their children to be generous and foster a desire to help those affected by misfortune. Secondly, there is the research conducted by Rayfi Mohammad Latif, (2022) titled "Internalization of Religious Moderation at MTs Negeri 2 Manggarai Timur, East Nusa Tenggara Province. Research findings indicate that the values of religious moderation are implemented through a combination of intracurricular and co-curricular activities. Teachers foster moderation using knowledge-transfer methods, specifically lectures, question-and-answer sessions, and discussions. Students are encouraged to think hypothetically when observing differences and similarities, while teachers frequently advise them to remain steadfast in Islamic teachings. Third, research conducted by Ima Ferdilla et al., (2023), titled "Internalization of Religious Moderation Values through Tutoring Activities," demonstrates that students successfully integrate values of religious moderation through religious activities such as learning prayer movements, the fundamentals of Islam, and Islamic creed, alongside other positive engagements. These tutoring sessions do more than teach the reading of texts; they also foster tolerance, mutual respect, and peace, all while incorporating general knowledge. Furthermore, the dissemination of easily understandable material on moderation covering conflict resolution techniques, examples of moderate behavior in both the community and schools, and information on the benefits of a moderate attitude helps foster the internalization of religious moderation.

Fourth, according to Silfia Dewi et al., (2024). Islamic Religious Education (PAI) instruction can instill a perspective of religious moderation in elementary school students. The study's findings indicate that Islamic religious education teachers play a crucial role in several respects. They model mutual respect and tolerance regarding religious differences, provide students with an understanding of religious moderation through interactive and participatory learning models, and foster positive social interactions among students of different faiths, enabling them to appreciate one another. They also teach students to respect and accept religious differences. Islamic Religious Education teachers implement religious moderation in three ways: through classroom learning, interactions at school, and engagement within the surrounding community. Fifth, Ahmad Patih et al., (2023) conducted a study titled "Efforts to Foster an Attitude of Religious Moderation through Islamic Religious Education and Civic Education among Students at General Higher Education Institutions." The findings indicate that cultivating this attitude through these two subjects requires significant effort. Key findings reveal that students must possess a comprehensive understanding of religion, which serves as a crucial foundation for instilling values such as tolerance, inclusivity, dialogue, justice, and national identity. Furthermore, these subjects can promote inclusive and dialogic attitudes, as

well as a sense of justice and national identity, by incorporating course materials that cover the diverse history of tolerance in Indonesia and the figures who have championed it. Based on the five studies, it can be concluded that there has been no comprehensive research examining the implementation of religious moderation encompassing values of tolerance and anti-radicalism within Islamic Religious Education instruction. This study aims to fill this gap and provide a more complete picture of the implementation of religious moderation in Islamic religious education. Therefore, based on the preceding discussion, the researcher intends to conduct a study on "The Implementation of Religious Moderation in Islamic Religious Education Instruction at SMP Al-Ikhlas." This research will focus on how teachers at SMP Al-Ikhlas (Bere' Makam, Klampar, Pamekasan) instill values of tolerance and anti-radicalism in Grade VIII students through the lesson on faith in the Scriptures of Allah.

2. METHODS

Descriptive research is a qualitative method that aims to accurately and systematically explain the relationships between the phenomena under study. To provide an accurate and up-to-date picture of the situation and circumstances related to the research problem, this qualitative research process involves several key actions: formulating questions and procedures, collecting specific data from subjects, analyzing data inductively moving from the specific to the general and interpreting the meaning of the data. This study was conducted at SMP Al-Ikhlas Bere' Makam Klampar, Pamekasan, with data sources comprising the Islamic Religious Education teacher and several eighth-grade students. The researcher employed observation techniques to gather data and familiarize themselves with the research location, situation, and environment. Semi-structured interviews were utilized to ensure the questioning process remained accessible and flexible, rather than being constrained by a rigid, pre-prepared set of questions; this approach allowed the interviewer to formulate and introduce new questions in response to the participants' answers. Field-based analysis was employed to process the data. Primary and secondary data were analyzed to establish the research focus. Subsequently, the Miles and Huberman model was utilized for data analysis, comprising the stages of data reduction, data display, and conclusion drawing (Sugiyono, 2014). Triangulation methods specifically source and technique triangulation were used to verify data validity.

3. RESULTS AND DISCUSSION

Implementation of Islamic Religious Education Instruction in Applying the Values of Religious Moderation

Initial planning is the first step taken by Islamic Religious Education teachers to integrate the values of religious moderation into Learning Outcomes (CP), Learning Objective Flow (ATP), and Teaching Modules. The aim of this step is to ensure the effective implementation of religious moderation values within Islamic Religious Education, thereby enabling students to acquire the knowledge and skills they need. This is supported by the results of an interview with the Grade VIII Islamic Religious Education teacher at SMP Al-Ikhlas Bere' Makam, Proppo, Pamekasan, who stated:

"The implementation of religious moderation values is integrated into the Learning Outcomes (CP), Learning Objective Flow (ATP), and Teaching Modules—specifically within objectives, content, learning activities, and attitude assessments—to ensure that instruction incorporating religious moderation proceeds effectively and is clearly understood by students. Additionally, I employ various teaching methods, such as discussions, question-and-answer sessions, case studies, and group work".

In addition to the views above, the teacher added that:

I integrate the values of religious moderation by going beyond mere subject matter; I provide examples drawn from everyday life situations they frequently encounter so that.

A similar opinion was also expressed by an 8th-grade student from SMP Al-Ikhlas Bere' Makam, Proppo, Pamekasan, who stated that:

"Yes, teachers often explain the importance of respecting friends who have different opinions, cultures, or religions."

Other students added:

"Yes, teachers usually conduct lessons using various methods—such as discussions, question-and-answer sessions, and case studies—so that we don't just focus on the material itself but also look at real-life examples. Furthermore, they constantly remind us to practice respecting our peers and valuing differences in opinion and religion, whether at school or at home."

The results above indicate that the teacher has developed well-structured learning materials and methods, enabling students not only to acquire cognitive knowledge but also to relate it to their daily lives. This aligns with the view of Nazib et al., (2024) that teachers must plan instructional strategies or techniques in addition to preparing instructional materials. that teachers must plan learning strategies or methods, in addition to preparing instructional materials. Dwi Khofifah, et al., (2024) also state that applicable methods include discussions, case studies, group work, and contextual learning. The objective is for students to learn to respect differences, collaborate with peers, and resolve problems without violence. The findings indicate that planning is crucial, as it determines the successful implementation of religious moderation within Islamic Religious Education (PAI) instruction. Furthermore, planning assists teachers during implementation, enabling them to achieve their goals.

Implementation of the Value of Tolerance through Islamic Religious Education (PAI) Instruction

At SMP Al-Ikhlas Bere' Makam Proppo Pamekasan, one of the school's priorities is instilling the value of tolerance within Islamic Religious Education lessons. Given the rapid spread of information from outside sources today, teachers consistently provide reminders and guidance on the importance of upholding tolerance. This is supported by a statement from an Islamic Religious Education teacher at the school, who noted:

*"I consistently guide students to cultivate the right attitude toward peers from diverse backgrounds—respecting differing opinions and avoiding interruptions during conversations—while using relatable, real-world examples from their immediate environment to ensure the concepts are easily understood. Furthermore, I emphasize the importance of this approach when dealing with differences in *madhhab* (schools of thought), given that conflicts stemming from such differences still frequently occur today. Consequently, I strive to provide students with a deep understanding so that they can accept these differences with composure."*

The national teacher emphasized that the school is also committed to instilling tolerance in all students through activities such as community service, the observance of major holidays, and collaborative projects involving peers or classes.

"Yes, the school remains committed to fostering an attitude of tolerance among students by organizing various activities, such as community service, collaborative projects, social initiatives, and the commemoration of major national holidays."

In addition to the statement from the teacher, a similar statement was also made by Grade VIII students at SMP Al-Ikhlas, who stated:

“Yes, the Islamic Religious Education teacher often explains the background and the fact that people's opinions inevitably differ, so he or she always reminds us to respect those differences.”

In addition to the views mentioned above, other students also noted that the Islamic Religious Education teacher employs various methods to foster understanding and instill an attitude of tolerance through Islamic Religious Education lessons.

“In the process of teaching and instilling an attitude of tolerance, Islamic Religious Education (PAI) teachers employ various methods, such as discussions, group work, and stories about daily life.”

Other students also shared their views regarding the learning process and the fostering of tolerance during Islamic Religious Education (PAI) lessons.

“During the learning process and providing an understanding of tolerance, PAI teachers always provide examples that we often encounter both at school and at home so that we understand them quickly.”

During the learning process and providing an understanding of tolerance, PAI teachers always provide examples that we often encounter both at school and at home so that we understand them quickly. This aligns with views from previous research, such as that of Muhammad, (2025), stating that individuals have the full right to choose, embrace, and believe whatever they wish in accordance with their conscience. Gus Dur also stated that tolerance is not merely about respecting religious differences but must also involve dialogue and understanding among religious communities, so that consensus and justice acceptable to all parties can be achieved (Abdurrohman, 2026). Furthermore, the principles of tolerance found in the Qur'an emphasize that tolerance entails granting every individual full rights whether to choose, embrace, or hold a belief in accordance with their own conscience. First from QS. Al-Baqarah verse 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: There is no compulsion in (adhering to) religion (Islam); Indeed, the right path is clearer than the wrong path. Therefore, whoever disbelieves in tagut and believes in Allah, then indeed, he has held on to a very strong rope that will not break. Allah is All-Hearing, All-Knowing. This verse explains that belief cannot be forced upon anyone, as every individual has the right to choose their religion based on their own awareness and conviction. Therefore, Islam strongly rejects any form of coercion, especially in matters of religion. Second, it lies in QS Al-Hujurat verse 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed. (Wibisono et al., 2020).

Implementation of Anti-Radicalism Values through Islamic Religious Education (PAI)

The school also ensures that students understand the stance against radicalism. Several factors can contribute to the emergence of radicalism, such as a narrow and literalistic understanding of religion, an inability to think critically when interpreting teachings, and the dissemination of information containing extremist narratives via digital media. Statements made by Islamic Religious Education teachers support this.

“In addition to fostering tolerance, the school is committed to teaching students to avoid falling prey to radicalism, given the prevalence of radical attitudes often stemming from misunderstandings of information obtained via online media.”

The teachers also added that, in the process of implementing anti-radicalism measures, they do not focus on a single approach but rather employ a variety of methods.

“Yes, I employ several teaching methods—such as group discussions, case studies, Q&A sessions, and project-based learning—to keep students focused during the delivery of material, ensuring they grasp it effectively.”

In addition to the statement above, the results regarding the students yielded several findings, including:

“Our Islamic Religious Education teacher always taught us that radicalism is a negative attitude that must be shunned, explaining that it is a mindset prone to coercion and violence in the pursuit of having its views accepted.”

“Our Islamic Religious Education teacher taught us that when receiving information, we should not simply accept it at face value but must verify its accuracy, thereby helping to prevent the emergence of radicalism.”

“Our Islamic Religious Education teacher always taught us that Islam advocates for peace and tolerance, and does not condone the use of violence to achieve a goal.”

The results above demonstrate that the application of anti-radicalism principles is crucial amidst current technological developments. Anti-radicalism entails the process of instilling peaceful Islamic values specifically the concept of *Rahmatan lil alamin* (a mercy to all creation) into education, instruction, and character training to ensure students acquire a moderate religious understanding. The Islamic principle of *wasathiyah*, or moderation, aligns with anti-radicalism; moderation represents a balanced stance that avoids both extremism and the trivialization of religious teachings. However, anti-radicalism currently faces significant challenges due to the spread of extremist content via social media, which has led to the emergence of radical attitudes. (Heriudanta & Risma, 2025). It is highly likely that radicalism conflicts with the principles of *Pancasila*, particularly those concerning humanity, unity, and social justice. Factors contributing to the emergence of radicalism include a lack of contextual religious understanding, fanaticism and intolerance, low levels of religious literacy and education, social and political injustice, economic factors, and the absence of the practice of religious moderation values. (Sapta Baralaska, 2023). Consequently, given that the goal of anti-radicalism education is to prevent the spread of radical ideologies and terrorism, it is expected that the public particularly students will remain attentive to and develop an understanding of anti-radicalism in order to prevent the spread of deviant behavior.

Inhibiting and Supporting Factors in the Implementation of Religious Moderation through Islamic Religious Education (PAI)

Subsequent research findings indicate the existence of supporting and inhibiting factors experienced by teachers and students. Supporting factors include the teachers' ability to integrate principles of religious moderation into instruction, support for school policies that foster an inclusive learning environment, and collaboration among the school, parents, and the community. On the other hand, there are several challenges that still need to be addressed. These include the influence of social media in disseminating religious information without clear sources, low digital literacy among students, and disparities in students' family backgrounds. We need a specific strategy that is acceptable to both parties. This is supported by the teachers' statements:

“The school supports the instilling of these values of religious moderation; the principal has stated that the school is prepared to implement policies that facilitate activities ensuring the effective application of these values. Furthermore, we are continuously striving to enhance teacher competence and maintain collaboration and support from parents and the surrounding community to ensure the successful implementation of religious moderation.”

The Islamic Religious Education teacher also added their perspective regarding the obstacles encountered during the implementation of religious moderation values:

“In addition to the aforementioned supporting factors, the school also faces challenges in implementing religious moderation such as the spread of unverified information in the digital realm, students' lack of digital literacy, and their diverse family backgrounds. We still encounter these issues from time to time, so we continue to strive for improvements to minimize their impact.”

The interview results also revealed the existence of supporting and hindering factors experienced by students during the learning process and the implementation of religious moderation values.

“In my view, a supporting factor in the implementation of religious moderation is that teachers often use examples that are very simple or commonly found in the local environment, and they combine several methods during the implementation process.”

“Regarding supporting factors, in my opinion, there is support from the school through various activities such as social service projects, community service days, and the like.”

“Yes, I am often confused by the vast amount of information circulating in digital media and on social media especially regarding religious matters making it difficult to determine the veracity of that information.”

“We actually face challenges in implementing religious moderation, as some of us do not yet fully grasp the concept in depth.”

Challenges will inevitably arise during the process of implementing religious moderation. Therefore, based on the findings above, it is evident that both teachers and students encounter supporting and inhibiting factors. The following is an explanation of the factors that support or hinder the implementation of religious moderation in Islamic Religious Education (PAI) instruction.

Supporting factors

Support from the School

The school continues to strive to provide full support for the implementation of religious moderation values and to enhance teacher competence. These results align with the study Musyawir & Faqih, (2026), which states that principal support, the implementation of an inclusive school culture, and the enhancement of teacher competence can serve as crucial components in efforts to instill values of religious moderation in schools. Teachers must be capable of deeply understanding and conveying the concept of religious moderation so that they can educate their students to comprehend and apply these values. Furthermore, research by Afnan et al., (2025) found that principal support plays a strategic role in fostering a school culture facilitated through policies, programs, and support for teachers that reinforces values of religious moderation, particularly regarding tolerance and opposition to radicalism. Schools also strive to create an inclusive culture that encourages cooperation, deliberation, and mutual assistance (gotong royong). Consequently, these activities are expected to help students understand the values of religious moderation and apply them in their daily lives.

Support from Parents

Since students cannot be fully supported by teachers or schools alone, it is crucial that parents also contribute to the implementation of values regarding religious moderation. This aligns with the statement by Febri & Fahmi (2026) that the family serves as the primary environment for students. Since schools cannot fully supervise students' activities after the school day ends, the values of religious moderation taught in school are more likely to take root if parents reinforce them at home. Consequently, schools continue to collaborate with families to help ensure consistency in students' character education.

Inhibiting Factors

Lack of Understanding of Digital Literacy

The results also indicate that other factors hinder the implementation of religious moderation. The evolution of digital media remains a challenge for schools, as it has become increasingly easy for students to encounter and accept invalid information. Efforts are being made to address this situation, given concerns that students may be overwhelmed by the sheer volume of information and unable to distinguish what is true. This statement aligns with research conducted by Azwar Rahmat (2025), which indicates that the advancement of digital media is a factor hindering the implementation of religious moderation. According to him, if digital media advancements are not matched by adequate digital literacy, misunderstandings and deviations are likely to occur. Apart from that, it was found in research conducted by Nabila Salsabila Iswar, et al., (2025) that students still do not understand digital literacy. Therefore, schools must continue to provide digital literacy training to their students so that they can use the information well and not experience difficulties.

Differences in Family Background

The final factor hindering the implementation of religious moderation is the diversity of students' family backgrounds. Research indicates that each student comes from a different family environment, necessitating distinct instructional approaches to achieve the initial objectives. Anida, et al., (2025) emphasize that the family environment is a highly influential external factor regarding the successful implementation of religious moderation values. Therefore, to ensure the effective implementation of religious moderation, schools continuously strive to build positive relationships with students' parents.

4. CONCLUSION

Based on the research findings above, it can be concluded that the implementation of religious moderation values at SMP Al-Ikhlas begins with integrating these values into the Learning Outcomes (CP), Learning Objective Flow (ATP), and Teaching Modules structured through learning objectives, content, and learning activities so that students can understand and apply these values both inside and outside of school. Teachers also instill an attitude of respect for differing opinions and religions to foster a harmonious society. Furthermore, to counter radicalism, educators encourage students to thoroughly verify the information they receive; this is because the rise of digital media allows individuals to access vast amounts of information without necessarily knowing its veracity. To prevent deviations, teachers must understand students' digital literacy. Furthermore, this study identified factors that both support and hinder the standards of diverse moderation in Islamic Religious Education (PAI) instruction. Supporting factors include school support and collaboration with parents, as well as students' lack of understanding regarding digital literacy. A hindering factor is the diversity of students' family backgrounds.

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