

Islamic Religious Education Learning Approach Based on Religious Moderation

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ABSTRACT: *This study aimed to investigate the implementation of an Islamic Education learning approach with religious moderation insights at State Senior High School 1 Rejang Lebong, focusing on three aspects: the implementation process, students' attitudes of tolerance, and their responses to the learning approach. The research employed a qualitative case study design involving three Islamic Education teachers and 21 purposively selected students. Data were collected through interviews and observations and then analyzed using an interactive method encompassing data reduction, data presentation, and conclusion drawing. Triangulation ensured data validity through cross-verification between sources and methods. The learning approach integrated values of moderation (tawasuth), tolerance (tasamuh), balance (tawazun), and fairness (ta'adl) into teaching. Group discussions on religious diversity, collaborative projects addressing social issues, and constructivist methods enhanced critical thinking. Teachers facilitated discussions, guided projects, and employed contextual, inclusive materials. Extracurricular activities like interfaith dialogues and community service reinforced classroom lessons. Students displayed tolerance through respectful interactions, diversity acceptance, and fairness in school activities, supported by personal experiences and a harmonious environment. They responded positively, showing enthusiasm, active participation, and a deeper understanding of tolerance and social harmony. This study highlights the importance of integrating religious moderation insights into Islamic Education through inclusive policies, structured activities, and interactive methods to foster tolerance, inclusivity, and social harmony. The research's novelty lies in its comprehensive exploration of the implementation process, students' attitudes, and responses. It offers practical insights into embedding ethical and moderation values in Islamic Education to promote harmony and prevent radicalism.*

Penelitian ini mengkaji implementasi Pendekatan pembelajaran Pendidikan Agama Islam dengan wawasan moderasi beragama di State Senior High School 1 Rejang Lebong, berfokus pada proses implementasi, sikap toleransi siswa, dan respons mereka terhadap pendekatan pembelajaran tersebut. Penelitian ini menggunakan metode kualitatif dengan desain studi kasus,

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melibatkan tiga guru Pendidikan Agama Islam dan 21 siswa yang dipilih secara purposif. Data dikumpulkan melalui wawancara dan observasi, lalu dianalisis dengan metode interaktif, mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Validitas data dijamin melalui triangulasi dari berbagai sumber dan metode. Pendekatan pembelajaran ini mengintegrasikan nilai-nilai moderasi (*tawasuth*), toleransi (*tasamuh*), keseimbangan (*tawazun*), dan keadilan (*ta'adl*). Diskusi kelompok, proyek kolaboratif, dan metode konstruktivis meningkatkan pemikiran kritis siswa. Guru memfasilitasi pembelajaran melalui diskusi dan materi kontekstual yang inklusif. Kegiatan ekstrakurikuler seperti dialog lintas agama dan pelayanan masyarakat memperkuat pembelajaran di kelas. Siswa menunjukkan toleransi melalui interaksi yang saling menghormati, penerimaan keragaman, dan keadilan dalam kegiatan sekolah. Mereka merespons positif dengan antusiasme, partisipasi aktif, dan pemahaman lebih dalam tentang harmoni sosial. Penelitian ini menunjukkan pentingnya pengintegrasian moderasi beragama dalam Pendidikan Agama Islam melalui kebijakan inklusif, kegiatan terstruktur, dan metode pengajaran interaktif untuk mendukung toleransi dan harmoni sosial. Penelitian ini menawarkan wawasan praktis tentang pengintegrasian nilai etika dan moderasi dalam Pendidikan Agama Islam untuk mencegah radikalisme dan mempromosikan harmoni.

Keywords: *Islamic Education, Religious Moderation, Tolerance Attitude, Student Responses, Inclusive Learning.*

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I. INTRODUCTION

Indonesia, with its ethnic, religious, and cultural diversity, emphasizes the importance of pluralism as its national identity, reflected in the motto "*Bhinneka Tunggal Ika*" (Shah & Taylor, 2021). However, Indonesia's diversity also brings the potential for conflict, with inter-religious and inter-ethnic incidents threatening social harmony. Tolerance is crucial to maintaining national unity and solidarity (Buehler, 2023). In response to these diversity challenges, the concept of religious moderation has been introduced as a strategy to strengthen national unity. Religious moderation refers to an attitude that emphasizes balance, mutual respect, and avoidance of extremism. This concept serves as a response to the challenges of diversity in multi-ethnic and multicultural societies, teaching the significance of mutual respect and tolerance among religious communities while avoiding extremism and radicalism that can divide society (Zuhdiyah et al., 2023). Research by Huzynets (2020) indicates that religious education promoting religious moderation can help foster tolerant behaviour among students. Furthermore, religious moderation can mitigate tendencies toward extremism by teaching the importance of appreciating differences and coexisting peacefully amidst diversity (Daheri, 2022).

Islamic education shapes individuals with balanced character and noble morals by imparting religious knowledge and universal values like honesty, justice, and tolerance (Alhashmi et al., 2020). A key aspect is religious moderation, which promotes inclusivity, prevents extremism, and fosters social harmony (Subaidi, 2020). This approach strengthens interfaith dialogue and contributes to global peace (Muhtifah et al., 2021; Santoso & Khisbiyah, 2021).

Tolerance in education is essential for an inclusive learning environment involving respect for religious, cultural, and individual differences (Verkuyten & Killen, 2021). Educators play a crucial role through curricula, extracurricular activities, and real-life examples. Encouraging tolerance reduces conflicts, enhances cooperation, and prepares students for diverse societies (X. Wang & Froese, 2019). Open dialogue and mutual understanding foster empathy, making tolerance a foundation for inclusive and culturally diverse education.

Building on the foundation of tolerance, multicultural education further amplifies the Recognition, acceptance, and appreciation of cultural diversity go beyond acknowledgement by actively teaching students to respect various ethnicities, languages, religions, and traditions (Verkuyten & Killen, 2021). Multicultural education broadens perspectives, enhances global engagement, and fosters interpersonal relationships across diverse groups. Integrating multicultural principles into curricula strengthens critical thinking and global citizenship while encouraging pride in one's heritage and respect for others. This approach cultivates an inclusive environment, preparing students to act ethically in a diverse society. Together, tolerance and multicultural education form essential pillars for a harmonious and progressive educational framework.

As the preliminary study, initial observations conducted by the researchers in the context of education at State Senior High School 1 Rejang Lebong indicate a complex ethnic and religious diversity among students. The school faces challenges in creating an inclusive and tolerant learning environment, as well as opportunities to implement educational approaches that promote values of religious moderation. At State Senior High School 1 Rejang Lebong, several conflict incidents have underscored the need for a systematic approach to teaching moderation and tolerance. For instance, conflicts among students from different religious backgrounds highlight that tolerance has not yet been fully internalized among students. Moreover, tensions among students due to ethnic and cultural differences emphasize the importance of education, which can address these differences.

Therefore, an approach to Islamic Education that emphasizes religious moderation is needed to cultivate tolerant attitudes among students, prevent conflicts, and enhance harmony. This approach integrates moderation values into the curriculum, teaching methods, and school activities, with teachers acting as facilitators who emphasize the importance of moderation, avoiding extremism, and respecting differences (Muhtifah et al., 2021). The implementation of this approach also involves extracurricular activities that support moderation values, such as interfaith discussions and social projects (Pope, 2021). These efforts help create a generation capable of living harmoniously in a pluralistic society while shaping students' inclusive and peaceful character traits.

Research associated with education based on religious moderation has been extensively conducted. For instance, research by Oyetoro & Talabi (2023) indicates that discourse on religious tolerance among pre-service teachers can enhance religiously tolerant subjectivity. Furthermore, research by Aimaganbetova et al. (2023) demonstrates the relevance of tolerance education in the social dynamics of multicultural societies. Mulya et al. (2022) show that tolerance education among pre-service teachers plays a crucial role in fostering religiously tolerant subjectivity. Fakhruddin et al. (2023) also emphasize the importance of tolerance education among religious minorities to prevent violence and harassment. Additionally, research by Rahman et al. (2022) highlights that

the educational values related to religious moderation in schools encompass various principles aimed at nurturing inclusivity, critical thinking, and respect for diversity.

Previous research has predominantly focused on strengthening, internalizing, and developing curricula without specifically examining the approach of Islamic Education with a focus on religious moderation. Many studies have explored multicultural education and tolerance. Yet, there remains a gap as no comprehensive research has thoroughly examined the perceived impacts of an Islamic Education learning approach on students' tolerance attitudes at the high school level. Therefore, this study aims to fill this gap in the literature and provide practical guidance for educators in integrating principles of religious moderation to create a more inclusive and tolerant learning environment. Three orientations guide this research: the implementation of the Islamic Education learning approach with a focus on religious moderation at State Senior High School 1 Rejang Lebong, the tolerance attitudes of students at State Senior High School 1 Rejang Lebong, and the student responses regarding the Islamic Education learning approach with a focus on religious moderation at State Senior High School 1 Rejang Lebong. This study contributes both theoretically and practically. Theoretically, it expands the literature on multicultural education and religious moderation. Practically, it provides insights into implementing a religious moderation-based Islamic Education in high schools, serves as an approach for other schools, and offers guidance for educators to develop learning strategies that enhance student tolerance.

II. METHOD

This study employed a qualitative method Creswell & Poth (2018) to explore and understand the implementation of the Islamic Education learning approach focused on religious moderation. Qualitative research emphasizes the in-depth exploration of phenomena through non-numerical data, making it appropriate for this study's objectives. The research design used was a case study chosen for its ability to examine a specific case within its real-life context. The case study design allowed for detailed insights into how the Islamic Education learning approach was applied, highlighting its processes and outcomes.

The subjects of this study included 3 Islamic Education teachers and 21 students from State Senior High School 1 Rejang Lebong, representing students from each grade level. The research locus was State Senior High School 1 Rejang Lebong, selected for its diverse student population and the school's active implementation of Islamic Education programs emphasizing religious moderation values. The rationale for choosing this location lies in its unique environment, which fosters inclusivity through both curricular and extracurricular activities, such as interfaith dialogues and community service programs. These factors make the school an ideal context for examining the integration of religious moderation principles into educational practices and their influence on student attitudes. Participants were deliberately selected based on specific criteria to ensure their relevance to the research objectives. Selection focused on individuals with significant experience and direct engagement in the Islamic Education learning process emphasizing religious moderation. Teachers were required to have a minimum of three years of teaching experience and a proven application of the religious moderation approach in their teaching practices. Students were chosen based on their active participation in Islamic Education classes integrating religious moderation values, demonstrated through involvement in discussions, group activities, or projects

emphasizing tolerance and inclusivity. Additionally, participants included those who had taken part in extracurricular or school-led programs related to religious moderation, such as interfaith discussions or community projects. This approach ensured that the study included participants with substantial and relevant experiences, minimizing the potential for data bias.

The data for this research were collected using interviews and observations. Each research problem statement was simultaneously addressed through interview and observation techniques. Regarding the first research problem statement concerning the implementation of the Moderate Islamic Education learning approach, interview and observation indicators included the Islamic Education learning process oriented towards national commitment, tolerance, anti-radicalism and violence, as well as accommodation of local culture. For the second research problem statement examining students' tolerance attitudes, interview and observation indicators included moderation (*tawasuth*), tolerance (*tasammuh*), balance (*tawazun*), and fairness (*ta'adl*). These indicators were used as guiding themes to structure open-ended interview questions and observation protocols. Rather than seeking predefined answers, the interviews aimed to uncover how these values were understood, experienced, and applied by students in their daily interactions. The qualitative nature of this method emphasizes in-depth exploration and narrative responses, avoiding closed yes/no formats typical of questionnaires, thus aligning with the study's exploratory goals. Meanwhile, the third research problem statement focusing on student responses included indicators of cognitive, affective, and behavioural responses in interviews and observations. These indicators aimed to explore in detail various aspects related to the implementation of education supporting religious moderation, students' tolerance attitudes, and their responses to the learning process at school.

The data analysis in this research was conducted interactively and continuously to align with the research theme. The stages included data reduction, data display, and conclusion drawing or verification, all applied directly to the collected data. Data reduction involved a systematic process of reviewing interview transcripts and observation notes to identify, select, and simplify relevant information. This stage included the use of data coding, where key phrases and responses were assigned specific codes based on themes such as moderation, tolerance, balance, and fairness. Coding was performed both manually and systematically, allowing the researchers to categorize and organize raw data into meaningful segments. Through this process, redundant or irrelevant data were excluded, ensuring the focus remained on critical insights. The reduced and coded data were then organized during the data display stage into structured formats, such as tables and descriptive narratives, highlighting patterns and relationships, including recurring themes in students' attitudes and teachers' methods. Finally, conclusion drawing and verification synthesized these patterns into findings that directly addressed the research questions, ensuring interpretations were grounded in the data and supported by triangulation across interviews and observations.

To ensure data credibility, the researchers applied source and method triangulation. Source triangulation involved comparing and verifying information gathered from 3 Islamic education teachers and 21 students as the subjects to ensure data reliability and consistency. Method triangulation included using a combination of observation and interviews to ensure data accuracy. This technique helped validate research findings through multiple perspectives and data sources, thereby enhancing the reliability and validity of the research outcomes. By employing this comprehensive research method,

the study aimed to provide in-depth insights into the implementation of a religious moderation-based Islamic Education learning approach and its impact on student tolerance attitudes at State Senior High School 1 Rejang Lebong.

III. RESULT AND DISCUSSION

Result

Implementation of Islamic Education Learning Approach with Religious Moderation Insights

The data themes on implementing the Islamic Education learning approach with religious moderation insights at State Senior High School 1 Rejang Lebong focus on key aspects, including learning indicators and objectives that emphasize moderation, strengthening moderation principles in teaching, and fostering student tolerance. They also explore national commitment, peace integration, challenges in implementation, and various learning methods supporting religious moderation. This approach highlights the importance of applying moderation values in daily life to enhance tolerance, unity, and peace, ensuring Islamic Education aligns with inclusivity and harmony. An interview excerpt illustrates its practical application:

"Our religious education fosters tolerance, appreciation of diversity, and peaceful coexistence. We emphasize national commitment and unity through religious values, using discussions and social activities to encourage practical application" (Teacher 2, 2024).

The transcript highlights that Islamic Education at State Senior High School 1 Rejang Lebong aimed to cultivate tolerant, peace-loving, and nationalist students. Group discussions and social activities reinforced moderate religious values, integrated national principles, and promoted social harmony. Observations showed that lessons emphasized tolerance and appreciation of diversity. Methods such as discussions, simulations, role-playing, and community engagement, including orphanage visits and interfaith events, strengthened students' commitment to national values and peace. Religious moderation was integrated into lessons through inclusive and dialogical teaching approaches. Islamic Education teachers played a key role in fostering these values. An interview excerpt illustrates this:

"We emphasize religious moderation by integrating its values into lessons and fostering open discussions. By exploring history and Islam's teachings on tolerance, students develop a deeper understanding and internalize moderation" (Teacher 1, 2024).

The transcript highlights that the Islamic Education teacher's dialogical and inclusive approach effectively reinforced religious moderation. Open discussions enhanced students' understanding of moderation, fostering intellectual growth and tolerance. Real-life examples created a safe learning environment, reduced conflicts, and strengthened social cohesion, shaping inclusive character traits. Classroom observations showed that teachers linked lesson materials to moderation values using historical examples of Islamic tolerance. Students actively participated and displayed tolerant attitudes. Extracurricular activities, such as visits to places of worship, further deepened their understanding. These observations confirmed the successful implementation of religious moderation at State Senior High School 1 Rejang Lebong. Islamic Education with religious moderation insights also emphasises developing students' tolerance

through activities promoting understanding and appreciation of differences. This is illustrated in the following interview excerpt:

"We hold weekly discussions and interfaith activities to promote tolerance, encouraging respect for others' religious celebrations. This approach has fostered openness and increased students' willingness to appreciate diverse perspectives" (Teacher 3, 2024).

The transcript revealed that weekly group discussions played a crucial role in fostering tolerance by helping students understand and appreciate differences. Topics such as celebrating others' religious holidays and engaging in interfaith activities broadened perspectives, reduced prejudice, and nurtured empathy. Observations confirmed the effectiveness of these discussions, as students actively participated, shared views, and developed respect for diversity. Teachers provided examples of respectful holiday celebrations, while interfaith activities deepened appreciation for various traditions and beliefs. This approach created a more open and harmonious learning environment. Islamic Education also emphasized national commitment, encouraging students to see religion and nationalism as complementary. This is reflected in the following interview excerpt:

"We integrate religious material with national values, showing how practices like zakat support social justice. Flag ceremonies reinforce the connection between faith and patriotism, helping students embrace both harmoniously" (Teacher 1, 2024).

The transcript showed that integrating national values in Islamic Education strengthened students' commitment to NKRI. Linking religious teachings with patriotism fostered a generation that is both religious and nationalistic. Observations confirmed this approach, with teachers connecting lessons to national values like zakat for social justice and flag ceremonies reinforcing nationalism. Religious moderation was key to fostering peace and encouraging students to become agents of harmony. This is reflected in the following interview excerpt:

"We organize social activities like sharing with orphaned children of different faiths and participating in peaceful conflict resolution. These experiences foster compassion and strengthen students' commitment to peace" (Teacher 3, 2024).

The transcript showed that social activities reinforced students' roles as agents of peace and tolerance. Sharing with orphanage children of different faiths fostered cooperation and respect, while involvement in conflict resolution enhanced empathy and appreciation for diversity. Observations confirmed that these activities effectively promoted peace, as students actively participated and understood that peace requires concrete actions and collaboration. However, challenges remained, including student resistance and limited external support. This is illustrated in the following transcript excerpt:

"Some students struggle with religious moderation, showing intolerance in discussions, often influenced by unsupportive environments and social media. To counter this, we provide continuous guidance and support" (Teacher 2, 2024).

The transcript highlighted challenges in instilling religious moderation, including student resistance, external influences, and social media. Teachers used creative strategies and involved parents to foster inclusivity, though more innovation was needed. Islamic Education employs diverse methods like constructivist approaches, project-based learning, and group discussions. This is reflected in the following transcript excerpt:

"We use diverse teaching methods, including the constructivist approach, group projects, and discussions, to help students internalize religious moderation. These strategies foster reflection, collaboration, and appreciation of different perspectives" (Teacher 3, 2024).

The transcript showed that varied teaching methods created an inclusive environment, strengthening religious moderation in Islamic Education. Constructivist approaches, group projects, and discussions fostered cooperation, tolerance, and appreciation of differences. Observations confirmed these methods were effective, keeping students active, engaged, and appreciative of diversity.

Tolerance Attitudes of Students of State Senior High School 1 Rejang Lebong

The themes from interviews and observations on students' tolerance at State Senior High School 1 Rejang Lebong highlight key aspects: respect for different faiths, personal experiences of religious tolerance, school harmony, and fairness (*ta'adul*) in following rules. Islamic Education played a crucial role in fostering balance in spiritual teachings and daily life through moderate approaches in lessons. The school's curriculum and extracurricular activities further reinforced tolerance. A key success indicator was students' ability to appreciate differences and adopt moderate religious attitudes. This is exemplified in the following interview excerpt:

"Moderation is crucial in religious life. Our teacher provides examples of harmonious coexistence, such as respecting and celebrating others' religious holidays, fostering appreciation and harmony" (Students 20, 2024).

The transcript showed that the dialogical approach in Islamic Education fostered moderate attitudes and respect for differences. Teachers facilitated learning with real-life examples, such as congratulating peers on religious holidays and strengthening empathy and inclusivity. Observations confirmed that students actively participated in these practices, reinforcing respect and harmony. Students' personal experiences in practising religious tolerance were key indicators of Islamic Education's success. This is illustrated in the following transcript excerpt:

"I once helped a friend of a different religion prepare for their holiday, gaining firsthand experience in appreciating differences. Our teacher encourages interfaith activities, reinforcing that diversity supports harmony and mutual respect" (Students 1, 2024).

The transcript showed that Islamic Education fostered religious tolerance through direct interactions and interfaith activities, strengthening students' appreciation of diversity. Teachers played a key role in guiding inclusive attitudes, emphasizing harmony despite religious differences. Observations confirmed students' enthusiasm for applying religious moderation and engaging in holiday preparations and celebrations together. Creating a tolerant and harmonious school environment was a key goal of Islamic Education, reflecting the program's success. This is illustrated in the following transcript excerpt:

"Our school fosters harmony through inclusive activities, like joint community service, where students of all religions participate. Teachers encourage mutual help and respect, strengthening tolerance and friendships" (Students 9, 2024).

The transcript showed that Islamic Education with religious moderation fostered a harmonious school environment. Interfaith activities and cooperation built respect, togetherness, and inclusivity. Teachers encouraged appreciation of differences,

reinforcing tolerance. Observations confirmed an inclusive atmosphere, with students actively helping each other and valuing diversity. Fairness (*ta'adul*) and adherence to school regulations were also key focuses, teaching students respect for authority and systems. This is explained in the following transcript excerpt:

“We are taught fairness and discipline in all school activities. Our teacher emphasizes fair interactions and respecting rules, encouraging us to guide peers rather than judge, fostering responsibility and respect” (Students 21, 2024).

The transcript showed that Islamic Education fostered fairness and discipline, shaping responsible and supportive students. Teachers played a key role in reducing conflicts and promoting compliance, creating a harmonious environment. Observations confirmed students' responsiveness, fairness, and mutual support, reinforcing an inclusive school culture. Islamic Education was essential in instilling tolerance, with teachers guiding students to apply these values daily. This is illustrated in the following interview transcript excerpt:

"Islamic Education teachers instil tolerance through real-life examples and interfaith activities. Lessons on neighbourly rights highlight respect for all, reinforcing that tolerance is a practical, everyday value" (Students 5, 2024).

The transcript showed that Islamic Education teachers played a key role in fostering tolerance through real examples and interfaith activities, reducing prejudice and promoting inclusivity. Observations confirmed students' responsiveness, active participation, and strengthened relationships, creating a harmonious school environment. Islamic Education also emphasized balancing religious teachings with daily life, encouraging students to apply these values broadly. This is illustrated in the following interview transcript excerpt:

“Islamic teachings guide daily life, emphasizing respect and good manners toward all. Our teachers remind us that being a good Muslim means being a good citizen, actively contributing to society regardless of religion” (Students 17, 2024).

Islamic Education fostered religiosity and tolerance, strengthening solidarity through respectful interactions and social participation. Teachers guided students in balancing religious and civic responsibilities, shaping inclusive characters. Observations confirmed students' active engagement, creating a harmonious school environment. A moderate approach ensured inclusive religious teachings, preventing extremism and promoting respect for differences. This is explained in the following transcript excerpt:

“A moderate approach in Islamic Education emphasizes peace and tolerance. Our teacher encourages diverse perspectives, fostering openness. Discussions on Islamic laws highlight context and wisdom, promoting appreciation of differences” (Students 19, 2024).

Islamic Education's moderate approach fostered inclusivity and appreciation for diversity. Teachers emphasized peace and tolerance, using discussions and interfaith dialogues to reduce prejudice. Observations confirmed students' responsiveness and engagement, creating a harmonious school environment. The school actively supported tolerance through facilities, extracurricular programs, and activities promoting religious moderation. This is illustrated in the following transcript excerpt:

“Our school actively promotes tolerance through interfaith activities, discussions, and social projects. Supportive facilities and extracurricular programs reinforce cooperation and understanding, helping students apply tolerance in daily life” (Teacher 2, 2024).

The school's support fostered a harmonious learning environment through interfaith activities, panel discussions, and social projects. Extracurricular programs on tolerance and cooperation shaped inclusive characters. Observations confirmed active student participation and effective school initiatives, reflecting a strong commitment to inclusivity.

Student Responses in Islamic Education Learning with an Insight into Religious Moderation

The results of the data codification on students' responses in Islamic Education learning with religious moderation insights highlight several key aspects. Students demonstrated notable enthusiasm and interactivity during the learning process, reflecting the effectiveness of the teaching methods employed. Their active engagement and high interest in the material indicate a positive reception to the integration of religious moderation values in the curriculum. Personal experiences shared by students further underscored the relevance of the lessons, as many reported a deeper connection with the values of tolerance, moderation, and inclusivity. These experiences contributed to observable changes in their attitudes and a significant increase in their understanding of religious moderation principles. The success of these approaches in fostering active participation and interest in Islamic Education learning is illustrated in an excerpt from the interview transcript, capturing the students' reflections on their engagement and personal growth through this learning approach:

“Students eagerly participate in discussions, asking questions and debating constructively. When learning about religious moderation, they share experiences and seek extra materials, showing strong interest and a desire for deeper understanding” (Teacher 1, 2024).

The transcript showed that engaging teaching methods, such as group discussions and debates, boosted student participation and interest in religious moderation. The request for additional materials reflected their curiosity and enthusiasm. Observations confirmed active discussions and exchanges of views, with teachers fostering an interactive learning environment. Students' personal experiences demonstrated how they applied religious moderation in daily life, serving as key indicators of the program's success. The following transcript excerpt illustrates this:

“I applied moderation values by helping a friend of a different religion in need, experiencing firsthand how it fosters harmony. Our teachers encourage us to practice these values daily” (Students 12, 2024).

The students' experiences showed that Islamic Education values were internalized and applied in everyday life. Islamic Education teachers supported the application of moderation values, teaching students the importance of inclusion and empathy. Harmony was created through actions of helping friends of different religions, reflecting the success of Islamic Education learning in shaping students' attitudes and behaviours tangibly. Field observations indicated that students applied moderation values by helping friends of different religions. Islamic Education teachers supported the application of these values, creating harmony in student relationships. This experience

affirmed the relevance of moderation values in daily life, reflecting the success of Islamic Education learning.

Changes in students' attitudes and increased understanding of the values of religious moderation became one of the main indicators of the success of Islamic Education learning. Students showed positive changes in their attitudes toward religious and cultural differences. This was illustrated in the following transcript excerpt:

“Learning Islamic Education with a moderation approach has made me more tolerant and appreciative of harmony. Real-life examples from our teacher help us understand and apply these values, improving interactions with friends” (Students 16, 2024).

The transcript showed changes in students' attitudes and understanding of Islamic Education learning with a religious moderation approach. Teachers presented real-life examples, reinforcing the relevance of these values in everyday life. Increased tolerance and appreciation of diversity were reflected in the positive interactions of students at school. This created an inclusive and harmonious environment, supporting the development of a tolerant student character. Field observations indicated changes in students' attitudes toward the values of religious moderation. They showed tolerance and understood the importance of living harmoniously with people of other religions after participating in Islamic Education with a religious moderation approach. Teachers provided relevant real-life examples, reducing prejudice and enhancing appreciation of diversity. Positive student interactions created an inclusive school environment.

Discussion

Implementation of Islamic Education Learning Approach with Religious Moderation Insights

The implementation of Islamic Education with religious moderation insights at State Senior High School 1 Rejang Lebong was aimed at instilling tolerance, national values, and an inclusive mindset among students. For example, as stated by Teacher 1 (2024), who always emphasizes the importance of a moderate attitude in religion to our students. We integrate the values of religious moderation in every lesson. This finding aligns with Fahrudin & Anwar (2022) study, which highlights the positive impact of incorporating tolerance education into Islamic Education, leading to more inclusive attitudes among students. By fostering discussions and open dialogues, the teaching process at State Senior High School 1 Rejang Lebong exemplified practical methods to enhance tolerance and understanding, supporting the broader goal of religious moderation.

Furthermore, observations and teacher statements highlighted the integration of national values into Islamic Education. Teacher 1 (2024) said that in every lesson, teachers always link religious material with national values. For example, when discussing zakat, teachers also talk about how zakat can help build a just and prosperous society. This approach is consistent with Ihsan & Fatah (2021) findings, which emphasize the importance of integrating Pancasila values into Islamic Education to strengthen national identity and prevent radicalism. By contextualizing religious teachings within a national framework, students were taught to view religious and civic responsibilities as complementary, reinforcing their commitment to both religious moderation and nationalism.

Challenges such as student resistance and external influences, including social media, were also identified. Teacher 2 (2024) noted that some students still showed less tolerant

attitudes, especially during discussions on religious issues. Also facing challenges from the external environment that does not support the values of moderation. This echoes the findings of Muhtifah et al. (2021), who identified external socio-political factors as barriers to implementing moderation in education. To address these issues, creative strategies, such as interactive learning and increased parental involvement, were employed, demonstrating the importance of holistic approaches in overcoming resistance.

In terms of teaching methods, Islamic Education teachers employed diverse and inclusive strategies. Teacher 3 (2024) uses a variety of approaches in teaching Islamic Education, such as constructivist approaches and group projects that encourage collaboration and understanding of the values of moderation. These methods align with Ali et al. (2021), who found that dialogic and experiential learning approaches effectively reduce radical tendencies and promote tolerance in religious education. By using group discussions and project-based learning, the teachers created a dynamic and inclusive environment that allowed students to appreciate diversity and develop empathy.

This study also highlights the role of extracurricular activities in promoting peace and tolerance. As Teacher 3 (2024), who often organizes social activities involving students to promote peace and tolerance, such as events where students share with children from orphanages with different religious backgrounds. This aligns with Begum et al. (2021) findings on how moderation values in religious education can extend to other aspects, such as promoting ecological and social responsibility.

As a whole, the discussion demonstrates that the integration of religious moderation values in Islamic Education at State Senior High School 1 Rejang Lebong aligns with existing literature, such as the studies by Fahrudin & Anwar (2022), Ihsan & Fatah (2021), and Ali et al. (2021). The findings provide practical insights into fostering tolerance, national commitment, and inclusive attitudes through a structured and contextual approach, addressing challenges and leveraging innovative teaching methods to achieve these goals.

Tolerance Attitudes of Students of State Senior High School 1 Rejang Lebong

Students at State Senior High School 1 Rejang Lebong demonstrated tolerance attitudes shaped by moderate approaches, personal experiences, and a supportive school environment. Students 20 (2024) are always taught to respect religious and cultural differences. Teachers often give examples of how to live in harmony with others. This aligns with Bergamaschi et al. (2022), who emphasize the role of teachers in addressing diversity and fostering respect, reducing intolerance. The role of Islamic Education teachers as facilitators proved crucial, using concrete examples and activities to cultivate respect and empathy.

Personal experiences played an essential role in helping students internalize tolerance values. For instance, Students 1 (2024) helped a friend of a different religion during their holiday celebration, and it taught her to appreciate differences. This echoes J.-S. Wang et al. (2022), who identified positive interactions in diverse settings as a key factor in developing an appreciation for cultural and religious differences. Activities such as interfaith collaborations facilitated by Islamic Education teachers allowed students to practice tolerance in meaningful ways, reinforcing classroom teachings.

The harmonious school environment further supported the development of tolerance. As Students 9 (2024), this school often organizes activities involving all students from different religious backgrounds, which strengthens relationships between students. Observations showed that cooperation projects fostered solidarity and inclusivity. Brooks & Weber (2022) similarly found that collaborative activities in educational settings promote inclusive attitudes and enhance social cohesion, reinforcing the effectiveness of these initiatives.

The emphasis on *ta'adul* (fairness) and compliance with school regulations also stood out as key elements. Students 21 (2024) noted that in schools, students are taught to always be fair and obey the rules as a form of discipline. This mirrors Alva et al. (2021), who stressed the importance of ethical education in cultivating responsible and tolerant behaviour. Through lessons that emphasized fairness and discipline, Islamic Education teachers reduced conflicts and instilled a harmonious and respectful school culture.

Moderate approaches in Islamic Education emerged as an effective strategy for teaching inclusivity and countering extremism. Students 19 (2024) argued, teachers emphasize that Islam is a religion that upholds peace and tolerance, encouraging us to view differences as something natural. This resonates with Yaluma et al. (2021), who advocate for inclusive educational methods to foster understanding and reduce prejudice. Teachers integrated diverse perspectives and contextual examples, enabling students to develop balanced and open-minded attitudes.

Support from the school played a pivotal role in reinforcing these values. Teacher 2 (2024) emphasized fully supporting tolerance through interfaith programs, panel discussions, and social projects. J.-S. Wang et al. (2022) found that institutional support for diversity initiatives positively influences students' attitudes, aligning with State Senior High School 1 Rejang Lebong's efforts. Resources and structured activities provided a conducive environment for students to internalize and apply tolerance and moderation.

As a whole, tolerance attitudes at State Senior High School 1 Rejang Lebong were cultivated through teacher facilitation, meaningful experiences, and institutional support. These outcomes align with studies by Bergamaschi et al. (2022), J.-S. Wang et al. (2022), and Brooks & Weber (2022), which emphasize the importance of teacher roles, positive interactions, and supportive school environments in fostering tolerance. Ethical frameworks from Alva et al. (2021) and inclusive approaches proposed by Yaluma et al. (2021) further highlight the effectiveness of balanced and moderate strategies in religious education. Collectively, these strategies created an inclusive, harmonious learning environment that strengthened tolerance among students.

Student Responses in Islamic Education Learning with an Insight into Religious Moderation

Students' responses to Islamic Education learning with religious moderation insights were characterized by enthusiasm, active engagement, and personal experiences that reflected their understanding and application of moderation values. Islamic Education Teacher 1 (2024) noted that students were very enthusiastic every time we had group discussions. They not only actively asked questions but also engaged in constructive debates. This observation aligns with Rymarz & Belmonte (2020), who emphasized that student engagement through questions and discussions fosters deeper understanding and internalization of religious values. Group discussions and debates at State Senior High

School 1 Rejang Lebong served as effective tools for teaching moderation, enabling students to engage with the material while appreciating diverse perspectives critically.

Students' personal experiences also highlighted the relevance of Islamic Education lessons in their daily lives. As Students 12 (2024) when a friend of a different religion faces difficulties, we help each other without considering our religious differences. This experience teaches the values of harmony and inclusivity. This mirrors the findings of Hanafi et al. (2022), who demonstrated that personal involvement in religious practices enhances students' understanding and application of moderation values. These experiences, supported by teacher guidance, demonstrated how Islamic Education learning extends beyond the classroom to influence real-life behaviour and relationships.

Changes in students' attitudes and increased understanding of tolerance were another notable outcome. Students 16 (2024) stated that they became more tolerant and better understood the importance of living in harmony with followers of other religions. This is consistent with Nasir & Rijal (2021), who highlighted the critical role of Islamic Education in shaping inclusive and tolerant attitudes through curricula designed to reflect moderation principles. Teachers' use of real-life examples and relatable scenarios helped students develop empathy and reduce prejudice, fostering a harmonious and inclusive environment.

High levels of enthusiasm and interactivity observed in students further demonstrated the effectiveness of the teaching methods employed. As noted in observations, students actively participated in group discussions, engaged in debates, and frequently requested additional materials to deepen their understanding of religious moderation. These findings are supported by Subchi et al. (2022), who found that interactive and contextual teaching approaches enhance students' engagement and comprehension of moderation values. The proactive role of teachers in creating a dynamic and inclusive learning environment was pivotal in sustaining students' interest and motivation.

Institutional support at State Senior High School 1 Rejang Lebong also played a crucial role in shaping students' positive responses. Teacher 2 (2024) stated that the school fully supports tolerance through various activities such as interfaith programs and social projects. This aligns with Roszak et al. (2020), who emphasized the importance of institutional efforts in fostering inclusive educational environments. The school's support system ensured that students were provided with opportunities to engage in activities that reinforced the values taught in Islamic Education, such as social projects and interfaith dialogues, promoting a deeper appreciation of diversity and cooperation.

By integrating interactive teaching methods, institutional support, and personal experiences, Islamic Education learning at State Senior High School 1 Rejang Lebong effectively promoted tolerance, inclusivity, and social harmony. These outcomes are consistent with the broader findings of Nasir & Rijal (2021), Rymarz & Belmonte (2020), and Subchi et al. (2022), which underscore the importance of combining curricular, institutional, and experiential strategies in fostering moderation values.

The novelty of this research lies in its holistic approach, connecting students' classroom learning with their personal experiences and broader school environment. It highlights the importance of interactive methods and institutional support in creating an inclusive learning atmosphere, demonstrating how Islamic Education can serve as a powerful tool for fostering tolerance and preventing extremism. This integrated approach not only addresses the theoretical framework of religious moderation but also offers practical

insights for its implementation in educational settings. This research provides a significant contribution to the discussion on how religious education can be used as a tool to promote social harmony and inclusivity. The overall data summary of this research can be seen in the following chart:

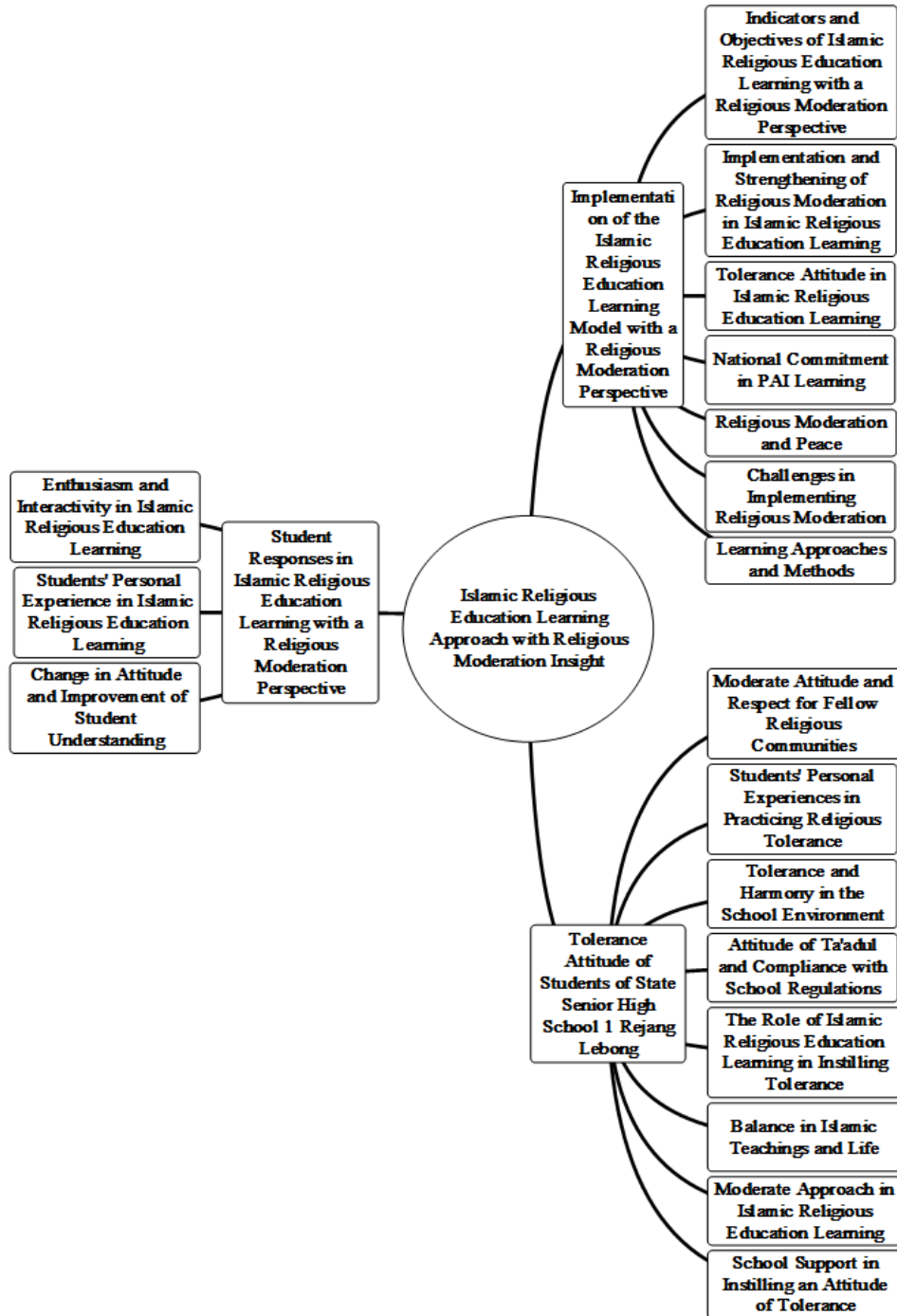


Figure 1. The Chart of data summary

IV. CONCLUSION

The findings indicate that the implementation of this approach involves indicators such as national commitment, tolerance, anti-radicalism, and accommodation of local

culture, successfully creating an inclusive and tolerant learning environment. Islamic Education teachers employ various approaches such as group discussions, collaborative projects, and constructivist methods to internalize the values of religious moderation, supported by special school programs. Students demonstrate moderate attitudes and respect for people of different religions. Their personal experiences in practising religious tolerance serve as a strong foundation for developing tolerant attitudes, manifested through harmonious interactions among students from various religious backgrounds. Fairness and adherence to school regulations are important indicators in assessing tolerance, with significant changes towards being more tolerant and inclusive after participating in this learning program. Students' responses are highly positive, with high enthusiasm and interactivity in Islamic Education learning, as well as noticeable changes in attitudes and increased understanding of the importance of social harmony. The school's support through various programs and activities also facilitates the internalization of religious moderation values in students. These findings contribute to the literature on multicultural education and religious moderation, highlighting the importance of a holistic approach to Islamic Education teaching and providing practical guidance for educators and policymakers. However, this study has limitations, such as the sample being confined to one school and the use of qualitative methods that might not fully capture the variation in student experiences at other schools. Future research is expected to use a broader sample and quantitative approaches to confirm these findings, as well as to explore long-term impacts and factors such as family support and the external school environment.

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