
**TEACHER STRATEGIES APPLYING RELIGIOUS MODERNATION VALUES TO THE
ISLAMIC RELIGIOUS EDUCATION LEARNING PROCESS AT SMPN 19
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Abstract

The purpose of this study is to identify and analyze teachers at SMPN 19 Singkawang City in implementing the principles of religious moderation in the Islamic Religious Education curriculum. The key component in fostering tolerance, respecting diversity, and preventing radicalism in the classroom is religious moderation. The socio-religious education approach is a scientific technique used in research, which takes a qualitative approach with the phenomenological method as its methodological approach. Data collection techniques use observation, interviews and documentation. Primary data sources; teachers at SMPN 19 Singkawang City and secondary data using; books, research journals and school profiles. The findings of this study show that teachers use scientific approaches, group projects, discussions, and other techniques to promote character development programs for religious moderation norms and exemplary behavior. In addition, the role of the teacher as a role model is a key factor in building an understanding of religious moderation for students. The obstacles faced include the students' limited understanding of the concept of moderation and external influences that can affect their attitudes. Thus, effective strategies in implementing the values of religious moderation can help create a harmonious and inclusive educational environment. This research is expected to contribute to curriculum development and improve teachers' competence in instilling the values of religious moderation in students.

Keywords: *Teacher Strategy, Religious Moderation, Islamic Religious Education, Character Education*

A. Introduction

Indonesia is one of the countries with the richest diversity in the world. The archipelago from Sabang to Merauke makes Indonesia have a diversity of tribes, cultures, religions, groups, and others. Indonesia also has diversity in religion. The religions recognized and most widely practiced Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are the six religions practiced by the Indonesian people. However, some Indonesians also express their religious beliefs through hundreds of beliefs and traditional teachings. In Indonesia, there may be hundreds or even thousands of members of local religious groups. Diversity, especially religious diversity, on the one hand provides a very special social strength for the country of Indonesia. However, it cannot be denied that behind this diversity, the seeds of conflict can be created due to various things, such as intolerance, incorrect understanding of religious values, and others. There have been several incidents in Indonesia in the form of actions that lead to radicalism, extremism, hatred towards certain parties, violence, and vandalism that can be factors that destroy unity. Setara Institute reported several types of conflicts in the name of religion, including disturbances to places of worship in the form of acts of rejecting the establishment of places of worship, vandalism of places of worship, demolition of places of worship, and destruction of facilities in places of worship. In addition, there has also been an increase in the number of cases of rejection of sermons and cases of blasphemy (Shalahuddin et al., 2024).

Abidin's research (2021) states that the process of comprehending and applying religious teachings in a fair and balanced way, avoiding extreme or excessive behavior when doing so, is known as religious moderation. The most crucial element in putting the principle of religious moderation into practice is a moderate perspective and attitude in religion, because only in this way can diversity be addressed wisely, and tolerance and justice can be realized amidst differences in ethnicity, religion, culture and groups. It is essential that society's sociocultural life be diverse. The presence of socio-culture, which shapes society, is the outcome of the diversity of people that Allah SWT created, including nations, religions, tribes, cultures, and others, with the intention of fostering mutual understanding and respect for the variations in socio-cultural life within society (Manshur, 2020).

Students' morality and character are greatly influenced by Islamic Religious Education and Character Education in schools. Instilling the virtues of religious moderation is one of the core components of teaching Islamic Religious Education. Moderation in religion is a mindset that avoids extremism, both in the form of excessive conservatism and liberalism that ignores religious values. ⁹ Thus, religious moderation is the foundation for creating social harmony, tolerance, and respect for diversity (Chadidjah, 2021).

When it comes to fostering morals, Islamic Religious Education and Character Education classes in schools are crucial. A program of religious moderation is now being developed to combat the rise of extremism and intolerance that are pervasive in Indonesian culture. Islam is a religion that promotes peace and civility (*rahmatan lil-'alamin*), and it appears that teaching its principles in the classroom is essential to the educational process.

The significance of studies concerning the inculcation of religious moderation ideals in Islamic Religious Education and Character Education lessons in schools is framed by this. In Islamic Religious Education and Character Education courses, fostering and advancing religious moderation emphasizes diversity, tolerance, Pancasila, and love for the homeland (Anwar & Muhayati, 2021). The diversity of religious teachings deepens the existence of magnanimous attitudes to find common ground between religious communities to realize security, peace, comfort, and common good based on equality as citizens of the nation. Islamic Religious Education teachers are tasked with building the magnanimity of the diversity of religious understandings and the value of tolerance, especially in terms of concepts and arguments from an Islamic perspective. In addition to being based on an Islamic perspective, at the same time, Islamic Religious Education teachers also need to instill Pancasila values in fostering a moderate attitude, as well as fostering an attitude of love for the homeland in students so that they have awareness in knitting togetherness as citizens of a nation that is diverse in diversity (Maulana et al., 2024).

One of the cities that promotes tolerance and religious moderation is Singkawang City. Singkawang City is one of the cities that has been awarded the title of the most tolerant city in Indonesia, a multi-ethnic, multi-cultural, multi-religious society lives under one safe, peaceful shelter, although sometimes it cannot be denied that there are frictions that can be overcome by both the government and the community itself. Based on the 2021 Tolerant City Index (TCI) Award conducted by the Setara Institute, Singkawang City is the first ranked Tolerant City with the highest 2021 Tolerant City Index score, namely 6.483. The ethnic diversity of Singkawang City which has 17 associations in it makes it a miniature of Indonesia. This shows one form of manifestation of the vision and mission of Great Singkawang, namely Harmony between Ethnicities, Tribes and Religions. In the midst of the diversity of the Singkawang City community, It is crucial to execute and introduce the community to the concept of religious moderation. Singkawang is an excellent illustration of how the principles of religious moderation may be implemented in daily life, given its ethnic and religious variety. Negeri SMP 19 It is the duty of Singkawang City as an educational establishment to inculcate these ideals in pupils. Teachers of Islamic Religious Education (PAI) play a crucial role in incorporating the principles of religious moderation into the curriculum so that students can comprehend Islam in a way that is both inclusive and nonviolent. The idea of religious moderation places an emphasis on comprehending religious teachings in a balanced way, avoiding extremism, and giving priority to a mindset of tolerance and openness to differences (Aida, 2022).

Religious moderation in education seeks to develop students who can coexist with people from different backgrounds, have a moderate sense of religion, and are not readily agitated by radical teachings. The Republic of Indonesia's Ministry of Religion policy, which highlights the need of bolstering moderation in the country's educational system, is also consistent with religious moderation education. Therefore, it is the duty of Islamic Religious Education instructors to inculcate these principles in all facets of education, both through instructional strategies and materials and by serving as role models in their everyday contacts with students in the classroom (Maulana et al., 2024). Building a tolerant generation

and an accepting attitude toward diversity requires the application of religious moderation values in Islamic Religious Education and Character Education classes at SMP Negeri 19 Singkawang City. Teachers of Islamic Religious Education can assist students avoid extremism, develop a more balanced understanding of religion, and become peacemakers in their communities by using the appropriate approach. Thus, studies on how teachers apply religious moderation principles are highly pertinent and have a big influence on how students develop as individuals in the classroom.

B. Method

Based on the focus and objectives of the research, this research is an in-depth study of SMPN 19 Singkawang City's Islamic Religious Education and Character Education programs' application of religious moderation concepts. The study's methodology is qualitative, which aims to create reality and uncover the hidden meanings of social phenomena and value patterns that arise spontaneously and dynamically in research environments that can occasionally be challenging to fully comprehend. It is believed that a theory pertaining to the method for implementing religious moderation ideals in Islamic religious education and character education learning in schools can be inferred from data abstractions using a qualitative technique. The socio-religious-educational approach is the scientific technique employed in this study, which takes a qualitative approach using the phenomenology method as its methodological approach. Religious moderation values are implemented in Islamic Religious Education and Character Education classes at SMPN 19 Singkawang City through the use of the phenomenology technique. The main informants in this study should consist of Islamic Education teachers, principals, and students as subjects who have directly experienced the implementation of religious moderation in learning. In addition, Islamic Education supervisors or community leaders who understand education policies at schools can also be additional informants to provide a broader perspective. Data on the concept of the implementation model of religious moderation principles in Islamic Religious Education (PAI) and Character Education learning at SMPN 19 Singkawang City are among the information gathered by the researcher using in-depth interview techniques. Researchers use direct face-to-face interaction or a communication process to conduct in-depth interviews with informants or study subjects in order to gather information through questions and answers.

C. Finding and Discussion

1. Finding

SMPN 19 Singkawang City is one of the schools in Singkawang City that is very concerned about the importance of character education. Amidst the diversity of cultures and religions in this city, this school is committed to implementing the principles of religious moderation through courses in character education and Islamic religious education. Instructors of Islamic Religious Education and Character Education play a central role in conveying and instilling these values to students of SMPN 19 Singkawang City. With various holistic and inclusive strategies, this school has succeeded in fostering

the character of students who are tolerant, empathetic, and respectful of diversity. This implementation not only forms a young generation that is intelligent and high-achieving, but also wise and has a noble character, ready to live in a pluralistic society with an attitude of mutual respect and appreciation.

According to Suryadi (2022), the indicators used to determine how strong a person's religious moderation attitude is are as follows:

a. National Commitment National commitment

This indicator is a very important indicator because carrying out obligations as a citizen is the same as practicing religious teachings, and vice versa. National commitment is also an indicator to determine how much adherence to the fundamental agreements in the religion is influenced by an individual's religious beliefs and practices nation and state. The word 'commitment' means a person's attitude and behavior that sincerely realizes the desired hopes and ideals. So that national commitment can be interpreted as an attitude and behavior of loving one's country by prioritizing the interests of the nation and state above personal or group interests. Based on observations and interviews conducted by researchers, there are several implementations of moderation in this indicator, including:

b. Participating in the Flag Ceremony

It can be seen that there are no students who are not willing to participate in the flag ceremony as a form of national commitment, all students from various religions can mix well, respect each other. And they participate in every national commemoration such as Monday ceremonies, August 17th, Youth Pledge and others.

c. Extra-curricular activities Scouting is one of the extra-curricular activities that must be followed by them properly to provide strengthening of national spirit or love for the country

Scouting education is governed as a required extracurricular activity in accordance with the 2013 Curriculum's regulations. According to the 2013 curriculum, Scouting Education is an extracurricular activity that methodically contributes to enhancing the psychological, sociocultural, and cultural elements of the development of attitudes and abilities. Thus, systemic-adaptive facilitation of Scouting education in the school setting can significantly increase the accomplishment of the Core Competencies of Spiritual Attitude (KI-1), Social Attitude (KI-2), and Skills (KI-3). By helping individuals cultivate a sense of nationalism, patriotism, love for God Almighty, love for one another, and love for the natural world, the Scout Movement contributes significantly to the development of the nation's character. Additionally, the Scout Movement instills the principles of respect, self-reliance, discipline, cooperation, independence, and concern for society and the environment. Since Scout Extracurricular activities emphasize strong character education values, it is understandable that many parties believe the Scout Movement may reverse the moral decline of the country's youth.

d. Reading Prayers according to Belief and Religion

In reading prayers together before starting lessons. end of lessons. Students lead the prayer in a loud voice. If it is a Buddhist student's turn, he will read Paritta. If it is a Muslim student's turn, read the prayer in an Islamic way. Likewise, Catholic and Christian students lead according to their respective religions and beliefs. From the results of interviews and observations, the researcher concluded that the national commitment which is one of the indicators of religious moderation at SMPN 19 has been well embedded, by looking at at least 3 activities that can be carried out well at SMPN 19 Singkawang City. Through various activities, both in and out of class, SMPN 19 is committed to creating an environment that supports strengthening religious moderation as an integral part of forming a strong national character, respecting each other, and living side by side in peace.

1) Tolerance

An attitude of tolerance is one that respects others' rights and does not infringe upon them believe and express their opinions. Tolerance is an important foundation for life. Because, the higher a person's tolerance for differences, the higher the quality of that person and vice versa. Tolerance does not just appear. This attitude must be nurtured so that it can grow well. And schools are ideal places to instill the values of tolerance to teachers, other educational staff and to every student who interacts with various religions, beliefs and cultures every day.

2) Anti-Violence

The next important indicator is anti-violence. Because, religious moderation highly upholds an attitude of tolerance. Rejecting all forms of extremism in a religious context. Because in reality, religious freedom should not be used as an excuse to take actions that harm or endanger others. In the context of religious life, anti-violence means not hurting, not thinking, saying and doing something that can disturb the harmony, peace and freedom of every person in carrying out their religious activities. Anti-violence is a method of acting that seeks to resolve disputes, combat injustice, and create enduring peace rather than a passive mindset Islam itself forbids all forms of violence and oppression including those related to religion. 4) Accommodating to local culture

Taking into account the culture of the area means being able to accept the existence of local culture in the form of customs and traditions that develop in society that do not conflict with religious teachings. The approach to local culture can be the foundation for developing a moderate religious mindset and perspective. However, it is also capable of withstanding the impact of religious radicalism. In addition to fostering a calm, vibrant, and lively religious life atmosphere, a welcoming approach toward local culture can produce an inclusive and tolerant religious attitude. The purpose of religion is not to abolish regional variations that come close to it. Instead, religion needs to exist in order to permeate and spread until it affects a community's cultural face without erasing its cultural uniqueness. Religion and local culture must therefore be interconnected and complementary to one another, as seen by the cultured attitude of religious wisdom and the religiously based culture.

2. Discussion

According to Sodikin & Ma'arif (2021) The Independent Learning Curriculum and the Pancasila Student Profile play a significant role in forming the character of inclusive and integrated students when it comes to putting the principles of religious moderation into practice through Islamic Religious Education (PAI) and Character Education courses. Instructors of Islamic Religious Education and Character Education integrate Pancasila values into their curriculum. Gunawan et al., (2021) stated that through the Independent Learning Curriculum, they have the flexibility to adjust learning to the basic values of Pancasila such as justice, unity, democracy, and tolerance, which support the principle of religious moderation. Teachers use a contextual learning approach in teaching the values of religious moderation. They discuss current issues related to religion and morality in the context of Pancasila, such as harmony between religious communities, social justice (Syarif & Nasir, 2023). Implementing the values of religious moderation at SMPN 19 Singkawang is not an easy thing because there are many indicators that need to be considered. The implementation of the values of religious moderation at SMPN 19 Singkawang is an important effort in education that aims to form students who are tolerant, inclusive, and respect diversity. However, this effort is not easy because it involves various indicators that need to be considered, including the diversity of student backgrounds with various religions and ethnicities.

The implementation of the values of religious moderation at SMPN 19 Singkawang is a journey full of challenges, but it is very important to form the character of tolerant and inclusive students. With a holistic and collaborative approach, as well as support from various parties, this school can overcome various challenges and succeed in creating a harmonious learning environment. This effort not only forms an intellectually gifted generation that is also wise and morally upright, prepared to live in a pluralistic community with a spirit of respect and gratitude for one another. In line with the Pancasila Student Profile, teachers concentrate on helping students grow as individuals. They help students internalize the values of Pancasila in their daily attitudes, behaviors, and actions, so that they become responsible, tolerant individuals who respect diversity. The implementation of these values of religious moderation is important to implement considering that the current flow of globalization that is difficult to stem also has an impact and influence on the next generation of the nation, for example the occurrence of intolerant attitudes between students. In the current era of globalization, the implementation of the values of religious moderation is becoming increasingly important. SMPN 19 Singkawang acknowledges that the flow of globalization brings new challenges, but also opportunities to strengthen tolerance, harmony, and interfaith understanding. The implementation of the values of religious moderation at SMPN 19 Singkawang has an important role in fostering tolerance between students. In a diverse school environment, these values not only shape students' character, but also create an inclusive and harmonious learning atmosphere. Therefore, it is important to integrate the values of moderation in education in order to form a young generation that can face the complexity of an increasingly connected world.

Developing tolerance among students through the implementation of religious moderation values requires a holistic and integrated approach. Teachers not only need to convey these values in formal learning, but also facilitate dialogue between students from different backgrounds (Ashoumi et al., 2023). Students need to be given the opportunity to interact positively, share experiences, and find common ground amidst their differences. Through the implementation of religious moderation values, SMPN 19 Singkawang creates an environment that encourages tolerance, respect, and understanding among its students. With inclusive education, promotion of dialogue, emphasis on commonality, strengthening social skills, and positive role models from teachers and school staff, students develop attitudes that value diversity and respond to differences with openness and understanding. This not only enriches their learning experience but also equips them with the skills and attitudes needed to successfully interact in an increasingly multicultural society. More than just classroom learning, religious moderation values must be integrated into all aspects of school life, from the curriculum to extracurricular activities (Sajadi, 2019). Students should be given the opportunity to experience and practice these values in various contexts, so that they can better internalize them. In addition, it is important to create a school environment that supports and encourages the development of student character. This includes the formation of an inclusive and friendly school culture, as well as the application of fair and consistent discipline. Thus, students can feel safe and supported in undergoing the character learning process.

The implementation of religious moderation values is also an opportunity to encourage collaboration between schools, parents, and the community. This collaboration is important in providing holistic support for the development of student character inside and outside the school environment (Dayanti et al., 2020). At SMPN 19 Singkawang, the implementation of religious moderation values is integrated into various aspects of school life to create an inclusive, tolerant, and harmonious learning environment. The school encourages students to appreciate and respect the religious diversity that exists in the school environment. They are taught to understand and respect the religious beliefs of fellow students, and to avoid discrimination or intolerance based on religious differences. SMPN 19 Singkawang encourages the creation of harmony between religious communities in daily activities. Through activities such as commemorating religious holidays, interfaith discussions, and joint social activities, students are taught to maintain harmonious relationships between religious communities. The school strengthens appreciation for cultural diversity by holding activities and events that promote various local traditions and cultures that exist in the school environment. This helps students to appreciate and celebrate the diversity of cultures that exist. The school focuses on building student character based on universal values such as justice, peace, equality, and social responsibility. Through the curriculum and extracurricular activities, students are encouraged to become responsible, empathetic, and caring individuals towards diversity. By integrating the values of religious moderation into school life, SMPN 19 Singkawang creates a learning environment that

supports student development holistically, not only in academic aspects, but also in character development based on the principles of moderation and tolerance.

The strategy for implementing religious moderation values is carried out by Islamic Religious Education and Character Education teachers at SMPN 19 Singkawang City, both in classroom learning and in developing other extracurricular activities, including:

1) Scientific approach.

In this scientific approach, teachers in the classroom in delivering their learning materials focus more on the independent process of students. So that the learning activities carried out through a 5-phase process include observing, asking, trying, associating, and communicating.

2) Group Work

One of the applications of religious moderation in Islamic Religious Education subjects is by forming study group assignments. In group work activities, it is indirectly a form of implementing religious moderation. This is because students are taught to be able to work together in teams without seeing the differences between fellow group members. They will focus on the tasks given by their teachers, for that they will interact and share ideas or thoughts with each other.

3) Discussion

Discussion is also part of the strategy used. Through this discussion method, students have the opportunity to convey their thoughts or responses to a predetermined theme. Students are taught to think critically about the responses of their friends. One form of religious moderation taught in the discussion method is an attitude of tolerance and respect for the opinions of others. Students can realize that everyone has different views and we cannot force others to have the same views as us.

4) Character development and role model program

The Islamic self-development program for students at SMPN 19 Singkawang is expressed in the form of PAI activities. This activity is held in an integrated manner by involving parties (Stakeholders) related to this, namely the principal, vice principal, PAI and BP teachers, other competent teachers, OSIS. SMPN 19 Singkawang City realizes the value of religious education in forming the character of students who have noble and tolerant morals. The school has created an Islamic Religious Education program as part of this endeavor, which teaches theory in addition to practices religious teachings in everyday life. One of the leading activities in this program is participating in congregational prayers involving students, teachers, and the school community.

In addition to the activities that have been programmed routine activities at SMPN 19 Singkawang there are also routine activities. These activities are planned and implemented according to the teacher's teaching schedule in class, in intracurricular activities, habits are implemented: prayer activities to start and end learning activities. In addition, there is a reading of the Qur'an which is carried out in the morning before teaching and learning activities begin. In its implementation, all students are required to bring and open the Qur'an on a certain page according to the material read on the day in question. As conveyed by the Islamic religious education teacher that: Morning literacy studies are carried out 15

minutes before the lesson begins. So six forty five the bell has rung into the classroom and is coordinated by the first hour subject teacher, then reading it is also central, the children from here who are from the class listening while reading are also better and for those who listen, it's okay. At the same time, the first hour subject teacher guides in class. Furthermore, during the second break there is a congregational Dhuhur prayer activity with the teachers there as the imam. The implementation of this begins after the break bell rings and the OSIS administrators for religious affairs immediately call the call to prayer. Spontaneously, the students went to the mosque to perform ablution and pray together. The imam for the congregational Dhuhur prayer was a teacher who happened to be in the prayer room and sometimes they invited other teachers to be the imam. According to the researcher, this was because there was no schedule for who would be the imam for the congregational Dhuhur prayer. With these steps, SMPN 19 hopes to create a more inclusive and tolerant environment, as well as develop a strong attitude of religious moderation among students. This will equip students with important values for their future social life.

E. Conclusion

The strategy for implementing the values of religious moderation in Islamic religious education learning at SMPN 19 Singkawang City is a comprehensive and integrated effort. Through a relevant curriculum, innovative teaching methods, supportive extracurricular activities, character and moral development, a supportive school environment, and parental and community participation, this school has succeeded in instilling the values of moderation in students. The strategy for implementing the values of religious moderation at SMPN 19 Singkawang City uses a comprehensive strategy with scientific learning, group work and discussion. The strategic function of using different techniques, methodologies, and learning strategies to implant in students the principles of religious moderation. Among the tactics employed are the incorporation of the principles of religious moderation into instructional materials, the use of discussion methods, case studies, and role models in behaving and interacting with students. In addition, a conducive school environment and collaboration between teachers, students, and the school also contribute to forming a moderate attitude among students. The problems faced include pupils' varying understanding of the notion of religious moderation, inadequate acceptable learning resources, and the effect of the social environment outside of school. However, students can internalize religious moderation in their daily lives if teachers are dedicated to teaching them the values of tolerance, balance, and inclusive attitudes. Therefore, in order to promote the implementation of religious moderation ideals in education, more assistance from a variety of parties including parents and schools is required.

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