



INTEGRATION OF ISLAMIC EDUCATION IN STRENGTHENING STUDENTS' VALUES OF MODERATION IN MODERN SOCIETY

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Abstract

This study aims to analyze the role of integrating Islamic education in strengthening the values of moderation among students in modern society, which is characterized by technological development, globalization, and social and cultural changes. The research uses a qualitative approach with field research methods. Data were collected through observation, in-depth interviews, and documentation in several Islamic educational institutions that implement moderation values in their teaching and learning processes. The data were then analyzed descriptively and analytically to understand how Islamic education contributes to shaping students' moderate character. The findings indicate that integrating Islamic education values into teaching and learning activities plays a significant role in fostering attitudes of tolerance, justice, and balance among students. These values of religious moderation are internalized through consistent habits, teachers' examples, and the strengthening of an Islamic character-based curriculum. The study concludes that Islamic education has a significant contribution in promoting religious moderation amidst the challenges of modern society. Furthermore, the research emphasizes the importance of synergy between the school, family, and community. This collaboration ensures that the internalization of moderation values can be sustained over time, creating a generation that is not only religious but also inclusive and adaptable to global dynamics. By focusing on the integration of Islamic education with moderation values, the study highlights the potential for education to guide students toward a more balanced, tolerant, and socially responsible future in the face of an increasingly complex and interconnected world.

INTRODUCTION

The development of modern society,¹ marked by advancements in digital technology, economic globalization, and the rapid flow of information, has brought about significant changes in almost every aspect of human life, including education, which serves as the main foundation for shaping the character of the younger generation.² This transformation offers great convenience in accessing knowledge and expanding horizons; however, it also presents serious challenges in the form of moral, social, and spiritual shifts among students. Unlimited access to information through social media often acts as a double-edged sword—while it accelerates the dissemination of knowledge, it also opens the door to negative content, the spread of radical ideologies, intolerance, and the decline of communal solidarity and social responsibility. These conditions demand that education,

¹ Radzuwan Ab Rashid et al., "Conceptualizing the Characteristics of Moderate Muslims: A Systematic Review," *Social Identities* 26, no. 6 (November 1, 2020): 829–41, <https://doi.org/10.1080/13504630.2020.1814720>.

² Hasan Basri et al., "Applying Higher Order Thinking Skill (HOTS) to Strengthen Students' Religious Moderation at Madrasah Aliyah," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 207–20, <https://doi.org/10.15575/jpi.v8i2.21133>.



particularly Islamic education, not only serve as a means of knowledge transfer but also as an institution for character formation and the preservation of Islamic moral values based on the principles of balance (*tawasuth*), justice (*ta'adul*), and tolerance (*tasamuh*). Islamic education must be holistically integrated into the learning system to equip students with critical thinking skills,³ moderate attitudes, and strong spiritual awareness in facing the various dynamics and challenges of modern life. Through learning that emphasizes the strengthening of religious moderation values, students are expected to become not only intellectually intelligent but also open-minded, wise, and capable of living harmoniously amidst the complexity of global diversity.

Islamic education plays a highly important and strategic role in shaping students' personalities to be not only intellectually superior but also morally, emotionally, and spiritually mature in confronting the complexities of modern life. In an educational context increasingly oriented toward academic achievement, Islamic education serves as an instrument to balance cognitive intelligence with moral and ethical formation, enabling students to not only understand knowledge rationally but also internalize ethical and spiritual values in every aspect of life.⁴ The integration of Islamic values in the educational process is expected to be an effective means of strengthening moderate character within a society that is increasingly pluralistic, dynamic, and challenged by ideological and cultural issues. Through a holistic learning approach, Islamic education does not merely transfer religious knowledge textually but also instills contextual understanding that guides students to act wisely, respect differences, and uphold universal human values. In this process, the noble values of Islam such as *tawasuth* (balance), *tasamuh* (tolerance), and *ta'adul* (justice) serve as the main foundation in shaping moderate, open-minded Muslims who can adapt to the times without losing their religious identity. Thus, Islamic education holds great potential as a key pillar in fostering inclusive religious awareness while building a nation characterized by noble morals, peace, and collective well-being.

In the context of modern society characterized by openness of information, advancements in digital technology, and the increasing intensity of cross-cultural interactions, the implementation of religious moderation values becomes more urgent and relevant within the educational system. Today's students live in a global environment filled with diverse perspectives, ideologies, and lifestyles easily accessible through social media and other digital platforms. This condition provides vast opportunities for intellectual growth and knowledge expansion but simultaneously poses serious challenges, such as the spread of extremism, intolerance, and social polarization, which can threaten religious and national harmony. Without the reinforcement of moderate character grounded in Islamic values, students become vulnerable to exclusive and radical ideologies that may

³ Zaitun Syahbudin et al., "Developing Students' Religious Moderation through Group Counseling at Islamic Higher Education," *Jurnal Pendidikan Islam* 9, no. 1 (June 30, 2023): 15–28, <https://doi.org/10.15575/jpi.v0i0.22977>.

⁴ Masturin Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 4 (January 9, 2023): 246–355, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

hinder their ability to think critically, appreciate diversity, and coexist peacefully in a pluralistic society.⁵ Therefore, integrating Islamic education into the learning process is an imperative necessity. Islamic education must be developed not only as a means of mastering cognitive aspects of religion but also as a medium for cultivating holistic spiritual, moral, and social awareness. Through learning oriented toward the internalization of moderation values, students are expected to comprehend Islamic teachings comprehensively, embody the principles of balance (*tawasuth*), justice (*ta'adul*), and tolerance (*tasamuh*), and apply them in daily life. Hence, Islamic education plays a crucial role in building a generation that is faithful, knowledgeable,⁶ virtuous, and strongly committed to maintaining peace and harmony within the multicultural landscape of modern society.

Based on this background, this study aims to explore in depth how the integration of Islamic education can strengthen students' values of moderation in modern society. It also seeks to identify the forms of implementation of moderation values within Islamic educational settings, as well as the factors that support and hinder their internalization. Thus, the results of this study are expected to make a meaningful contribution to the development of Islamic education that focuses on fostering moderate, religious, and adaptive character in response to contemporary challenges.

METHOD

This study uses a qualitative approach with a field research method to explore the integration of Islamic education in fostering students' values of moderation within modern society. This approach was selected as it enables the exploration of real-life experiences, practices, and meanings within their context, providing both conceptual and empirical insights. The research was conducted in several Islamic educational institutions, such as madrasahs, modern pesantren, and integrated Islamic schools, which reflect the characteristics of modern and pluralistic societies. The study subjects included principals, Islamic education teachers, students, and parents, selected through purposive sampling based on their active participation in the implementation of moderation values within the educational environment. These participants were chosen for their direct involvement in shaping the educational processes that promote values such as tolerance, justice, and balance.

Data collection methods included in-depth interviews, participant observations, and documentation. Semi-structured interview guides were used to explore participants' perspectives on how they integrate Islamic values such as *tawasuth* (balance), *tasamuh* (tolerance), and *ta'adul* (justice) into the learning process. Observations were conducted to examine teaching practices, teacher-student interactions, and religious activities that reflect the values of moderation. Documentation was used to collect secondary data, such as curricula, lesson plans,

⁵ Abd Latif, Ubaidillah, and Mundir, "Embedding Aswaja Values in Strengthening Religious Moderation in Students," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (July 9, 2023): 601 – 9, <https://doi.org/10.31538/munaddhomah.v4i3.521>.

⁶ Zaenal Mustakim, Fachri Ali, and Rahmat Kamal, "Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 65 – 76, <https://doi.org/10.15575/jpi.v7i1.12333>.

learning modules, and policies that support the implementation of moderation-based education. The data were then analyzed using the Miles and Huberman model, which includes three stages: data reduction, data display, and conclusion drawing with verification. To ensure data validity, the research employed triangulation techniques by comparing findings from interviews, observations, and documentation. Ethical considerations were maintained by ensuring confidentiality, obtaining permission from educational institutions, and using the data solely for academic purposes.

RESULTS AND DISCUSSION

Conceptual and Theological Foundation of Moderation in Islamic Education.

The basic concept of moderation in the Islamic perspective serves as a crucial foundation for understanding how Islam positions balance as a universal and contextual life principle across all eras. Etymologically, moderation in Islam is known as *wasathiyyah*, derived from the Arabic word *wasath*, meaning "middle," "just," or "balanced." In Islamic teachings, *wasathiyyah* does not merely refer to being in the middle between two extremes; rather, it represents a way of life that embodies harmony between the spiritual and material, the worldly and the hereafter, and the individual and society. Islam, as a *rahmatan lil 'alamin* (a mercy to all creation), emphasizes that all forms of religious teaching and practice must be guided by principles of balance and justice, as stated in the Qur'an, Surah Al-Baqarah (2:143), which describes Muslims as *ummatan wasathan*—a just and balanced community that serves as a model for humanity.

Philosophically, moderation guides Muslims to avoid both religious excess (*ghuluw*) and neglect (*tafrith*), prioritizing wisdom, openness,⁷ and respect for diversity. It represents a worldview that harmonizes reason and revelation, faith and action, as well as rights and social responsibilities. In the development of the Muslim character, the concept of moderation plays a crucial role in shaping individuals who are not only pious in ritual practice but also socially responsible, appreciative of diversity, and committed to justice. Through the application of *wasathiyyah*, Muslims are expected to become inclusive, tolerant, and constructive members of society who can navigate globalization, modernization, and cultural pluralism without losing their Islamic identity. Thus, moderation in Islam is not a compromise of truth but a manifestation of a deep understanding of divine values of balance and justice, as taught by Allah SWT, to create a harmonious and prosperous life for all humankind.

Theological Foundation of Moderation in the Qur'an and Hadith
The theological basis of moderation in Islam derives directly from divine revelation, not merely from social construction. In the Qur'an, moderation (*wasathiyyah*) is presented as an integral part of Muslim identity, as affirmed in Surah Al-Baqarah (2:143), where Allah SWT designates Muslims as *ummatan wasathan*—a community of balance and justice, tasked to bear witness and serve

⁷ M. Ardini Khaerun Rijaal, "Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi," *Syiar | Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (December 5, 2021): 103–32, <https://doi.org/10.54150/syiar.v1i2.41>.

as an example for others. The term *wasathan* in this verse conveys a profound philosophical and moral meaning—balance, justice, and proportionality in all aspects of life, including worship (*ibadah*), social transactions (*muamalah*), and human relations.⁸ This principle is reinforced in other verses, such as Surah Al-Hujurat (49:13), which emphasizes mutual understanding among nations and tribes within diversity, and Surah Al-Ma'idah (5:8), which commands believers to uphold justice as it is closest to piety. These verses demonstrate that Islam rejects rigidity, extremism, and blind fanaticism, advocating instead for tolerance, fairness, and openness.

The Prophet Muhammad (peace be upon him) also exemplified moderation through his teachings and practices. He warned against excessive religiosity (*ghuluw*) as narrated in his hadith: "*Beware of exaggeration in religion, for it destroyed those before you*" (HR. Ahmad and An-Nasai). This hadith underscores that extremism—whether in the form of fanaticism or hatred—is contrary to the Islamic spirit of balance and compassion. The Prophet himself embodied moderation, ensuring balance between worship and worldly responsibilities, as seen when he corrected companions who intended to fast or pray incessantly. Thus, moderation in Islam has a strong theological basis—it is not optional but a divine command guiding Muslims toward a life of justice, mercy, and harmony. These theological foundations are vital for Islamic education, as they cultivate tolerance, appreciation for diversity, and protection against exclusive or radical interpretations.⁹ In a modern context characterized by pluralism and rapid information exchange, understanding these theological underpinnings ensures that Islam is practiced wisely, inclusively, and in line with the *rahmatan lil 'alamin* principle that defines the prophetic mission.

Principles of Moderation Values in Islamic Education
The principles of moderation in Islamic education serve as moral and spiritual foundations for shaping students' character, enabling them to adopt a balanced, just, and respectful worldview. Rooted in timeless Islamic teachings, these principles include *tawasuth* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *musawah* (equality)—the core pillars of a peaceful and civilized Islamic society. *Tawasuth* teaches students to maintain a middle path, avoiding extremism in thought or behavior, and acting proportionally according to context. *Tasamuh* instills tolerance and respect for differences in belief, culture, and perspective without compromising Islamic principles. Within educational settings, *tasamuh* fosters an inclusive and harmonious learning environment where diversity is valued as part of divine will (*sunnatullah*).

⁸ Rendra Havid Pranata, Aman, and Johan Setiawan, "Implementation of Multicultural Values in Indonesian History Learning to Build Tolerance and Nationalism Attitudes of Students of Ngaglik 1 Senior High School, Sleman," in *Proceedings of the 2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200130.028>.

⁹ Ja'far Amirudin et al., "Implementation of The CTL Learning Model Through Islamic Moderate Values in Improving the Attitude of Students Tolerance in School," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (June 2, 2022): 690–703, <https://doi.org/10.31538/nzh.v5i2.2201>.

I'tidal (justice) requires fairness, objectivity, and equality in all human relations. In education, this principle manifests through teachers treating students equitably, providing equal opportunities for growth, and assessing achievement based on effort and ability rather than social or economic background. *Musawah* (equality) emphasizes that all humans are equal before Allah SWT, deserving of equal access to education, respect, and humane treatment. This serves as the foundation for an Islamic education system that rejects discrimination, marginalization, or oppression.

The application of these principles should not remain theoretical but must be embodied in pedagogical practice and moral development. Teachers serve as role models and facilitators, instilling moderation through dialogic, reflective, and experiential learning methods. Activities such as intergroup discussions, collaborative projects among diverse students, and the integration of moderation values into religious curricula are effective means to internalize these principles. Consequently, students not only comprehend Islamic teachings textually but also apply them contextually in social life. Strengthening *tawasuth*, *tasamuh*, *i'tidal*, and *musawah* through Islamic education is expected to cultivate morally conscious, open-minded generations who actively promote social harmony and uphold humanitarian values within plural and dynamic societies.¹⁰

Relevance of Moderation to the Goals and Practice of Islamic Education in the Modern Era. The relevance of moderation to Islamic education in the modern era is increasingly significant amid globalization, technological advancement, and socio-cultural complexity. The primary goal of Islamic education extends beyond knowledge transmission—it aims to shape individuals with noble character, broad insight, and balance among intellectual, emotional, and spiritual intelligence. In this context, moderation values such as *tawasuth* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *musawah* (equality) serve as essential foundations for achieving holistic, human-centered education. An education system grounded in moderation produces learners who not only understand religious teachings deeply but can also apply them wisely in plural societies. The relevance of moderation is reflected in pedagogical practices emphasizing dialogue, deliberation,¹¹ and respect for differing opinions. In the digital age—where information spreads rapidly and extremist ideologies easily influence youth—Islamic education must act as a moral stronghold, nurturing critical, open, and balanced perspectives. As a result, students avoid narrow or exclusive interpretations of religion and instead embody Islam's compassionate and inclusive essence.

Furthermore, moderation-based Islamic education cultivates adaptability, enabling students to engage with technological and cultural progress without succumbing to secularization or moral erosion. It encourages the ethical use of knowledge and technology for communal benefit, maintaining harmony between

¹⁰ Edi Junaedi, "INILAH MODERASI BERAGAMA PERSPEKTIF KEMENAG," *Harmoni* 18, no. 2 (December 31, 2019): 182–86, <https://doi.org/10.32488/harmoni.v18i2.414>.

¹¹ Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (October 2, 2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>.

material progress and spiritual integrity. In practice, moderation – centered Islamic education strengthens schools as spaces for nurturing peace, tolerance, and empathy. Teachers play a vital role through exemplary conduct, humanistic approaches, and fostering school cultures that value diversity. By embedding moderation values within the vision and mission of Islamic institutions,¹² education can produce graduates who are not only intelligent and competent but also socially responsible and committed to justice. Thus, moderation is not merely a moral concept but a pedagogical principle aligned with the ultimate goal of Islamic education—to form *insan kamil*, a complete human being who is faithful, knowledgeable, virtuous, and capable of being an agent of peace and progress in a globalized, diverse world.

Integration of Moderation Values in the Curriculum and Learning Process of Islamic Education

The Value – Based Moderation Curriculum Approach in Islamic Education is a strategic step toward realizing education that is not only focused on the transfer of knowledge but also on character formation and the cultivation of universal human values consistent with Islamic teachings. The Islamic education curriculum must be designed comprehensively by incorporating values of moderation such as balance (*tawasuth*), tolerance (*tasamuh*),¹³ justice (*i'tidal*), and equality (*musawah*) into every component of education—from objectives and materials to learning processes and evaluation. In terms of educational goals, moderation values should serve as the foundation for nurturing students who are noble in character, open-minded, and respectful of differences within the pluralistic reality of modern society. In the material aspect, the curriculum should reflect the inclusive teachings of Islam and reject all forms of extremism—whether in thought or action.¹⁴ The learning process should apply participatory and dialogical approaches that emphasize deliberation (*musyawarah*) and respect for differing opinions, enabling students to develop critical, empathetic, and balanced perspectives on religious and social issues. Evaluation, therefore, should not only assess cognitive achievements but also measure the internalization of moderate attitudes through behavioral observation, social participation, and the ability to engage in interfaith and intercultural dialogue. Thus, the value – based moderation curriculum becomes a concrete embodiment of the principle of *rahmatan lil*

¹² Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (July 3, 2017): 309 – 20, <https://doi.org/10.1080/13602004.2017.1384672>.

¹³ Hamidulloh Ibda et al., "Islamic Moderation in Elementary School: Strengthening the Aswaja Annadhiyah Curriculum in Preventing Religious Radicalism," *Journal of Education and Learning (EduLearn)* 18, no. 4 (November 1, 2024): 1246 – 53, <https://doi.org/10.11591/edulearn.v18i4.21821>.

¹⁴ Betria Zarpina Yanti and Doli Witro, "Islamic Moderation as A Resolution of Different Conflicts of Religion," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (July 16, 2020): 446 – 57, <https://doi.org/10.36052/andragogi.v8i1.127>.

'alamīn—presenting Islam as a source of peace, balance, and prosperity for all humankind amidst the complex and challenging dynamics of the modern era.¹⁵

Methods and Learning Strategies for Instilling Moderation Values in Islamic Education are essential elements that determine the success of the internalization process of balance, tolerance, justice, and equality within students. To foster a moderate attitude, it is necessary to employ active, contextual, reflective, and participatory learning methods so that students not only understand the concept of moderation theoretically but are also able to implement it in real life.¹⁶ One effective approach is the dialogical approach, in which teachers encourage students to engage in open discussions about religious, social, and cultural issues while upholding mutual respect and rational argumentation. Through dialogue, students learn to understand differences in opinion without judgment, fostering inclusivity and empathy. Additionally, project-based learning can serve as a practical means of cultivating moderation values through student involvement in community activities that promote solidarity, social responsibility, and cross-background cooperation. Another effective method is religious case study analysis, where students are invited to examine contemporary religious issues requiring a balanced understanding of text and context, helping them to think critically and avoid narrow fanaticism.¹⁷ On the other hand, teachers should integrate moral and spiritual values into every learning activity by providing exemplary behavior in attitude, speech, and action, ensuring that moderation values are not only taught but also lived. Through these combined methods, Islamic education can become a medium for shaping strong moderate character—producing individuals who are intelligent, religious, and capable of becoming agents of peace and harmony in an increasingly diverse and complex society.¹⁸

The Role of Educators in Implementing Moderation Values in the Classroom is crucial in shaping students' moderate, tolerant, and virtuous personalities. In the context of Islamic education, teachers are not merely transmitters of knowledge but also *murabbi*—educators who instill moral, spiritual, and social values through example and continuous guidance. In the learning process, teachers serve as primary role models whose behavior reflects *tawasuth* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). Politeness, fairness, and openness toward differing perspectives are tangible representations of moderation in practice. Teachers also

¹⁵ Muhammad Anas Ma'arif et al., "Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 30, 2025): 23–48, <https://doi.org/10.26811/peuradeun.v13i1.1168>.

¹⁶ Pahri Siregar et al., "Knowledge of Students at the State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidiimpuan Regarding Religious Moderation," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 9, no. 2 (November 30, 2022): 343, <https://doi.org/10.29300/mzn.v9i2.4971>.

¹⁷ Maskuri Maskuri, A. Samsul Ma'arif, and M. Athoiful Fanan, "Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi Di Pesantren Mahasiswa," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (December 30, 2020), <https://doi.org/10.18860/jpai.v7i1.11239>.

¹⁸ M. Deni Siregar et al., "Learning Module for IPAS Based on Tesuling Local Cultural Values: Instilling Global Diversity and Religious Moderation in Elementary Students," *Educational Process International Journal* 18, no. 1 (2025), <https://doi.org/10.22521/edupij.2025.18.433>.

act as facilitators who create inclusive,¹⁹ conducive, and democratic learning environments where all students feel valued regardless of their cultural or religious backgrounds. Through empathetic communication and constructive dialogue,²⁰ teachers nurture mutual respect among students and protect them from fanaticism, intolerance, and discrimination. Educators must integrate moderation values into all learning aspects—materials, methods, and evaluations—so that education does not only emphasize cognitive achievement but also moral and social awareness. Ultimately, the success of moderation implementation in the classroom depends on the teacher's personal integrity and example, for it is through consistent role modeling that students learn to be balanced, peaceful, and compassionate individuals who bring forth Islam's *rahmatan lil 'alamin* spirit in real life.

Evaluation and Reinforcement of Moderation Values in the Learning Process are vital components of an Islamic education system aimed at developing students' holistic character—not only in terms of knowledge but also in moral, ethical,²¹ and social behavior reflecting religious moderation. Learning evaluations must be designed comprehensively and holistically to assess the extent to which students internalize values such as balance, tolerance, justice,²² and equality in their daily lives. An ideal evaluation model should go beyond written tests and cognitive assessments by including formative and summative assessments based on observation, self-reflection,²³ attitude evaluation, and behavioral portfolios that showcase students' development in moderate character. Strengthening moderation values should also be integrated into non-academic activities such as religious extracurriculars, social service, intercultural discussions, and religious habituation that cultivate solidarity and empathy. The school culture plays a strategic role by fostering an inclusive, democratic, and respectful educational climate. Teachers, principals, and all school members must collaborate in creating an educational ecosystem that naturally instills Islamic values through everyday practices like greetings, deliberation, cooperation, and religious activities emphasizing compassion and togetherness. Thus, evaluation serves not only as a measure of academic success but also as an instrument for continuous character formation and spiritual reflection, making Islamic education more meaningful and transformative.

¹⁹ Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (September 1, 2019): 82–102, <https://doi.org/10.15642/islamica.2019.14.1.82–102>.

²⁰ Muh. Subair et al., "Multilingualism, Technology, and Religious Moderation in Indonesian Islamic Boarding Schools," *International Journal of Language Education* 8, no. 3 (October 6, 2024), <https://doi.org/10.26858/ijole.v8i3.66498>.

²¹ Miranti Badu, "Pendidikan Berbasis Multikultural Sebagai Upaya Penguatan Nilai Karakter Siswa Di SMA Negeri 5 Kupang," *PENSOS: Jurnal Penelitian Dan Pengabdian Pendidikan Sosiologi* 1, no. 2 (October 31, 2023): 20–29, <https://doi.org/10.59098/pensos.v1i2.1186>.

²² Emilia Aiello, Lhdia Puigvert, and Tinka Schubert, "Preventing Violent Radicalization of Youth through Dialogic Evidence-Based Policies," *International Sociology* 33, no. 4 (July 23, 2018): 435–53, <https://doi.org/10.1177/0268580918775882>.

²³ Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (July 13, 2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>.

Educators as Role Models of Religious Moderation hold a strategic position in shaping the direction and quality of Islamic education based on balance, tolerance, and justice. Educators are not only conveyors of knowledge but also living examples for students in embodying moderation in everyday life. Their moderation is reflected in behavior, speech, and attitudes that demonstrate respect for diversity in thought, schools of jurisprudence, culture, and students' social backgrounds. A moderate educator is patient, wise, open to dialogue, and refrains from judgmental attitudes. In the learning process, they nurture moderation through loving interactions, polite and constructive language, and participatory pedagogy grounded in mutual respect. They help create classrooms that are inclusive and fair, where every student can freely express ideas within the framework of ethics and Islamic values. Moreover, educators serve as agents of transformation, fostering awareness that diversity is *sunnatullah*—a divine reality to be embraced wisely rather than a source of conflict. Thus, educators must consistently instill *tawasuth* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *musawah* (equality) in students, teaching them to think rationally and proportionally while avoiding extremism. By doing so, teachers not only transfer religious knowledge cognitively but also nurture strong spiritual and social consciousness, shaping a generation of Muslims who are moderate, respectful of diversity, and promoters of peace in the global community.

Educational Institutions as Strategic Arenas for Cultivating Moderation Values play a central role in creating an ecosystem that promotes not only knowledge acquisition but also the development of moderate, tolerant, and ethical character. Schools, madrasahs, and universities serve as strategic spaces where moderation can be systematically internalized through curriculum design, learning processes, and inclusive institutional culture. Educational institutions bear the responsibility of developing programs that integrate spiritual, moral, and social dimensions aligned with *tawasuth*, *tasamuh*, *i'tidal*, and *musawah*. By embedding moderation into objectives, materials, methods, and evaluations, students are guided to understand Islam contextually and proportionally—shielding them from extremism and exclusivism. Furthermore, institutions must foster a school culture of togetherness, openness, and respect through extracurricular activities, dialogue forums, and inclusive religious celebrations that strengthen brotherhood and compassion. Leadership within these institutions should act as the driving force for upholding moderation—based policies and values through democratic decision-making, fair discipline, and multicultural teacher training. Consequently, educational institutions become not only centers of knowledge transmission but also arenas for building Islamic civilization grounded in *rahmatan lil 'alamin*, producing critically minded yet peaceful generations ready to become agents of harmony in a plural society.

Implementation of Religious Moderation Programs and Activities in educational institutions represents the tangible commitment to instilling and reinforcing moderation among students, teachers, and all school members. Schools, madrasahs, and universities act as centers for moral and character development that nurture togetherness, tolerance, and mutual respect amid social and cultural diversity. This implementation is realized through structured, sustainable, and contextually relevant programs. One example is the organization of training and workshops for teachers to enhance pedagogical competence and understanding of

moderation concepts, enabling them to become role models and agents of change. Interfaith and intercultural dialogues offer opportunities for students to appreciate differences and build empathy, while community service activities such as social work and volunteering cultivate care, solidarity, and social responsibility. Religious practices like congregational prayers and Qur'an recitations can be conducted inclusively to strengthen unity rather than exclusivity. These initiatives must be supported by inclusive institutional policies that ensure fairness and equality regardless of students' backgrounds or beliefs. Moderation can also be promoted through religious and digital literacy programs that help students filter online content and counter intolerant narratives. Through comprehensive and sustainable implementation, educational institutions will not only produce intellectually capable individuals but also morally and spiritually wise generations—guardians of peace, justice, and humanity in a plural and dynamic society.

Collaboration between Educators, Educational Institutions, and Society in Building Religious Moderation is essential for creating a holistic and inclusive educational ecosystem that shapes moderate character within today's multicultural and plural world. Religious moderation cannot thrive solely within schools; it requires synergy and active cooperation among educators, administrators, parents, religious leaders, and the wider community. Teachers play the frontline role in internalizing moderation values in the classroom, while educational institutions provide the structural and cultural foundation that supports this process. Parents serve as the primary educators at home, nurturing empathy, responsibility, and respect for diversity, which formal education later reinforces. Meanwhile, society functions as the practical arena where students apply moderation values through respectful social interaction, civic engagement, and cross-community initiatives.²⁴ Collaboration can take the form of joint community projects, school-community dialogues, workshops on national and moderate religious values, and partnerships with religious institutions promoting peace and tolerance.²⁵ When educators, schools, and society harmoniously collaborate, moderation values transcend theory and become lived principles guiding behavior and thought. Ultimately, this synergy strengthens educational institutions as agents of social transformation—cultivating peace, justice, empathy, and interfaith respect while shaping a generation that is intellectually sharp, spiritually grounded, and socially mature. Through sustained cooperation between families, schools, and communities, religious moderation becomes the moral foundation for building a peaceful, harmonious, and civilized nation in line with the ideals of *Islam rahmatan lil 'alamin*.

Challenges and Efforts to Strengthen the Values of Moderation in the Modern Era

The dynamics of global challenges to the values of religious moderation have become increasingly complex alongside the rapid flow of globalization and

²⁴ Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (May 17, 2022): 451, <https://doi.org/10.3390/rel13050451>.

²⁵ Choiriyah Muchtar et al., "RELIGIOUS MODERATION IN THE FRAMEWORK OF LIFE," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 2 (November 28, 2022): 135 – 49, <https://doi.org/10.47006/ijierm.v4i2.142>.

advancements in information technology. These developments not only accelerate the exchange of information but also bring profound social, cultural, and ideological impacts on the religious life of modern society. Globalization has created cross-border interconnectedness that,²⁶ on one hand, opens up spaces for inter-civilizational and interfaith dialogue, but on the other hand, also triggers value clashes and the infiltration of extremist ideologies that contradict the spirit of moderation. The rapid growth of social media and digital spaces has made religious information spread without adequate filtering, giving rise to various provocative content, hate speech, and intolerant narratives that erode togetherness and threaten social harmony among religious communities. The phenomenon of digital radicalism has further worsened this situation, as self-reinforcing social media algorithms encourage users to continuously consume content that strengthens one-sided views, closes the space for dialogue,²⁷ and fosters religious exclusivism that potentially creates polarization in society. Amid this situation, another challenge arises in the form of digital literacy inequality and low critical thinking skills among certain groups, making them easily influenced by fake news, religious hoaxes, and misleading ideological propaganda.²⁸ Furthermore, modernization and westernization—closely linked to globalization—often lead to the degradation of local values and spirituality, where religious practices become increasingly formalistic and lose their substantive meaning in social life.²⁹ Therefore, educational institutions, religious leaders, and the government bear a great responsibility to strengthen the ideological and moral resilience of society through adaptive religious moderation education suited to the digital era, by enhancing critical media literacy and fostering a culture of dialogue that respects differences and diversity. These efforts are not only essential to counter global polarization and radicalism but also serve as the foundation for creating a peaceful, inclusive,³⁰ and civilized society, where the values of religious moderation can continue to live, evolve, and guide humanity in facing the rapid and challenging transformations of the modern world.

²⁶ Benny Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (March 13, 2024): 19, <https://doi.org/10.4102/hts.v80i1.9369>.

²⁷ Muchammad Eka Mahmud and Umiarso Umiarso, "School Leadership Models and Efforts Reconstruction of Religious Moderation in State Madrasah Aliyah in Indonesia," *Educational Process International Journal* 14, no. 1 (2025), <https://doi.org/10.22521/edupij.2025.14.18>.

²⁸ Yusuf Hanafi et al., "Students' Perspectives on Religious Moderation: A Qualitative Study into Religious Literacy Processes," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (July 19, 2022), <https://doi.org/10.4102/hts.v78i1.7638>.

²⁹ Rustam Ibrahim et al., "The Correlation Between Attitude Toward Religious Moderation and Academic Achievement of Islamic Higher Education Students," *Journal of Higher Education Theory and Practice* 23, no. 18 (December 22, 2023), <https://doi.org/10.33423/jhetp.v23i18.6621>.

³⁰ Muhammad Rifki et al., "The Principal's Strategy in Implementing the Value of Religious Moderation in the Pancasila Student Profile Strengthening Project," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (November 9, 2024): 325–37, <https://doi.org/10.31538/munaddhomah.v5i3.1271>.

The crisis of identity and social change as obstacles to religious moderation is a complex phenomenon arising from the rapid flow of globalization, modernization, and technological advancement that have transformed people's mindsets, lifestyles, and value orientations, especially among the younger generation. The rapid changes in social,³¹ cultural,³² and economic aspects have led to identity disorientation, where individuals often experience confusion in defining their position and the meaning of religiosity amidst the clash between inherited traditional values and modern values characterized by instant gratification and pragmatism. This condition is further exacerbated by the penetration of social media, which has become a new space for the formation of opinions and self-identity, yet often amplifies polarization and sharpens differences through the dissemination of unverified information, hate speech, and narrow, exclusive religious ideologies. As a result, a generation vulnerable to moral and spiritual crises has emerged—one that loses direction in understanding the essence of peaceful and inclusive religious teachings and is easily influenced by extremist narratives rejecting diversity. Moreover, the weakness of character education and the lack of internalization of moderation values in educational institutions and family environments have deepened this crisis, as students are not adequately equipped with critical thinking skills and social empathy to face multicultural and pluralistic realities. In this context, the identity crisis is not merely an individual issue but also a social and religious challenge that can hinder efforts to build a harmonious and moderate religious life in a rapidly changing society. Therefore, active involvement of educators, religious leaders, and social institutions is necessary to reinforce the values of balance, justice, tolerance, and respect for diversity as the fundamental foundation for navigating the dynamics of social change in the modern era.

The strategy of strengthening religious moderation through education and digital literacy is a highly relevant step in facing the challenges of the modern era, marked by the massive flow of information, globalization of values, and the deep penetration of digital technology that increasingly dominates social life. Religious moderation education functions not only as a means of transmitting religious knowledge but also as a process of character formation and critical awareness that instills the values of balance (*tawasuth*), justice (*i'tidal*), tolerance (*tasamuh*), and equality (*musawah*) in learners.³³ Through an integrative curriculum, teachers and educational institutions play a vital role in cultivating an open and dialogical mindset that respects differences in interfaith perspectives and fosters understanding that diversity is an inevitable reality in social and spiritual life. On

³¹ Martin Kustati et al., "The Effect of National Insight and Religious Moderation on Radical Behavior of Secondary School Students," ed. Ehsan Rezvani, *Education Research International* 2023 (January 2, 2023): 1 – 13, <https://doi.org/10.1155/2023/2919611>.

³² Achmad Solechan, Muhammad Luthfi Zuhdi, and Muhammad Syauqillah, "The Influence of Islamic Religious Education Based on Religious Moderation and National Defence on The Nationalism of Students," *Journal of Ecohumanism* 3, no. 6 (September 13, 2024): 628 – 36, <https://doi.org/10.62754/joe.v3i6.4031>.

³³ Muhamad Yusuf et al., "THE ROLE OF ANAK JALANAN AT – TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG," *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 132, <https://doi.org/10.22373/jiif.v23i1.15358>.

the other hand, digital literacy is equally crucial, as cyberspace has become a new arena for spreading ideologies, opinions, and religious narratives—often biased, provocative, and even extremist.³⁴ By equipping society, especially the younger generation, with the ability to rationally and proportionally select, analyze, and critique religious information, digital literacy education helps prevent the spread of hoaxes, hate speech, and radical content that may disrupt social harmony. Collaboration among educators, educational institutions, the government, and civil society is needed to create an educational ecosystem that supports the strengthening of religious moderation based on digital literacy—through teacher training,³⁵ interactive digital—based learning, and positive social media campaigns promoting diversity, empathy, and interfaith dialogue. Thus, education and digital literacy not only serve as tools to prevent ideological deviation but also as solid foundations for building a smart, critical, and moderate society in addressing the complexities of religious life in a dynamic digital era.

The role of the government, religious leaders, and society in realizing sustainable religious moderation is a key factor in maintaining social and religious harmony amidst the tides of modernity, globalization, and technological development that often cause value disorientation and religious identity polarization. The government has a strategic responsibility through policymaking that fosters a tolerant and just social climate—such as strengthening religious moderation—based curricula, providing training for civil servants and educators, and establishing regulations that curb the spread of extremist ideologies in both public and digital spaces.³⁶ Meanwhile, religious leaders serve as moral and spiritual exemplars who have great influence in guiding their followers toward the understanding of Islam as *rahmatan lil 'alamin* (a mercy for all creation), emphasizing balance,³⁷ compassion, and respect for differing beliefs and perspectives. Religious leaders also act as mediators in resolving potential religious and social conflicts through peaceful preaching, interfaith dialogues, and by setting examples of moderation in daily practice. On the other hand, society plays an active role as the main actor in building a culture of peace and inclusivity through participation in interfaith social activities, strengthening community ties based on universal humanitarian values, and countering intolerant narratives circulating in social media and public spaces. Collaboration between the

³⁴ Mardiah Astuti and Fajri Ismail, "The Religious Moderation and Decreasing Muslim Students' Identity," *Journal of Higher Education Theory and Practice* 23, no. 17 (November 18, 2023), <https://doi.org/10.33423/jhetp.v23i17.6549>.

³⁵ Yusutria Yusutria, Hanif Cahyo Adi Kistoro, and Azwar Azwar, "The Relevance of Modern Islamic Boarding Schools with Ulama Cadre According to Imam Zarkasyi (1910 – 1985)," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (December 31, 2021): 377 – 89, <https://doi.org/10.24042/tadris.v6i2.10016>.

³⁶ Drajat Tri Kartono et al., "Tolerance of High School Students in an Urban – Transition City: A Study in Batu City," *Cogent Education* 12, no. 1 (December 31, 2025), <https://doi.org/10.1080/2331186X.2024.2445364>.

³⁷ Muh Hafidz, "The Role of Pesantren in Guarding the Islamic Moderation," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (May 31, 2021): 117 – 40, <https://doi.org/10.18326/infsl3.v15i1.117 – 140>.

government, religious leaders,³⁸ and society must be built upon principles of synergy, mutual trust, and commitment to national values in order to create a conducive social ecosystem for the growth of sustainable moderate attitudes. Thus, religious moderation should not merely be a normative slogan but must become a living social movement internalized in public policy, educational spaces, religious activities, and social interactions. Ultimately, this will strengthen the nation's resilience against the threats of extremism, intolerance, and social disintegration in the modern era.

CONCLUSION

The findings of this study indicate that the integration of Islamic education in strengthening students' moderation values within modern society is not just an academic necessity, but an essential response to the increasingly complex, plural, and dynamic social realities of the modern world. In the context of globalization and rapid technological advancements, students are exposed to a variety of information and ideologies that often clash with the values of moderate Islam. The study shows that Islamic education plays a strategic role in balancing the demands of the modern era with the universal principles of Islamic teachings. By integrating values such as balance, tolerance, justice, and equality into the learning process, Islamic education does more than provide religious knowledge—it shapes students' social awareness, empathy, and critical thinking, enabling them to engage with the issues of diversity in society. Islamic education thus serves as a vital tool in shaping a generation capable of rejecting extremism, avoiding intolerance, and fostering interfaith harmony in the midst of global social and cultural changes.

This study makes a significant contribution to the development of Islamic education studies by offering a new paradigm that highlights the importance of religious moderation as a foundational element in modern education. The findings affirm that Islamic education is not just about transmitting religious knowledge, but also a transformative force that instills values such as humanity, nationalism, and social justice, in line with the Islamic principle of *rahmatan lil 'alamin* (mercy to all worlds). The study enriches academic discourse by integrating theological, pedagogical, and sociological perspectives on religious moderation, providing a comprehensive framework for understanding its role in education. Practically, the research presents a model for implementing moderation – based Islamic education through curriculum design, active learning methods, extracurricular activities, and promoting tolerant behavior in schools and madrassas. While the study has limitations in its geographical scope and the number of participants, it offers a valuable reference for educators, policymakers, and scholars looking to create Islamic education frameworks that produce a religious, moderate, and globally adaptive generation committed to peace and universal humanitarian values.

³⁸ Benny and Yi Ying Liem, "The Students' Perspective on Content of Religious Moderation Website on E – Learning Character Education," in *2024 9th International Conference on Business and Industrial Research (ICBIR)* (IEEE, 2024), 1431 – 35, <https://doi.org/10.1109/ICBIR61386.2024.10875938>.

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