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Instilling Moderation: Transforming Religious Education in Madrasah Aliyah

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INSTILLING MODERATION: TRANSFORMING RELIGIOUS EDUCATION IN MADRASAH ALIYAH

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Abstract

Religious moderation serves as a pillar of unity and diversity, a glue and unifier of the nation. It helps prevent conflicts that may arise due to differences in religious beliefs and practices. This study uses content analysis and survey methods, with data collection through interview techniques, literature studies, and surveys of teachers and students at the Madrasah Aliyah in the city of Bandung. This study aims to determine the moderation material in the Quran Hadith book and the responses of teachers and students to the application of learning materials based on religious moderation. The results of the study indicate that the religious moderation education material at Madrasah Aliyah in the Quran Hadith textbook is more associated with the values contained in the holy texts, as well as the understanding and practice of moderation based on the teachings of the Quran and Sunnah, covering several themes, namely balance (tawazun), religious tolerance (tasamuh), responsible attitude, and maintaining trust. The concept of religious moderation is easy to understand and implement in life as students' attitudes are more open to accepting opinions and respecting differences. One effort to instill an attitude of religious moderation among students can be made by integrating the values of religious moderation into the teaching materials of the Quran and Hadith.

Keywords: Education; Madrasah Aliyah; Religious Moderation.

A. Introduction

The rise of various extremist, radical, and intolerant groups sets an alarming precedent for both national and religious conduct, particularly given that these groups claim affiliation with a religious identity, such as Islam (Adnan & Amaliyah, 2021; Kustiawan et al., 2023). These extreme groups not only consist of the older generation but also target the younger generation. One of the factors that cause teenagers to be easily exposed to radical actions is that the risk of personality and perception of group threats is more significant in the willingness to carry out extremist actions and extremist behavior than attitudes towards radicalization (M. N. Ali et al., 2021). Socio-economic and political factors, in addition to religious identity, were found to be statistically significant predictors of radicalization (Farhiya, 2020; Gokcekuyu, 2023).

In addition to the strength of belief, *Daulah Islamiyyah* is a subjective norm group, the study of holy books, and economic programs/activities to improve the welfare of members (Kholis et al., 2021; Riyanto, 2024). Meanwhile, the factors that cause intolerance include political polarization, ethnic or racial tensions, and deep divisions between ideological and religious groups (Ismail et al., 2024; Verkuyten et al., 2022). Efforts to overcome the spread of radicalism are government programs, namely deradicalization. However, the government's deradicalization program has shortcomings in its design and implementation. It does not aim to address the root causes of radicalization into extremism so that a way is needed to counter radicalism by training parents to handle their children to avoid radical thinking and the role of the government in taking preventive steps to stem the spread of radicalism (Y. Ali et al., 2020; Mashuri et al., 2024).

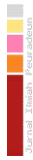
In response to this challenge, Kementerian Agama (the Indonesian Ministry of Religious Affairs) has initiated the integration of religious moderation across all segments of society, with a special emphasis on Islamic educational institutions, including *pesantren* (Islamic Boarding School) and Madrasah. Within these institutions, the principles of religious moderation are disseminated to students across all educational levels, spanning from primary to tertiary education (Albana, 2023; Salim et al., 2024). In Islamic educational institutions, the anticipation of various forms of extremism, radicalism, and intolerance must



be approached in a structured, systematic, and comprehensive manner (Janmaat & Keating, 2019). This approach is implemented by instilling the values of *wasathiyah Islam* (moderate Islam) during the formative years of students; adopting Islamic moral values shapes students' conduct (Nuriman et al., 2024; Shunhaji & Lestari, 2020; Subaidi, 2020).

The importance of teaching the principles of religious moderation to students in Islamic educational institutions, especially in Madrasah Aliyah (MA), is very urgent (Daheri et al., 2023; Idris & Putra, 2021). With more advanced thinking abilities, MA students can be taught about religious moderation through Islamic Religious Education (PAI), which encompasses various aspects such as morals, the Qur'an, *Fiqh*, and the history of Islamic culture. Islamic Religious Education (PAI) aims to prepare students to understand and appreciate Islamic teachings as well as respect other religions, which supports national unity (Kemenag, 2019). This program also focuses on the development of *ukhuwah* (brotherhood) among various religions, nations, and humanity (Latif et al., 2023; Mufidah et al., 2022). Thus, the primary mission of MA and other Islamic educational institutions is to instill a moderate and moral Islamic character.

Numerous researchers have investigated the issue and contributed to the context of this research. First, the investigation led by (Basri et al., 2022) reveals that students' religious moderation is enhanced during the study of moral *aqidah* in Islamic schools. This enhancement is attributed to the incorporation of higher-order thinking skills (HOTS), which connects the teachings of moderation in *aqidah* to everyday life. The findings underscore the critical role of HOTS in reinforcing religious moderation within the educational framework. Second, research conducted by (Djihadah, 2022), emphasizes that the internalization of religious moderation, ethics, and culture can be fostered through literary learning management at Madrasah Aliyah. This comprehensive approach aims to shape students' attitudes towards religious moderation (Djihadah, 2022; Jalwis, 2023; Mulyana, 2023) reported that the principles of moderation, including non-violence, egalitarianism, justice, and tolerance, align with the pillars of moderation established by the Indonesian government.



The incorporation of teachings against violence aims to shield students from exposure to extremist groups. Additionally, the lessons on tolerance stress the significance of religious freedom and the national commitment principle. This commitment necessitates that every individual and religious community upholds national commitment without fostering a sense of superiority within their group (Mulyana, 2023; Nur Hakim et al., 2024; Syahbudin et al., 2023) revealed a noteworthy enhancement in students' comprehension of moderate attitudes following their participation in group counseling on moderation. The applied value learning model has not been able to facilitate students in internalizing values within themselves. This has an impact on students' awareness in applying the values of religious moderation in their lives, so through Islamic religious education, it is necessary to empower in order to reduce the spread of radicalism (Arifin, 2016; Khoiriyah et al., 2024; Zulfatmi, 2023).

The problems in religious moderation education include the shallowness of the material presented textually. The lack of practical application outside the classroom, the material on religious moderation in educational institutions is poorly integrated with the existing school culture, and the impact of shallow religious moderation is seen in the instillation of moderation values that are not contextual with social reality (Amaly et al., 2023; Chotimah et al., 2025; Tabrani ZA et al., 2024; Usman et al., 2024).

These findings suggest that employing group counseling centered on religious moderation can serve as a model for augmenting students' understanding of religious moderation within societal contexts (Adela & Ritonga, 2023; Susanto et al., 2023; Syahbudin et al., 2023). There are three stages of instilling the values of religious moderation: value transformation, value transaction, and value trans internalization. In schools, these stages are carried out through formal and hidden curricula (Ismail et al., 2024; Mufi & Elhady, 2023; Tabrani ZA et al., 2024). The manifestation of moderation among the students is evident in the exchange of advice among peers, fostering a sense of care and concern within the student Community (Jannah et al., 2023; Nurullah et al., 2022). This research identifies a gap that

distinguishes it from previous studies by focusing on the analysis of religious moderation material in the subject of Qur'an Hadith (QH) at Madrasah Aliyah (MA).

This research emphasizes the examination of religious moderation in the Qur'an Hadith (QH) texts, focusing on teachings that encourage moderate attitudes. Unlike *Akidah Akhlak*, which is more related to everyday ethical and moral practices, this research aims to analyze the content of QH related to religious moderation and gather responses from teachers and students regarding its implementation in schools. This research systematically evaluates how the teaching of QH material influences students' attitudes and behaviors related to religious moderation and whether this teaching can foster tolerance, national commitment, and adherence to the principles of religious moderation. It is hoped that this research can enhance the understanding and application of religious moderation in Islamic education, particularly through the analysis of related learning materials in the QH subject at Madrasah Aliyah (MA) and its broader implications.

B. Method

This study aims to discern whether the instruction of teaching and learning material QH at MA can shape attitudes of tolerance, national commitment, and adherence to teachings of religious moderation among students. This research employs a qualitative descriptive analytical approach, aiming to depict data through verbal or written expressions to conclude. The chosen method is content analysis, a technique applied to investigate human behavior by scrutinizing communication, encompassing textbooks, essays, newspapers, novels, magazine articles, songs, advertising images, and various other forms of analyzable communication.

Content analysis is a research method used to analyze text, images, or other media to identify patterns, themes, or meanings contained within them. It can be used in various research approaches, both qualitative and quantitative (Cresswell, 2012). Data collection was carried out using interview techniques, literature studies, and surveys using open questionnaires for teachers and



students at one of the Islamic schools in Bandung regarding teacher and student responses to the application of learning materials based on religious moderation—the technique of selecting research samples using the purposive sampling method at State MA 2 in Bandung. Since the *ta'aruf* period and during the learning activities, Madrasah Aliyah students have been introduced to religious moderation with materials on *Ukhuwah Islamiyah*, *Ukhuwah Basyariyyah*, and *Ukhuwah Wathaniyah*. Therefore, the authors want to know the response and implementation of religious moderation activities at that school.

Specifically, researchers conducted direct interviews with textbook authors and carried out a Focus Group Discussion. This session involved a team of experts relevant to the MA textbook authors and took place at the Santika Hotel in Jakarta. At the same time, the library study method was carried out by exploring various related sources and examining the QH class XI and XII special edition textbooks published by the KSKK Directorate of the Ministry of Religion. Analysis of textbooks begins with identifying the learning objectives to be achieved, reviewing the contents of the textbook as a whole and grouping the appropriate themes in each chapter, and analyzing the structure and organization of the book to find out whether the structure of the book is in accordance with the objectives and the order of the suitability of the material and curriculum.

To find out the responses of students and teachers to the contents of the QH book, which discusses religious moderation, by presenting the answers to the filled-in questionnaire. Interview techniques were conducted with three different subject teachers and two students from each level, or a total of six students. Interviews related to students' understanding and attitudes towards understanding religious moderation and the contents of the Alqur'an Hadith subject book on religious moderation. Teacher criteria are observed from knowledge or experience and length of service. Student criteria are taken from student activity in class or extracurricular places.

C. Result and Discussion

The main objective of this research is to understand the moderation material in the Qur'an Hadith textbook. One of the steps taken is a focus group



discussion involving a team of experts, book analysis from various related sources, and a review of the QH teaching book. Meanwhile, to understand the responses of teachers and students towards moderation in the Qur'an Hadith textbook, interviews and the distribution of questionnaires were conducted. The research results are presented in full as follows.

1. Result

a. Learning material on religious moderation in QH books at MA

The textbook for the QH subject taught at Madrasah Aliyah (MA) is published by the KSKK Directorate of the Ministry of Religious Affairs in three volumes, each written by a different author. The first volume for grade X was written by Syaifullah Amin, the second volume for grade XI by Pahurroji M. Bukhori, and the third volume for grade XII by M. Abdul Jalil. These three books are compiled according to the revised K-2013 curriculum, following the guidelines of KMA Number 183 of 2019 regarding the PAI and Arabic language curriculum in madrasahs. KMA 183/2019 is an addition to KMA 165/2014, which provides regulations for the PAI and Arabic language curriculum.

This KMA does not fundamentally change the existing Madrasah curriculum but emphasizes the importance of religious moderation in PAI subjects. This includes a cross-national understanding of religion and alignment with the values of Pancasila and the 1945 Constitution. The textbooks for grades XI and XII discuss religious moderation, with grade XI covering the concepts of balance (*tawazun*) and tolerance (*tasamuh*). In contrast, grade XII discusses themes such as *Islam rahmatan lil'alamin* and the principles of justice. The material on religious moderation in the QH book includes the principles of balance, tolerance, responsibility, and fair and honest behavior, which will be discussed in detail.

b. Balance (*al-tawazun*) principle

Although the balance (*al-tawazun*) principle is not explicitly mentioned in the discussion of chapter 2, it can be inferred from the discourse on the obligation to treat both parents with kindness (*birrul walidain*), referencing QS Al-Isra [17]: 23-24. This sense of balance is discernible in the phrase "*waqul lahuma kaulan karima*", encouraging the use of kind words towards both

parents, avoiding offense or disrespect. Implicitly, the concept of balance (*tawazun*) is also woven into the directive to refrain from adultery presented in chapter 3. While the verse primarily emphasizes the duty of treating parents well, it also imparts the importance of maintaining a balanced approach in one's words, particularly when addressing elderly parents. The discussion extends to character education (morals), emphasizing the comprehensive duty of a child to not only worship Allah but also to demonstrate kindness and goodness in both words and actions towards their parents.

c. Tolerance (*al-tasamuh*) principle

The class XI book emphasizes the virtue of tolerance (*al-tasamuh*) within Indonesia's diverse population, which includes various religions, races, ethnicities, and cultures. It highlights the importance of maintaining positive relationships and fostering tolerance as a means to prevent discrimination in a multicultural society. Tolerance is defined as mutual respect and appreciation among individuals and groups, particularly focusing on religious tolerance and the freedom for individuals to practice their beliefs.

To support this perspective, the author cites several Quranic verses, including QS Al-Kafirun, QS Yunus, QS Al-Kahf, and QS Al-Hujrat, which collectively address the theme of tolerance. For instance, QS Al-Kafirun emphasizes mutual respect among different religions without intermingling worship practices. QS Yunus reiterates individual responsibility regarding one's actions, while QS Al-Kahf underscores the freedom of belief. QS Al-Hujrat highlights the diversity of humanity as a deliberate creation by Allah, encouraging acceptance rather than rejection of differences. The book advocates for fostering a spirit of brotherhood that encompasses religious, national, and human unity, promoting harmonious coexistence among diverse communities. It stresses the need for tolerance both within and among religious groups to achieve this goal.

d. Responsibility in upholding trust

The QH book for Class XI MA discusses the concept of religious moderation, emphasizing the importance of responsibility and the preservation of trust. It highlights that every individual holds responsibilities entrusted by

Allah, which they will be held accountable for. The author supports this discussion with references to various Quranic verses and Hadiths, including key themes such as family responsibilities, the duty to pray, the avoidance of worldly distractions, and the importance of monotheism and righteous deeds.

Particularly, QS At-Tahrim [66]: 6 addresses parental responsibilities in educating children about faith and providing Islamic education to protect them from harm. The book aligns with the Prophet Muhammad's advice to uphold Allah's directives, urging parents to guide their children in accordance with religious teachings. It underscores that ensuring proper education is essential for safeguarding both children and families.

The fundamental education instilled in children is a steadfast faith in Allah, empowering them to fulfill the obligation of worshipping Him devoutly. The fundamental act of worship is prayer, being a cornerstone of the faith and the focal point of worship. The directive to instruct one's family to pray and exhibit patience in doing so is emphasized in QS Thaha [20]: 132. Adhering to the command of praying with patience, when done diligently, serves as a safeguard for the family against the torment of hellfire. Fulfilling the commands of Allah SWT is a tangible expression of an individual's responsibility towards their family, ensuring their resilience and safeguarding them from the torment of hellfire.

In QS An-Nisa [4]: 36, Allah SWT commands His servants to worship Him exclusively, accompanied by performing good deeds towards parents, close relatives, orphans, the poor, neighbors near and far, colleagues, Ibn Sabil, and even servants. The worship outlined in this verse encompasses not only ritual worship (*mahdah*) with specified levels and times but also social worship (*ghair mahdah*). Social worship involves all benevolent actions undertaken to please Allah SWT, constituting an obligation that must be fulfilled. In QS Hud [11]: 117-119, it is affirmed that a people will not face destruction as long as they continue to engage in righteous deeds, abstain from injustice, uphold fairness, refrain from engaging in immoral acts, and avoid cruelty or ruthlessness.

Considering the explanation above, every individual bears the responsibility of leadership and guardianship, both concerning oneself and



others. An *imam* (head of state) is a leader accountable for their people. A husband serves as the leader in the family and is held accountable, while a wife takes on a leadership role in household matters. Even a servant has a leadership position in managing their master's property and is also accountable.

e. Islam is a religion of friendliness

The following lesson on religious moderation, as found in the QH book for MA class XII book, emphasizes Islam as a friendly religion with a mission of *rahmatan lil'alamain* (mercy to the worlds). Consequently, effective preaching should be conducted with kindness (*ma'ruf*). In support of this notion, the author cites QS An-Nahl [16]: 125, outlining the commands and methods of delivering preaching in the right manner. QS Asyu'ara [26]: 214-216 is referenced for insights into the phases or stages of discreet preaching, while QS Al-Hijr [15]: 94-96 guides the stages of open preaching. Additionally, a hadith of the Prophet SAW is included, narrated by Abu Hurairah, underscoring the rewarding nature of those who inspire and promote goodness, earning a similar reward without any reduction whatsoever.

The mentioned verse guides preaching with stages and methods outlined in the Quran. As a religion bearing the teachings of *rahmatan lil'alamain* (mercy to the worlds), the stages of preaching are expounded in QS An-Nahl [16]: 125. This involves *bilhikmah* (wisdom), delivering the message with the right steps grounded in sound knowledge, accompanied by wisdom and authority. Following this is *al-mauidzah al-hasanah* (good advice), capable of touching people's hearts. When necessary, *mujjadil* (debate/ discussion) can take place while adhering to ethical debating practices, and even *ahasan* (better). Religiosity positively affected religious moderation; religious experience supported a person in being moderately religious and might prevent intolerance and radicalism (Joshano, 2019; Munandar & Amin, 2023; Subchi et al., 2022).

f. *Amar makruf nahyi munkar*

The teaching of religious moderation emphasized in the QH book for MA is "*amar ma'ruf nahyi munkar*", commanding good and forbidding

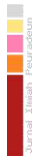
evil. The author underscores its significance by referencing QS Ali Imran [3]: 104, which highlights the obligation to enjoin good and forbid evil. QS Ali Imran [3]: 110 underscores the concept of the best ummah (*khairu ummah*). QS Al-Maidah [5]: 78-80 addresses the consequences faced by those who neglect the duty of *amar ma'ruf* and *nahyi munkar*. Additionally, a hadith of the Prophet Saw. is mentioned, found in the Muslim's collection from Abu Said, emphasizing the directive to rectify wrongdoing based on individual capacities and professions.

In the realm of religious moderation, the directive of *amar ma'ruf nahyi munkar* should be refined to ensure it is precise and avoids offending those receiving the instruction or invitation. This refinement is articulated as *amar ma'ruf bil ma'ruf wa nahyu anil munkar bil ma'ruf*. It is tailored to the specific context and audience of the given command, aligning with the Sundanese philosophy, "*Caina herang laukna beunang*", emphasizing that fish can be caught and, at the same time, the water can be kept clear.

g. Fostering deliberation

The QH book for MA imparts a valuable lesson on religious moderation by encouraging the cultivation of a deliberative culture (*shura*). The author substantiates this concept by referencing QS Ali Imran [3]: 159, which discusses signs of democracy, and QS Ash-Shura [42]: 38, emphasizing the importance of deliberation. Additionally, the author draws insights from the hadith of the Prophet PBUH, as recorded by Malik Al-Asyjai, regarding leadership and a historical hadith from Bukhari, highlighting the loss of trust as a sign of doomsday.

Deliberation, as a virtuous behavior, finds exemplification in the practices of Prophet PBUH, who employed this approach in resolving and deciding various challenges faced by his companions. The term "deliberation" originates from the word "*syawara*", which initially referred to extracting honey from a beehive. Over time, its meaning expanded to encompass all matters put forth or decided by others, including opinions. Therefore, the term "deliberation" is exclusively reserved for matters



considered virtuous based on its etymological roots. The verse emphasizes moderation through four interconnected keywords: *linta lahum* (gentle), *fa'fu' anhum* (forgive them), *wastaghfir lahum* (seek forgiveness for them), and *fatawakkal alallah* (put your trust in Allah).

h. Fair and honest behavior

Continuing, the QH book for MA imparts lessons on fair and honest behavior. The author references QS Al-Maidah [5]: 8-10, emphasizing justice, and QS At-Taubah [9]: 119, advocating association with honest individuals. QS An-Nahl [16]: 90-92 is cited regarding the command to be fair and honest, and QS An-Nisa [4]: 105 highlights the prohibition of betrayal. Additionally, the hadith of the Prophet PBUH, as recorded by Abdullah, discusses the impacts of honesty and lying.

Upon analysis, numerous Quranic verses and hadiths serve as references for instilling the teachings of religious moderation in students. It's noteworthy that in this context, the author does not independently search for or decide upon verses or hadiths. Instead, the references are drawn from KMA 183/2019. Consequently, the inclusion of verses and hadiths is not driven by the author's initiative or creativity but is predetermined.

i. Teachers' responses to the implementation of religious moderation-based learning materials in Madrasah Aliyah

The results of the open questionnaire answers given to teachers at one of the Madrasah Aliyah in Bandung are presented in Table 1 to find the dominant sentence from the open questionnaire answers. To find the percentage of answers, look at the results of the answers presented on the spreadsheet, which are then grouped based on the dominant answer.

Table 1. Teacher responses to the integration of religious moderation

Question	Answer	Percentage
How do you integrate the concept of religious moderation into the Qur'an Hadith curriculum?	Integrate understanding of the Qur'an and Hadith with the concept of religious moderation in the curriculum and learning objectives	54.54

Question	Answer	Percentage
	Quote the Qur'an and Hadith in a way that does not lead to fanaticism	18.18
	Presents moderate movements and attitudes in implementing religious moderation	27.28

Based on Table 1, how teachers integrate the concept of religious moderation in the curriculum, 54.54% answered by integrating the understanding of the Quran and Hadith with the concept of religious moderation in the curriculum and learning objectives, 27.28% with moderate movements and attitudes in implementing religious moderation, and 18.18% by quoting the Qur'an and Hadith in a way that does not lead to fanaticism. More than half of respondents or teachers integrate religious moderation into the curriculum by aligning it with learning objectives.

Table 2. Teacher responses to goals, experiences, examples of religious moderation

Question	Answer	Percentage
What was the most memorable experience or moment when teaching religious moderation material?	Students' attitudes become more open towards teachers and peers regarding diversity in worship practices	13.63
	Quite a lot of responses show that students are enthusiastic about learning the material	18.18
	Students learn the importance of respecting and appreciating differences, observing students understand and embody the concept of religious moderation	45.45
	When students who are having difficulties change their thoughts and behavior towards a more moderate direction, especially those from more extreme backgrounds.	22.74
Give a concrete example of how religious moderation material is applied in Qur'an Hadith lessons.	Teachers Instill national commitment, non-violence, tolerance, and acceptance of traditions.	36.37
	Integrate lesson material with religious values	36.36
	Provide examples of the impact if students do not behave moderately or do not understand religious moderation with an attitude of intolerance	27.27



Based on Table 2 regarding the most memorable experiences or moments when teaching religious moderation material, 45.45% of students learned the importance of respecting and appreciating differences, observed students understanding and realizing the concept of religious moderation, and 22.74% stated when students who had difficulty changed their thoughts and behavior. Towards a more moderate direction, especially those from more extreme backgrounds. Concrete examples of how religious moderation material is applied in the Qur'an Hadith lessons 36.37 % Teachers Instill national commitment, non-violence, tolerance, and acceptance of tradition. 36.36% integrated lesson material with religious values, and 27.27% gave examples of the impact if students did not behave moderately or did not understand religious moderation with an attitude of intolerance.

j. Student responses to the implementation of religious moderation-based learning materials at Madrasah Aliyah

To find out students' responses to the implementation of Religious Moderation Based Learning materials at Madrasah Aliyah by distributing an open questionnaire that contains questions that must be filled in with words.

Table 3. Student responses to concepts and experiences in religious moderation

Question	Answer	Percentage
What was your experience while taking the Qur'an Hadith lesson, which teaches religious moderation?	Enthusiasm and Interest	21.62
	Increasing understanding of religious moderation	59.46
	Know practical examples of religious moderation	18.92

Based on Table 3, the experiences during the Qur'an Hadith lesson, which taught religious moderation, 21. 62% of students showed that they were enthusiastic and interested in learning. 59. 46% reported that their understanding of religious moderation increased through classes, and 18.92% provided responses indicating that students learned about practical examples of religious moderation. These responses demonstrate a broad understanding of religious moderation as a balanced approach to religious practice that integrates modern perspectives while respecting traditional values. This is



characterized by mutual respect, tolerance, and avoidance of extremes. This concept is seen as essential for maintaining harmony in a diverse society, ensuring that religious beliefs and practices do not become a source of division or conflict. Students expressed excitement and increased understanding of religious moderation, indicating that the learning was well received and effective in communicating the importance of tolerance and respect for other people's beliefs.

Table 4. Student responses to interesting topics, behavior changes, and religious moderation material

Question	Answer	Percentage
What topics or materials were most interesting or memorable for you in this lesson?	Religious Moderation	27.03
	Tasamuh (Tolerance)	24.32
	Simple Lifestyle	16.21
	Love of the Motherland	16.21
	Wasathiyah Islam	16.23
How does religious moderation material affect the way you view friends who have different beliefs?	The Importance of Tolerance and Respect for Differences	37.84
	Commitment to Nationality and Diversity	40.54
	Positive Influences in Personal Life Practices in Daily Life	21.62

Based on Table 4, regarding student responses to interesting topics, behavior change, and religious moderation material, 27.03% of students answered that religious moderation was the most interesting or impressive topic for them. 24.32% about tolerance, 16.21% of students consider the concept of simple life. 16.21% of the material about patriotism and 16.23% about the principles of Wasathiyah Islam (moderate Islam) were the most interesting or impressive material for students. Furthermore, to find out that religious moderation material influences students' perspectives, 37.84 stated that religious moderation material helps them understand the importance of tolerance and respecting differences. 40.54% of students felt that this learning strengthened their commitment to nationalism and embracing diversity, and 21.62% of students reported that the teaching had a positive influence on their personal lives and daily practices.

The results of interviews with three teachers who teach general or religious subjects are as follows.



What is your opinion about the material in the Qur'an Hadith textbook on religious moderation? The teacher responded that it was good, but it was suggested that case examples related to intolerance and extremism be added along with their solutions.

How do you define religious moderation in the context of education? The teacher answered, "Religious moderation is an attitude of mutual tolerance and non-radicalism".

According to you, what is the primary purpose of teaching religious moderation in your class? The teacher answered, "To provide knowledge about the importance of respecting differences in religion".

How do we measure changes in students' attitudes and behaviors after they receive religious moderation material? The teacher answered, "The number of students who have started practicing tolerance, being open to accepting differences, and being anti-violence".

The results of interviews with teachers indicate that religious moderation in Madrasah Aliyah is a planned effort involving educators and students. The material in the QH book regarding religious moderation is good, but it is recommended that case examples related to intolerance and extremism be added along with their solutions. Efforts to instill religious moderation in students can be made through seminars, training, curriculum integration, and parental involvement.

The results of the interviews with six students representing three grade levels are as follows.

Is the material on religious moderation in the Al-Qur'an and Hadith books complete and easy to understand? The student answered, "Yes, the material is easy to understand, but the examples of religious moderation attitudes are still lacking".

Do you feel a change in your attitude towards tolerance after learning about religious moderation? Can you provide a concrete example? The student answered, "Accepting differing opinions, not insulting each other, and distinguishing friends of different religions".

How does the material on religious moderation influence your views on national commitment and love for the homeland? The student answered, "With religious moderation, it can enhance the attitude of nationalism and love for the homeland, as well as uphold differences while maintaining unity and living peacefully".

Based on interviews with students, it was found that the material on religious moderation in the QH book was easy to understand and implement. Students gave a positive response to religious moderation as a way to create a peaceful and respectful environment. However, students' understanding still varies, with some students not understanding this concept, which is influenced by the social environment. Therefore, it is hoped that religious moderation can be better integrated into subjects to support the creation of a harmonious and tolerant environment.

2. Discussion

Based on the findings, there are several points to discuss. This study reveals that the books of QH for MA have been written to promote religious moderation. This effort can be used to tackle the rise of various extremist, radical, and intolerant groups. Those threats set an alarming precedent for both national and religious conduct, particularly given that these groups claim affiliation with a religious identity, such as Islam (Adnan & Amaliyah, 2021; Muxel, 2020; Syahbudin et al., 2023; Tanamal & Siagian, 2020). This aspect has not been previously researched, and it provides an opportunity to explore the content of the Qur'an and Hadith related to religious moderation.

This research asserts that religious moderation can be a solution to extremism and intolerance in society. By understanding and applying the values of moderation from QH, students can contribute to the creation of a harmonious and peaceful society, as well as reduce conflicts related to differences in beliefs (Rosidi et al., 2024; Supriani et al., 2023; Taufik & Taufik, 2023). Previous research in the fields of *Aqidah Akhlak* and *Fiqh* shows that many values of religious moderation are underrepresented, placing more emphasis on theoretical aspects without practical application or considering implementation challenges.

The books QH for MA in this study have been designed to promote moderate Islam. The principles of moderate Islam, known as "*rahmatan lil'alamin*", should be taught to students from their early years (Arif, 2020; Najib & Fata, 2020). This approach is implemented by instilling the values



of *wasathiyah Islam* (moderate Islam) during the formative years of students (Shunhaji & Lestari, 2020; Subaidi, 2020; Sutrisno et al., 2023).

The findings of the present study are in line with the previous studies on teaching religious moderation using HOTS (Basri et al., 2022; Masturin, 2023), through literary learning management at Madrasah Aliyah. Djihadah explained that using group counseling centered on religious moderation can be a model to increase students' understanding of religious moderation in a societal context (Djihadah, 2022).

A solid theological basis for comprehending moderation within the framework of Islamic teachings is provided by the Qur'an and Hadith textbook at the Madrasah Aliyah, devoted to religious moderation (Jati et al., 2022; Masturin, 2023). This book focuses on verses of the Qur'an and the hadith of Prophet Muhammad PBUH that directly address the concept of moderation (Mutawali, 2023; Rifki et al., 2024). The development of ethics and character based on Islamic teachings is emphasized in other books, such as *Akidah Akhlak*. This context's religious moderation resources concentrate more on the practical applications of moderation principles in day-to-day conduct and interpersonal relationships. Teaching tolerance, respect for one another, and avoiding extremism in both thoughts and deeds are all part of this.

Based on the responses of teachers and students to the implementation of religious moderation-based learning materials at Madrasah Aliyah. There is a strong tendency to make moderation a fundamental principle of education, with some teachers emphasizing moderate practices in the teaching of the Qur'an and Hadith. Although a small number of respondents avoid interpretations that could lead to fanaticism, they emphasize the importance of context in religious education. The enthusiasm of students in studying religious moderation shows that the lesson material is well-received and is beginning to be applied in their behavior (Rosidi et al., 2024; Sijamhodžić-Nadarević & Čolić, 2023; Syarif et al., 2024).

However, challenges arise in helping students with extreme views transition to moderation, which indicates the complexity of changing established beliefs. Analysis shows that religious moderation programs

have been successful in engaging students and enhancing their understanding of the importance of tolerance and respect in religious practices. However, addressing students' confusion and understanding can further strengthen the effectiveness of learning. Overall, religious moderation has been well integrated into educational practices, with a focus on enhancing tolerance, respect, and social cohesion.

This analysis highlights the effectiveness of religious moderation teachings in fostering positive, tolerant, and socially responsible thinking patterns among students. Data shows that this educational effort was successful not only in conveying information but also in shaping attitudes and behavior in a meaningful way. According to students, the material that impressed the book was about moderation and tolerance. The results of the questionnaire show that lessons on religious moderation have succeeded in increasing students' understanding of the importance of tolerance, respect for differences, and commitment to diversity in society. Students feel that these concepts are not only relevant but also essential to implement in their daily lives. This shows that the religious moderation education program has had a strong positive impact in forming attitudes and behaviors that are inclusive and full of respect for differences.

D. Conclusion

Religious moderation education in the Qur'an Hadith (QH) textbook for Madrasah Aliyah (MA) is vital to meet the urgent need for religious moderation learning for students. This educational material can be delivered implicitly or explicitly through aspects such as balance, religious tolerance, responsibility, and encouragement to do good. Teachers implement moderation education by integrating the concept of moderation into the curriculum and emphasizing a moderate attitude. This teaching has a positive impact, making students more open and appreciative of diversity, although there are still challenges in changing prejudices and misunderstandings about tolerance. The references used in religious moderation education refer to the KMA 183/2019 guidelines, which include relevant verses of the Qur'an and hadith.



The results of interviews with teachers indicate that religious moderation is a planned effort involving educators and students. Although the material in the book is good, it is recommended to add case examples related to intolerance and extremism. Efforts to instill religious moderation can be done through seminars, training, and parental involvement. From interviews with students, it was found that the material on religious moderation was easy to understand and implement, with positive responses to moderation as a way to create a peaceful environment. However, students' understanding varied and was influenced by the social environment. Therefore, it is hoped that religious moderation can be better integrated into subjects to support the creation of a harmonious and tolerant environment.

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