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Islamic Education Teachers' Role in Cultivating Religious Moderation among Students

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Background: The role of Islamic religious education teachers in fostering religious moderation among students has become increasingly urgent in today's diverse and dynamic social environment. **Objective:** This study aims to determine the urgency of the role of Islamic religious education teachers in fostering religious moderation in students at school. **Method:** The research uses a qualitative approach with a qualitative descriptive method. It was conducted at SMK Karsa Mulya Palangka Raya in 2024. The research subjects include religious education teachers, principals, subject teachers, and students. Data collection was carried out through observation, interviews, and documentation. The process of data validation used triangulation. **Result:** Religious moderation in students can be successfully instilled through collaboration between religious education and subject teachers, supported by the principal and regulations that promote religious moderation. **Conclusion:** Religious moderation coaching is more effective when there is a cohesive effort between various school stakeholders, including teachers and principals. Effective communication and a supportive school environment are key to promoting religious moderation in students. **Originality/Value:** This study provides conceptual and empirical novelty in the field of Islamic religious education and school leadership by revealing the importance of a multistakeholder collaborative coaching model integrating Islamic religious education teachers, general subject teachers, principal leadership, and institutional regulations regarding the cultivation of religious moderation values within vocational secondary education in a pluralistic environment, which has previously received limited academic attention due to a predominant focus on the teacher acting alone. These findings enrich empirical evidence and serve as a strategic reference in formulating school governance policies and developing integrated religious moderation programs across educational institutions.

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1. INTRODUCTION

Students as the younger generation need to understand that Indonesia is a region with diverse cultures, ethnicities, languages, cultures, and religions. For the purpose of creating inter-religious harmony in society, education is considered an important instrument. Because education until now has had a big role in shaping the character of the individuals it educates (Suciartini, 2017). One of the roles and functions of religious education includes increasing the diversity of students with their own religious beliefs and providing the possibility of openness to foster an attitude of tolerance towards other religions (Zulyadain, 2018).

It is important for a teacher or school to directly implement several actions to build a moderate understanding of diversity in schools, to gain success for the realization of the noble goal of lasting peace and brotherhood among people who in reality do have different religions and faiths (Yaqin, 2015, p. 61). What can be given is to instill

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religious moderation in students. Religious moderation is a perspective of religious adherents who are not extreme in embracing religion and are able to accept differences without eliminating or reducing the quality of faith in their religion. Where someone who is moderate does not have to stay away from religion (which he adheres to), but also does not blaspheme the beliefs of others.

Fostering religious moderation in schools can be delivered with various approaches, strategies, methods, techniques, and available media (Dute, 2021). Among them is instilling value internalization in students, not only knowing and doing it, but also making things that are known and done belong to them, integrated into them, and always used or practiced in everyday life (Ramayulis, 2015, p. 517).

SMK Karsa Mulya Palangka Raya is a vocational public school. The school has several departments, including Online Business and Marketing, Multimedia, Motorcycle Business Engineering, and Automotive Light Vehicle Engineering. In the school, students and teachers have diverse backgrounds. Both from ethnicity and religion, the results of observations and interviews with religion teachers at the school revealed the findings that students and teachers adhere to different religions, including Islam, Catholicism, Christianity, and Hinduism. Although there are various religions in the school. However, each student's religious learning has its own religious teacher. Indonesia is a multicultural country, so it is not surprising that the school has a variety of religious adherents from students and teachers.

To close the gap between acts of extremism and intolerance between religious communities in this multicultural country, the Government continues to promote a religious moderation program that has been included in the National Medium-Term Development Plan 2020-2024. The Minister of Religious Affairs of the Republic of Indonesia has outlined religious moderation in the Strategic Plan for the development of the religious sector for the next five years (Aziz et al., 2019). The Minister of Religious Affairs said that religious moderation must be part of the curriculum and reading in schools and religious teachers strengthen religious moderation among students, and the role of Islamic religious education teachers is very important to strengthen moderation among students (Taufiq & Alkholid, 2021).

Religious teachers are required to be able to strengthen religious moderation among students, so Islamic religious education teachers at SMK Karsa Mulya try to foster religious moderation in students as much as possible, through various innovative approaches, strategies, and certain coaching methods to build religious moderation values at school. From the results of observations and interviews with Islamic religious education teachers at SMK Karsa Mulya, researchers obtained information that, efforts to foster religious moderation carried out by Islamic religious education teachers are: through Islamic religious education learning in class and coaching outside the classroom. In addition, fostering religious moderation is carried out by Islamic religious education teachers also by providing good examples for students, for example by being fair and speaking words that do not offend religious issues or madhab on the part of students and being smiles, greetings, greetings, polite, polite.

In addition to fostering religious moderation carried out by Islamic religious education teachers in the classroom, Islamic religious education teachers also foster religious moderation outside the classroom. Among other things, through the habituation method, Islamic religious education teachers accustom students to carry out religious activities every Friday, where the compulsory recitation, Islamic religious education teachers provide direction related to religious moderation values including the value of tasamuh (tolerance), musawah (not discriminating), tahadh-dhur (civilized) (Jentoro et al., 2020). Through recitation, Islamic religious education teachers give advice to students about the 3 (three) values of religious moderation. Religious activities do not fully discuss religious moderation but are also interspersed with discussing fiqh and moral issues in general.

For non-Muslim students, are also treated fairly by the school, where non-Muslim students also carry out compulsory recitation or compulsory worship with their respective religious teachers every Friday. What makes researchers interested is that even though in the COVID-19 pandemic season, the guidance on religious moderation carried out by Islamic religious education teachers and other religious teachers through recitation or compulsory worship is still carried out even though it is online using the updated Zoom application, so that it can accommodate around 500 students? Because of the researchers' experience, when conducting observations and interviews in several other public schools in Palangka Raya City, during the pandemic there was no religious moderation guidance through compulsory recitation either offline or online that was carried out regularly.

In addition, at SMK Karsa Mulya Palangka Raya every morning and afternoon always carry out routine activities (meetings), these activities are carried out in order to maintain cohesiveness between teachers at school. For fostering religious moderation, of course, it cannot be carried out optimally if there is no cooperation and cohesiveness between teachers at school. For this reason, teachers of other subjects also participate in fostering religious moderation. Meanwhile, during the morning and afternoon apples, Islamic education teachers take turns with other teachers to provide direction on the values of religious moderation to students through lectures during the morning

and afternoon apples. As for the apple, students and students are given direction and advice related to the values of religious moderation including the value of *tasamuh* (tolerance), *musawah* (not being discriminatory), *tahadhdhur* (civilized). In the apple, it is not entirely every day to discuss religious moderation, but also interspersed with discussions about certain issues related to education and morals in general. Seeing the cohesiveness, cooperation, and collaboration between Islamic religious education teachers and other subject teachers as well as the creativity of Islamic religious education teachers in fostering religious moderation, it is not surprising that social relations between religious communities at SMK Karsa Mulya are very harmonious and harmonious without any conflict and discrimination between religious communities.

While the study highlights the significant role of Islamic education teachers in fostering religious moderation among students, there is a gap in exploring the specific challenges teachers face in implementing religious moderation within the school context. The research focuses on collaboration among teachers, principals, and school regulations. However, it does not address how these stakeholders overcome potential resistance from students or the broader community, particularly in schools with diverse religious backgrounds. Additionally, the study mentions the importance of a supportive school environment but lacks an in-depth examination of what constitutes an "effective" school environment. A more comprehensive analysis of these challenges and factors could provide a clearer picture of the practical obstacles teachers encounter and how they can be addressed to enhance the effectiveness of religious moderation initiatives further.

This study aims to determine the urgency of the role of Islamic religious education teachers in fostering religious moderation in students at school. The focus of the research discusses the efforts of Islamic religious education teachers in fostering religious moderation at SMK Karsa Mulya, to find out more deeply, how the efforts of Islamic religious education teachers in fostering religious moderation, what religious moderation values are instilled by Islamic religious education teachers in fostering religious moderation, as well as supporting factors and inhibiting factors in efforts to foster religious moderation.

2. METHOD

2.1 Research Approach

This research uses a qualitative approach with a qualitative descriptive method, descriptive is an attempt to tell a problem that exists now based on data, besides that it also presents data, analyzes data, and interprets. This approach is cooperative and correlative (Rukajat, 2018). This research is a study that wants to provide a picture or describe the results of observations obtained from the data collected and then analyze and explain in words. The reason for using this method is to reveal something hidden behind phenomena that sometimes become something that is difficult to understand. The reason researchers use a qualitative approach with descriptive analysis research methods is to find out how the efforts of Islamic religious education teachers at SMK Karsa Mulya in fostering religious moderation, as well as what supporting factors and inhibiting factors in efforts to foster religious moderation, which are obtained through observations and interviews with subjects and supporting informants.

2.2 Research Procedure

This research was conducted at SMK Karsa Mulya Palangka Raya in 2024. The subjects of this research are religious education teachers, principals, subject teachers, and students.

2.3 Data Collection

a) Observation

Observation is used by researchers to find out how the efforts of Islamic religious education teachers in fostering religious moderation. The data to be explored through this technique are (1) The process of fostering religious moderation carried out by PAI teachers; and (2) Factors that support and hinder Islamic religious education teachers in fostering religious moderation.

b) Interview

Interviews were used to obtain related data in accordance with the research statement, namely the role of teachers in building religious moderation values, including (1) Islamic religious education teachers' strategies in fostering religious moderation at school; (2) Islamic religious education teachers' methods in fostering religious moderation at school.

c) Documentation

Researchers used this method to obtain documentation of the state of the research location, the state of Islamic religious education teachers, and teacher and student data during the interview process to obtain some data.

2.4 Checking the Validity of Data

Researchers used triangulation to check the validity of the data, this process was carried out by comparing observation data with related interview data. Thus what is obtained from other sources is different. Other sources in question are interviews with different respondents. One respondent with another respondent may have different opinions.

2.5 Data Analysis

Data Collection. Researchers collected data using interview techniques and documentation on research subjects (1) Data Reduction. Researchers reduce data through a form of analysis that makes sense, classifies, directs, and gets rid of things that are considered unnecessary. Conclusions can be drawn and explained; (2) Data Display. Researchers present the results of research in the form of narratives in a brief, clear, and concise manner. Through this data presentation, the data is organized, arranged, and easy to understand; (3) Conclusion Drawing/Verification. Researchers draw conclusions to ensure that in this study there are new findings and conduct verification to support these conclusions.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Strategy for Fostering Religious Moderation at School

The religions embraced by students at SMK Karsa Mulya Palangka Raya are different, consisting of Islam, Protestant Christianity, Catholicism, and Hinduism. The differences in the four religions show that it is important for religious moderation coaching to be carried out by teachers at the school. Religious moderation coaching is carried out so that the learning atmosphere and academic activities carried out in the SMK Karsa Mulya environment can run well and be conducive and the creation of inter-religious harmony.

In fostering religious moderation by religious teachers, using direct coaching strategies, namely providing direct direction, by giving advice, direction, and examples to students by giving direct direction to students such as giving advice and good examples.

In addition to direct educational strategies, religious teachers at the school also use indirect educational strategies to students in fostering religious moderation. The indirect education strategy aims at prevention by providing certain rules in the process of fostering religious moderation and also providing laws for students who do not comply with the rules in fostering religious moderation. This strategy is carried out by providing rules to students in the process of fostering religious moderation, and students who do not follow the guidance of religious moderation will be given sanctions and punishments in the form of reprimands for the reduction of religious values.

The strategy of fostering religious moderation at SMK Karsa Mulya Palangka Raya is in line with the religious moderation program that has been included in the National Medium-Term Development Plan of the Ministry of Religious Affairs of the Republic of Indonesia. The Minister of Religious Affairs has outlined religious moderation in the Strategic Plan for development in the religious sector for the next five years, also asking religious teachers to strengthen religious moderation among students. The role of Islamic religious education teachers is very important to strengthen moderation among students. Educators must also be actively involved in fostering their religious activities.

3.1.2 Methods of Fostering Religious Moderation at School

The methods used by teachers at SMK Karsa Mulya Palangka Raya in fostering religious moderation in students are as follows:

1) Method of Giving Advice

This method of advice is used by teachers and is most widely used every day when teaching at school. Before learning begins and ends, PAI teachers always set aside 10-15 minutes to provide advice and direction to students related to morals and religious moderation values. Among them is the attitude of religious tolerance. Where Islamic religious education teachers always remind students to respect each other, appreciate, and maintain the feelings of

others despite different religions. In addition, Islamic religious education teachers also foster religious moderation in students through group discussions, giving freedom of opinion and asking students to respect the opinions of others. This method is often used by teachers before learning begins and ends. The advice given by religious teachers is about respecting differences, both differences in mazhab, ethnic differences, and religious differences, religious teachers also remind students to help others regardless of religious background.

2) Exemplary Method

The exemplary method is used by teachers by linking Islamic religious education subject matter with real stories that occur in everyday life related to religious moderation, and in fostering religious moderation carried out by Islamic religious education teachers also by providing good examples for students, for example; by being fair and speaking words that should not offend religious issues or mazhab from the student's side and behave on five aspects, namely; smile, greeting, greeting, polite, polite. Teachers also direct students to help students who are affected by calamities or economic problems by contributing to each other without discriminating against students' religious backgrounds. As well as modeling about someone who has a stoic attitude, stories about the wisdom behind a broken heart, stories about someone who has a sense of empathy, mutual respect a spirit of tolerance, etc. soft speech. In addition to linking material with real-life related to religious moderation through exemplary, namely by being kind and friendly to all students without discriminating against students' religious backgrounds.

3) Habituation Method

The habituation method is carried out in a way that students who are various Muslims are required to attend religious activities every Friday, these activities are in the form of teaching students about the values of religious moderation including; the value of tasamuh (tolerance), musawah (not being discriminatory), tahadhburi (civilized). The recitation does not fully discuss religious moderation alone but is interspersed with discussing morals in general and fiqh.

Non-Muslim students also carry out compulsory recitation or compulsory worship with their respective religious teachers every Friday. The values of religious moderation alone, but also accompanied by discussing general morals and fiqh. The compulsory recitation is not only followed by Islamic students, but all other religions also follow the recitation or compulsory worship according to their respective versions with their respective religious teachers.

4) Disciplinary Method

This method is used by teachers by giving rules to students that those who do not participate in religious moderation coaching activities without a clear reason will be sanctioned in the form of a warning to a reduction in religious values if the mistake is still made. All students are required to participate in religious moderation coaching activities, as for students who do not participate in religious moderation coaching activities without clear reasons, they will be sanctioned in the form of reprimands to the reduction of religious values.

5) Method of Giving Punishment

This punishment method is carried out by calling students to the office to be warned and if they still repeat it, they will be given a punishment in the form of a reduction in religious values. This punishment is in order to give a deterrent effect to students so that they do not repeat mistakes. The punishment carried out is by approaching students who violate the rules. Then if it still repeats, it will be sanctioned in the form of a reduction in religious values.

3.1.3 Supporting and Hindering Factors in the Development of Religious Moderation in Schools

The guidance of religious moderation in schools can run due to two factors, namely supporting and inhibiting factors. The supporting factors for the success of religious moderation coaching to students are (1) the cohesiveness between religion teachers and other subject teachers in fostering religious moderation, where other subject teachers participate in helping Islamic religious education teachers in fostering religious moderation; and (2) regulations at school. The existence of regulations for all teachers to give lectures during routine morning and afternoon activities will ease the burden on Islamic religious education teachers because all teachers inevitably have to obey the rules; (3) support from students' parents is a supporting factor in fostering religious moderation carried out by religious teachers at SMK Karsa Mulya because without the support and acceptance of students' parents, coaching is unlikely to run optimally and also this makes religious teachers more eager to carry out coaching.

As for inhibiting factors, here are some of them (1) the school's physical learning facilities and infrastructure, namely school buildings, classrooms, libraries, laboratories, mosques, offices, and other materials and infrastructure that might motivate students to learn. Physical facilities and infrastructure are very effective for student learning and academic achievement; (2) lack of student interest, sometimes students like to be lazy and have many reasons related to activities implemented by the school especially if the dhuha prayer coaching is an unnatural or unusual activity implemented in every school; (3) students are difficult to manage, there are still students who are difficult to manage in the implementation of religious moderation coaching; (4) students pay less attention, at the implementation of religious moderation coaching activities there are students who do not pay attention to the material taught by religious teachers.

3.2. Discussion

The results showed that students at the school have a friendly attitude toward anyone without discriminating against religious backgrounds, befriending each other in harmony without discriminating against religious backgrounds. Even though the school is a vocational school, there are never certain groups of students between certain religions. All students mingle without discriminating against religious backgrounds. Likewise, the relationship between teachers and teachers and teachers with students is also very harmonious. This is evidenced when students meet the teacher, the students immediately greet the teacher and shake hands kiss the teacher's hand, as well as the teacher's, when the teacher meets the students, and the students do not see if there is a teacher, the teacher immediately greets the students without selecting religious backgrounds. When there is one student who is absent for more than 7 days, students in the same class accompanied by the teacher show their humanitarian attitude and empathy by visiting the absent student's house to ensure the student's condition without discriminating against religious backgrounds. Also, Islamic education teachers and other teachers provide a good example, where if there are students who have problems or disasters related to finance; then Islamic education teachers, other teachers, and other students contribute to helping students who have disasters or problems with finances without discriminating against religious backgrounds.

The coaching strategy is a series of activities using various approaches to learning to achieve goals. Direct educational strategies carried out by teachers at SMK Karsa Mulya Palangka Raya in fostering religious moderation through direction and lectures conducted in the classroom and outside the classroom, and also through providing good examples and examples to students related to the values of religious moderation. In line with the opinion (Rianawati, 2017, p. 214) that the direct education strategy is education that establishes direct personal and family relationships with the individuals concerned. Direct educational strategies are carried out by using instructions, advice, and guidance, mentioning the benefits and dangers, in the form of (1) Making teachers role models for students; (2) Prompts or invitations to do or do something useful; (3) Dialogue or coaching with a personal approach; (4) Competitive competence which includes the results achieved by students; (5) Customizing a good routine that does not deviate from Islamic teachings.

While the indirect education strategy carried out by teachers at SMK Karsa Mulya Palangka Raya by providing rules and sanctions/punishments for students who do not follow the rules during the religious moderation coaching process, the sanctions and punishments carried out by Islamic religious education teachers are in the form of reprimands to reducing religious values. In line with the opinion (Rianawati, 2017, p. 214) that indirect education is a preventive strategy, emphasizing things that will harm. This strategy can be divided into 3 (three) parts, namely (1) prohibition not to carry out or carry out harmful activities; (2) correction and supervision to prevent and guard against unwanted things; (3) punishment, if the prohibition has been given it is still done by students.

In the implementation method, religious teachers use the delivery method to realize the coaching of religious moderation to students by giving examples of good coaching to students, so that they can develop, both physically and mentally (Ayres et al., 2013). The following are methods in fostering religious moderation at SMK Karsa Mulya Palangka Raya, namely (1) advice method; (2) exemplary method; (3) habituation method (4) discipline method; (5) punishment method; (6) special attention method. The six methods are used by teachers to foster a moderate attitude in religion to students.

Educational institutions through a religious teacher are directed to succeed the National Medium-Term Development Plan in the National Priority Program for Mental Revolution and Cultural Development, at point three, namely strengthening religious moderation as a foundation for religious perspectives, attitudes, and practices as a middle way to strengthen tolerance, harmony, and social harmony. In the implementation of the learning process at school, such as Islamic religious education teachers and other religious teachers not only act as people who transfer knowledge and experiences, but are also expected to foster religious moderation in students (Abidin & Murtadlo,

2020). In general, there are several roles of teachers in providing education to students, including as educators, teachers, mentors, and role models for their students (Ghosh, 2013).

In addition, religious teachers have a role in fostering their students to be able to become insan kamil (Budiyanthi et al., 2020). Teachers build moderation values as a way of seeing in a student that encourages him to act and behave to be rahmatan lil 'alamin starting from the smallest level in schools that uphold diversity without having to blaspheme differences in beliefs (Muslih et al., 2021).

To build religious moderation values in students, teachers can conduct coaching at school through coaching strategies and methods (Idris & Putra, 2021). It can be through the habituation of religious activities such as compulsory recitation activities and compulsory worship that are followed by all students with the guidance of their respective religious teachers (Hamidah et al., 2021), habituation of morning and afternoon apples by giving briefings on the values of religious moderation, habituation of shaking hands with all teachers regardless of the teacher's religious background (Lama & Chodron, 2017), or certain activities that slip the values of religious moderation in it. In fostering or educating students, there must always be an evaluation to find out the supporting factors and inhibiting factors (Winston et al., 2016). Likewise, in fostering religious moderation, there must also be an evaluation to find out the supporting factors and inhibiting factors of the process fostering religious moderation (Battistelli et al., 2013), either from within the religious teacher himself or the school, even if it could be the existing social environment of the community.

Religious moderation is used as a National Medium-Term Development Plan to maintain religious harmony, it is explained that today, not only Islam maintains a view of moderation but also every religion that exists and states that moderation is not only taught by Islam but also other religions (Arifinsyah et al., 2020). As the National Priority Program for Mental Revolution and Cultural Development points out three strengthening religious moderation as the foundation of middle way religious views, attitudes, and practices to strengthen tolerance, harmony, and social harmony (Muhtifah et al., 2021).

The concept of religious moderation as explained in Surah An-Nisa (171):

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفًا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

Meaning: O People of the Book, do not exaggerate in your religion and do not speak against Allah except what is true. Verily, the Messiah, Isa son of Maryam, is but a messenger of Allah and a creature created by His word which He conveyed to Maryam and a spirit from Him. So, believe in Allah and His messengers and do not say, "There are three gods." Stop (from saying that). (That is better for you. Verily, Allah alone is the One True God. Glorified is He from having children. To Him belongs what is in the heavens and what is in the earth. Allah is sufficient as a protector.

The Qur'an also emphasizes in surah al-Hujurat (49:13) about openness in thinking in religion:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O humans, We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best."

Religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion in order to maintain religious harmony in every multi-religious area in Indonesia. Based on the description above, it can be interpreted that religious moderation is the perspective of religious adherents who are not extreme in embracing religion and are able to accept differences without eliminating or reducing the quality of faith in their religion. Where someone who is moderate does not have to stay away from religion (which he adheres to), but also does not blaspheme the beliefs of others. Moderation according to Islam requires a Muslim to be able to respond to a difference from each religion or sect does not need to be equated with what is common between each religion or sect should not be differentiated or contradicted (Hanapi, 2014). Moderation can indeed be said to be the identity and even the essence of Islamic teachings where moderation is a form of manifestation of the teachings of Islam rahmah li al'amin; ramhat for all the universe (Nurhayati, 2019).

The value of religious moderation emphasizes the value of fairness and balance (Idris & Putra, 2021). Where a basic principle in religious moderation is to always maintain two things, such as the balance between reason and

revelation, between body and mind (Kamali, 2015), between rights and obligations, between individual needs and communal benefits, between necessity and voluntarism, between religious texts and religious leaders' ijtihad, between ideal ideas and reality, and the balance between the past and the future. Thus, the essence of religious moderation is to be fair and balanced in viewing, responding to, and practicing all the concepts in the previous pairs (Salvador et al., 2014).

The existence of religious moderation in the view of Islam is also called the existence of wasatiyyah Islam, which is a principle that must be owned by every Muslim so that the character with this, Islam is able to become the center of human life. In Islam, moderation cannot be described as a form except after it is collected in one main element, namely: honesty, openness, compassion, and flexibility (Musaafa, 2018, p. 27). The value of religious moderation as a basic principle in religious moderation is to always maintain two things, such as the balance between reason and revelation, between body and mind, between rights and obligations, between individual needs and communal benefits, between necessity and voluntarism, between religious texts and religious leaders' ijtihad, between ideal ideas and reality, and the balance between the past and the future. Thus, the essence of religious moderation is to be fair and balanced in viewing, responding to, and practicing all the concepts in the previous pair.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implication

The implication of this research is expected to be a reference for the government in developing a program to strengthen religious moderation in the city of Palangka Raya, especially in the realm of education in public schools, and become information about the efforts of Islamic Religious Education teachers in fostering religious moderation at SMK Karsa Mulya Palangka Raya. The results of this study can be used as study material for educational practitioners and as an example for other schools, especially schools in Palangka Raya City on how to foster religious moderation. In order to create harmonious social relations and harmony between religious communities.

4.2 Research Contribution

The contribution of this research is expected to be used as a reference for both theoretically and practically, namely:

- a) For Schools. The results of this study are expected to be a reference for information about the efforts of Islamic Religious Education teachers in fostering religious moderation in schools.
- b) For teachers. The results of the study can be used as steps in the efforts of Islamic religious education teachers to foster religious moderation at school.
- c) Morning Researcher. As a scientific treasure to help further research related to Religious Moderation. As well as acceptance of the reality of religions, which can keep away from conflict and foster the spirit of religious moderation in order to maintain religious harmony.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

This study has limitations so researchers focus on the limitations of the research problem, namely: (1) Only focusing on how the efforts of religious teachers in schools foster religious moderation in students (strategies and methods); (2) Only focusing on supporting factors and inhibiting factors in fostering religious moderation in students at school; (3) Based on the limitations of the study, the recommendation of this study is that further researchers can focus research on other aspects that are not in the language of this study.

5.2 Recommendation for Future Research

Future research on the role of Islamic education teachers in promoting religious moderation among students can explore several key areas to enhance the effectiveness of religious moderation education. Comparative studies across different educational levels, such as elementary, junior high, and senior high schools, could help identify age-appropriate strategies for fostering religious tolerance. Additionally, examining various teaching methods, including storytelling, discussions, and project-based learning, may provide insights into the most effective approaches for instilling moderation values. Lastly, exploring the collaboration between schools, families, and communities in supporting religious moderation initiatives may provide a holistic perspective on how to foster a more tolerant and in-

clusive society. By addressing these areas, future research can provide deeper insights and practical recommendations for strengthening the role of Islamic education teachers in promoting religious moderation.

6. CONCLUSION

Two main strategies can be implemented to instil religious moderation in students at school. The first is the direct education strategy, where teachers provide clear guidance on the values of religious moderation and set a good example for students to follow. This approach emphasizes active teaching and modelling of moderate behaviour. The second is the indirect education strategy, which is more preventive. This strategy involves setting specific rules for students, highlighting behaviours that could be detrimental, and applying sanctions for violations. These sanctions, ranging from verbal reprimands to reductions in religious values, act as corrective measures to ensure students stay on the right path.

In addition to these strategies, the cultivation of religious moderation in students can be supported by various methods such as the exemplary method, where teachers lead by example; the advisory method, which involves giving advice and counsel to students; the habituation method, which encourages the formation of good habits; the special attention method, which provides individualized care for students; the discipline method, ensuring rules are followed; and the punishment method, which enforces consequences for inappropriate behavior. By using a combination of these methods, religious moderation can be effectively embedded in students' daily lives.

Cooperation between religious education teachers and subject teachers is essential for religious moderation coaching to succeed. A strong partnership allows for a unified approach to teaching moderation across subjects. Additionally, school principals' support and regulations promoting religious moderation are crucial to ensuring that the efforts are sustained and consistent. Religious moderation, or *wasatiyyah* Islam, is a core principle in Islam, emphasizing honesty, openness, compassion, and flexibility. This principle is a foundation for fostering balanced and moderate individuals who can contribute positively to society by embracing these values in both personal and communal life.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Ikhfak Nurfahmi: Conceptualization, Design; Writing - Original Draft, Methodology; Formal analysis. Ajahari: Writing - Review & Editing. Surawan: Conceptualization.

Declaration of GenAI in Scientific Writing

The authors declare that [OpenAI](#)'s generative artificial intelligence (GenAI) tools were used to assist in refining the academic language and improving the linguistic accuracy of this work, including grammar, punctuation, vocabulary, and overall academic tone. All content generated or refined using these tools was critically reviewed, revised, and verified by the authors. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [JISMB Generative AI \(GenAI\) Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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