



## Implementation of Religious Moderation Value in Junior High School Students in PAI Subjects and its Implications for Tolerance Education

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### Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya moderasi beragama dalam menjaga harmoni di masyarakat Indonesia yang multikultural. Permasalahan utama yang diangkat adalah bagaimana nilai moderasi beragama diintegrasikan dalam pembelajaran Pendidikan Agama Islam (PAI) di jenjang SMP dan implikasinya terhadap pendidikan toleransi. Penelitian bertujuan untuk menganalisis implementasi nilai moderasi beragama, strategi guru, faktor pendukung dan penghambat, serta kontribusi nilai tersebut terhadap pembentukan toleransi siswa. Desain penelitian menggunakan pendekatan kualitatif dengan metode studi lapangan. Data dikumpulkan melalui observasi, dokumen, dan dokumentasi di SMP Negeri 3 Lembang pada Januari 2025 dengan populasi 192 siswa kelas 8 dan sampel 5 kelompok belajar kemudian data dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa moderasi beragama diintegrasikan melalui pembelajaran Bab 6 “Inspirasi Al-Quran: Indahnya Beragama secara Moderat” dengan pendekatan diskusi kasus. Strategi meliputi pembentukan kelompok, pemberian studi kasus, diskusi, dan presentasi. Temuan utama mencakup peningkatan pemahaman siswa tentang moderasi, penghormatan terhadap perbedaan, dan pencegahan konflik berbasis agama. Faktor pendukungnya adalah ketersediaan sumber belajar dan antusiasme siswa, sedangkan penghambatnya adalah waktu pembelajaran yang terbatas. Penelitian ini berkontribusi dalam penguatan teori moderasi beragama dan penerapannya di pembelajaran PAI. Keterbatasan penelitian adalah kurangnya pengukuran efektivitas model pembelajaran. Rekomendasi untuk penelitian berikutnya adalah studi keefektifan pembelajaran berbasis moderasi beragama.

**Kata Kunci:** Moderasi Beragama, PAI, SMP, Toleransi.

### Abstract

This study is motivated by the importance of religious moderation in maintaining harmony in multicultural Indonesian society. The main problem raised is how the value of religious moderation is integrated in learning Islamic Religious Education (PAI) at the junior high school level and its implications for tolerance education. The research aims to analyze the implementation of the value of religious moderation, teacher strategies, supporting and inhibiting factors, and the contribution of this value to the formation of student tolerance. The research design uses a qualitative approach with a field study method. Data were collected through observation, documents, and documentation at SMP Negeri 3 Lembang in January 2025 with a population of 192 8th-grade students and a sample of 5 study groups then the data were analyzed descriptively. The results showed that religious moderation was integrated through learning Chapter 6 “Inspiration of Al-Quran: The Beauty of Moderate Religion” with a case discussion approach. Strategies include group formation, provision of case studies, discussions, and presentations. Key findings include increased student understanding of moderation, respect for differences, and prevention of religious-based conflict. The supporting factors were the availability of learning resources and students' enthusiasm, while the barrier was the limited learning time. This research strengthens the theory of religious moderation and its application in PAI learning. The limitation of the study is the lack of measurement of the effectiveness of the learning model. Recommendations for future research are to study the efficacy of religious moderation-based learning.

**Keywords:** *Islamic Education, Junior High School, Religious Moderation, Tolerance.*

## Introduction

Indonesia is one of 197 countries in the world based on data from One Step 4 Ward (2025) that continues to grow and develop over time. Complementing this data, data from Databoks in November 2024 reported that the composition of Indonesia's population had reached 279.58 million people (Fahdlurrahman, 2024). Meanwhile, according to Imam Riyadi, et al (2024), no less than the 279 million Indonesian population consists of 500 ethnic groups that inhabit the territory of the Republic of Indonesia. Noted from as many as 500 tribes, there are several large tribes in Indonesia, including the Javanese tribe, Sundanese tribe, Batak tribe, Madura tribe, Betawi tribe, Minangkabau tribe, Bugis tribe, and Malay tribe (Syarif & Purkon, 2024). Of the hundreds of tribes, there are various beliefs which in their formal legal position in Indonesia consist of six major recognized religions including Islam, Christian Protestantism, Catholic Christianity, Hinduism, Buddhism and Confucianism (Marbun, 2024).

Various facts and data, managing togetherness and mutual cooperation between ethnic groups and religions is a common task that is not easy. Seeing the growing diversity requires tolerance, mutual understanding, and understanding of each other where one of the many is through religious moderation as a landscape that can be studied further (Fahri & Zainuri, 2019). Moderation in the context of diversity has an urgency that is more or less useful in caring for diversity for the Indonesian population, some of the interests of moderation include minimizing conflicts between religions, guarding national unity and integrity, efforts to overcome extremism and intolerance, means of improving the quality of worship with the dimensions of *ubudiah* and *amaliah*, as well as issues that can be developed in the realm of education and learning (Chotimah et al., 2025; K. Hasan & Juhannis, 2024; Tan, 2007; Tinambunan et al., 2025).

To further understand what is meant by moderation, investigating its roots (etymology), moderation comes from the Latin word *moderatio* which means control, harmony or moderation. From Arabic it is taken from the word *wasathiyyah* which means middle, fair, and balanced (Hanafi et al., 2024; Muhajarah & Soebahar, 2024). Meanwhile,

according to the term, religious moderation is a religious attitude or view by focusing on the values of tolerance, justice, and balance in practicing religious teachings without exaggeration (Purwanto et al., 2023; Somer, 2014). According to Al-Ghazali in his book *Ihya Ulumuddin*, the *wasathiyyah* attitude is a means of balancing worldly and *ukhrawi* demands, his view is that religion teaches humans to be fair both in the realm of worship and *muamalah*. Another view, according to William Cartwright although not explicitly that religious moderation focuses on balance and general morality in practicing religious teachings (Purwanto et al., 2024; Streete, 2016).

As a value, religious moderation in its implementation holds on to several principles and values contained, among others: (1) *tawazun* which means not being excessive and one-sided but can be balanced between the two, (2) *i'tidal* is an attitude of giving rights according to their level and trying to be objective, (3) *tasamuh* is an attitude of appreciating and respecting differences in beliefs, views, and cultures, (4) *deliberation*, namely the attitude of prioritizing dialogue to resolve differences or conflicts, (5) *anti-violence*, namely rejecting all forms of physical and verbal actions in practicing religious teachings, (6) *respect for local traditions and wisdom*, and (7) *commitment to unity and integrity* (Khan et al., 2024; Rezapour-Mirsaleh et al., 2024; Zimmer & Sellmann, 2023).

As for religious moderation in the context of education, its objectives include helping students to reconstruct inclusive religious understanding, efforts to instill an attitude of tolerance, efforts to prevent acts of extremism, the formation of a balanced religious character, stimulating interfaith harmony, equipping students with universal values, and building a caring spirit for others (Mukhibat et al., 2024).

Judging from its urgency, it cannot be denied that religious moderation has a strategic position in creating harmony between religious communities and various ethnic backgrounds. Therefore, it needs to be promoted further, one of these efforts is through teaching and learning in the school area (Albana, 2023). Where specifically the planting and efforts to promote the value of religious moderation can

be through teaching Islamic religious education (PAI) (Prasetyo et al., 2023). The process of instilling religious moderation can be carried out at all levels of education starting from primary, secondary and tertiary level school institutions (Hermawan, 2020).

The secondary education level is a stage of education that has a position between basic education and higher education, at this stage the purpose of education is to continue the development of basic competencies that have been obtained at the previous level and preparation efforts towards higher levels in the future. Education at the secondary level includes junior high school/madrasah tsanawiyah (SMP/MTs) and senior high school/vocational high school/madrasah aliyah (SMA/SMK/MA) (Sa'ud & Sumantri, 2007; Sufyadi et al., 2021).

At the junior high school education level, some of the efforts that can be made in promoting the value of religious moderation include the application of learning methods that support moderation, exemplary teachers in being moderate, development of extracurricular activities that support moderation, cultivation of 'itidal attitudes, tolerance, deliberation, non-violence, and continuous evaluation and reflection (Ainina, 2022; Chadidjah et al., 2021; Hidayat & Rahman, 2022).

Islamic Religious Education (PAI) at the junior high school level has a strategic position in shaping the character of students who have noble character, understand Islamic values, and are able to apply them in everyday life (Su'dadah, 2014).

The integration of religious moderation values in PAI can be done, among others, through the use of methods such as discussions and case studies to explore religious issues relevant to students' lives, linking PAI materials with real conditions in the field such as respect for other religious traditions and peaceful conflict resolution, and the use of diverse learning media such as inspirational stories (Gonibala, 2022).

The basic competencies of PAI at the junior high school level that are relevant to religious moderation are moral competence, namely morals towards fellow humans and in fiqh competence, namely the attitude of not exaggerating in religion (ghuluw) and strengthening moderate/wasathiyah attitudes (Muhtarom et al., 2021).

In the implementation process, religious moderation can be implemented through several strategies, including a contextual learning approach that allows the subject matter to be linked to students' real experiences, in addition to group discussion methods, case studies, role playing and collaborative approaches (Rohman et al., 2023).

The relevant media and learning resources that support efforts to implement the value of religious moderation are teachers can utilize inspirational stories from Islamic history, the use of textbooks, articles, and educational videos about diversity and moderation. The use of various digital media can also be used such as zoom meeting interactive learning applications, LMS, and others. It can also be used with the strategy of visiting places of worship for interfaith dialogue (Nasution et al., 2024).

While the teacher acts as a key player, namely facilitating the interaction of religious moderation to take place, an example that can be followed in a moderate attitude, opening students' views, and mediating the creation of interactive dialog (Sarianti et al., 2023).

Efforts to instill religious moderation in junior high school students are expected to produce a tolerant attitude. The word tolerance in an Islamic perspective is taken from the word *tasamuh* which means gentleness, forgiveness, and mutual respect. In terms of tolerance, it is a person's ability to accept differences in views, beliefs, and cultures without losing faith identity. Meanwhile, according to Yusuf Al-Qardawi, tolerance is the essence of Islamic moderation that realizes Muslims are able to coexist in the midst of diversity (Arifin et al., 2019).

Tolerance as a value taught in education provides teaching to be compassionate, fair, and balanced in establishing harmonious relationships (Prasetiawati, 2017).

Through learning that integrates tolerance values, students are invited to develop mutual respect, cooperation, and empathy for others (Ariestina, 2019).

Efforts to promote the value of religious moderation at a practical level in the field encounter several problems, including a lack of understanding of what religious moderation is and means, lack of social environmental support, limited teacher competence, lack of relevant media and learning resources, and the

influence of social media and non-credible information (Karno, 2023; Sumarto et al., 2023; Sunardi & Jamiludin, 2024).

Various studies reveal the importance of efforts to instill the value of religious moderation among students in the realm of education, among others, first, Ashoumi, et al (2023) through their research findings revealed that in the realm of students, religious moderation efforts are carried out by fostering tolerance between fellow intra-religious adherents (due to various views and interpretations of religious teachings) as well as between adherents of other religions. Second, Dewi's research, et al (2024) stated that teaching religious moderation can be taught through mutual respect and upholding tolerance for the beliefs held by students at the elementary school level. Third, David & Mappanyompa's research (2024) based on the results of a systematic review of the literature review of Kemuhammadiyah teachings has a significant position in efforts to realize religious identity and promotion of peace in the midst of various beliefs. Then, the fourth research conducted by Mashur & Rahmawati (Mashur & Rahmawati, 2023) explains that the implementation of moderation values is applied through habituation, determining lesson plan strategies using contextual-based learning models, as well as case studies on religious moderation and showing short videos about moderation at the junior high school (SMK) level.

Based on the background that has been described, the position of this research also seeks to strengthen the value of religious moderation in students by applying it directly to the learning process with specifications in Islamic religious education (PAI) subjects and the main target is students at the junior high school level as a differentiator from existing studies. In addition, after the implementation is carried out, the next stage is to see and analyze the implications of the application of moderation values in PAI subjects for strengthening or developing tolerance education. The problem formulations to be solved through this research include: (1) How is the implementation of the concept of the value of religious moderation integrated in Islamic Religious Education (PAI) subjects at the junior high school level? (2) How is the PAI teacher's strategy in implementing the value of religious moderation to students at the

junior high school level? (3) What are the supporting and inhibiting factors in the implementation of the value of religious moderation in PAI subjects at the junior high school level?; How is the implication of the implementation of the value of religious moderation in PAI learning on the formation of tolerance attitudes of students at the junior high school level?; and (5) How is the contribution of the value of religious moderation in shaping relevant tolerance education at the junior high school level. While in general, this study aims to determine the implementation of religious moderation values in PAI subjects at the junior high school level which has implications for tolerance education in Indonesia.

## Method

This research is a qualitative research design, which aims to understand social phenomena in depth through exploring the meanings, views, and experiences of individuals or groups (Camuyong, 2024; Paulus & Lester, 2024). In other words, qualitative research design does not want to measure a certain degree with the results in the form of numbers. The choice of qualitative design is because the researcher acts as the main instrument that is directly involved in the process of data collection and analysis (Maxwell, 2013).

Specifically, the research method used is field research, which involves collecting data directly from the location where the phenomenon under study occurs (Green et al., 2013). Field research aims to obtain in-depth information about social reality, behavior or certain situations by observation, interviews, and direct interaction with research subjects/objects (Hallenbeck et al., 2019; Lee, 2022).

The research was conducted in January 2025 at SMP Negeri 3 Lembang with the research subjects being students from grade 8G to grade 8K. The data sources were obtained from the results of group work sheets, observation, and documentation. More details about the number of students from class 8G to class 8K are as follows:

Table 1. *Data on the number of students in classes 8G to 8K*

Classes	Quantity
8G	40

8H	39
8I	38
8J	37
8K	38
<b>Amount</b>	<b>192</b>

The total population in this study is 192 students from grade 8G to grade 8K. The determination of the research sample consisted of 5 groups where the PAI learning class that the researcher taught each class formed study groups consisting of 5 groups with a composition of 6-7 students per group. The research sample of 5 groups was taken from each class as much as 1 group starting from class 8G to 8K so that it has represented each class. Details about the research sample can be seen in table 2 below:

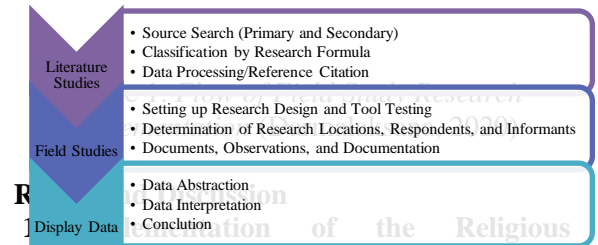
Table 2. *Research Sample Data of 5 Groups from Each Class (8G-8K)*

Classes	Group
8G	Group 4
8H	Group 3
8I	Group 2
8J	Group 5
8K	Group 3
<b>Amount</b>	<b>5 Group</b>

The selection of these groups was filtered based on the performance of the students in each group presentation, the scores obtained, the cooperation, and the activeness of each individual in each group. As details, group 4 in class 8G was selected with a group presentation score of 92, group 3 was selected in class 8H due to the score obtained of 92, group 2 in class 8I got a score of 90, group 5 in class 8J obtained a score of 91, and group 3 in class 8K got a score of 90. The five groups selected got the highest score from the other four groups in each class.

After data is obtained from the activity of group work sheets, observation, and documentation, the next stage is data analysis. Specifically, the data analysis used in this research is descriptive analysis. Descriptive analysis is an analysis used in order to describe or summarize data in an understandable format in the form of tables, graphs, diagrams, and basic statistical calculations (average, medium, mode, standard deviation) (Fadilla & Wulandari, 2023). The aim is to provide an overview of a characteristic or pattern in the data without making further conclusions or

generalizations to a larger population (Solikhah, 2016). The implementation of this field study research is carried out in stages which can be seen as follows:



### **Religious Moderation Value Concept integrated in Islamic Religious Education (PAI) Subjects at the Junior High School level**

At the 8th grade level in the even semester (second) there is one teaching material that is studied, namely in Chapter 6 with the title, "Inspiration of Al-Quran: The Beauty of Moderate Religion" through the 8th grade student handbook published by the Center for Bookkeeping of the Education Standards, Curriculum and Assessment Agency of the Ministry of Education, Culture, Research and Technology in 2021. In Chapter 6, students learn, understand, and practice the concept of religious moderation starting from surah Al-Baqarah verse 143 which is first explained by the teacher, then understand the translation and learn the meaning of the verse. As an illustration, the handbook in question is as follows:



Figure 2. *Book of Islamic Religious Education and Ethics Class VIII*

Source: Pudjiani & Mustakim (2021)

Specifically, the material of Chapter 6 on the Beauty of Moderate Religion studied by the student can be seen through the following display:



Figure 3. Chapter 6 material on Quranic Inspiration: The Beauty of Moderate Religion  
Source: Pudjiani & Mustakim (2021)

Specifically, the steps of implementing religious moderation-based learning for students explained by the Teacher through its stages are as follows:

1. The teacher together with the students conducts a prayer activity before starting the lesson led by one of the class representatives who is usually the class leader;
2. After that, the teacher checks the students' attendance;
3. The teacher asks how the students are doing in order to ensure their physical and mental readiness for learning;
4. The teacher provides a stimulus of enthusiasm to students by starting with ice breaking or simple games as a trigger for enthusiasm for learning;
5. After that, the teacher provides motivation in the form of a story that is relevant and intersects with the teaching material to be learned which is sourced either from factual news, phenomena that occur in the field, and others;
6. Next, the teacher invites the students to jointly open the Grade 8 PAI and Budi Pekerti package book as a learning resource and then gives directions to open the Chapter 6 material and then together with the students read verse 143 of surah Al-Baqarah as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

Translation: "Likewise, We have made you (Muslims) a middle nation that you may bear witness to the people and that the Messenger (Prophet Muhammad) may bear witness to you. We have not fixed the Qiblah (Baitulmaqdis) to which you used to

turn, except that We may know who follows the Messenger and who turns back. Verily, it is very hard, except for those to whom Allah has guided. Allah will not waste your faith. Verily, Allah is indeed merciful to mankind. The people of the middle means the chosen people, the best, just, and balanced, both in belief, thought, attitude, and behavior."

7. In the next stage, the teacher together with the students reviews or examines the verse that has been recited with an emphasis on the word Ummatan Wasatan;
8. The next activity, the teacher provides a case study related to religious moderation for students to discuss in groups. The content of the case study is as follows:

During the morning prayer,  
Dika recites the qunut prayer  
while Rio does not.

Figure 4. Case Studies that are Related to Material on Religious Moderation

9. The groups formed consist of 6-8 people per class;
10. From the case study given, students discuss, share their opinions, views of the case which are related to the theory, opinions of figures or experts, with verses of the Al-Quran and hadith, quotes, and others;
11. The process of working on the group discussion is carried out with the help of searching for information through smart devices to access a variety of information to support arguments as well as to help run the discussion;
12. The results of the work are written on sheets of paper identified with the name of the group, the composition of the members, and the class;
13. After the work process is complete, the next stage is to present the results in front of the class which can be seen as follows::





Figure 5. *Presentation of Group Discussion Results from the given Case Study*

14. After presenting the group work in front of the class, the teacher observes the presentation and assesses it as a skill competency on Chapter 6 material on religious moderation.

The results of discussing the case studies given by the teacher to students in 5 groups from each class for further analysis can be described as follows:



Figure 6. *Case Study Result of Group 4 Class 8G*

The description of the discussion results and opinions of group 4 in Class 8G is clearly described as follows:

“According to fiqh law in the performance of prayers, it is explained that reciting the qunut prayer at dawn is not recommended. The first opinion of the group is that the qunut prayer in the morning prayer is sunnah muakkad, which means it is highly recommended but not obligatory. The second opinion is that it is recommended to recite the Qunut prayer. The third opinion is that according to the Hanafiyah scholars, qunut is obligatory, and the other opinion is that the qunut prayer in prayer is Sunnah but it is required to be recited quietly (sirr). The fourth opinion is that there is nothing wrong with not reciting the qunut because it is Sunnah. The fifth opinion, quoting Shaykh Sayyid Sabiq, is that it is not prescribed to recite qunut at dawn except when there is a calamity. Sixthly, that Imam Shafi'i was of the view that it is recommended to recite qunut after bowing in the last rak'ah of the Fajr prayer. The seventh opinion according to our group is that not reciting the qunut prayer during the Fajr prayer is valid because this is the opinion of Imam Shafi'i that reciting the qunut prayer is sunnah muakkad which is highly recommended but not obligatory.

Finally, quoting the opinion of Imam An-Nawawi in the book Al-Adzkar explains that the qunut prayer at dawn is sunnah.”

Meanwhile, the results of the group 3 discussion in Class 8H in more detail are as follows:



Figure 7. *Case Study Result of Group 3 Class 8H*

The description of the discussion results and opinions of group 3 in Class 8H is clearly described as follows:

“According to fiqh law, the qunut at dawn is sunnah muakkad, which is highly recommended but not obligatory. This ruling applies according to the Shafi'i and Maliki madhhab. Secondly, in the Maliki school of thought, the qunut prayer is only recommended in the Witr prayer in the last half of the month of Ramadan, while the other schools of thought, namely the Hambali and Hanafi schools, are of the view that performing qunut is not something that is recommended to be done during the morning prayer, not performing the qunut prayer in the prayer does not invalidate the prayer even though it includes reducing the perfection of the morning prayer. Thirdly, the Fajr prayer without qunut is not considered by any of the madhhab to be obligatory or a condition of the prayer, so the Fajr prayer without qunut is still valid. Fourthly, according to the majority of scholars, the Prophet (peace and blessings of Allaah be upon him) did not do qunūt at dawn, and there is no evidence that the Prophet (peace and blessings of Allaah be upon him) did so. Fifth, according to the Hadith narrated from Anas bin Malik, the Prophet did not recite the Qunut in the Fajr prayer. This Hadith is the basis that the Fajr

prayer is not required to recite the Qunut prayer.”

Meanwhile, the results of the group 2 discussion in Class 8I in more detail are as follows:



Figure 8. Case Study Result of Group 2 Class 8I

The description of the discussion results and opinions of group 2 in Class 8I is clearly described as follows:

“According to our group, reciting the qunut prayer is a form of following the Sunnah of the Messenger of Allah (saw), who is an example for Muslims. Based on this explanation, reciting the qunut prayer in the Fajr prayer according to the Shafi'i school of thought is sunnah muakkad, which means it is highly recommended but not obligatory.”

Meanwhile, the results of the group 5 discussion in Class 8J in more detail are as follows:

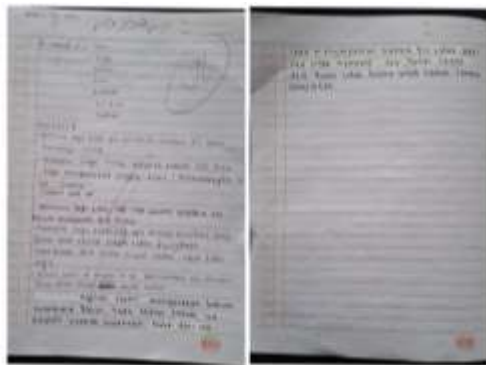


Figure 9. Case Study Result of Group 5 Class 8J

The description of the discussion results and opinions of group 5 in Class 8J is clearly described as follows:

“Firstly, we think there is nothing wrong with not reciting the qunut prayer because it is Sunnah. Secondly, according to our group, there is nothing wrong with Rio not reciting the qunūt prayer and it is possible to replace it with dhikr: Allahummagfir li

ya Ghafur. Thirdly, we also think that there is nothing wrong with Rio not reciting the prayer because we assume that he has not memorized the prayer. Fourthly, there is nothing wrong with not reciting the Qunut during the Fajr prayer because it is not obligatory. Fifth, according to the Hadith narrated by Tirmidhi No. 451 the Prophet Muhammad said: Qunut in the Fajr prayer is Sunnah. Sixth, the Shafi'i school of thought says that reciting the Qunut in the morning prayer is Sunnah muakkad, so we conclude that there is nothing wrong with Riot not reciting the Qunut prayer because it is not obligatory but is highly recommended.”

Meanwhile, the results of the group 3 discussion in Class 8K in more detail are as follows:



Figure 10. Case Study Result of Group 3 Class 8K

The description of the discussion results and opinions of group 3 in Class 8K is clearly described as follows:

“In our opinion, it is okay for Rio not to recite the qunut prayer because reciting the qunut prayer is not obligatory but sunnah muakkad (highly recommended), therefore Rio is not sinning even if he does not recite qunut during the Fajr prayer. However, it is better to recite qunut during the Fajr prayer, while Dika is right to recite qunut during the second rak'ah of the Fajr prayer because, as mentioned earlier, reciting qunut is Sunnah muakkad (highly recommended). According to the



scholars, the qunut prayer is highly recommended even though it is a sunnah, but if you do not do qunut during the morning prayer, there is nothing wrong with it, and the prayer is still valid if you do all the pillars.”

## **2. Islamic Education Teacher's Strategy in Implementing the Value of Religious Moderation in Junior High School Students**

The PAI learning process carried out in fostering the value of religious moderation in students of class 8G to class 8K is carried out by the teacher through several ways (strategies) carried out with the explanation is as follows:

1. Directing the formation of study groups in each class consisting of 5 groups with a composition of 6-7 members;
2. Giving triggering questions at the beginning, middle and end of each learning process;
3. Providing explanations about the material being studied by linking it to actual phenomena actually experienced by students in everyday life;
4. Using inspirational stories as a medium in delivering the material;
5. Collaborating learning by utilizing the sophistication of technology in the form of using smart devices during the learning process;
6. Providing opportunities for each student to ask questions related to material that is still not understood or understood;
7. Directing students to speak up and give their opinions by facilitating presentations in front of the class;
8. Appreciating students' performance without discriminating;
9. Setting a good example in line with moderate attitudes in daily activities.

Some of the strategies that researchers apply to the PAI learning process in fostering the value of religious moderation in the Chapter 6 material that has been studied are in line with some of the research findings conducted by various parties, among others, first by Riyan (2023) which states several efforts to foster a moderate attitude of religion in students at SMK Ma'arif NU Kajen, among others, inviting students to increase literacy about a full and comprehensive understanding of Islam, inviting students to analyze and

follow a variety of factual news from the latest intolerant cases, providing guidance to students to continue to foster an attitude of tolerance for others, teaching students who are principled in openness and respect for other people's different opinions. Second, research conducted by Nur Faida (2022) that the cultivation of the value of religious moderation of students is carried out with a model, namely direct and indirect by getting used to being moderate in everyday life. Third, research conducted by Husnul Mua'amalah, et al (2024) where PAI teachers at SMAN 1 Anak Tuha have a role in instilling the value of religious moderation both inside and outside the classroom, especially supported by the implementation of the Peaceful School Program involving all elements of the school which further strengthens the position of religious moderation. Fourth, Gilang & Eneng's research (2022) explains that the role of teachers in shaping attitudes of diversity and religious moderation is evidenced by accompanying students to explore scientific sources and supported by the existence of religious dialogue and discussion programs. And fifth, Fitria & Iswanti's research (2022) revealed that the PAI Teacher's method in developing an attitude of religious moderation at SMPN 29 Sijunjung is through advice, exemplary, habituation and monitoring.

## **3. Supporting and Inhibiting Factors for the Implementation of Religious Moderation Values in Islamic Education Subjects at Junior High School Level**

In its implementation, the process of fostering religious moderation attitudes and values in students in grades 8G to 8K that researchers teach cannot be said to be perfect or in accordance with expectations. There are several factors that support the process to run smoothly and other factors that provide obstacles, among others, described as follows:

### **a. Supporting Factors**

1. Availability of learning resources both in print and digital form;
2. There are supporting facilities such as the availability of smart devices;
3. The formation of study groups which more or less helps to understand the material;

4. The enthusiasm of students in following and implementing learning;
  5. Support from various parties ranging from fellow PAI teachers, students, and parents.
- b. Inhibiting Factors
1. The limited allocation of learning time, which is only 3 lesson hours per week
  2. Students' ability to conduct discussion activities;
  3. The understanding of the teaching materials taught and understood by students;
  4. Internet data quota support in accessing various information related to religious moderation;
  5. The availability of cell phones used by students in working on case studies.

Some of the supporting and inhibiting factors experienced by researchers when instilling religious moderation attitudes in PAI learning are in line with some of the findings of other parties who also reveal the same thing, including the first Ahmadi & Nur Afifah (2022) explained based on the results of their research that the supporting factors for instilling religious moderation values are the presence of teachers from the kiai element who cooperate with each other in providing advice and good examples of being moderate, while the inhibiting factors include bad attitudes from parents, students easily accept and believe news that is not necessarily the truth. Second, other supporting factors are revealed by Edi (2022) through his research on the Kauman Islamic Boarding School, there are several supporting factors in practicing religious moderation, including commitment to efforts to uphold religious harmony between Muslims and ethnic Chinese around the pesantren environment, high respect for tolerance attitudes, and pesantren rituals in public spaces. Third, Maulana & Mualimul (2022) also revealed their alignment from their research findings that there are several supporting factors for strengthening moderation values in schools with the insertion method, namely the existence of school organizations, competent PAI teachers, and adequate facilities. In addition, there are also inhibiting factors, namely the need for the preparation of less mature learning, the lack of

optimal socialization of religious moderation from the Ministry of Religious Affairs, the impact of social media, the impact of socialization outside the school, and the diversity of students' backgrounds of origin.

#### **4. The Implication of the Implementation of Religious Moderation Value in Islamic Education Learning on the Formation of Tolerance Attitude of Students at Junior High School Level**

From the implementation of the PAI learning process with a case study on the material of Chapter 6 on Al-Quran Inspiration with specific material on religious moderation and the efforts made to achieve the moderation value based on the results of observations during learning activities, there are several good implications for the formation of students' tolerance attitudes, among others:

1. The occurrence of togetherness between students and their peers with each other;
2. Sharpening students' critical and wise understanding as evidenced by the variety of opinions expressed during the presentation;
3. Mutual respect for each other's diverse opinions in each group;
4. The results of discussions and presentations form an effort to prevent conflicts between friends based on religion, this is due to the broadening of students' views with the variety of opinions expressed;
5. A means of strengthening noble character in everyday life;
6. Connecting the value of tolerance with factual conditions in the field;
7. And as a strengthening of national identity, which is different but still one.

From the findings of the research conducted, it is in line with the results of other research, among others, Hendra (2022) who revealed that the PAI learning model based on religious moderation has good implications for the development of tolerance attitudes, increasing learners' understanding of religious moderation, forming inclusive characters, strengthening efforts to prevent acts of radicalism, and strengthening national commitment. Second, the research of Mulky Munawar, et al (2024) which states that the value of religious moderation in PAI learning has implications for the integration of these values in teaching materials, the development

of alternative and renewable religious moderation-based learning methods and media, and also has implications for moderation value-based learning evaluations that do not only target the cognitive domain. Third, Mutakhirani (2023) revealed several implications, including strengthening students' empathy, strengthening the values of justice and equality, strengthening problem-solving skills, respect for the rights of others, and social awareness efforts.

### **5. Contribution of Religious Moderation Value in Shaping Relevant Tolerance Education at Junior High School Level**

The research conducted attempts to explore the values of religious moderation that can be developed in students at the junior high school level through PAI learning with a simple concept, namely the provision of case studies related to religious moderation taking the landscape of daily real-life activities that are more or less encountered. Based on the field study that has been practiced in PAI learning from class 8G to class 8G, it contributes to the formation of tolerance education both theoretically and practically with the following description:

- a. Theoretical Contribution
  1. Strengthening the existing theories of religious moderation;
  2. Contributing a religious moderation-based PAI learning model with case studies;
  3. Strengthening the values of religious moderation specifically for junior high school students;
  4. And as a reference material for the development of religious moderation values that need to be instilled in students in PAI subjects.
- b. Practical Contribution
  1. An example in developing PAI teaching materials with specifications on religious moderation to be applied to the learning process;
  2. Instructions in teaching teaching materials with material on religious moderation at the junior high school education level;
  3. A source of reference for inspiration for future research or materials that can be implemented in the field.

The positive contribution of this research is in line with several other research findings

including, first, the research of Mita Mawadda, et al (2022) stated that the value of religious moderation can form relevant tolerance education for junior high school students including the development of religious and moderate attitudes, strengthening understanding of diversity, strengthening tolerance values, and forming a moderate society. Second, research by Hidayati, et al (2025) revealed that the contribution of the value approach in PAI learning that shapes religious moderation has an impact on increasing understanding of the meaning of religious moderation, strengthening openness to differences, honing self-reflection skills, strengthening discussion skills, and strengthening anti-discrimination attitudes. Third, Bustari, et al (2024) revealed the contribution of the value of religious moderation in efforts to shape tolerance education, among others, by instilling the value of religious moderation, strengthening empathy for others, fostering fairness, and understanding the importance of respecting differences.

### **Conclusion**

The research conducted can be said to have succeeded in answering the problem questions raised, among others, first, the implementation of the concept of religious moderation value in junior high school students is carried out in the PAI learning process through Chapter 6 teaching material on Al-Quran Inspiration: Moderate Religion.

Second, the strategy in implementing the value of religious moderation by the teacher through the submission of a case study by taking one problem, namely the attitude in responding between someone who reads the qunut prayer and someone who does not. The process of implementing the value of religious moderation is done through group work with a sample of 5 groups (each class 1 group) from 5 classes taught, namely 8G-8K. After discussing, students through study groups are asked to present the results in front of the class. From the results of observations during the presentation, attitudes and understanding of the importance of having a moderate attitude have emerged, which is manifested in the variety of arguments of each different group, then the responses given do not blame each other but understand each other.

Third, some supporting factors for the realization of the value of religious moderation

in PAI subjects include the availability of adequate learning resources both printed and digital, supportive learning tools such as the availability of smart devices, student understanding, enthusiasm for learning, and satisfactory evaluation. While the most important inhibiting factor is the limited availability of study hour allocations.

Fourth, the research that has been conducted has good implications for the growth of tolerance among students by supporting each other, tolerance, not blaming each other, and the wider understanding of students regarding moderate attitudes in religion.

Fifth, this study also contributes to value education both theoretically as the main support in sowing diverse moderation values and practically as an example of a replicable PAI learning model.

The limitation of this research is that there is still a need for proof to measure the level of effectiveness of learning with a case study model of religious moderation that can be effective or not. Therefore, the suggestion for researchers and future research is to design a study of the effectiveness of PAI learning with case studies on religious moderation in the future to see the level of success. The research that has been conducted strengthens the previous studies, with specifications at the 8th grade level of junior high school as the difference.

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