

The Construction of Religious Moderation in Islamic Religious Education and Ethics Books for Secondary Schools/Vocational Schools Independent Curriculum Class XI: Critical Content Analysis from the Perspective of the Qur'an and Hadith

Syaroful Ulum^{1*}

¹STAI Al-Anwar Sarang, Rembang, Indonesia

*Corresponding Author: syarofululum@staialanwar.ac.id

Abstract: Religious moderation is an important issue in Islamic education in Indonesia because religious education contributes to shaping students' attitudes toward religious differences, social relations, and national life. Islamic Religious Education and Ethics textbooks therefore have an important role in translating moderation into religious knowledge and learning experiences. This study aims to analyze the construction of religious moderation in the Islamic Religious Education and Ethics textbook for Senior High School/Vocational School Class XI under the Independent Curriculum and examine its consistency with the principles of the Qur'an and hadith. This study employs a qualitative approach using critical content analysis. The primary source is the 2021 textbook by Abd. Rahman and Hery Nugroho. Data were analyzed through materials, Qur'anic verses, hadiths, illustrations, learning activities, questions, reflections, and evaluations using indicators of religious moderation and Islamic concepts of wasathiyyah, justice, tolerance, non-violence, and respect for human dignity. The findings show that religious moderation is present across the textbook through learning materials, Qur'anic and hadith references, examples, activities, and reflections. However, its construction is uneven. Many values remain at the level of explicit explanation and do not consistently develop into argumentative and pedagogical learning experiences. From the perspective of the Qur'an and hadith, the construction is consistent with the principles of wasathiyyah, justice, respect for diversity, and non-coercion, although further pedagogical development is needed.

Keywords: Religious moderation; Islamic Religious Education; textbook; Independent Curriculum.

Abstrak: Moderasi beragama merupakan isu penting dalam pendidikan Islam di Indonesia karena pendidikan agama berperan dalam membentuk sikap peserta didik terhadap perbedaan agama, relasi sosial, dan kehidupan kebangsaan. Buku Pendidikan Agama Islam dan Budi Pekerti memiliki posisi penting dalam menerjemahkan moderasi beragama ke dalam pengetahuan dan pengalaman belajar. Penelitian ini bertujuan menganalisis konstruksi moderasi beragama dalam buku Pendidikan Agama Islam dan Budi Pekerti SMA/SMK Kelas XI Kurikulum Merdeka serta menguji kesesuaiannya dengan prinsip-prinsip Al-Qur'an dan hadis. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi kritis.



Sumber utama penelitian adalah buku karya Abd. Rahman dan Hery Nugroho yang diterbitkan pada 2021. Data dianalisis melalui materi, ayat Al-Qur'an, hadis, ilustrasi, aktivitas pembelajaran, pertanyaan, refleksi, dan evaluasi dengan menggunakan indikator moderasi beragama serta konsep wasathiyyah, keadilan, toleransi, antikekerasan, dan penghormatan terhadap martabat manusia. Hasil penelitian menunjukkan bahwa moderasi beragama tersebar dalam materi, ayat dan hadis, contoh, aktivitas, serta refleksi pembelajaran. Namun, konstruksinya belum merata. Sebagian besar nilai masih berada pada tingkat penyebutan dan penjelasan serta belum secara konsisten dikembangkan menjadi pengalaman belajar yang argumentatif dan pedagogis. Perspektif Al-Qur'an dan hadis menunjukkan bahwa konstruksi tersebut sejalan dengan prinsip wasathiyyah, keadilan, penghormatan terhadap keberagaman, dan penolakan terhadap pemaksaan, meskipun masih diperlukan penguatan pada aspek pedagogis.

Kata kunci: Moderasi beragama; Pendidikan Agama Islam; buku teks; Kurikulum Merdeka.

Introduction

Indonesia is built on a pluralistic social reality. Differences in religion, ethnicity, culture, language, and tradition are not additional problems in the lives of Indonesian people, but rather part of a reality that must be managed carefully (Intan, 2023; Saepulmilah et al., 2025). In this context, education has a broader responsibility than just imparting knowledge. Education also shapes the way students understand themselves, others, and life together (Nadeem, 2024; Tiara Ramadhani et al., 2024). This issue is increasingly important in religious education. Religious education basically has great potential to form individuals who are committed to their beliefs while also being able to appreciate a wide range of human beings (Yusri et al., 2024; Zubairi Muzakki & Nurdin, 2022). However, the way religious teachings are chosen, explained, and practiced in learning also determine the form of religious diversity that develops in students (Kolb, 2023; Rahmadi & Hamdan, 2023). The discussion of religious moderation in education does not stop at the question of whether the value of moderation is contained in the textbook, but needs to continue to the question of how the value is constructed and for what pedagogical purposes it is presented.

The Ministry of Religious Affairs of the Republic of Indonesia places religious moderation as a way of viewing, attitudes, and religious practices that is at the center, with key indicators being national commitment, tolerance, non-violence, and an accommodating attitude towards local culture (Riyanto, 2021). This framework is important because it provides a relatively operational indicator to see how moderation can be translated into education. Previous studies emphasize that religious moderation should not be understood as just an administrative policy. It should be translated into a learning experience that allows students to understand the moral and religious reasons behind moderate attitudes (Muslih et al., 2024; Prasetyo et al., 2023; Syahri et al., 2024).

Moderation does not mean losing assertiveness, but rather placing things proportionately based on knowledge of the doctrine and context of life (Shihab, 2019). Thus, moderation has both epistemological and ethical dimensions. One needs to have adequate knowledge before determining what attitude is considered moderate. In education this principle means that students are not taught enough to be "tolerant", but need to be

trained to understand problems, recognize differences, weigh arguments, and make fair decisions. Textbooks have an important role in the educational process because they are the link between the curriculum and the student's learning experience. Through books, religious knowledge is not only conveyed, but also selected and organized. Therefore, textbook analysis needs to look at more than just terms. Materials, illustrations, questions, case studies, activities, and evaluations are also part of the construction of meaning. Siswanto's research shows that the value of moderation can be found in PAI high school textbooks even though the term moderation does not always appear explicitly (Siswanto, 2020). This shows that the analysis of PAI books needs to pay attention to the meaning that is built through the entire material.

The study of moderation in PAI textbooks is actually not a completely new field. Siswanto, for example, through an analysis of the content of the PAI curriculum at the secondary school level, found that the term Islamic moderation is not always explicitly stated, but its values are reflected in the material of tolerance, democracy, simplicity, justice, and harmony (Siswanto, 2020). These findings are important but at the same time open up room for further research. The existence of moderation values in the text does not mean that they are built in depth. There is a difference between values that are simply mentioned, values that are explained by postulates, and values that actually translate into activities that train students to make decisions. Other research shows a similar problem. Saparudin and Emawati found that in a number of PAI books at the junior high school level, the value of moderation still has limited space. They show that anti-violence material is less dominant than personal morality and religious fiqh, while the values of nationality, *ishlah*, consideration, tolerance, and local culture have not been adequately explained (Saparudin & Emawati, 2023a).

Mulyana's research also shows that the value of moderation in PAI textbooks can be associated with the application of learning in schools. The values of anti-violence, equality and justice, tolerance, and national commitment are found in learning materials and practices (Mulyana, 2023). Recent research also shows that the study of PAI textbooks from a moderation perspective is still evolving. Ritonga and Nurmawati examine the representation of moderation values in PAI textbooks at the secondary school level in the context of the Independent Curriculum and highlight the relevance of the content of the book to the principles of inclusivity, pluralism, and interfaith dialogue (Ritonga & Nurmawati, 2025). The Ministry of Religious Affairs has established four main indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodation to local culture (Siswanto, 2020). These indicators need to be understood substantially. Tolerance, for example, is not just about allowing others to be different. Tolerance contains the ability to respect the rights of others without having to lose their own religious identity. Similarly, anti-violence is not just the prohibition of physical violence, but it also needs to be extended to ways of communicating, treating different groups, and resolving conflicts.

The studies reviewed above can be grouped into three trends: studies that map the existence of moderation values, represented by Siswanto who research that criticizes the limited elaboration of these values (Siswanto, 2020), which is represented by (Mulyana, 2023; Saparudin & Emawati, 2023a) and research that examines how textbooks are interpreted, not just what they contain fall under this third trend (Rosidin et al., 2024a). Their research shows

that the issue of moderation in PAI books is not only related to the existence or absence of certain values, but also to the way the text is interpreted; they distinguish textual interpretations that potentially ignore context from contextual, holistic, and multidimensional interpretations that can reinforce moderation (Mulyana, 2023). Thus, the position of this research is somewhere between content studies and critical studies. The focus is not only on the inventory of values, but also on the analysis of the depth of the construction of those values in the pedagogical structure of the book. Based on this background, this research aims to map the form of the value of religious moderation in the book PAI and Budi Pekerti class XI, as well as test the construction through the principles of the Qur'an and hadith, so that moderation is not reduced to just a slogan of tolerance, but is understood as a just, balanced, peaceful, and responsible religious attitude.

Methodology

This study uses a qualitative approach with *Critical Content Analysis Methods*. The selection of methods is based on the character of the research object in the form of a written document and the purpose of the research that not only describes the content, but also assesses how the moderation value is constructed. The main data source is the book Islamic Religious Education and Ethics for Secondary Schools/Vocational Schools Class XI by Abd. Rahman and Hery Nugroho, published by the Center for Curriculum and Books in 2021. This book is officially recorded in SIBI with ISBN 978-602-244-684-2 and recorded in the National Library of Bantulpusnas with a total of 354 pages (Rahman & Nugroho, 2021). Secondary sources are books and journal articles that discuss religious moderation, Islamic education, textbook analysis, and perspectives on the Qur'an and hadith. The main policy source is the book Religious Moderation of the Ministry of Religion of the Republic of Indonesia (2019), while the wasathiyah perspective is strengthened by the work (Shihab, 2019). The research analysis unit includes five forms of data: (1) material narratives; (2) verses and hadith of the Qur'an; (3) illustrations or examples; (4) learning activities and questions; and (5) reflection and evaluation.

The data were categorized based on indicators of religious moderation and relevant Islamic ethical concepts. These categories included tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazun*), middle ground (*tawassuth*), non-violence, deliberation (*shura*), peace (*ishlah*), national commitment (*muwathahanah*), respect for culture, and respect for human dignity. To avoid misinterpretation, researchers distinguish four levels of value construction: Level 1; implicit: values can be interpreted from context but are not directly stated. Level 2; explicit: values are expressed directly in the material. Level 3; argumentative: a value is explained with reason, postulate, example, or context. Level 4; pedagogical: values are not only explained, but also translated into activities, case studies, reflections, or tasks that require learners to use them. Placement to a level follows the form in which the unit of data appears, not the topic: a unit is encoded Level 1 when the value of moderation can only be deduced from the surrounding narrative; Level 2 when the material expresses value in so many words (e.g. naming "tolerance" or "justice" directly); Level 3 when the statement is accompanied by reason, Qur'anic or hadith postulates, or concrete cases; and Level 4 when the material is followed by an activity, question, or task that requires students to apply those values to a

problem. If one section incorporates some of these features, then it is encoded at the highest level it achieves.

These differences are an instrument of research analysis, not the official classification of the Ministry of Religion. The analysis follows five concrete stages. First, the entire book is read to identify units of analysis: paragraphs, illustrations, verses, hadiths, questions, or activities that contain ideas related to moderation. Second, each unit is coded based on the ten categories of moderation mentioned above and assigned one of the four levels of construction. Third, the units coded are grouped by category so that all related units, for example, tolerance or anti-violence can be examined together. Fourth, the units in each category are compared to see if the treatment of the value remains at the level of mention or advances in the direction of argumentative and pedagogical activities. Fifth, the resulting pattern is interpreted as contrary to the theory of moderation and the principles of the Qur'an and the hadith discussed below. Since the main object of analysis is a single textbook, triangulation here does not mean comparing multiple data sources; it means triangulating the interpretation of one source. The coding of each unit is checked against (a) the findings of previous studies on moderation in PAI textbooks, and (b) the normative principles of the Qur'an and hadith discussed in the next section, so that the level given to a particular unit is not based on a single reading alone.

Results and Discussion

Results

The Distribution and Initial Construction of Religious Moderation

The results of the research were obtained through a critical content analysis of the book *Islamic Religious Education and Ethics of SMA/SMK Class XI Independent Curriculum* by Abd. Rahman and Hery Nugroho published in 2021. The analysis was directed at learning materials, verses of the Qur'an and hadith, illustrations, examples, learning activities, questions, reflections, and evaluations related to the construction of religious moderation. The data found were then classified based on aspects of moderation which included *wasathiyyah/tawasuth*, justice, tolerance, anti-violence, national commitment, accommodation to culture, peace, and the ability to read context. The analysis also pays attention to the depth of the presentation of values, ranging from values that are implied or explicitly mentioned to values that are accompanied by arguments and translated into learning experiences.

Islamic Religious Education and Ethics Book for Secondary Schools/Vocational Schools Class XI by Abd. Rahman and Hery Nugroho were chosen as the research objects because they are the official books of the Independent Curriculum published by the Center for Curriculum and Books in 2021. This book is recorded in the Indonesian Book Information System with ISBN 978-602-244-684-2. The National Library Catalog also records this book as an Independent Curriculum book at the secondary school/vocational school level with a total of 354 pages (Rahman & Nugroho, 2021).

The Book of *Islamic Religious Education and Ethics for High School/Vocational School Class XI* shows that the construction of religious moderation is not placed in one special chapter, but is spread across a number of materials related to critical thinking, da'wah, tolerance, peace, social life, and the formation of students' attitudes. This can be seen from

the beginning of the book which clearly mentions the hope that students will become Muslim students who are *rahmatan lil 'alamin*, moderate, and have the character of the Pancasila Student Profile. These findings show that moderation is not only positioned as religious knowledge, but is linked to attitudes and behaviors that must be habituated.

Picture 1. Student activity 4.5



This construction is increasingly seen in Activity 4.5 of learning. Chapter 4, for example, not only teaches the provisions of da'wah, sermons, and tabligs, but also directs students to get used to the attitude of spreading Islam *Rahmatan Lil 'Alamin*. The chapter uses the keyword *Tawasuth* Radically, *Miracle*, and terror and gave the theme "Spreading Islam with Courtesy and Peace" (Rahman & Nugroho, 2021). The material shows that moderation is built through the relationship between religious understanding and the way of expressing religion. The book even explains that the defense of Islam must be done in a righteous, polite, and conciliatory way, not through rude, intimidating, or violent acts.

Wasathiyyah and Tawasuth as the Basis of Moderate Attitude

The book data shows that the term *Tawasuth* is explicitly present in Chapter 4 as one of the keywords of da'wah material, sermons, and tablig. These values do not stand alone, but are combined with the principles of da'wah that are polite, peaceful, persuasive, and in accordance with the conditions of society. The book directs students to avoid confrontational, terror, and radical approaches and to use an approach that considers the needs of the congregation or audience. The stages of tablig practice also require students to prepare material according to the needs of the audience, use simple language, invite discussions, rely on logic and common sense, and avoid patronizing, pressure, and coercive styles (Rahman & Nugroho, 2021). These findings show that *tawasuth* in the book is not only in the form of terms listed in the keyword section. Its value is translated into the principles and actions of religious communication. Students are directed to understand that the delivery of Islamic teachings requires a wise approach, paying attention to social conditions, and avoiding actions that have the potential to cause conflicts. This result is in line with the analysis in the review that places *wasathiyyah* not as just a "middle position", but the ability to consider the basis of teachings, conditions, differences of opinion, and take a responsible stance.

Tolerance and Justice for Diversity

The construction of tolerance is found more explicitly in Chapter 6 entitled "Strengthening Harmony through Tolerance and Preserving Human Life". The learning objectives of the chapter directly include the ability to analyze Q.S. Yūnus/10:40–41 as well

as the hadith on tolerance, habituating tolerance, social care, love of peace, national spirit, and responsibility. (Rahman & Nugroho, 2021)

Picture 2. Quotes from the Qur'an about Tolerance In Islamic Religious Education

materi ini, fokusnya adalah Q.S. Yûnus /10 : 40-41 serta Hadis tentang toleransi dan Q.S. al-Mâidah/5: 32 serta Hadis tentang memelihara kehidupan manusia.

1. Mengkaji Q.S. Yûnus/10: 40-41 tentang toleransi

Dalam mengkaji Q.S. Yûnus/10: 40-41 ada enam tahapan yang kalian akan lakukan, yaitu: pertama, membaca. Kedua, mengidentifikasi tajwid. Ketiga, mengartikan perkata. Keempat, menerjemahkan ayat. Kelima, menganalisis isi. Keenam, penerapan Q.S. Yûnus/10: 40-41. Mari bersama membahas satu persatu.

a. Membaca Q.S. Yûnus/10 : 40-41 dengan tartil

Perhatikan teks lengkap Q.S. Yûnus/10 : 40-41 di bawah ini!

﴿ وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ كَفِرٌ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ إِنِّي عَمِلٌ وَلَكُمَّ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ ﴾ (يونس/٤٠ - ٤١)

Aktivitas 6.3

The material not only presents verses as a normative basis, but also provides an image of unity despite differences in religion and religious beliefs and ethnic diversity in Indonesia. Students are then asked to connect the image with the concept of tolerance through learning activities.

Picture 3. Inspirational Stories In Islamic Religious Education

E Kisah Inspiratif

Perhatikan bacaan di bawah ini!

Toleransi dalam Lintasan Sejarah Muslim

Masyarakat di Madinah pada zaman Nabi Muhammad Saw. adalah multietnis dan multiagama. Masyarakat ini kemudian disatukan dalam sebuah wadah negara dan konstitusi yang dikenal dengan piagam Madinah. Piagam Madinah memberikan kebebasan beragama sesuai dengan ajaran masing-masing. Rasulullah Saw. berusaha menegakkan keadilan kepada semua komunitas etnis dan agama yang ada, sehingga tercipta suasana kedamaian dan ketenteraman. Selain itu, di dalamnya berisi aturan-aturan berkenaan dengan orang-orang Muhajirin, Anshar, dan Yahudi yang bersedia hidup berdampingan dengan kaum muslim. Penghargaan terhadap keberadaan komunitas etnis dan pemeluk agama yang ada di Madinah, merupakan salah satu indikator adanya masyarakat yang harmonis, penuh pengertian, damai, dan sejahtera.

The book also presents the story of the life of the people of Medina consisting of various ethnic and religious groups. The story is used to show the freedom to practice religion, the enforcement of justice for various communities, and the coexistence between Muslims and the Jewish community. The material of tolerance is then strengthened through examples of behavior, such as respecting others who have different opinions, giving opportunities to friends to practice their religious teachings according to their beliefs, listening to others when speaking, and coexistence regardless of ethnicity, religion, race, and country. The value of justice emerges as an important part of the construction of moderation, especially when the book discusses the lives of diverse communities. Chapter 6 material places the experiences of the people of Medina as an example of life that allows different ethnic and religious groups to coexist. The narrative emphasizes respect for the existence of different communities as well as the enforcement of justice to different groups. This data

shows that appreciation for differences is not only directed at accepting the existence of others, but also related to fair treatment.

Anti-Violence and Conflict Resolution

The data found in Chapter 4 pages 105–129 shows a fairly concrete construction of non-violence. The book raises the issue of terror, abusive acts, intolerance, and ways to defend Islam that is impolite. Students are directed to understand that da'wah must be done through gentleness, politeness, peace, and good morals. The book also explicitly directs da'wah and tablig to avoid confrontational, terror, and radical ways. This construction is strengthened through practical activities. Students are directed to use simple language, discuss, rely on logic and common sense, and avoid patronizing, oppressive, or coercive styles. The book also provides stages of preparation, implementation, and consolidation in tablig practice. These findings show that non-violence is not only presented through the prohibition of violence, but also through learning how to communicate and convey teachings peacefully.

Commitment to nationality is also found mainly through the material of tolerance and social life. Chapter 6 explicitly links tolerance to peace, harmony, and unity of the Unitary State of the Republic of Indonesia. The book mentions tolerance as one of the characters developed in Strengthening Character Education, Pancasila Student Profile, and Religious Moderation. The purpose of the chapter learning also includes the spirit of nationality as one of the attitudes that must be habituated through the learning of Q.S. Yūnus/10:40–41 and Q.S. al-Māidah/5:32. National commitment is also seen through examples of coexistence without differentiating ethnicity, religion, race, and country as well as through the emphasis on unity in diversity. The data show that Islamic identity in the book is not placed opposite to national life (Rahman & Nugroho, 2021).

Picture 4. Student Tadabur Activities In Islamic Religious Education



BAB 6: Memperkuat Kerukunan melalui Toleransi dan Memelihara Kehidupan Manusia

177

Accommodation to Culture and Social Context

The construction of moderation is also seen through the emphasis on the ability to adapt the delivery of teachings to the conditions of society. Chapter 4 explains that the tablig method needs to consider the capacity of knowledge, dignity, psychological conditions, sociological conditions, and the needs of the community. The book also mentions the

importance of the cultural approach of the community in the practice of tablig and presents the experiences of Walisongo and other figures in the spread of Islam in Indonesia as part of the discussion of da'wah strategies. The findings show that cultural accommodation is not directed at the elimination of religious identity, but at the ability to convey teachings appropriately according to the conditions of society. The book directs students to use various strategies according to the development of the times and social conditions (Rahman & Nugroho, 2021). Overall, the results of the study show that the construction of religious moderation in the book PAI and Ethics Class XI has a layered form. The value of moderation is found in learning objectives, materials, postulates of the Qur'an and hadith, illustrations, examples of behavior, group activities, practices, character application, and reflection. The data show that moderation does not only appear as a normative term, but in some parts has been translated into activities that allow students to practice understanding differences, expressing opinions politely, coexisting, avoiding violence, and reflecting on the application of religious values in daily life.

Discussion

Moderation as Content and as a Learning Experience

Book analysis needs to distinguish between the presence of moderation values and the pedagogical quality of their presentation. The presence of a particular value in a textbook does not necessarily indicate that students are given sufficient opportunities to understand, discuss, and apply that value. This distinction is also evident in previous studies. Saparudin found that several moderation values in PAI textbooks received limited elaboration, indicating that the inclusion of a value does not necessarily correspond to depth of presentation (Saparudin & Emawati, 2023). Rosidin similarly showed that the way religious teachings are interpreted in PAI textbooks matters for the construction of moderate understanding, particularly through the distinction between textual, partial, and monodimensional interpretations and contextual, holistic, and multidimensional interpretations (Rosidin et al., 2024). These studies support the view that moderation should be examined not only in terms of what values appear in a textbook, but also in how those values are explained, contextualized, and translated into learning activities.

This distinction is important because previous research has shown that moderation values in PAI textbooks may appear both explicitly and implicitly (Siswanto, 2020). The presence of a large number of moderation values, therefore, does not necessarily indicate the depth of their construction. A textbook may explain tolerance, for example, without providing students with sufficient opportunities to examine concrete differences, discuss possible responses, and reflect on the consequences of their choices. From a pedagogical perspective, value construction becomes stronger when knowledge is connected with reasons, examples, practice, and reflection. If a value only stops at knowledge, its contribution to character formation remains limited. Previous studies on the internalization of religious moderation support this distinction. Sihotang found that the internalization of moderate religious values requires contextual and dialogical learning, inclusive activities, and teacher modelling in addition to the integration of moderation values into learning materials (Sihotang et al., 2025). Similarly, Saepudin demonstrated through action research that the development of religious moderation among students involved learning actions and

evaluation rather than the delivery of values as knowledge alone (Sihotang et al., 2025). These findings reinforce the importance of examining whether moderation values in textbooks are translated into learning experiences that allow students to reason, practice, and reflect on those values.

***Wasathiyyah* is not Just "in the middle"**

QS. al-Baqarah [2]:143 is one of the main pillars of the discussion of *wasathiyyah*. However, this verse is wrong if it is translated only as an invitation to always take the middle position.

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

"So We have made you (Muslims) a middle people (just and chosen) so that you may be the witnesses of mankind and the Messenger (Muhammad) may be a witness over you. We have not ordained the Qibla that you will face at any time (the Qibla of Jerusalem), but that We may know who follows the Messenger and who returns. Indeed, the removal of the Qibla is very heavy, except for those who have been commanded by Allah. And Allah will not waste your faith. Indeed, Allah is Merciful and Merciful to mankind." (QS. Al-Baqarah: 143)

Shihab emphasizes that *wasathiyyah* is not a passive stance and is not a mathematical intermediary. Moderation requires knowledge of the teachings and the ability to consider the conditions at hand (Shihab, 2019). This concept is not properly understood simply as a position between two extremes. *Wasathiyyah* is concerned with fairness, balance, and the ability to place things proportionately. Shihab explains that *wasathiyyah* is not a passive attitude that is not indecisive and is not a "mathematical intermediary"; its application requires an adequate understanding of religious teachings as well as the objective conditions faced (Shihab, 2019). This understanding has important implications for the construction of religious moderation in PAI textbooks. When students encounter debates on religious issues, they need to examine the basis of each position, understand differences in context, distinguish matters of principle from areas of interpretation, and consider how different positions can be respected. Religious moderation thus involves a process of reasoning before reaching a responsible position. This is consistent with Mukhibat found that religious moderation education can be integrated with learning strategies that encourage critical thinking, respect for differences and opinions, tolerance, democratic participation, and responsibility (Mukhibat et al., 2024). Their findings indicate that moderation becomes more meaningful when students develop the intellectual and practical capacities needed to respond to differences.

A similar pattern is found in the implementation of moderation-oriented PAI learning. Fasyiransyah found that discussions on religious diversity, collaborative projects addressing social issues, and contextual learning materials were used to integrate *tawassuth*, *tasamuh*, *tawazun*, and fairness into classroom practice (Fasyiransyah et al., 2025). Learning activities that involve discussion, contextual cases, and social projects can develop students' critical thinking, acceptance of diversity, and respectful interaction (Ramadhan et al., 2025).

Such practices suggest that *wasathiyyah* requires students to reason through differences and respond to concrete situations rather than simply avoid extreme positions (Mubin et al., 2024). The textbook presents *tawassuth* and *wasathiyyah* as important elements of religious moderation. The concepts give students a basic framework for understanding moderate attitudes. The problem arises when the discussion stops at definitions and general recommendations. Students may understand the meaning of *wasathiyyah* without knowing how to apply it when facing different religious views. A stronger construction would connect religious knowledge with contextual analysis, comparison of arguments, concrete cases, and reflection on possible responses. In this form, moderation becomes a process of reasoned judgment rather than an attitude of simply avoiding conflict (Kuswanto et al., 2023; Latifa, Fahri, & Mahida, 2022; Latifa, Fahri, Subchi, et al., 2022).

Justice as a Moderation Tester

One of the very important principles in reading moderation is justice. QS. al-Ma'idah [5]:8 emphasizes that hatred of a group should not make a person abandon justice.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe, be law-enforcers for Allah's sake, (be) a just witness. And do not let your hatred of a nation cause you to do unjustly. Be just, for justice is closer to righteousness. And fear Allah, for Allah knows what you do." (QS. Al-Ma'idah: 8)

This verse can be used as a kind of *stress test* against the construction of moderation in books, as respecting the person we like is relatively easy. Moral issues actually arise when we deal with people or groups we don't like. Hatred towards a group should not cause someone to act unjustly. This verse is important in education because it shows that the measure of religiosity does not stop at a person's relationship with his own beliefs, but is also seen in the way he treats others. Therefore, a strong moderation education should not only be an example of tolerance in harmonious situations. Students also need to be introduced to situations that have the potential to cause conflict

The pedagogical question becomes: Are students able to remain fair when dealing with people who have different views? If the book simply answers "yes, we must respect differences", the construction is still at a normative level. However, if students are presented with a case that requires them to choose an action, consider different sides, and give reasons, then the construction of moderation becomes more substantial. **Matter** This is in line with research that shows that discussion strategies based on real case studies rather than just the delivery of normative material significantly increase students' openness and ability to bridge differences in religious views (Putera et al., 2024)

Tolerance and Limits of Relativism

Tolerance is an important part of moderation, but Islamic education must be careful not to turn into relativism.

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

"O people! Indeed, We have created you from male and female, and We have made you nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat: 13)

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in the religion (of Islam), even what is clear is the right path and the wrong path. Whoever disobeys Thagut and believes in Allah, then he has clung to a very strong rope that will not be broken. And Allah is All-Hearing and All-Knowing." (QS. Al-Baqarah: 256)

QS. al-Hujurat [49]:13 provides an important basis for understanding human diversity. Differences are not placed as an excuse to demean each other, but rather as a part of human life that must be placed within the framework of knowing each other. Meanwhile, QS. al-Baqarah [2]:256 gives the principle that faith cannot be built through coercion. The spirit of religion and respect for human freedom should not be placed as two contradictory things. These two principles can be combined through the distinction between theological beliefs and social behavior. A Muslim does not have to consider all theological beliefs the same in order to respect followers of other religions. This is one of the important issues in PAI education. Moderation should teach: be firm in beliefs, but fair in social relationships. This principle is also demonstrated in the findings that tolerant behavior in a social context does not require a person to change or sacrifice his or her personal principles and beliefs (Amirullah et al., 2024). Thus, moderation does not erase religious identity, but rather regulates how that identity is manifested in common life.

Anti-Violence: from Prohibition to Conflict Resolution

Anti-violence is one of the main indicators of religious moderation. However, anti-violence education is not enough if it only teaches that violence is forbidden. More transformative education should teach how to deal with conflict. This is where the concepts of *Ishlah* and *Shura* come into play. Students not only need to know that Islam teaches peace, but also need to learn how peace is built. Pedagogically there is a difference between: "Don't be rude." And "What to do when there is a conflict between two groups?". The second question requires analytical, communication, empathy, and decision-making skills. Therefore, if the postulate of peace is found in the book but is not followed by activities that allow students to analyze the conflict, then the construction of nonviolence remains declarative. Saparudin and Emawati's findings regarding the limitations of the elaboration of *ishlah*, consideration, tolerance, and nationality in the previous PAI book show that this issue is indeed important to be examined specifically (Saparudin & Emawati, 2023).

Moderation and National Commitment

Religious moderation in the Indonesian context is also related to the way students view national life. National commitment does not mean transforming religious education into political education. What is meant is the ability to place coexistence, constitution, unity, and citizens' rights in a constructive relationship with religion. This is relevant because Rosidin finds that textual interpretations that do not consider context can distort national commitments, while contextual, holistic, and multidimensional interpretations are more

likely to allow the values of moderation to flourish (Rosidin et al., 2024). Therefore, the PAI book needs to provide space for students to understand that being a Muslim and being an Indonesian citizen are not two identities that must be opposed.

Moderation as Context Reading Ability

One of the important contributions of Rosidin et al.'s research is the difference between textual interpretation and contextual interpretation. They show that moderation requires understanding the text as well as its context (Rosidin et al., 2024a). This has direct consequences for PAI books. It is not enough to simply list verses and hadiths. Students need to be helped to understand: the context of the sentence; its moral purpose; questions to answer; relationship with contemporary life; and how this principle is applied proportionately. In other words, evidence is not just an academic decoration. Evidence must serve as a source of reasoning. Without the above five steps, a verse or hadith ceases to be a legal reference floating in a vacuum: it is present in the pages of a book, but it is never really understood why it was revealed, what problem it is trying to answer, and why it is relevant to the life of students today. When a book simply quotes a verse and then immediately concludes its moral value, students are trained to accept conclusions, not to reason towards the conclusion itself, and it is this reasoning ability that is required when students are confronted with real situations that are not exactly the same as the examples in the book (Susilowati et al., 2026).

Critical Analysis of the Perspective of the Qur'an and Hadith

QS. al-Baqarah [2]:143: Moderation and Justice

The concept of *wasathan ummatan* provides an important basis for moderation. However, the meaning of "middle" should be avoided from the understanding that all problems must be resolved through compromise. Moderation is closer to the ability to maintain balance and justice. This verse comes down in the context of the transfer of the *Qibla* from Jerusalem to the Kaaba, an event that historically positions Muslims in the midst of two groups that are in extreme opposition: the People of the Book who point in one direction fixedly, and the polytheists who do not have a clear direction of the *Qiblah*. The position of the "middle" in this verse, therefore, is not a neutral position without attitude, but a position that enables the ummah to be a *syuhadā' 'alā al-nās* (witness to man) a function that demands the capacity to judge fairly two opposing parties, not simply to stand between them. This interpretation explains why the "middle" in the verse cannot be reduced to a compromise: a fair witness must instead have the courage to say wrong to the wrong and right to the right, to both sides at once, rather than to find a middle ground between two conflicting claims.

Therefore if books teach moderation only as "not extreme", then there is still room to deepen its meaning. Students need to understand why an attitude is considered extreme, based on what measure, and how to determine a proportionate attitude. This type of interpretation is in line with Shihab's explanation of *wasathiyah* which is mathematically not identical to the middle position (Shihab, 2019). The inaccuracy of understanding *wasath* as a mere numerical midpoint is not a new mistake. In fact, it is a recurring criticism that appears in the study of *tarbawi* interpretation of this verse: that the *ummatan wasathan* actually refers to the capacity of *ijtihad* and weighing, not a static position between the two poles. The

consequence for the PAI book is that it is not only a matter of the redaction of the definitions listed, but also of whether students are given the opportunity to practice weighing themselves before arriving at an attitude. Mastery of concepts without the opportunity to practice weighing will only result in memorization of definitions, not the ability to be moderate that is actually required by this verse.

QS. al-Ma'idah [5]:8: Justice when Different

This verse provides a very strong principle for moderation education. Justice should not depend on likes or dislikes. The key phrase in this verse, *walā yajrimannakum syana'ānu qawmin 'alā allā ta'dilū* (and do not let your hatred of a people impel you to act unjustly), is placed in the Qur'an right after the commandment to be a witness that upholds the truth for Allah's sake (*qawwāmīna lillābi syubadā'a bil qisthi*). This arrangement is not a coincidence: the verse seems to anticipate that the real test of justice does not come when dealing with a neutral party, but rather when dealing with the party who has caused a reasonable hatred either because of hostility, betrayal, or historical conflict. In other words, this verse does not ask people not to hate (hatred itself is acknowledged to exist and natural, *syana'ān*), but rather asks that legitimate hatred not be allowed to shift the scales of justice. It is this separation between emotions (which should exist) and actions (which must remain fair) that makes this verse much more challenging to teach than the mere admonition to "be kind to everyone" because it assumes that there are parties who deserve to be disliked, and demands justice precisely at that most difficult point.

With a simple analogy, moderation is not only the ability to maintain balance when both parties are in a position we like. Moderation is tested when one of the parties is a group that we do not like in fact, as emphasized in various commentary studies on this verse, the obligation to act justly still applies even to those who are openly hostile (Suryadinata, 2020). This is not an additional ethical rule, but the essence of what is meant by "closer to piety" in the verse: justice that only applies to the favored party is not justice, but the loyalty of the group disguised as justice. Therefore PAI books that really want to build moderation need to provide space for students to learn to be fair to various parties. This is also strengthened by the findings in the study of social-Islamic value education, that the cultivation of social justice is much more effective when carried out through projects or cases that demand real action from students, rather than just the delivery of normative theories (Anisa Ananda et al., 2025). In other words, justice as a value that is "tested when one of the parties is not liked by us" can only be truly measured by cases or simulations that force students to take a position and account for it, not through the statement that justice is important.

QS. al-Hujurat [49]:13: Diversity as a Social Reality

Human diversity is not a reason to build group superiority. This verse provides the basis for an education that respects differences. However, respecting diversity does not mean erasing identity. This verse mentions two levels of diversity, namely *shu'ūban* (nations) and *qaba'il* (tribes) before stating that the purpose of creating this diversity is *li ta'ārafū*, so that people can get to know each other. The placement of this purpose is important: the Qur'an does not state that diversity was created in order for humans to tolerate or tolerate each other, but rather to know each other in a relationship that is much more active and equal than mere passive tolerance. The verse then closes by affirming that glory in the sight of

Allah is measured by piety, not by ethnicity or nationality (*inna akramakum 'inda Allāhi atqākum*) placing the only legitimate hierarchy (piety) explicitly beyond the reach of any social identity. The structure of this verse at the same time rejects two extremes: group superiority (because the noble is not determined by tribe or nation) and the fusion of identity (because the diversity of tribes is still referred to as something created by God, not something that must be abolished for the sake of equality).

This verse provides the basis for an education that respects differences. However, respecting diversity does not mean erasing identity. PAI education actually faces the challenge of forming students who have a strong Islamic identity and are able to live as adults in a pluralistic society. This dual challenge of a firm but not defensive identity, and a sincere openness that does not obscure beliefs is exactly the point where some approaches to religious education fail: some tend to strengthen identity in an exclusive and apologetic way, while others emphasize tolerance in a way that almost negates belief itself as something worthy of upholding (Faridi, 2020).

The principle of *li ta'arāfu* outlined above actually offers a middle ground that is rarely explicitly explained in textbooks: ethnic and national diversity is mentioned in the Qur'an not as something to be tolerated with a heavy heart, but as a means of enrichment of identity, so that the solidity of identity and social openness do not lie in mutually negating relationships, but rather are mutually reinforcing a nuance that would only be felt if the book provided a concrete case in which students truly "know" each other, rather than simply citing a verse and then concluding its value.

Hadith on Comfort

The Prophet's principle of providing convenience and not making it difficult can be found in the sahih hadith narrated by al-Bukhari and Muslim regarding the Prophet's instructions to the gods to make it easier and less difficult and to convey the good news and not to make people far away. This principle can be used as a pedagogical basis.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: "يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا، وَتَطَاوَعُوا وَلَا تَخْتَلَفُوا"

This hadith is agreed (*muttafaq 'alaih*), which is recorded in Sahih al-Bukhari (Kitab al-Maghazi) and Sahih Muslim (*Kitab al-Jihad wa's-Siyar*) on the authority of the companions of Abu Musa al-Ash'ari, and its chain of narration (*sanad*) is considered valid (*sahih*). The Meaning and Content of this great hadith contains basic principles in religion, sermons, and social interaction by emphasizing the ease: يسرّوا ولا تعسّروا (Make it easy and not difficult): Guiding the ummah to choose an easier path in matters of worship and *muamalah* while remaining within the limits of sharia, and not burdening oneself or others with a heavy burden. بشرّوا ولا تنفروا (Give good news and don't make people run away): Teach that the approach of conveying kindness or religious teachings is done in a fun, motivating, and hopeful way, not with excessive threats that make people feel hated or alienated. تطاوّعوا ولا تختلفوا (Work together and do not disagree): Emphasizing the importance of unity, mutual support, and avoiding divisions and disputes in dealing with various issues.

Teaching religion does not mean reducing the substance of religion. On the contrary, the delivery of religion must pay attention to the human condition so that the message of

religion can be understood and practiced. Thus, the language of books, examples, illustrations, activities, and the level of difficulty of the material are part of the problem of moderation itself. The study of the interpretation of Al-Azhar and At-Tanwir on QS. al-Baqarah [2]:143 also explicitly places the principle of *yassiru wa lā tu'assiru* as one of the four principles of moderation, and directly linking it to the selection of PAI learning methods (*bikmah, mau'izhah hasanah*) emphasizes that "ease" is not just a style of delivery, but a principle of moderation that must be manifested in the teaching method itself (Yusuf Y., n.d.).

This study places PAI and Ethics books in grade XI of the Independent Curriculum as one of the important spaces in the development of students' religious diversity. Religious moderation in textbooks is not enough to be judged based on the existence of the terms tolerance, non-violence, justice, or harmony, but needs to be analyzed based on how those values are explained, given arguments, and translated into learning experiences. The Qur'anic perspective shows that moderation is strongly related to justice, balance, respect for diversity, and rejection of coercion. Therefore, moderation cannot be reduced to an attitude of "being in the middle" or avoiding conflict. Moderation demands the ability to take a stand in a proportionate and fair manner. From a pedagogical perspective, this research confirms the distinction between moderate content and learning that shapes moderate ability. Books can present the value of tolerance normatively, but internalizing values requires activities that allow students to discuss, confront differences, solve problems, and reflect. Thus, the important contribution of textbooks to religious moderation is determined not only by the abundance of moderation material, but also by the ability of books to transform religious values into understood knowledge, believed reason, and actionable action.

Conclusion

The study aimed to achieve three objectives, and the above findings answered each directly. First, in mapping the forms of moderation values contained in the PAI class XI textbook, the analysis showed that the moderation categories examined were present but developed unevenly, with some values being widely mentioned and others being developed more in-depth. Second, in analyzing the depth of its presentation, the four-level construction scheme showed that much of the material remained at the level of mention or explanation (Levels 1–2) and did not consistently progress to the argumentative and pedagogical level (Levels 3–4) where students were asked to reason or act on a value. Third, in testing this construction against the principles of the Qur'an and hadith, the analysis shows that the treatment of moderation in this book is normatively consistent with *wasathiyyah*, justice, and non-coercion, but has not been fully operationalized as a pedagogical experience. A major contribution of this study is the distinction established between the existence of the value of moderation and the depth of its pedagogical construction: a textbook can mention moderation broadly but still allow internalization by the student to be largely untested.

References

- Amirullah, A., Nurhalimah, N., Wisudiyantie, N. D., & Oktafiani, O. (2024). Penguatan Toleransi Melalui Implementasi Budaya Sekolah Religius: Studi Kasus SDN di Jakarta Timur. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(01), 116–127. <https://doi.org/10.47709/educendikia.v4i01.4093>

- Anisa Ananda, Mia Hasanah Amanah Illahi, Teddy Rahman Al Hakim, & Saepul Anwar. (2025). Pendidikan Islam sebagai Pilar Harmoni Sosial dan Keadilan Hukum dalam Masyarakat Multikultural. *Al-I'tibar: Jurnal Pendidikan Islam*, 12(2), 148–157. <https://doi.org/10.30599/ekqdaq36>
- Faridi, F. (2020). Urgensi Pendidikan Inklusif: Studi Kasus Pada Kegiatan “B’ Religi” di SMA Negeri 3 Kota Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 6(2). <https://doi.org/10.18860/jpai.v6i2.10125>
- Fasyiransyah, Warsah, I., & Istan, M. (2025). Islamic Religious Education Learning Approach Based on Religious Moderation. *Al-Hayat: Journal of Islamic Education*, 9(1), 181–199. <https://doi.org/10.35723/ajie.v9i1.45>
- Intan, B. F. (2023). Religious pluralism, public religion, and principled pluralism in Indonesia. *Transformation: An International Journal of Holistic Mission Studies*, 40(4), 334–349. <https://doi.org/10.1177/02653788231206020>
- Kolb, J. (2023). Muslim diversity, religious formation and Islamic religious education. Everyday practical insights into Muslim parents’ concepts of religious education in Austria. *British Journal of Religious Education*, 45(2), 172–185. <https://doi.org/10.1080/01416200.2021.1911787>
- Kuswanto, E., Mubin, M. N., Suharsono, & Kurniawan, D. S. (2023). Internalizing Islamic moderation: A model approach for educational institutions. *IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity*, 2(1), 93–113. <https://doi.org/10.18326/ijores.v2i1.93-113>
- Latifa, R., Fahri, M., & Mahida, N. F. (2022). Religious Moderation Attitude: Development Scale. *Journal An-Nafs: Kajian Penelitian Psikologi*, 7(2), 135–152. <https://doi.org/10.33367/psi.v7i2.2298>
- Latifa, R., Fahri, M., Subchi, I., & Mahida, N. F. (2022). The Intention of Becoming Religiously Moderate in Indonesian Muslims: Do Knowledge and Attitude Interfere? *Religions*, 13(6), 540. <https://doi.org/10.3390/rel13060540>
- Mubin, M. N., Syafii, A., & Fatahillah, M. (2024). Integrating Wasathiyatul Islam fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks. *Kontekstualita*, 38(01), 65–82. <https://doi.org/10.30631/38.01.65-82>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8592>
- Muslih, Muslam, Ramiaida Darmi, Siti Rosilawati Ramlan, Rizal Rahman Abdullah, & M. Aqil Luthfan. (2024). Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia. *Jurnal Pendidikan Agama Islam*, 21(2), 477–491. <https://doi.org/10.14421/jpai.v21i2.10009>
- Nadeem, M. (2024). Distributed leadership in educational contexts: A catalyst for school improvement. *Social Sciences & Humanities Open*, 9, 100835. <https://doi.org/10.1016/j.ssaho.2024.100835>
- Prasetyo, O. B., Pramitha, D., Yulianto, Y., & Ningsih, A. A. (2023). Penanaman Nilai Moderasi Beragama pada Mata Pelajaran PAI di Madrasah Ibtidaiyah. *J-PAI: Jurnal Pendidikan Agama Islam*, 9(2). <https://doi.org/10.18860/jpai.v9i2.24053>
- Putera, M. Y., Zainap Hartati, & Ali Iskandar Zulkarnain. (2024). Strategi Dosen dalam Membangun Sikap Moderasi Beragama pada Mahasiswa. *Jurnal Intelektualita*:

- Keislaman, Sosial Dan Sains, 13(2).
<https://doi.org/10.19109/intelektualita.v13i2.25029>
- Rahmadi, R., & Hamdan, H. (2023). RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION: A MULTIDISCIPLINARY PERSPECTIVE AND ITS APPLICATION IN ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59–82.
<https://doi.org/10.18592/khazanah.v21i1.8487>
- Rahman, A., & Nugroho, H. (2021). *Islamic Religious Education and Ethics for High School/ Vocational School Class XI*. Center for Curriculum and Books.
- Ramadhan, N. A., Anggraini, S., & Madhakomala, R. (2025). Developing Critical Thinking and Social Awareness through Contextual Learning and Social Transformation: A Systematic Review. *Ensiklopedia: Jurnal Pendidikan Dan Inovasi Pembelajaran Saburai*, 5(02), 203–212. <https://doi.org/10.24967/esp.v5i02.4237>
- Ritonga, A. A. & Nurmawati. (2025). Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum: A Qualitative Study Using Content Analysis. *Jurnal Pendidikan Islam*, 14(1), 105–117. <https://doi.org/10.14421/jpi.2025.141.105-117>
- Riyanto, W. F. (2021). The Role of Jam'iyatul Islamiyah Organization in Strengthening Religious Moderation in Indonesia (Systems Theory Approach). *Millati: Journal of Islamic Studies and Humanities*, 6(2), 171–188. <https://doi.org/10.18326/mlt.v6i2.6114>
- Rosidin, R., Mardhatillah, M., Andriani, F., & Addakhil, A. R. (2024a). Moderate Interpretation in Islamic Religious Education Textbooks: A Case Study in An Indonesian Islamic Senior High School. *Jurnal Lektur Keagamaan*, 22(2), 383–420. <https://doi.org/10.31291/jlka.v22i2.1273>
- Rosidin, R., Mardhatillah, M., Andriani, F., & Addakhil, A. R. (2024b). Moderate Interpretation in Islamic Religious Education Textbooks: A Case Study in An Indonesian Islamic Senior High School. *Jurnal Lektur Keagamaan*, 22(2), 383–420. <https://doi.org/10.31291/jlka.v22i2.1273>
- Saepulmilah, C., Musthafa, L. A.-H., & Ruswandi, U. (2025). Building Harmony in Diversity: A Study of Pluralism and Multiculturalism in Indonesia. *Electronic Journal of Education, Social Economics and Technology*, 6(1), 1136–1147. <https://doi.org/10.33122/ejeset.v6i1.733>
- Saparudin, S., & Emawati, E. (2023a). Religious moderation without context: Critical analysis of Islamic Education textbooks junior high school in Indonesia. *Atthulab: Islamic Religion Teaching and Learning Journal*, 8(2), 202–218. <https://doi.org/10.15575/ath.v8i2.24920>
- Saparudin, S., & Emawati, E. (2023b). Religious moderation without context: Critical analysis of Islamic Education textbooks junior high school in Indonesia. *Atthulab: Islamic Religion Teaching and Learning Journal*, 8(2), 202–218. <https://doi.org/10.15575/ath.v8i2.24920>
- Shihab, M. Q. (2019). *Wasathiyah: Islamic Insights on Religious Moderation*. Lentera Hati.
- Sihotang, J., Budianti, Y., & Sumanti, S. T. (2025). Internalization of Moderate Religious Values in Islamic Religious Education Materials for Students at Sibolga State Senior High School 3. *Journal of Educational Sciences*, 9(4), 2277–2288.
- Siswanto. (2020). The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis. *Jurnal Pendidikan Islam*, 8(1), 121–152. <https://doi.org/10.14421/jpi.2019.81.121-152>
- Suryadinata, M. (2020). Al-'Adl dalam Perspektif Al-Qur'an. *Refleksi*, 2(1), 31–40. <https://doi.org/10.15408/ref.v2i1.14389>

- Susilowati, I., Hadi, S., & Fathiyaturrahmah, F. (2026). Pembelajaran Kontekstual Dalam Mata Pelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 10(2), 722. <https://doi.org/10.35931/am.v10i2.5739>
- Syahri, A., Yahya, S., & Saleh, A. M. A. (2024). Teaching Religious Moderation by Islamic Education Lecturers: Best Practices at Three Islamic Universities in Mataram City. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 1–18. <https://doi.org/10.32729/edukasi.v22i1.1737>
- Tiara Ramadhani, Danar Widiyanta, Yena Sumayana, Rengga Yudha Santoso, Puspita Dian Agustin, & Al-Amin. (2024). The Role Of Character Education In Forming Ethical And Responsible Students. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(2), 110–124. <https://doi.org/10.37567/ijgie.v5i2.3064>
- Yusri, N., Ananta, M. A., Handayani, W., & Haura, N. (2024). Peran Penting Pendidikan Agama Islam dalam Membentuk Karakter Pribadi Yang Islami. *Integrasi: Jurnal Studi Islam Dan Humaniora*, 2(1), 15–28. <https://doi.org/10.56114/integrasi.v2i1.11330>
- Yusuf Y., B. M. (n.d.). Nilai-Nilai Moderasi Beragama dalam Al-Qur'an dan Implementasinya dalam Pendidikan Agama Islam (Analisis Surah Al-Baqarah Ayat 143): Kajian Tafsir Al-Azhar dan At-Tanwir. *Jurnal Pendidikan*, 6(3).
- Zubairi Muzakki, & Nurdin, N. (2022). Formation of Student Character in Islamic Religious Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 3(3), 937–948. <https://doi.org/10.62775/edukasia.v3i3.219>