

THE INTEGRATION OF RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION LEARNING FOR STRENGTHENING INTERFAITH TOLERANCE AT SMAN 1 KURIPAN AND SMKN 1 KURIPAN, WEST LOMBOK

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Abstract

Although religious moderation has become increasingly important in multicultural educational settings, comparative research on the integration of religious moderation values in Islamic Religious Education (PAI) learning remains limited. This study aims to analyze the forms of integration of religious moderation values in PAI learning at SMAN 1 Kuripan and SMKN 1 Kuripan, examine their impact on students' interfaith tolerance, and assess their effectiveness in fostering inclusive school environments. This study employed a qualitative descriptive multi-site case study design involving two selected secondary schools. Data were collected through semi-structured interviews, non-participant observations, and documentation analysis, and were analyzed using interactive qualitative techniques consisting of data reduction, data display, and conclusion drawing supported by triangulation. The findings reveal that religious moderation values were integrated through three interconnected dimensions: classroom instructional practices, institutional policy support, and socio-cultural habituation within the school environment. At SMAN 1 Kuripan, integration was more evident through structured interfaith activities and institutional accommodation of religious diversity, whereas at SMKN 1 Kuripan, it was reflected in the normalization of equal participation and routine interpersonal interaction. The findings further indicate that moderation-based PAI learning strengthened students' interfaith tolerance by fostering mutual respect, reducing prejudice, and supporting harmonious

Volume 8, Nomor 4, Juli 2026; 499-537

<https://ejournal.stitpn.ac.id/index.php/assabiqun>



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school relations. This study concludes that the integration of religious moderation values in Islamic education provides an effective framework for developing inclusive educational communities. The findings contribute to the discourse on knowledge integration in Islamic education and offer practical implications for educators and policymakers in strengthening moderation-based practices in pluralistic school contexts.

Keywords: Inclusive School Environment; Interfaith Tolerance; Islamic Religious Education; Multicultural Education; Religious Moderation Values

INTRODUCTION

Indonesia is a pluralistic nation characterized by extensive social heterogeneity reflected in its religious affiliations, ethnic diversity, cultural traditions, local customs, and belief systems. This diversity constitutes a fundamental basis for cultivating mutual respect and tolerance, as embodied in the national motto *Bhinneka Tunggal Ika*, which reflects the principle of unity amidst difference and serves as a cornerstone for social cohesion in Indonesian society (Efianingrum et al., 2022). Such plurality has continuously shaped the social fabric of Indonesian communities and has given rise to what is widely recognized as a multicultural society, where diverse identities coexist and interact within a shared sociocultural space (Sari & Najicha, 2022). Within this context, religion functions not merely as a spiritual guide but also as a normative framework that regulates human relationships, both horizontally among individuals and vertically between humanity and the Creator, thereby providing ethical direction for social interaction (Budiarto, 2016). However, the richness of diversity also presents significant challenges, particularly when religious interpretations are understood exclusively and absolutistically. Excessive truth claims often generate intolerance, rejection of alternative interpretations, and resistance to differences, thereby increasing the potential for social conflict (Muhtarom, 2020).

Religious tensions arising from exclusivist attitudes have frequently escalated into social conflict, radicalism, and acts of intolerance that threaten social harmony and national stability (Abdullah, 2021). Recognizing these challenges, the Indonesian government has demonstrated a strong commitment to strengthening religious moderation as a national agenda. This commitment is institutionalized through Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan 2020–2024, which explicitly prioritizes the reinforcement of religious moderation (Peraturan Presiden

[PERPRES] Nomor 18 Tahun 2020). This policy was further reinforced through Regulation of the Minister of Religious Affairs Number 18 of 2020 and the national launch of the religious moderation strengthening program in schools and madrasahs by Yaqut Cholil Qoumas in September 2021 (Alfaini, 2021). Moreover, Presidential Regulation Number 58 of 2023 specifies four key indicators for measuring successful implementation: acceptance of religious diversity, appreciation of differences and equality, rejection of violence, and accommodation of local cultural traditions that do not contradict religious teachings (Peraturan Presiden Nomor 58 Tahun 2023).

Theoretically, the integration of religious moderation within education reflects the broader paradigm of knowledge integration, which seeks a constructive synthesis between religious sciences and general sciences. This integration does not aim at superficial scriptural legitimization of modern scientific findings but rather at positioning religion and science as mutually reinforcing domains that contribute positively to intellectual and moral development (Solehah, 2022). This epistemological balance is also grounded in Islamic teachings, particularly in Q.S. Al-Qashash [28]:77, which emphasizes equilibrium between worldly and spiritual pursuits: “And seek, through what Allah has given you, the home of the Hereafter; but do not forget your share of the world...” (Hatami, 2025). According to Imam Suprayogo, effective integration requires educational institutions that provide conducive academic culture, relevant curricula, adequate infrastructure, and competent educators capable of bridging these domains (Anwar, 2021). In educational practice, integration begins at the stages of instructional planning, assessment design, and learning resource selection, where Islamic values and character education are embedded systematically within learning instruments (Bukoting, 2023). At the evaluation stage, this integration encompasses aqidah, sharia, and akhlaq values, manifested through practices such as encouraging honesty, discipline, ethical behavior, and spiritual reflection throughout classroom activities (Rudianto & Mahfud, 2023). Such implementation must also be supported by adequate teaching resources and diversified references to ensure effective classroom delivery (Suprpto, 2020). In this regard, Ismail Raji Al-Faruqi proposed systematic stages of integration through mastery of modern disciplines and critical examination of their methodological and epistemological foundations (Elpayuni et al., 2024).

Religious moderation itself is conceptually rooted in the Arabic term *wasathiyah*, meaning the middle path or moderation, which reflects balance and justice in thought,

speech, and action (Iffan & Nur, 2020). This understanding is reinforced by Mohammad Hashim Kamali, who conceptualizes moderation as inseparable from balance and justice (Kamali, 2015). Religious moderation offers a constructive framework for openness, acceptance of differences, and harmonious coexistence among religious communities (Hanafi et al., 2023). The Indonesian Ministry of Religious Affairs identifies three essential conditions for cultivating moderation: broad knowledge, prudence, and emotional self-control (Kementerian Agama RI, 2019). Furthermore, nine core values of religious moderation have been formulated, namely *at-tawassuth*, *al-i'tidal*, *at-tasamuh*, *asy-syura*, *al-islah*, *al-qudwah*, *al-muwathanah*, *al-la 'unf*, and *i'tiraf al-'urf*, which collectively emphasize balance, justice, tolerance, consultation, reform, exemplary conduct, patriotism, non-violence, and cultural accommodation (Azi & Anam, 2021).

From a pedagogical perspective, learning constitutes an intentional process through which students acquire knowledge, skills, and positive values through meaningful interaction with diverse learning resources (Darman, 2020). Islamic education aims to cultivate human consciousness as servants of Allah and to foster noble character as the ultimate educational objective (Saihu, 2019). In this context, Islamic Religious Education (PAI) is not merely doctrinal transmission but a contextualized process of constructing knowledge, attitudes, and skills grounded in social-religious realities and scientific development (Kementerian Agama RI, 2019). Contemporary educational demands require innovative learning models balanced with moral reinforcement. Moderation-based learning is particularly relevant because it connects religious instruction with current societal issues while maintaining openness toward value assimilation from diverse perspectives (Restu et al., 2023). Moderation equips individuals to respond proportionately to social challenges without marginalizing others (Rouf, 2020), thereby contributing to the formation of a civil society grounded in inclusivity and peaceful coexistence (Tanjung et al., 2024). In this regard, religious moderation serves as a unifying framework that integrates diversity into balanced learning experiences (Subiantoro, 2023). Effective implementation requires student-centered learning approaches that allow learners to elaborate critically upon religious content (Sari et al., 2024). Cooperative learning strategies are particularly suitable because they foster positive interdependence, constructive interaction, individual accountability, social skills, and collective problem-solving (Andang, 2017).

Previous studies have demonstrated the importance of integrating moderation values within PAI learning. Research by Putra and Fauzi, (2024) examined the integration of

moderation and tolerance values in Islamic education, while Zakkyfanani et al., (2025) explored religious moderation integration at the elementary school level. Similarly, Makhfyati (2024) investigated implementation among vocational high school students, and Fadli and Erwin's study on local wisdom-based religious moderation in Lombok provided broader sociocultural insights. Additionally, Nisa (2024) focused on internalizing moderation values through PAI in vocational education. While these studies provide valuable contributions, they predominantly focus on general implementation contexts, elementary education, or single-school cases. Limited attention has been given to comparative investigations between general senior high schools and vocational schools within a multicultural local context such as Kuripan District. This represents a significant research gap, particularly concerning how teachers integrate moderation values into classroom practice to strengthen interfaith tolerance.

Kuripan District reflects a socially diverse community with varying religious backgrounds. As strategic educational institutions, SMAN 1 Kuripan and SMKN 1 Kuripan offer a particularly relevant context for examining this issue. These schools represent distinct educational orientations—general academic and vocational—while sharing multicultural student populations. Preliminary field observations indicate that although both schools have implemented the Kurikulum Merdeka and deep learning approaches that support moderation values, systematic empirical examination of how these values are integrated into PAI learning remains limited. This context offers a unique opportunity to investigate implementation strategies, supporting factors, and their implications for strengthening interfaith tolerance among students.

Based on these considerations, this study offers novelty by comparatively examining the integration of religious moderation values in Islamic Religious Education learning across two different educational models within the same sociocultural setting. Grounded in theories of knowledge integration and religious moderation, this study seeks to analyze how moderation values are embedded in instructional planning, implementation, and evaluation to strengthen interfaith tolerance. Therefore, this research aims to examine the forms of integration of religious moderation values in PAI learning at SMAN 1 Kuripan and SMKN 1 Kuripan, to evaluate their impact on students' interfaith tolerance, and to assess the effectiveness of their implementation in fostering inclusive and harmonious educational environments.

METHODS

1. Research Design

This study employed a qualitative descriptive approach to comprehensively examine the integration of religious moderation values in Islamic Religious Education (PAI) learning for strengthening interfaith tolerance at SMAN 1 Kuripan and SMKN 1 Kuripan. Qualitative descriptive research is intended to provide a holistic description of phenomena through empirical data in the form of interview transcripts, field notes, photographs, institutional documents, and official records (Yuliani, 2018). This approach is particularly suitable for uncovering naturally occurring educational practices and for portraying social realities as they are without experimental manipulation. Theoretically, qualitative research seeks to reveal problems and conditions as they exist in the field, emphasizing factual descriptions and interpretative understanding of observed phenomena (Waruwu, 2024). This design was selected because the present study aims to explore deeply the processes, forms, impacts, and effectiveness of integrating religious moderation values within authentic classroom practices rather than testing causal relationships statistically.

The research was framed as a comparative multi-site case study involving two distinct secondary educational institutions representing different academic orientations: a general senior high school and a vocational high school. This design enabled cross-contextual analysis of how religious moderation values are integrated into PAI learning within diverse institutional cultures and curricular emphases. To strengthen analytical depth, the study adopted both sociological and psychological approaches. The sociological approach was employed to understand social interactions between teachers and students as well as among students themselves in the classroom context, particularly how these interactions shape attitudes of tolerance and inclusivity. Meanwhile, the psychological approach was utilized to examine internal dimensions such as teachers' pedagogical motivation, self-efficacy, instructional style, and students' attitudes, beliefs, and religious understanding that potentially influence the effectiveness of moderation value internalization (Handoko et al., 2024).

2. Research Setting and Participants

This research was conducted at SMAN 1 Kuripan and SMKN 1 Kuripan, located in Kuripan District, Indonesia, from October to November 2025. The selection of these two schools was purposive, based on their representativeness as general and vocational

secondary institutions operating within the same multicultural social environment. This dual-site context allowed for a more comprehensive understanding of similarities and differences in the implementation of religious moderation values within distinct educational settings.

The research participants were selected purposively based on their direct involvement and knowledge regarding the implementation of religious moderation in PAI learning. The key participants consisted of Islamic Religious Education teachers as primary instructional actors, school principals, vice principals for curriculum affairs, school operators, and students from various grade levels and religious backgrounds. PAI teachers were regarded as central participants because of their strategic role in planning and implementing instructional activities that foster tolerance and moderation. School principals and curriculum coordinators contributed institutional perspectives related to curriculum policies and administrative support, while students provided experiential insights regarding the impact of instructional practices on their attitudes toward interfaith tolerance.

3. Data Collection Techniques and Instruments

To obtain rich, comprehensive, and credible data, this study employed methodological triangulation through three primary techniques: interviews, observations, and documentation analysis. The use of multiple data collection techniques served as a quality control mechanism to strengthen the validity and trustworthiness of findings through triangulation (Hatamudin et al., 2025).

a. Interviews

Semi-structured interviews were conducted to explore participants' perceptions, experiences, and interpretations regarding the integration of religious moderation values in PAI learning. Interviews were conducted flexibly to allow in-depth probing while maintaining alignment with the research questions. The interview protocol was developed based on the research objectives and included questions concerning (a) planning strategies for integrating moderation values, (b) pedagogical methods employed during classroom instruction, (c) challenges encountered during implementation, and (d) perceived impacts on students' tolerance attitudes.

The primary informants included PAI teachers, school principals or curriculum coordinators, and selected student representatives from diverse religious and social

backgrounds. Interviews were conducted in conducive and focused settings, with participants' consent obtained prior to audio recording. Important points were documented during the interview process, and follow-up probing questions were used to clarify ambiguous responses and deepen conceptual understanding. This technique was intended to reveal teachers' philosophical understanding of religious moderation and students' subjective evaluations of the effectiveness of moderation-based learning practices (Arianto, 2024).

b. Observation

Non-participant classroom observation was employed to directly examine teaching-learning processes and social interactions related to religious moderation implementation. Observations focused specifically on PAI classroom activities, including how teachers delivered content containing moderation values such as justice, balance, anti-violence, and tolerance. The researcher also observed students' responses during classroom discussions, their interaction patterns, verbal and non-verbal communication, and indicators of respect for differing opinions.

All observational findings were systematically documented in field notes containing descriptive records of classroom events, temporal details, contextual settings, and preliminary interpretive reflections. Observation functioned as empirical verification of participants' interview statements. For instance, when teachers reported implementing open discussion methods to foster tolerance, classroom observation was used to verify how these practices were actually enacted and how students responded in authentic learning situations (Achjar, 2023).

c. Documentation

Documentation analysis was conducted to examine formal institutional records relevant to the integration of religious moderation values. The collected documents included PAI lesson plans or teaching modules, curriculum implementation documents, school regulations, local curriculum guidelines, institutional work programs, and student character assessment records where available.

These documents were analyzed to identify explicit and implicit indicators of moderation value integration within instructional objectives, learning materials, classroom activities, and assessment frameworks. Documentation also provided formal contextual evidence concerning institutional support for tolerance-building programs and allowed

cross-validation of data obtained through interviews and observations. This technique ensured that religious moderation integration was not merely discursive but reflected formally within school administration and instructional planning (Hasibuan, 2024).

4. Data Analysis Procedures

Data analysis was conducted continuously and interactively throughout the research process following the qualitative analysis framework of data reduction, data display, and conclusion drawing/verification. Qualitative data analysis is understood as a systematic process of organizing, interpreting, and synthesizing data to identify patterns, relationships, and meanings relevant to the research objectives (Thahir et al., 2023).

a. Data Reduction

Data reduction involved selecting, focusing, simplifying, and transforming raw data derived from interviews, observations, and documentation. This process included coding significant information, categorizing recurring themes, discarding irrelevant data, and organizing findings into analytically meaningful units. The objective of data reduction was to sharpen analytical focus and facilitate deeper interpretation while preserving essential meanings embedded within the empirical material (Anggraeni, 2024).

b. Data Display

Following reduction, data were organized into systematic narrative descriptions, matrices, thematic categorizations, and comparative displays to facilitate interpretation. Data presentation enabled the identification of recurring patterns, comparisons between school contexts, and relationships among variables such as pedagogical strategies, institutional support, and student tolerance outcomes. Effective presentation also enhanced conceptual clarity and supported analytical rigor by making findings more accessible for interpretive examination.

c. Conclusion Drawing and Verification

The final stage involved drawing interpretive conclusions and verifying their consistency through iterative comparison with the empirical evidence. This process focused on identifying overarching patterns, explanatory relationships, and contextual meanings regarding the integration of moderation values and their influence on students' tolerance attitudes. Verification was conducted continuously to ensure that conclusions were strongly supported by credible and triangulated data sources (Thahir et al., 2023).

d. Trustworthiness of Data

To ensure the validity and trustworthiness of the findings, this study employed several strategies for establishing data credibility, accuracy, and scientific accountability. Trustworthiness testing was conducted to ensure that collected data accurately reflected field realities and minimized subjective bias (Mahathir, 2024).

First, source triangulation was employed by comparing information obtained from teachers, school administrators, and students. Second, method triangulation was implemented through cross-validation among interview, observation, and documentation data. Third, prolonged engagement in the field enabled contextual familiarity and deeper understanding of institutional culture. Finally, data verification was conducted through iterative checking of field notes, interview transcripts, and documentary evidence to ensure consistency and interpretive accuracy.

Through these systematic methodological procedures, this study aimed to produce valid and comprehensive empirical findings regarding the integration of religious moderation values in Islamic Religious Education learning and its contribution to strengthening interfaith tolerance in multicultural school environments.

RESULTS

1. Forms of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan, Kuripan District, West Lombok

The findings of this study reveal that the integration of religious moderation values in Islamic Religious Education (PAI) learning at SMAN 1 Kuripan and SMKN 1 Kuripan was implemented through both formal instructional processes and broader socio-cultural practices within the school environment. The integration was not limited to theoretical delivery of moderation concepts in classroom instruction, but was also reflected in practical social interactions, institutional policies, and collaborative activities involving students from diverse religious backgrounds. The findings indicate that religious moderation was internalized through pedagogical strategies emphasizing tolerance, mutual respect, peaceful coexistence, and equal participation regardless of religious affiliation.

The implementation of religious moderation values was evident in the ways teachers framed classroom discussions, facilitated interreligious understanding, and encouraged students to practice inclusive behavior in their daily interactions. Across both schools, moderation values were integrated into instructional content, extracurricular engagement, school traditions, and institutional support systems that fostered harmonious interfaith relations.

a. Forms of the Integration of Religious Moderation Values at SMAN 1 Kuripan

The findings at SMAN 1 Kuripan indicate that religious moderation values were integrated through classroom instruction, school culture, and collective social activities involving students from Muslim and Hindu backgrounds. The multicultural composition of the student body provided an important context for the implementation of moderation-based learning practices aimed at fostering interfaith tolerance and social harmony.

Based on classroom observations, PAI teachers consistently embedded values of tolerance and inclusivity into religious instruction by contextualizing Islamic teachings within broader principles of peaceful coexistence and respect for diversity (Observation, October 10, 2025). The instructional process emphasized not only mastery of doctrinal knowledge but also the cultivation of social ethics aligned with religious moderation.

A PAI teacher explained:

“In our PAI lessons, we always emphasize to students the importance of respecting friends from different religions. Students are taught not to ridicule one another, not to discriminate, and to help everyone regardless of religious background” (P01, Female, Islamic Religious Education Teacher at SMAN 1 Kuripan, Personal Interview, October 12, 2025).

This statement demonstrates that religious moderation was intentionally integrated into pedagogical practice as part of character formation. The teacher positioned tolerance as an essential dimension of religious understanding, thereby linking theological instruction with practical social responsibility.

This finding was further reinforced by a Hindu religion teacher, who noted:

“The relationships among students here are very positive. Although they come from different religious backgrounds, they help and respect one another. When Muslim students have religious activities,

Hindu students assist them, and the same happens in return” (P02, Female, Hindu Religion Teacher at SMAN 1 Kuripan, Personal Interview, October 15, 2025).

This testimony suggests that the integration of moderation values extended beyond Islamic Religious Education classrooms and was reflected across the broader educational culture.

Observational data confirmed these interview findings. Students from Muslim and Hindu backgrounds were observed interacting harmoniously during classroom activities, break periods, and school events without visible segregation based on religion. Students were seen collaborating naturally in academic discussions and social projects, indicating that interfaith interaction had become normalized within the school environment (Observation, October 18, 2025).

The provision of religious facilities further reflected institutional commitment to religious inclusivity. The school provided a prayer room for Muslim students and a designated worship space for Hindu students, ensuring that students could practice their faiths freely within the school environment. This institutional accommodation reflects a concrete manifestation of moderation values in practice (Documentation Analysis, October 22, 2025).

Administrative support for religious moderation was also evident. The principal emphasized:

“The school continuously promotes togetherness among all students. During social activities, Maulid celebrations, and Ramadan sharing events, all students participate without distinction based on religion” (P03, Female, Principal of SMAN 1 Kuripan, Personal Interview, October 24, 2025).

This statement demonstrates that moderation values were formally embedded within school-wide activities and institutional programming.

Student testimonies further illustrate the practical outcomes of this integration. A Muslim student stated:

“At our school, there is never any difference in treatment between Muslim and Hindu students. During student council elections and other activities, everyone has the same opportunities” (P04, Male, Student of SMAN 1 Kuripan, Personal Interview, October 27, 2025).

Similarly, a Hindu student explained:

“Even though we have different religions, we respect and help one another. We feel comfortable studying here because there is no discrimination” (P05, Female, Student of SMAN 1 Kuripan, Personal Interview, October 30, 2025).

Documentation analysis of school regulations and student character development records confirmed the institutionalization of equal treatment and religious inclusivity as part of formal school policy (Documentation Analysis, November 2, 2025).

These findings indicate that the integration of religious moderation values at SMAN 1 Kuripan was implemented through three interconnected dimensions: instructional practice, institutional accommodation, and social habituation.

b. Forms of the Integration of Religious Moderation Values at SMKN 1 Kuripan

The findings at SMKN 1 Kuripan similarly demonstrate that religious moderation values were integrated through classroom instruction and social interaction practices emphasizing tolerance, mutual respect, and peaceful coexistence among students of different religious affiliations.

The vocational school context presented a similarly diverse religious environment, making moderation-based learning particularly relevant for fostering harmonious social relationships. Classroom observations revealed that teachers intentionally connected Islamic teachings with values of respect for religious diversity and emphasized practical applications of tolerance within everyday student life (Observation, October 20, 2025).

A PAI teacher explained:

“We always teach students the importance of respecting religious differences. In PAI learning, students are taught that Islam promotes tolerance and peaceful coexistence with all people” (P06, Male, Islamic Religious Education Teacher at SMKN 1 Kuripan, Personal Interview, October 21, 2025).

This statement indicates that religious moderation was explicitly framed as a core value of Islamic teaching and incorporated systematically into classroom learning.

The school principal further emphasized:

“The school consistently instills values of brotherhood among students without distinguishing religious background. All students have equal rights in school activities and organizations” (P07, Male, Principal of SMKN 1 Kuripan, Personal Interview, October 25, 2025).

This testimony reflects institutional efforts to ensure equal participation and inclusivity across all dimensions of school life.

Observations conducted during school activities confirmed these assertions. Students from Muslim and Hindu backgrounds were observed engaging collaboratively in classroom discussions, organizational meetings, and extracurricular activities without any visible exclusion or separation based on religious identity (Observation, October 28, 2025).

Student perspectives further validated these observations. A Muslim student noted:

“At school, we respect each other even though we have different religions. There has never been any conflict because of religious differences” (P08, Male, Student of SMKN 1 Kuripan, Personal Interview, November 1, 2025).

A Hindu student similarly explained:

“Our friends respect us very much. When there are Hindu religious activities, Muslim students respect them, and we do the same for their activities” (P09, Female, Student of SMKN 1 Kuripan, Personal Interview, November 4, 2025).

Documentation analysis of institutional policy documents and extracurricular activity reports demonstrated that religious inclusivity was formally supported through school regulations promoting equality, social cohesion, and respect for diversity (Documentation Analysis, November 7, 2025).

The findings indicate that at SMKN 1 Kuripan, religious moderation values were integrated through pedagogical reinforcement, leadership commitment, and normalized interfaith interaction among students.

c. Comparative Interpretation of Forms of Integration Across Both Schools

A comparative analysis reveals that both schools implemented religious moderation integration through similar foundational mechanisms, namely classroom instruction, institutional policy support, and social interaction practices.

At SMAN 1 Kuripan, the integration was particularly visible in structured collective activities and institutional accommodation of diverse religious practices. The school emphasized visible expressions of inclusivity through worship facilities and interfaith participation in religious celebrations.

At SMKN 1 Kuripan, integration was more strongly reflected in the normalization of religious equality within daily social interaction and organizational participation. Moderation values appeared deeply embedded within routine interpersonal relations.

Despite these contextual differences, both schools demonstrated a consistent commitment to integrating religious moderation values as part of Islamic Religious Education learning. The findings suggest that effective integration requires not only pedagogical commitment but also institutional reinforcement and supportive school culture that enables students to practice moderation values within authentic social contexts.

The following figure 1 illustrates the forms of integrating religious moderation values in Islamic Religious Education learning at SMAN 1 Kuripan and SMKN 1 Kuripan.

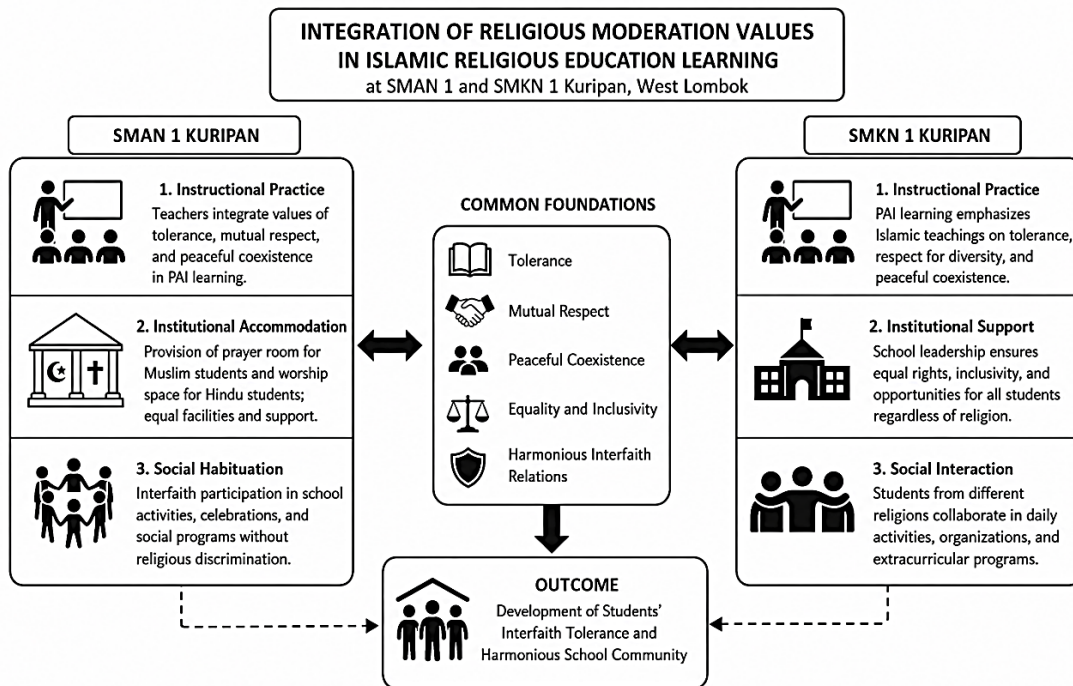


Figure 1. Forms of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan

Figure 1 demonstrates that the integration of religious moderation values was implemented through three interconnected dimensions: instructional practice, institutional support, and socio-cultural interaction. At both SMAN 1 Kuripan and SMKN 1 Kuripan, moderation values were embedded in classroom learning through contextualized PAI

instruction emphasizing tolerance, mutual respect, and peaceful coexistence. These pedagogical efforts were strengthened by institutional policies that ensured equal participation, accommodation of diverse religious practices, and inclusive school regulations. Furthermore, the normalization of harmonious interfaith interaction in students' daily activities reflects the successful internalization of moderation values as lived social practices. The figure highlights that effective integration requires synergy between pedagogical commitment, administrative reinforcement, and supportive multicultural school culture.

2. The Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning on Students' Interfaith Tolerance at SMAN 1 and SMKN 1 Kuripan

The findings of this study indicate that the integration of religious moderation values into Islamic Religious Education (PAI) learning at SMAN 1 Kuripan and SMKN 1 Kuripan had a significant positive impact on strengthening students' interfaith tolerance. The implementation of moderation-oriented learning contributed not only to students' cognitive understanding of religious diversity but also to the development of inclusive social attitudes, harmonious interpersonal relationships, and peaceful coexistence among students from different religious backgrounds.

The impact of this integration was reflected in students' daily interactions, their attitudes toward peers of different faiths, and their active participation in school activities characterized by mutual respect and collaboration. The findings demonstrate that the consistent internalization of moderation values transformed tolerance from a theoretical concept into a lived social practice within both educational settings.

a. The Impact of Religious Moderation Integration on Students' Interfaith Tolerance at SMAN 1 Kuripan

The findings at SMAN 1 Kuripan reveal that the integration of religious moderation values in PAI learning significantly influenced the development of students' tolerant attitudes toward peers of different religious affiliations. The values of respect, acceptance, equality, and peaceful coexistence taught during classroom instruction were reflected in students' behavior within their daily school interactions.

Students reported that continuous exposure to moderation-based learning had increased their awareness of the importance of respecting religious differences and maintaining harmonious social relationships.

A Muslim student explained:

“Since the school frequently teaches us about tolerance and religious moderation, relationships among students have become much better. There has never been any conflict caused by religious differences” (P10, Male, Student of SMAN 1 Kuriipan, Personal Interview, October 18, 2025).

This statement demonstrates that moderation-oriented learning contributed to preventing prejudice and reducing the possibility of religiously motivated social conflict. The student’s testimony suggests that repeated reinforcement of moderation values strengthened collective awareness of peaceful coexistence.

This perspective was reinforced by a Hindu student, who stated:

“We feel comfortable at school because everyone respects one another. No one compares one religion to another or treats students differently because of their beliefs” (P11, Female, Student of SMAN 1 Kuriipan, Personal Interview, October 21, 2025).

This testimony reflects the creation of an inclusive and psychologically safe learning environment. The absence of discriminatory treatment indicates that moderation values had been successfully internalized as shared social norms.

Classroom and environmental observations further confirmed these findings. Students from Muslim and Hindu backgrounds were observed interacting naturally during classroom discussions, group assignments, and informal social activities. They collaborated without hesitation and demonstrated mutual respect regardless of religious identity (Observation, October 24, 2025).

One notable observation involved students’ participation in religious and social activities. During Islamic events such as Maulid celebrations and Ramadan programs, non-Muslim students actively assisted in event preparation and logistical support. Similarly, Muslim students demonstrated equal respect and accommodation toward Hindu religious activities held within the school setting (Observation, November 2, 2025).

Further confirmation emerged through follow-up interviews. A student stated:

“We are already used to living together despite religious differences. Whenever there are religious activities, we continue supporting one another” (P12, Male, Student of SMAN 1 Kuripan, Personal Interview, November 5, 2025).

This statement illustrates that moderation learning had fostered active solidarity rather than mere passive tolerance. Students demonstrated a practical commitment to maintaining harmonious interfaith relationships.

Documentation analysis of student character assessment records and school activity reports revealed formal evidence of tolerance development. Character evaluations consistently reflected indicators related to cooperation, inclusivity, and social harmony among students from diverse backgrounds (Documentation Analysis, November 8, 2025).

These findings suggest that the integration of religious moderation values at SMAN 1 Kuripan had a transformative impact on students’ social behavior, contributing to the establishment of a peaceful and inclusive school environment.

b. The Impact of Religious Moderation Integration on Students’ Interfaith Tolerance at SMKN 1 Kuripan

The findings at SMKN 1 Kuripan similarly indicate that integrating religious moderation values into PAI learning positively influenced students’ attitudes of tolerance and acceptance toward religious diversity.

The moderation-based instructional process encouraged students to develop respectful perspectives toward peers from different religious backgrounds and to view diversity as an ordinary aspect of social life rather than a source of division.

A Muslim student stated:

“At school, we are taught to respect all friends regardless of their religion. Because of that, our relationships remain good, and there has never been any religious conflict” (P13, Male, Student of SMKN 1 Kuripan, Personal Interview, October 20, 2025).

This testimony indicates that religious moderation learning effectively shaped students’ social norms and contributed to maintaining a peaceful educational climate.

A Hindu student similarly explained:

“We feel fully accepted at school. All students respect one another, and religion is never used as a basis for discrimination” (P14, Female, Student of SMKN 1 Kuripan, Personal Interview, October 26, 2025).

This response demonstrates the successful development of inclusive social relationships and indicates that minority students experienced a strong sense of belonging within the school community.

Observational data further supported these interview findings. Students from Muslim and Hindu backgrounds were consistently observed engaging harmoniously in classroom activities, organizational meetings, and social events without signs of religious segregation or exclusion (Observation, October 29, 2025).

Students collaborated effectively during academic group work and extracurricular projects. The researcher observed that religious identity did not function as a barrier to friendship or cooperation (Observation, November 4, 2025).

Another student emphasized:

“We are already used to being friends with anyone. There has never been any problem even though we have different beliefs” (P15, Male, Student of SMKN 1 Kuripan, Personal Interview, November 7, 2025).

This statement suggests that moderation values had become deeply internalized, contributing to the normalization of interfaith friendship.

A Hindu student further stated:

“Our friends respect us very much. Whenever there are religious activities, we all respect each other’s practices” (P16, Female, Student of SMKN 1 Kuripan, Personal Interview, November 10, 2025).

This testimony reflects reciprocal respect and demonstrates that tolerance had evolved into a practical behavioral norm within the school context.

Documentation analysis of disciplinary reports, extracurricular participation records, and school character education documentation revealed no incidents of religious discrimination or intolerance during the research period. Institutional records consistently reflected emphasis on social unity, inclusivity, and multicultural respect (Documentation Analysis, November 12, 2025).

These findings indicate that the integration of religious moderation values at SMKN 1 Kuripan significantly contributed to strengthening students' social acceptance, reducing prejudice, and fostering harmonious interfaith relations.

c. Comparative Interpretation of the Impact Across Both Schools

A comparative analysis reveals that the impact of religious moderation integration was consistently positive across both institutions, although its manifestations differed slightly according to institutional context.

At SMAN 1 Kuripan, the impact was particularly evident in students' active participation in supporting one another's religious activities and the visible expression of interfaith solidarity through collective school events.

At SMKN 1 Kuripan, the impact was more strongly reflected in the normalization of interfaith friendship and the integration of tolerance into routine daily interaction.

Despite these contextual distinctions, both schools demonstrated that systematic integration of moderation values within Islamic Religious Education effectively strengthened students' tolerance attitudes and reduced the potential for religious tension.

The findings suggest that when moderation values are reinforced through classroom instruction, institutional policy, and school culture, they become powerful instruments for shaping inclusive educational communities characterized by mutual respect, empathy, and peaceful coexistence.

The following figure 2 presents the impact of integrating religious moderation values in Islamic Religious Education learning on students' interfaith tolerance at SMAN 1 Kuripan and SMKN 1 Kuripan.

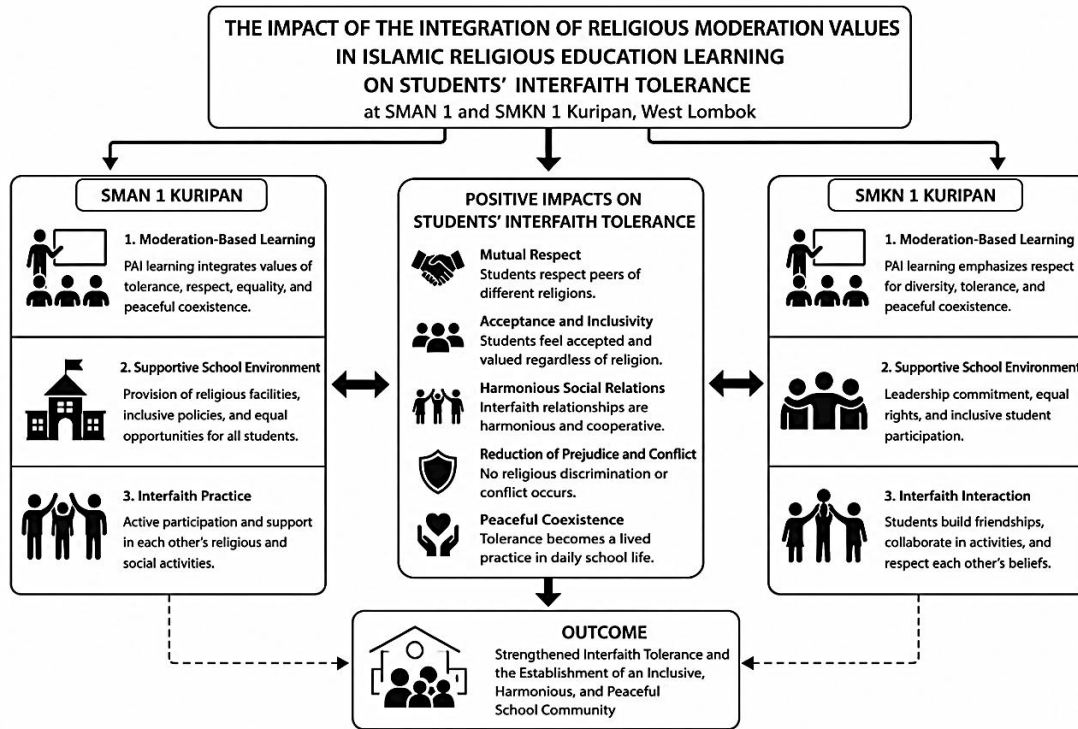


Figure 2. The Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning on Students' Interfaith Tolerance at SMAN 1 and SMKN 1 Kuripan

Figure 2 demonstrates that the integration of religious moderation values produced significant positive effects on students' interfaith tolerance through the strengthening of mutual respect, acceptance, and peaceful coexistence. At both schools, moderation-oriented instruction transformed tolerance from a conceptual understanding into an observable social practice reflected in students' daily interactions, collaborative participation, and reciprocal support across religious differences. The figure highlights that continuous reinforcement through classroom learning, institutional support, and interfaith social engagement fostered inclusive school environments free from discrimination and conflict. It further shows that while SMAN 1 Kuripan emphasized visible interfaith solidarity through collective participation in religious activities, SMKN 1 Kuripan reflected tolerance through the normalization of interfaith friendship in everyday social relations. Overall, the figure confirms that systematic moderation-based education effectively strengthens social harmony and promotes sustainable interreligious tolerance among students.

3. Analysis of the Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan

The findings of this study demonstrate that the integration of religious moderation values into Islamic Religious Education (PAI) learning at SMAN 1 Kuripan and SMKN 1 Kuripan generated significant educational and social impacts on students' interfaith tolerance development. The analysis indicates that moderation-based learning functioned not merely as an instructional approach for transmitting religious knowledge but as a transformative pedagogical framework that shaped students' perspectives, social behavior, and patterns of interaction within multicultural school environments.

The impact of this integration can be analytically interpreted through three interconnected dimensions: the transformation of students' attitudes toward religious diversity, the institutionalization of inclusive school culture, and the reduction of intolerance potential through the cultivation of social harmony. These dimensions reveal that religious moderation values became embedded not only at the cognitive level but also within students' practical social conduct and institutional school structures.

a. Transformation of Students' Attitudes toward Religious Diversity

One of the most significant impacts observed in both schools was the transformation of students' perceptions of religious diversity. Prior to the systematic integration of moderation values, religious difference could potentially be understood merely as a social distinction. However, the findings indicate that through continuous exposure to moderation-oriented instruction, students increasingly interpreted diversity as a natural and constructive dimension of social life.

At SMAN 1 Kuripan, students demonstrated heightened awareness that religious difference should not become a source of exclusion or conflict.

As expressed by one participant:

"Since the school continuously teaches us about tolerance, we have become more aware that religious differences should never become a reason for hostility. Instead, they teach us to respect one another" (P10, Male, Student of SMAN 1 Kuripan, Personal Interview, October 18, 2025).

This testimony indicates that religious moderation learning facilitated cognitive restructuring in students' understanding of interfaith relations. Students no longer perceived difference as a boundary but as an opportunity for respectful coexistence.

Similarly, at SMKN 1 Kuripan, students demonstrated a mature understanding of diversity as an ordinary social reality.

One student stated:

"We have learned that differences in belief do not prevent friendship. What matters is how we respect each other as human beings" (P15, Male, Student of SMKN 1 Kuripan, Personal Interview, November 7, 2025).

This response reflects successful internalization of moderation values at both conceptual and ethical levels.

Observational evidence further supported these findings. Across both schools, students consistently demonstrated non-discriminatory interaction patterns, collaborative participation in academic tasks, and respectful communication regardless of religious background (Observation, October 28, 2025).

The analysis suggests that moderation-based PAI learning effectively transformed students' social cognition, fostering more inclusive and empathetic attitudes toward religious plurality.

b. Institutionalization of Inclusive School Culture

The second analytical dimension concerns the institutional embedding of moderation values within school culture. The findings reveal that the impact of religious moderation integration was strengthened through formal institutional support, administrative policies, and school traditions that reinforced inclusive practices.

At SMAN 1 Kuripan, institutional commitment to religious inclusivity was evident in the provision of equal worship facilities, equal access to student leadership opportunities, and the implementation of school activities involving students of all religious backgrounds.

Documentation analysis confirmed that school regulations explicitly promoted equality and prohibited discriminatory treatment based on religious identity (Documentation Analysis, October 30, 2025).

This institutional commitment was reflected in the testimony of a school leader:

“The school continuously promotes togetherness among all students. During social activities and religious events, all students participate without distinction based on religion” (P03, Female, Principal of SMAN 1 Kuripan, Personal Interview, October 24, 2025).

At SMKN 1 Kuripan, the institutionalization of moderation values was similarly reflected through school leadership policies emphasizing brotherhood and equal participation.

As noted by the principal:

“All students have the same rights and opportunities regardless of religion. This principle is part of our commitment to maintaining harmony within the school community” (P07, Male, Principal of SMKN 1 Kuripan, Personal Interview, October 25, 2025).

Observational data demonstrated that these policies were not merely symbolic but were reflected in daily practice. Students participated collectively in classroom collaboration, organizational activities, and school programs without visible segregation or exclusion (Observation, November 3, 2025).

The analysis suggests that sustainable tolerance is more effectively achieved when moderation values are institutionally reinforced through policy and school culture rather than being confined solely to classroom instruction.

c. Reduction of Intolerance Potential and Strengthening of Social Harmony

The third analytical dimension concerns the preventive role of moderation-based learning in reducing the potential for religious intolerance and strengthening social harmony.

Across both schools, no incidents of religious discrimination, exclusion, or interfaith conflict were documented during the research period. This absence of tension reflects not merely passive coexistence but active educational intervention through systematic moderation-oriented learning.

At SMAN 1 Kuripan, students demonstrated practical solidarity through active support for one another’s religious activities.

One participant stated:

“Whenever friends have religious events, we help each other. We already understand that supporting one another is part of respecting differences” (P12, Male, Student of SMAN 1 Kuripan, Personal Interview, November 5, 2025).

This statement reflects tolerance as an enacted social practice rather than an abstract value. Similarly, at SMKN 1 Kuripan, students emphasized that religious difference had never become a source of social tension.

As one student explained:

“There has never been a problem because of religion here. We already understand how to respect each other’s beliefs” (P13, Male, Student of SMKN 1 Kuripan, Personal Interview, October 20, 2025).

Documentation analysis further confirmed the absence of disciplinary reports related to religious intolerance in both schools during the research period (Documentation Analysis, November 12, 2025).

These findings suggest that moderation-based PAI learning functioned as an effective preventive educational mechanism. By cultivating empathy, respect, and inclusive social awareness, it reduced the likelihood of prejudice and conflict.

d. Comparative Analytical Interpretation

Although both schools demonstrated similarly positive outcomes, the analytical findings reveal contextual differences in how the impacts manifested. At SMAN 1 Kuripan, the impact was particularly visible in explicit forms of interfaith solidarity, especially through collective participation in religious and social activities. Tolerance was expressed through visible collaborative support and institutional accommodation.

At SMKN 1 Kuripan, the impact was more deeply reflected in the normalization of interfaith friendship as an ordinary aspect of daily student interaction. Tolerance was less ceremonial but more organically embedded within routine social relations.

These distinctions suggest that institutional context influences the practical expression of moderation values. However, both schools demonstrate that when religious moderation is systematically integrated into Islamic Religious Education and reinforced through school culture, it becomes a powerful educational instrument for developing peaceful, inclusive, and harmonious school communities.

Overall, the analysis confirms that integrating religious moderation values into PAI learning contributes significantly to preparing students to live constructively within pluralistic societies through attitudes of mutual respect, empathy, and peaceful coexistence.

The following figure 3 presents the analytical interpretation of the impact of integrating religious moderation values into Islamic Religious Education (PAI) learning at SMAN 1 and SMKN 1 Kuripan.

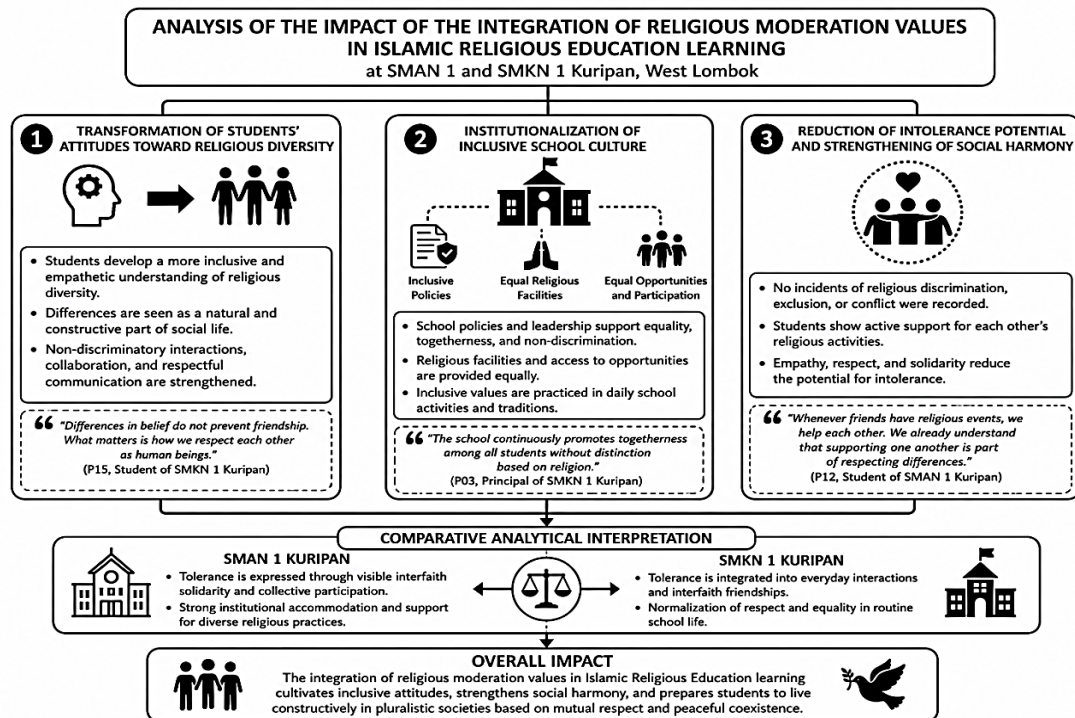


Figure 3. Analysis of the Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan

Figure 3 demonstrates that the integration of religious moderation values functions as a transformative pedagogical framework that shapes students' attitudes and social behavior in multicultural school environments. The figure highlights three major analytical dimensions: the transformation of students' perceptions toward religious diversity, the institutionalization of inclusive school culture, and the reduction of intolerance potential through strengthened social harmony. At SMAN 1 Kuripan, these impacts are reflected through visible interfaith solidarity and institutional accommodation, while at SMKN 1 Kuripan they are expressed through the normalization of interfaith friendship in daily interaction. Overall, the figure confirms that systematic moderation-based Islamic Religious Education not only enhances cognitive understanding of diversity but also fosters practical tolerance, empathy, and peaceful coexistence among students.

DISCUSSION

1. Results Analysis

a. Forms of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan, Kuripan District, West Lombok

The findings of this study demonstrate that the integration of religious moderation values in Islamic Religious Education (PAI) at SMAN 1 Kuripan and SMKN 1 Kuripan was implemented through multidimensional educational practices involving instructional processes, institutional accommodation, and socio-cultural habituation. This finding directly addresses the first research objective concerning the forms of integration of religious moderation values within classroom learning and school culture. The data reveal that moderation was not merely introduced as a theoretical concept but was operationalized through pedagogical strategies emphasizing tolerance, mutual respect, equality, and peaceful coexistence across religious differences.

The integration identified in both schools reflects the theoretical framework of knowledge integration, which positions religious education as a dialogical process connecting doctrinal understanding with contextual social realities. The incorporation of moderation values into lesson delivery, classroom interaction, and assessment practices supports the argument that educational integration must move beyond symbolic inclusion toward systematic internalization within all dimensions of instructional design. This finding reinforces the view that effective integration requires educational structures capable of bridging religious teachings with broader social and civic values (Solehah, 2022). In this regard, the findings suggest that both schools successfully translated abstract moderation principles into concrete educational experiences.

At SMAN 1 Kuripan, the integration was particularly visible through institutional accommodation and structured collective participation in interfaith school activities. The provision of separate worship spaces for Muslim and Hindu students reflects the practical realization of inclusive educational policy. This confirms that institutional support constitutes a critical prerequisite for embedding moderation values into school life. Such findings align with the perspective that successful integration requires supportive educational environments, relevant curriculum structures, and institutional mechanisms

that facilitate the practical enactment of religious values within daily educational processes (Anwar, 2021).

Meanwhile, at SMKN 1 Kuripan, the integration was reflected more strongly through the normalization of equal participation in routine social and organizational activities. This indicates that moderation values had become organically embedded within students' daily interactions. The pedagogical emphasis on contextualized Islamic teachings fostered social awareness and normalized interfaith respect as part of routine school life. This finding supports the notion that moderation-based Islamic education should be contextualized within students' lived social experiences rather than confined to doctrinal abstraction. Such contextualization strengthens the transformative function of Islamic education in shaping socially responsive attitudes (Bukoting, 2023).

The findings also suggest that the comparative distinction between both schools reflects contextual adaptation rather than conceptual difference. While SMAN 1 emphasized visible institutional accommodation and ceremonial interfaith solidarity, SMKN 1 demonstrated a more informal yet equally effective integration through interpersonal normalization. This indicates that the successful integration of moderation values is less dependent on institutional type and more closely related to the consistency of pedagogical implementation and school-wide reinforcement. Therefore, the results confirm that religious moderation can be effectively integrated within diverse educational models when supported by coherent instructional practices and inclusive institutional culture.

b. The Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning on Students' Interfaith Tolerance at SMAN 1 and SMKN 1 Kuripan

The findings reveal that the integration of religious moderation values in PAI learning had a significant positive impact on strengthening students' interfaith tolerance in both schools. This directly addresses the second research objective concerning the effects of moderation-oriented learning on students' social attitudes toward religious diversity. The evidence indicates that sustained exposure to moderation-based instruction contributed to the development of inclusive social dispositions, mutual respect, and harmonious interreligious interaction.

The observed impact demonstrates that tolerance developed not merely at the level of cognitive awareness but also through behavioral internalization manifested in students'

daily practices. Students from both schools consistently reported feeling accepted and respected regardless of religious affiliation. This indicates that moderation-oriented learning effectively transformed tolerance into an operational social norm rather than a purely conceptual understanding. Such findings support the view that religious moderation functions as an educational framework for cultivating openness and acceptance toward diversity through balanced and proportionate religious understanding (Hanafi et al., 2023).

The positive impact observed in this study also reflects the pedagogical effectiveness of student-centered and cooperative learning approaches used by teachers in integrating moderation values. Classroom interaction patterns characterized by collaborative discussion and mutual participation allowed students to engage actively with pluralistic perspectives. This finding confirms that effective tolerance education requires participatory learning environments that enable students to construct social meaning through interaction and reflection. Such approaches are particularly effective for fostering interdependence and social accountability among diverse learners (Andang, 2017).

Furthermore, the absence of documented interreligious conflict in both schools during the research period indicates that moderation-based instruction functioned as a preventive educational mechanism against intolerance. This supports the argument that religious moderation equips learners with emotional self-regulation, critical awareness, and social sensitivity necessary for navigating pluralistic environments constructively. The Ministry of Religious Affairs emphasizes that moderation requires broad knowledge, prudence, and emotional self-control as foundational dispositions for harmonious coexistence (Kementerian Agama RI, 2019). The findings suggest that these dispositions were successfully cultivated through sustained educational reinforcement.

The comparative findings further indicate contextual variations in how tolerance was expressed. At SMAN 1 Kuripan, tolerance was manifested through explicit participation in interfaith religious and social events, while at SMKN 1 Kuripan it was reflected more strongly in normalized friendship patterns and routine interaction. These differences suggest that while institutional context may influence the visible expression of tolerance, the underlying impact of moderation-based learning remains consistently positive across educational settings. Thus, the findings affirm that integrating religious moderation values into PAI learning significantly contributes to strengthening social cohesion and fostering interfaith tolerance among students.

c. Analysis of the Impact of the Integration of Religious Moderation Values in Islamic Religious Education Learning at SMAN 1 and SMKN 1 Kuripan

The analytical findings reveal that the impact of integrating religious moderation values extends beyond immediate behavioral outcomes and contributes to broader educational transformation. This addresses the third research objective concerning the deeper educational significance of moderation-based learning in shaping inclusive school environments and preventing intolerance. The findings indicate that moderation-oriented Islamic education operates as a transformative pedagogical framework that influences cognitive, affective, and social dimensions simultaneously.

The first analytical implication concerns students' cognitive transformation regarding religious diversity. The findings demonstrate that students increasingly interpreted diversity as a natural social reality rather than a source of division. This shift reflects successful internalization of *wasathiyah* principles emphasizing balance, justice, and tolerance. Such transformation is consistent with the conceptual understanding of moderation as a middle path that encourages balanced reasoning and equitable social engagement (Iffan & Nur, 2020). The results suggest that when moderation values are systematically integrated into learning, students develop more inclusive interpretive frameworks for understanding religious difference.

The second analytical dimension concerns the institutionalization of inclusive educational culture. The findings indicate that moderation values became embedded within formal school policies, administrative practices, and institutional traditions. This demonstrates that sustainable tolerance is more effectively achieved when moderation is reinforced structurally rather than limited to classroom discourse. The institutional accommodation observed in both schools reflects the implementation of moderation indicators outlined in national policy, particularly acceptance of diversity, equality, and rejection of exclusionary behavior (Peraturan Presiden Nomor 58 Tahun 2023). Thus, the study confirms the importance of aligning classroom pedagogy with broader institutional commitments.

The third analytical implication concerns the preventive role of moderation-based education in reducing intolerance potential. The absence of discriminatory incidents and the presence of reciprocal interfaith solidarity suggest that moderation-based learning functions as an anticipatory mechanism against exclusivism and social fragmentation. This

supports the argument that contemporary Islamic education must respond to pluralistic social challenges through contextualized and inclusive pedagogical strategies capable of preparing students for peaceful coexistence (Restu et al., 2023).

Comparatively, the findings also reveal that different institutional contexts shape distinct modes of moderation expression. However, both schools demonstrate that the integration of moderation values produces similar outcomes when supported by consistent pedagogical commitment and institutional reinforcement. This suggests that the effectiveness of moderation-based learning depends less on institutional orientation and more on the quality of implementation.

Overall, the analytical findings confirm that integrating religious moderation values into PAI learning serves as a powerful educational intervention for strengthening social harmony, reducing intolerance, and preparing students to participate constructively in Indonesia's pluralistic society. The results provide empirical evidence that moderation-oriented Islamic education can function as a strategic foundation for building inclusive educational communities and sustaining interfaith peace in multicultural contexts.

2. Comparison with Previous Studies

The findings of this study are generally consistent with previous research demonstrating that the integration of religious moderation values within Islamic Religious Education contributes significantly to strengthening tolerance and fostering inclusive school environments. However, this study also offers several contextual distinctions that enrich existing scholarly understanding of moderation-based education, particularly through its comparative analysis of general and vocational secondary schools within the same multicultural setting.

First, the present findings support previous studies emphasizing that religious moderation can be effectively integrated into classroom learning through contextual pedagogical strategies. The integration practices identified at SMAN 1 Kuripan and SMKN 1 Kuripan are consistent with the findings of Putra and Fauzi, (2024), who reported that embedding tolerance values into Islamic Religious Education encourages students to develop inclusive social attitudes and strengthens mutual respect across religious boundaries. Similarly, the present findings align with Zakkyfanani et al., (2025), whose study at the elementary education level demonstrated that systematic reinforcement of moderation values positively shapes students' acceptance of diversity. The consistency

across educational levels suggests that moderation-based learning possesses broad pedagogical applicability across different developmental contexts.

Second, the findings reinforce previous conclusions regarding the role of institutional culture in sustaining religious moderation. This result is consistent with Makhfyati (2024), who found that successful moderation implementation in vocational education depends not only on teacher-centered instructional delivery but also on school-wide policy reinforcement and organizational support. The institutional accommodation observed in both schools, particularly the provision of equal worship spaces and equal access to school participation, confirms that moderation becomes more sustainable when embedded structurally within school culture. This supports broader theoretical perspectives emphasizing the necessity of institutional environments capable of translating educational values into lived social practice (Anwar, 2021).

Third, the findings are consistent with local wisdom-based studies highlighting the sociocultural relevance of moderation education in multicultural Indonesian contexts. Fadli and Erwin's research on religious moderation in Lombok identified local communal traditions as important foundations for cultivating tolerance. The present study extends this insight by demonstrating how moderation values are operationalized within formal educational institutions in West Lombok. Unlike previous studies focusing primarily on broader sociocultural practices, this research reveals how formal classroom instruction and institutional school systems can systematically transform local pluralistic realities into structured pedagogical experiences.

Despite these consistencies, the present study differs from earlier research in several important respects. Previous studies such as Nisa (2024) primarily examined single-school contexts or focused on general implementation processes without comparative institutional analysis. By comparatively examining a general senior high school and a vocational school within the same district, this study provides new evidence that institutional orientation influences the practical expression of moderation values. While SMAN 1 Kuripan demonstrated moderation through visible collective religious participation and institutional accommodation, SMKN 1 Kuripan reflected moderation through normalized interpersonal interaction embedded in daily routines. This comparative distinction contributes novel insight to the literature by illustrating that moderation may

manifest differently across educational contexts while producing similarly positive tolerance outcomes.

Theoretically, the findings also reinforce the concept of *wasathiyah* as a practical educational framework. The observed student behaviors reflect the operationalization of balance, justice, and tolerance as described by Iffan and Nur, (2020), as well as Kamali's (2015) conception of moderation as inseparable from equitable social engagement. Thus, the study not only confirms prior theoretical assumptions but also offers empirical evidence demonstrating their educational applicability in multicultural school settings.

3. Implications of Findings

The findings of this study offer important theoretical and practical implications for the development of religious moderation-based education, particularly within Islamic Religious Education in multicultural educational settings.

a. Theoretical Implications

Theoretically, this study contributes to the growing body of literature on the integration of religious moderation within educational practice by providing empirical support for the knowledge integration paradigm. The findings confirm that integrating moderation values into Islamic Religious Education is not limited to doctrinal transmission but constitutes a transformative pedagogical process linking religious knowledge with social ethics and contextual realities. This supports the epistemological perspective that religious and social knowledge must function complementarily in shaping balanced and socially responsible learners (Solehah, 2022).

The study also strengthens theoretical understandings of religious moderation as an educational construct. The empirical evidence demonstrates that *wasathiyah* is not merely a normative theological concept but can be translated into observable pedagogical practices and measurable social outcomes. By documenting changes in students' attitudes, behavior, and social interaction patterns, this research confirms that moderation functions as an operational educational framework capable of shaping inclusive social cognition and peaceful coexistence.

Furthermore, the comparative findings extend current moderation theory by demonstrating that institutional context influences how moderation is expressed without altering its fundamental educational outcomes. This contributes a contextual dimension to

existing moderation theory by suggesting that educational implementation is adaptive rather than uniform.

b. Practical Implications

Practically, the findings provide important guidance for educators, school administrators, and policymakers. For teachers, the findings highlight the importance of integrating moderation values systematically into instructional planning, learning activities, and classroom interaction. Moderation education should not be treated as supplementary moral instruction but should be embedded explicitly within curriculum design and pedagogical practice.

For school administrators, the findings demonstrate that institutional accommodation and inclusive school policy significantly strengthen the internalization of moderation values. The provision of equal worship facilities, equal organizational participation, and inclusive extracurricular programming represents practical institutional strategies for fostering interfaith harmony.

For policymakers, the findings provide empirical support for national efforts to strengthen religious moderation through formal education, as reflected in Indonesia's national development agenda. The study suggests that moderation policies become more effective when translated into context-sensitive school-based implementation models rather than remaining at the level of regulatory formulation.

c. Contribution to Existing Knowledge

This study contributes novelty to the literature by offering a comparative multi-site analysis of religious moderation implementation in both general and vocational secondary schools within the same multicultural district. Previous studies have largely focused on single-school or single-level contexts. By revealing both commonalities and contextual distinctions between institutional settings, this research enriches understanding of how moderation values are adapted across diverse educational environments.

The study also contributes regionally grounded empirical evidence from West Lombok, a context that has received relatively limited scholarly attention in international discussions of moderation-based education. This contextual contribution expands the geographical scope of moderation research and provides insights relevant to other pluralistic educational settings.

4. Research Limitations

This study has several limitations. First, it was conducted in only two schools within Kuripan District, West Lombok; therefore, the findings cannot be broadly generalized to other educational contexts. Second, the qualitative descriptive approach relied on interviews, observations, and documentation, which may involve interpretive subjectivity and potential social desirability bias. Third, the relatively short research period limited observation of the long-term sustainability of moderation value internalization. Fourth, this study focused mainly on school-based factors and did not comprehensively examine external influences such as family and community environments. Finally, the absence of quantitative measurement limited statistical assessment of the degree of tolerance development. Future studies are recommended to involve broader samples, longitudinal designs, and mixed-method approaches to provide more comprehensive evidence regarding the effectiveness of religious moderation integration in strengthening interfaith tolerance.

CONCLUSION

This study concludes that the integration of religious moderation values in Islamic Religious Education (PAI) learning at SMAN 1 Kuripan and SMKN 1 Kuripan has been implemented effectively through three interconnected dimensions: instructional practice, institutional support, and socio-cultural habituation within the school environment. The findings reveal that moderation values were not merely delivered as theoretical concepts but were systematically internalized through classroom learning, equal institutional accommodation, and students' active participation in inclusive social interactions. At SMAN 1 Kuripan, the integration was more explicitly reflected through structured interfaith activities and institutional accommodation of diverse religious practices, while at SMKN 1 Kuripan it was more strongly embedded in the normalization of equal participation and daily interpersonal interaction. These findings confirm that the forms of religious moderation integration may vary according to institutional context, yet both educational models demonstrate that consistent pedagogical implementation can effectively cultivate inclusive educational environments.

The study further demonstrates that the integration of religious moderation values significantly strengthened students' interfaith tolerance. This impact was reflected in the

development of mutual respect, non-discriminatory social interaction, collaborative participation in school activities, and the absence of interreligious conflict during the research period. The analysis indicates that moderation-based PAI learning functions as a transformative pedagogical framework that shapes students' cognitive understanding of diversity, institutionalizes inclusive school culture, and serves as a preventive mechanism against intolerance. These findings provide empirical evidence that religious moderation, when systematically integrated into Islamic education, contributes meaningfully to preparing students to live constructively in pluralistic societies through attitudes of empathy, balance, and peaceful coexistence.

However, this study has several limitations. It was limited to two schools within a specific multicultural context in Kuripan District, West Lombok, which restricts broader generalization. The qualitative descriptive approach also relied on interpretive analysis that may involve subjectivity, while the relatively short research period limited observation of long-term behavioral sustainability. In addition, the study did not quantitatively measure tolerance development or comprehensively examine external factors such as family and community influences.

Future research is recommended to expand the scope to broader educational settings across different regions, employ longitudinal designs to examine the sustainability of moderation value internalization, and integrate mixed-method approaches to provide more robust empirical measurement of tolerance outcomes. Further studies may also explore the influence of external sociocultural variables on the effectiveness of religious moderation integration. Such research would contribute to a more comprehensive understanding of how moderation-based education can be strengthened as a strategic foundation for fostering social harmony and interfaith peace in diverse educational contexts.

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