



The Strategy of Islamic Education Teachers in Internalizing the Values of Religious Moderation in the Learning of Islamic Education and Character Books

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ABSTRACT

Radical attitudes not only occur in society but also spread to education, this is because of the many cases of radicalism committed by teachers to their students or between students, so that moderation becomes important to be instilled in students from an early age, this study attempts to explore whether Education at SMPN 1 Sampang and SMPN 1 Tlanakan contains the values of religious moderation in the PAI-BP textbooks that are taught as well as in order to find out the strategy for internalizing the values of religious moderation carried out by PAI teachers. This study is a field research with a qualitative approach, that all forms of data in this study will be attached in the form of words. Primary data sources are taken from people who have specifically experienced the objects studied, including the principal, teachers and students, while the primary data sources in this study are supporting data in the form of literature, field notes or other supporting documents. Data collection in this study includes interviews, observations and documentation. After the data is collected, an analysis and checking of the validity of the data will be carried out by means of 1) consistency of observation and triangulation. The results of this study are: 1) The PAI-BP book at SMPN 1 Sampang and SMPN 1 Tlanakan schools contains material on religious moderation with details of three materials explaining directly and two materials being integrated. 2) The way teachers internalize the value of religious moderation is by providing equal rights and opportunities in learning, then using moderate language (from infidels to non-Muslims), and treating students in subtle ways. This study can contribute to institutions as a form of reference in internalizing the value of religious moderation to students through the methods offered in this study.

Keywords: Strategy, Islamic Religious Education Teacher, Religious Moderation Value, Learning, Islamic Religious Education-BP Book

ABSTRAK

Sikap radikal tidak hanya terjadi di masyarakat namun juga menjamur hingga pada pendidikan, hal itu karena banyaknya kasus tindakan radikalisme yang dilakukan oleh guru kepada siswanya ataupun antar siswa, sehingga moderasi menjadi penting untuk ditanamkan kepada siswa sejak dini, studi ini berusaha menggeledah apakah dalam Pendidikan di SMPN 1 Sampang dan SMPN 1 Tlanakan memuat nilai-nilai moderasi beragama dalam buku teks PAI-BP yang diajarkan sekaligus dalam rangka mengetahui strategi internalisasi nilai moderasi beragama yang dilakukan oleh guru PAI. Studi ini merupakan penelitian lapangan dengan pendekatan kualitatif, bahwa segala bentuk data pada studi ini akan dilampirkan dalam bentuk kata-kata. Sumber data primer diambil dari orang-orang yang secara khusus mengalami terhadap objek yang diteliti, dinatarnya adalah kepala sekolah, guru dan siswa, sedangkan sumber data primer pada studi ini merupakan data pendukung yang berupa literatur, catatan lapangan atau dokumen pendukung lainnya. Pengumpulan data pada studi ini meliputi wawancara, observasi dan dokumentasi. Setelah data terkumpulkan maka akan dilakukan analisis dan pengecekan keabsahan data dengan cara 1) keajegan pengamatan dan triangulasi. Hasil dari studi ini yaitu: 1) Buku PAI-BP disekolah SMPN 1 Sampang dan SMPN 1 Tlanakan memuat materi tentang moderasi beragama dengan rincian tiga materi menjelaskan secara

langsung dan dua materi sifatnya diintegrasikan. 2) Cara guru dalam menginternalisasikan nilai moderasi beragama yaitu dengan memberikan hak dan kesempatan yang sama dalam pembelajaran, kemudian menggunakan bahasa yang moderat (dari kafir menjadi non muslim), dan memperlakukan siswa dengan cara-cara yang halus. Penelitian ini dapat berkontribusi terhadap lembaga sebagai bentuk referensi dalam menginternalisasikan nilai moderasi beragama kepada siswa melalui cara yang ditawarkan dalam studi ini.

Kata Kunci: Strategi, Guru PAI, Nilai Moderasi Beragama, Pembelajaran, Buku PAI-BP.

INTRODUCTION

The community that has limited understanding of the values of moderation is vulnerable to exposure to extremist and intolerant doctrines (Pratama et al., 2024). They are also potentially prone to get caught up in conflicts and divisions due to a lack of tolerant attitudes and respect for differences, so it is necessary to promote the concept of religious moderation to spread peace, harmony, and tranquility amidst diversity (Mustamar, 2024). However, radical and extremist attitudes seem to occur not only within communities but also impact the education world, affecting interactions between teachers and students as well as among students and their peers. Cases such as bullying, group attacks, school fights, student brawls (Sesmiarni, 2015), teacher misconduct such as abuse towards students, overly demanding parents pushing for their children's academic success (Muchith, 2016), and other radical actions that tend to harm students' comfort, freedom, and mental health during learning in educational environments are examples.

The logical consequence of these facts is the emergence of radicalism activities (Hamdani et al., 2024), thus making it necessary to include learning about religious moderation to highlight its importance in the lives of students, which can be integrated through school education, especially in Islamic Religious Education (Pendidikan Agama Islam). Islamic Religious Education plays a very important role in addressing social problems occurring within the educational climate. Besides being a core subject for studying Islamic sciences, Islamic Religious Education has the responsibility to bridge social issues by instilling a moderate understanding among students. Therefore, internalization of the values of religious moderation in Islamic Religious Education (PAI) lessons needs to be carried out (Pratama et al., 2024), because religious moderation can serve as a solution to radical attitudes present in schools (Qoffal et al., 2025). Islamic Education and Character Education, known as PAI-BP, aims to develop morals through habituation by practicing the teachings of Islam comprehensively. That is why the PAI-BP book is taught to students in elementary, junior high, senior high, and vocational schools, both in extracurricular and co-curricular activities (Suprastowo et al., 2018).

In the book, both competencies, materials, and learning are developed based on considerations for living peacefully and harmoniously together (to live together in peace and harmony) (Suprastowo et al., 2018). Therefore, it requires significant effort from teachers to internalize the values of religious moderation (anti-radicalism) within the learning process (Fatorina et al., 2022). Because the values of religious moderation are not something to be ignored, especially in an increasingly complex and diverse world, these values are crucial and play an important role in preventing conflict and violence (Mahendra, 2024). The role of teachers is vital in this regard. Besides providing insights to support students' progress,

teachers also have the responsibility to employ strategies in the learning process that internalize the values of religious moderation during teaching.

Previous studies on internalizing the values of religious moderation have already been conducted, such as Mahendra (2024) which examined the integration of moderacy values in the 2018 Ministry of Education and Culture's PAI-BP book, Ainina (2022) on the moderacy values in PAI lessons for grade VII, Asror (2023) on the moderacy values in PAI-BP teaching materials for SMA/SMK class X in 2021, Salamudin & Nuralamin (2024) on the moderacy values in the *Merdeka Kurikulum* phase E, and Pratiwi (2022) which studied the moderacy values in PAI-BP for grade XII under the 2013 Curriculum Revised Edition 2019. Fundamentally, these studies only explore whether moderacy values exist within the PAI-BP taught at schools, rather than specifically examining two aspects: first, the content of moderacy values within the PAI-BP book, and second, how teachers internalize these values to their students.

RESEARCH METHOD

This study attempts to obtain data using methods within a qualitative approach, where this approach is a field research conducted by directly engaging with the field to collect the necessary data, namely by describing all data without fabrication (Sugiyono, 2016). Then, the type of research used in this study is descriptive research. To gather data, the researcher uses two sources: primary and secondary data. The main data sources in this study include the school principal, PAI teachers, and students of SMPN 1 Sampang and SMPN 1 Tlanakan. Meanwhile, secondary data support the primary sources and include research notes, literature such as research results, books, and other supporting data.

The data to be collected from the field includes obtaining information from primary sources by posing questions (interviews) to the principal, teachers, and students (Yin, 2014). Additionally, observation data are collected by directly observing the field, including viewing, listening, and examining the contents of the PAI-BP textbooks taught at both schools, as well as observing how PAI teachers internalize the values of religious moderation to their students (observation). Documentation data are also gathered to review existing documents and strengthen interview and observation data (Ruslan, 2004), such as images, field notes, and other supporting documents.

The data analysis in this study is carried out through three steps: 1) data condensation, where the researcher selects only the needed data; if some data do not support the study, they will be discarded. 2) Data presentation, which involves presenting the collected data following the applicable writing guidelines after the data has been filtered and selected. 3) Drawing conclusions, which is the final step after verifying the data (Miles et al., 2014).

To ensure the data produced is trustworthy and academically accountable, the researcher conducts validity checks using triangulation techniques. This involves examining the data by rechecking or verifying the data collected (Putra, 2012). Triangulation utilizes different sources, methods, or theories to validate the data. For example, comparing and cross-checking information obtained from different informants to ensure accuracy and reliability.

RESULTS AND DISCUSSION

Content of Religious Moderation Values in the PAI-BP Textbook for Grade VIII

1. SMP Negeri 1 Sampang

Every student who attends educational institutions will always be given instruction to understand certain concepts according to their fields. This is carried out by teachers through learning using materials that have been determined within the institution itself. According to Azis (2019), Islamic Religious Education is not only about religious knowledge, but also emphasizes feeling attitude, personal ideals, and trust activities, thus illustrating that the direction of PAI learning, besides the religious knowledge aspect, also concerns moral education for students. Furthermore, it is also important that in PAI learning texts, there are materials related to religious moderation as a form of realizing the Ministry of Religion's program, as well as spreading moderate views from an early age. The concept of religious moderation material leads to attitudes to avoid extremism and violence so that a person can be moderate or just average through the learning process.

The PAI-BP book taught to students of SMPN 1 Sampang needs to be known whether the book contains values of religious moderation either directly or indirectly (integrated). Therefore, the researcher has conducted an interview with the head, namely:

“Values of religious moderation can actually be conveyed depending on the teachers who are teaching. Whatever the material delivered, if the teaching pattern is directed that way, it is not unlikely that religious moderation will be discussed naturally. This depends on the teacher's ability to direct PAI learning, specifically, so that it can reach the discussion of moderation. However, it would be fortunate if the textbook already directly discusses religious moderation, but if it is considered important, teachers will certainly deliver it—either by embedding it within other content to lead toward that or by directly discussing what religious moderation is” (Suparyanto, 2025).

This view is supported by information obtained from the Islamic Religious Education teachers themselves, as individuals experiencing the teaching and learning process of Islamic Religious Education at SMPN 1 Sampang, namely:

“Materials on religious moderation in the textbooks taught to students are very diverse. There are materials that directly discuss religious moderation, and there are also materials that merely contain elements of moderation, such as about maintaining harmony with neighbours, students' attitudes toward their teachers, and other content that actually encompasses the concept of moderation. It all depends on whether they are directed towards the content focus—whether just on the discussed topics or led toward moderation. However, the values of religious moderation are clearly embedded within the chapters of the PAI textbooks” (Dahlawi, 2025).

The PAI teacher also provides information about the contents of the chapters in the PAI books, namely:

“In the textbooks taught to students, there are indeed chapters that emphasise tolerance, and there are also chapters that specifically and directly explain religious moderation. In other words, these books already include teachings on religious moderation. You should check the materials in those books

yourself; you will be able to assess whether they contain values of religious moderation. But, based on my understanding, these books already include those aspects” (Dahlawi, 2025).

As for the students' statements, they said:

“Discussions on religious moderation are not always taught explicitly, but they are included in classroom discussions. The teacher provides explanations on that material when the lesson reaches that point. Not every meeting covers religious moderation, but occasionally, teachers discuss this topic in certain chapters that might be related to religious moderation” (Kartika, 2025).

Based on this information, it essentially reinforces the previous data from the students who provided explanations, indicating that lessons on religious moderation are present based on the chapters discussed in the PAI-BP textbooks taught by religion teachers. The content of religious moderation values in the PAI-BP textbook will be outlined in the form of a table below:

Table 1. Moderation in Religious Value Content in PAI-BP Textbooks at SMP Negeri 1 Sampang

No.	Chapter	Material
1.	2	About becoming a tolerant Quran-loving generation
2.	6	About the beauty of practicing religion in moderation
3.	8	About becoming a tolerant generation building internal and inter-religious harmony

The table above presents data on moderation values in religious content in the PAI-BP textbooks studied at SMP Negeri 1 Sampang and SMP Negeri 1 Tlanakan. The table contains three materials that embody moderation in religion.

First, "becoming a tolerant Quran-loving generation" — the material in this chapter discusses moderation in religion, specifically emphasizing faith in Allah's scriptures, teaching students to practice the content of the verses in their daily lives. Although it focuses on faith, the chapter begins by introducing tolerance, featuring a real-world phenomenon involving children with tattoos, who are surprisingly children from LBH (Laskar Berani Hijrah) communication. Teaching love for the Quran through faith in all of Allah's scriptures reflects moderation in religion. The PAI-BP book discusses tolerance by fostering love for Allah's scriptures as an expression of moderation. The ideal outcome of loving the Quran is demonstrated through individual behavior—whether one's attitude reflects the content of the Quran (tolerance) or not (intolerance).

Second, "the beauty of practicing religion in moderation," explicitly explains moderation in religion. The key point in this material concerns showing a moderate attitude in practicing one's faith. The chapter offers descriptive discussion on religious moderation and emphasizes that moderation involves avoiding extremism and fanaticism. This aligns with the Indonesian Ministry of Religious Affairs' view that one of the main points of religious moderation in the PAI-BP books is positioning religion according to its appropriate dose. It also explains that moderation is a balanced attitude—avoiding excessiveness in religious matters and detaching from worldly affairs. This perspective supports Hamdani et al. (2024), who state that all religions are moderate and

that they teach avoiding extremism and Excessiveness. Thus, the material about the beauty of practicing religion moderately embodies the values of moderation.

Third, "becoming a tolerant generation building internal and inter-religious harmony," teaches the value of moderation indirectly. It introduces tolerance as part of the chapter content, highlighting the importance of religious tolerance. The book also explicitly states that Islam provides full freedom for individuals to embrace any religion, directly discussing religious moderation, particularly through the concept of *tasammuh* (tolerance).

Table 2. Integrated Moderation Content

No.	Chapter	Material
1.	1	About conserving nature, maintaining life
2.	3	About being an honest and trustworthy person

These two materials are considered to contain moderation in religion (Pudjiana & Mustakim, 2021), as follows: First, conserving nature and maintaining life—according to Lukman Hakim Syaifuudin, indicators of moderation in religion include practicing religious teachings, fulfilling national obligations, and accepting the principles of nationhood contained in the 1945 Constitution (Saifuddin, 2019), one of which is conserving nature and maintaining life. Second, being an honest and trustworthy person—this material indirectly discusses moderation in religion, with Prophet Muhammad as the motivator and role model for moderation. His four traits—*siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (delivering the message), and *fatonah* (wisdom)—embody moderation. The textbook discusses qualities like trustworthiness and honesty as efforts to foster a moderate climate; these traits serve as ways to prevent conflict and extremism. Honesty and trustworthiness are foundational for peace among individuals, representing moderation that avoids excessiveness and radicalism.

2. SMP Negeri 1 Tlanakan

SMP Negeri 1 Tlanakan is an educational institution that includes a system of religious instruction with teaching materials adopted from the PAI-BP book. According to the head of the school,

“Here, all subjects use a package book, and these package books have been adjusted according to government regulations regarding which books must be taught to students in schools. With this package book, we teach students about the materials contained in it. Regarding religious moderation, it actually already exists in the book. Of course, the PAI teachers also teach about religious moderation because it is already included in their teaching guidelines” (Azzahari, 2025).

From this statement, it can be understood that the school has certainly taught the values of religious moderation, as moderation in religion is part of the learning materials in the students' textbooks. This indicates that SMPN 1 Tlanakan has implemented the values of religious moderation in the teaching and learning process of Islamic Religious Education by the PAI teacher themselves.

According to the Islamic Religion teacher at SMPN 1 Tlanakan, the teacher stated that,

“From my observation of all the content in the Islamic Religious Education book, I find many chapters that teach about religious moderation, but not all of those materials are specifically about moderation. Some chapters discuss it explicitly, while others are related to moderation” (Helwani, 2025).

This statement provides information that the PAI-BP textbook being taught already contains materials on religious moderation. The PAI teacher also explained about the values of religious moderation present in the textbook, as follows:

“Please look yourself at the materials in the PAI book I teach; here, there are lessons on tolerance, building harmony among people of different religions, and on the beauty of practicing religion in moderation. All these materials are manifestations of the values of religious moderation that I teach to our students here” (Helwani, 2025).

The religious teacher's efforts in teaching moderation have been felt by students, as indicated by their understanding of religious moderation (Masruroh, 2025). This further reinforces the previous statements from teachers that the PAI teachers have indeed taught religious moderation as covered in the textbook. The moderation lessons delivered by teachers have yielded satisfactory results; the target of this teaching is for students to understand moderation and be able to implement it in their daily lives. Based on the information from several interviewees, it can thus be stated that SMPN 1 Tlanakan has applied the values of religious moderation in the PAI learning process at the school.

The observation results show that the textbooks used at SMPN 1 Tlanakan are similar to those used at SMPN 1 Sampang, so the content related to religious moderation in those books is the same as the materials found in SMPN 1 Sampang.

Teacher Strategies in Internalizing the Values of Religious Moderation

1. SMP Negeri 1 Sampang

Each teaching staff has the obligation to pay attention to all aspects of the teaching and learning process, including methods, media, and learning materials. In terms of learning materials, teachers must have a maximum understanding of the materials being taught because the teachers' understanding is the most crucial factor in the teaching and learning process. Regarding internalizing religious moderation, teachers certainly have their own strategies; this is an emphasis to ensure that the learning not only stops at the level of knowledge but also how the content can be adopted by students in their learning. According to Hanafi et al. (2022), it is inevitable that within education, internalization and implementation of the values of religious moderation (*twasathiyah*) are carried out, because Islamic education is not only about theoretical religious matters that are cognitive-academic in nature. However, greater attention is needed so that religious understanding can develop into tolerant and moderate attitudes or actions.

Furthermore, the internalization strategy at SMPN 1 Sampang regarding the values of religious moderation is

“In learning, teachers need to give space for students to learn freely, not choosing or prioritizing only one or two students. Moderate behavior must be applied to all students, based on the teacher's method of teaching and internalizing these values. This is very important to understand and implement in the education world, so that moderate attitudes are not only in the form of theory but can also be practiced in daily life, especially during the teaching and learning process” (Suparyanto, 2025).

Teachers are demanded to create effective and efficient teaching methods. Teachers have full freedom in choosing teaching strategies, allowing their creativity to develop based on the methods they create. The school principal emphasizes to teachers how the material on religious moderation should not only be taught to students but also how this knowledge can be practically applied in daily life, including in the teaching process. According to Nurhayati et al. (2023), in teaching, strategy is an essential step to achieve desired learning goals because teachers need to have teaching skills; teachers lacking instructional skills will make teaching less effective and hinder students' understanding of the material.

The internalization of the values of religious moderation, as perceived by the headmaster, also involves teachers' attitudes in embracing all students without any notion of priority or favoritism. Thus, the process of internalizing moderation in religion can be said to have already occurred. The principal, in this case, acts as an activator of religious moderation activities, which not only involve teachers' interactions but also how moderate behavior is demonstrated and practiced in the classroom at SMPN 1 Sampang.

In practice, the researcher also conducted interviews with teachers of SMPN 1 Sampang, including:

“I always accept every opinion; we always respect others' views as a way of thinking freely. I never restrict students from expressing their opinions during lessons, nor do I blame students when they are irrelevant or mistaken about what is conveyed, because I believe they have their own way of understanding the material. This is an important point in my effort to foster mutual respect in opinions during my teaching activities” (Dahlawi, 2025).

The teacher's approach in internalizing the values of moderate religion is by providing space for all students to participate in the form of opinions and thoughts. Teachers of Islamic Education (PAI) do not immediately condemn or correct students when they express their ideas about the lesson; instead, they prefer to remain silent and accept the opinions, even if some are incorrect. This approach reflects that the learning process indeed contains moderate education, which involves respecting each opinion conveyed by students during learning. Besides respecting students' opinions, teachers also correct the terminology used to refer to non-Muslims, where the term "kafir" is replaced with "non-Muslim" (Dahlawi, 2025). This step is a strategy employed by teachers to choose more moderate language when referring to non-Muslims, because in Islamic Education lessons, stories often involve non-Muslim characters. It is important to understand these stories with an effort to choose language that is not extreme towards non-Muslims. Using the term "non-Muslim" in teaching is a moderate stance to internalize the values of religious moderation in the learning of PAI.

Furthermore, the strategy of PAI teachers in internalizing the values of religious moderation is also through practicing respect among students and peers. PAI teachers do not wish to promote bullying behaviors, such as mocking or ridiculing classmates who make mistakes. On every opportunity, teachers often remind students to respect others by not laughing at or mocking friends who are learning, as this reflects the internalization of religious moderation. The aim is that students not only understand what religious moderation is but also practice it during the learning process. Teacher appreciation is shown through support for students who are willing to go through a learning process, where PAI teachers strive to ensure that every student has the freedom and rights to express their ideas. This aligns with the theory Hanafi et al. (2022) which states that internalizing the values of religious moderation in learning can be done through: 1) embedding moderate religious values into the PAI material taught, 2) optimizing learning approaches that foster critical thinking, appreciation of differences, respect for others' opinions, and tolerant behavior, and 3) organizing regular and continuous discussions or *halqah* on topics related to religious moderation. This is in line with Supriyadi (2024), which views it as a systematic and comprehensive process, starting from providing knowledge about the values to be instilled in the cognitive aspect, fostering care or empathy as an affective result of understanding these values, ultimately leading to habits or character reflected in everyday actions or psychomotor behavior.

2. SMP Negeri 1 Tlanakan

Strategies are an inseparable part of efforts to achieve effective and efficient learning. Therefore, it is necessary that Islamic Education (PAI) also employs strategies in the teaching and learning process. In this context, it will be explained how teachers use strategies to internalize the values of religious moderation in the PAI-BP book at SMPN 1 Tlanakan. The principle of the school principal is to give teachers the freedom to conduct learning according to their own style and methods; the principal does not restrict teachers to follow specific strategies. This means that each teacher at SMPN 1 Tlanakan should have their own perspective on how they will teach, so that teachers' creativity can develop based on ideas implemented in the classroom while teaching students. The principal also stated that all teachers must be able to implement moderate attitudes toward their students by fulfilling all moderation indicators in classroom learning. One of the key points is to avoid activities that promote radicalism during the teaching and learning process. This applies not only to PAI teachers but to all teachers at SMPN 1 Tlanakan. Additionally, teachers are required to avoid doing excessive things; this demand serves as a reminder of the ideal life of a Muslim, which should be lived moderately by implementing it in daily life (Azzahari, 2025).

The strategy used by teachers to internalize the values of religious moderation is to provide service to students in a gentle and courteous manner. Teachers also emphasize that students should avoid conflicts with friends by mutual respect and applying social ethics, namely tolerance. For teachers, this is an important method for internalizing moderateness among students, by first setting an example that can be remembered and applied in daily life. Teachers also internalize a fair attitude towards students by establishing mutual agreements for active participation in PAI lessons (Helwani, 2025).

PAI teachers also use PowerPoint presentations and deliver material using simple language that is easy for students to understand. To internalize the values of religious moderation, teachers give examples from everyday life and during classroom activities. Teachers provide opportunities for students to participate comfortably without restrictions on asking or responding. Moreover, teachers direct students to sit quietly when others are speaking or expressing their opinions. The researcher observed that PAI teachers also tend to smile kindly at students, which serves as a means of teaching moderation within the classroom. This reflects the face of religious moderation by applying the essence of religious teachings that protect human dignity and promote welfare based on principles of justice, balance, and obedience to the constitution as a national agreement (Haidar et al., 2023).

According to eighth-grade students regarding the strategy of the PAI teacher, they said:

“In implementing the value of moderation to us, the PAI teacher always gives us opportunities to ask questions. Anyone who wants to ask, answer, or respond is always given a chance by the teacher. The PAI teacher also often provides examples of the moderate attitude we should adopt, whether towards teachers, family, or the community” (Masruroh, 2025).

The PAI teacher in teaching about religious moderation does so by providing a thorough understanding of the underlying theories explained. Not only that, but the teacher also gives examples of religious moderation, drawing from real-life situations that can foster understanding of the values of moderate religion. With this clear understanding of moderation values, the hope is that it will lead to effective and efficient learning and can be well adopted by students regarding the material on religious moderation. Thus, the strategy of the PAI teacher is aimed at utilizing PowerPoint presentations combined with a solid understanding of the moderation material. This approach also aims to ensure that students will understand the values of religious moderation contained in the PAI-BP book they study.

This internalization strategy aligns with Muhammad Nur Jamaluddin's view, which states that the internalization process generally begins with the delivery of information—an act of introducing someone to the targeted values, whether through proofs, rules, laws, or similar (Jamaluddin, 2020). Giving opportunities and maintaining fairness toward students are forms of values expected in the internalization process of religious moderation. The lessons at SMPN 1 Tlanakan, conducted with good teaching practices and filled with examples of moderate behavior, are strategic steps in (effectively) providing understanding of a moderate attitude to students.

CONCLUSION

The concept of religious moderation in the development of the PAI curriculum encompasses the values of moderation that are evidenced by documents within the book, which explore religious moderation either directly or through materials containing these values. Meanwhile, the teachers at SMP Negeri 1 Sampang and SMP Negeri 1 Tlanakan each have their own teaching strategies. Both strategies aim to realize learning that internalizes the

values of religious moderation. Specifically, the teacher at SMP Negeri 1 Sampang applies an approach that provides equal rights to students during lessons by fostering fairness, tolerance, and respect for differing opinions in discussions.

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