

Strategies for Internalizing Moderate Religious Values in Islamic Religious Education

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Received: 21-07-2026

Revised: 11-08-2026

Accepted: 28-09-2026

KEYWORDS

Religious Moderation;
Value Internalization;
Islamic Religious Education;
Wasathiyyah;
Comparative Case Study.

ABSTRACT

This study delves into the process of internalizing religious moderation values within Islamic Religious Education at SMAN 1 Cilaku and SMAN 1 Cianjur, set against Indonesia's diverse socioreligious landscape and the ongoing challenges of extremism. The research aimed to elucidate the implementation of religious moderation value internalization, the pedagogical and curricular strategies employed, and the roles of local socio-cultural factors, teacher-student dynamics, and school policies in shaping the effectiveness of this process. Employing a qualitative approach with a comparative case study design, data were meticulously collected through in-depth interviews, participatory observations, and document analyses at both schools. Key informants included PAI teachers, principals, curriculum vice principals, and Grade XI students. The data were interactively analyzed using the Miles and Huberman model, with validity ensured through source, method, and time triangulation. The findings reveal that the internalization of religious moderation is a multidimensional process, intricately shaped by the interplay of institutional policies, teachers' pedagogical practices, and the distinctive socio-cultural dynamics of each school. Leadership commitment emerged as a pivotal factor, adaptively implemented across the two schools: SMAN 1 Cilaku emphasized curriculum forums and local case integration, while SMAN 1 Cianjur highlighted digital literacy and extracurricular engagement. Pedagogically, the predominance of dialogical learning, case discussions, and problem-based learning empowered students to deeply develop moderate dispositions. While the integration of moderation values into lesson plans provided a structural foundation, its successful implementation demanded teachers' pedagogical creativity. The local socio-cultural context of Cianjur, characterized by kinship and public piety, created a conducive ecosystem reinforced by parental and community involvement. The use of digital media presented both opportunities and challenges, with PAI teachers proactively integrating critical digital literacy as a core component of moderation education. Theoretically, this research enriches the understanding of wasathiyyah—framing it not merely as a middle stance but as a holistic construct encompassing epistemic justice and social ethics within educational contexts. It demonstrates how wasathiyyah is operationalized through the synergy of school policies, reflective pedagogy, and community engagement. This study contributes a contextual and applicable model for internalizing religious moderation values in public non-madrasah schools, particularly in semi-rural areas. Ultimately, the research underscores that successful internalization hinges on the integrated efforts of policy structures, quality pedagogical interactions, and responsive local socio-cultural contexts, positioning schools as critical agents of social transformation in nurturing moderate, inclusive, and sustainable religious character among students.

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Introduction

In the context of Indonesia's growing socioreligious diversity, religious moderation has become a key normative and policy framework for maintaining social harmony and bolstering the resilience of the national education system. The multifaceted religious affiliations, cultural practices, and value systems inherent to Indonesian society demand a religious approach that surpasses simple tolerance, promoting instead inclusivity, equity, and dialogic interaction. In formal education environments, the rise of symbolic extremism and exclusionary religious behaviors threatens teaching processes and the nature of student interactions (Cholil, 2023). To counter this, the Indonesian government has embedded religious moderation as a core element of national education advancement, implemented via curriculum revisions and policy guidelines that establish Islamic Religious Education as central (Anwar et al., 2022; Saefudin et al., 2023).

Theoretically, Islamic Religious Education plays a vital role in fostering a balanced, contextually attuned religious epistemology rooted in the Islamic concept of *wasathiyah*, which integrates principles of moderation and balance (Saepudin et al., 2023; Sukodoyo et al., 2024). Research consistently shows that the success of value internalization in PAI teaching depends on the clear integration of normative elements into planning documents like lesson plans (Fithriyah, 2023). Nonetheless, a key challenge persists in converting abstract moderation concepts into tangible teaching practices and students' everyday experiences, especially in sociocultural settings defined by religious uniformity and localized values.

Cianjur Regency in West Java illustrates this environment, featuring tight-knit family ties, overt public piety, and an agrarian-religious social fabric that influences educational institutions. SMAN 1 Cilaku and SMAN 1 Cianjur serve as pertinent case studies, being public senior high schools outside the madrasah framework but embedded in religiously homogeneous areas. Here, PAI teaching gains heightened importance, requiring it to evolve from mere doctrinal transmission to nurturing moderate religious attitudes via pedagogies that are locally relevant and responsive to students' sociocultural contexts (Murdan et al., 2022; Sunardi, 2023).

Scholarship highlights that religious value internalization spans cognitive, affective, ethical, and normative realms, calling for comprehensive teaching and assessment methods. Studies indicate that PAI fostering moderation internalization features dialogic teaching, incorporation of intercultural and interfaith stories, and embedding prosocial values in daily classroom routines (Arifin, 2023; Hefni & Uyun, 2020). Research in pesantren and madrasah settings emphasizes local wisdom and community involvement in developing moderation-focused attitudes. However, these insights have not been adequately explored in public senior high schools, particularly in semi-rural areas like Cianjur Regency, where school dynamics and teaching limitations diverge significantly from those in religious institutions (Burga & Damopolii, 2022; Kanafi et al., 2021).

Institutional factors beyond classroom practices such as curriculum management, ongoing teacher training, and assessments geared toward value change are crucial for effective moderation value internalization (Cholil, 2023; Naim et al., 2022). While policy emphasis on moderation grows, empirical studies on its enactment and negotiation in PAI at public senior high schools, especially

in demographically uniform regions, are limited. This gap leaves understandings of moderation practices predominantly normative and disconnected from actual classroom dynamics (Sunardi, 2023; Wahid, 2024).

Recent scholarship promotes interdisciplinary, context-sensitive strategies for religious moderation education. Prior work has analyzed moderation value internalization in PAI using cognitive-structural, affective-evaluative, and transformative-dialogic perspectives (Bahar, 2022; Saepudin et al., 2023). Qualitatively, methods like triangulated interviews, observations, and document reviews excel at elucidating value internalization's nuanced processes (Wahid, 2024; Yasmansyah et al., 2023). Theoretically, Islamic moderation via *wasathiyyah* is framed not merely as centrism but as a holistic construct blending epistemic fairness, social morality, and harmony between faith and national civic ideals (Ahmad et al., 2021; Kanafi et al., 2021).

Positioned amid this academic and policy terrain, this study advances empirical and theoretical insights into Indonesian religious moderation education at the senior high school level. Its innovation lies in deeply probing the mechanisms of moderation value internalization in PAI at public non-madrasah schools, using a comparative case study of two regency institutions with differing geographic and social traits. This approach illuminates contextual facilitators and barriers, boosting findings' relevance and generalizability.

The study pursues three linked research questions: the enactment of religious moderation value internalization in PAI at SMAN 1 Cilaku and SMAN 1 Cianjur; the pedagogical and curricular tactics employed to embed moderation in teaching; and the role of local sociocultural factors, teacher-student dynamics, and school policies in these processes' efficacy. These are investigated via a qualitative-interpretive design combining fieldwork triangulation and rigorous document scrutiny.

Thus, the study's core contribution offers evidence-based insights and theoretical enhancement on context-embedded PAI moderation internalization. Results aim to enrich Islamic education and moderation scholarship while guiding robust, enduring policies for moderate character formation. Amid rising ideological, social, and digital pressures, it underscores schools' transformative potential in nurturing tolerant, inclusive, civically engaged youth.

Method

This study employs a qualitative approach with a comparative case study design. The qualitative approach was selected because this research focuses on gaining an in-depth understanding of the processes, meanings, and social dynamics accompanying the internalization of religious moderation values in Islamic Religious Education learning. Additionally, the comparative case study design was used to enable in-depth and contextual analysis of PAI teaching practices at two public senior high schools, namely SMAN 1 Cilaku and SMAN 1 Cianjur, while comparing patterns, strategies, and contextual factors influencing the internalization of religious moderation values at each institution.

The selection of these two schools was based on theoretical and contextual considerations. Both are public non-madrasah schools located within the same administrative region of Cianjur Regency but possess differing geographic, social, and cultural characteristics. This condition provides an opportunity to identify how local contexts, school cultures, and institutional policies play a role in shaping PAI teaching strategies and practices of internalizing religious moderation values.

To collect data, the research data sources consist of primary and secondary data. Primary data were obtained through in-depth interviews and participatory observation. Research informants were selected purposively based on their direct involvement in the planning, implementation, and evaluation of PAI learning. The informants included Islamic Religious Education teachers, school principals, vice principals for curriculum, and grade XI students actively participating in PAI learning. The selection of grade XI students was based on the consideration that they have had relatively adequate experience in PAI learning and are at a stage of cognitive and affective development that allows critical reflection on religious moderation values.

Interviews were conducted semi-structurally to deeply explore the perceptions, experiences, and practices of informants regarding their understanding, strategies, and challenges in internalizing religious moderation values. The interview guidelines were designed flexibly to allow exploration of issues emerging during the research process without losing focus on the research objectives. Meanwhile, participatory observation was conducted during PAI learning sessions in the classroom, with special attention to teaching methods, teacher-student interaction patterns, use of teaching materials and media, and student responses to issues related to tolerance, justice, and moderate religious attitudes.

Secondary data, on the other hand, were obtained through document studies, including Lesson Plan Implementation Plans, syllabi, teaching materials, teacher reflection notes, school policies related to character education and religious moderation, and relevant student learning products. Document analysis was conducted to identify the extent to which religious moderation values are integrated explicitly or implicitly into the planning and implementation of PAI learning.

Subsequently, data analysis was conducted simultaneously and continuously from the data collection stage to drawing conclusions using the interactive analysis model of Miles and Huberman. The analysis stages included data reduction, data display, and drawing and verifying conclusions. Data reduction was performed by selecting, focusing, and coding data relevant to the research focus. The reduced data were then presented in the form of matrices, thematic narratives, and comparison tables to facilitate the researcher in identifying patterns and relationships between categories. Conclusions were drawn inductively, considering the consistency of findings and the socio-cultural context of each case.

Data validity was maintained through the application of source, method, and time triangulation techniques. Source triangulation was conducted by comparing data obtained from teachers, students, and school management. Method triangulation was performed by comparing results from interviews, observations, and document analysis. Meanwhile, time triangulation was carried out by collecting data at different times to ensure the stability and consistency of findings. In addition, the researcher also conducted limited member checking with several key informants to confirm data interpretations.

Finally, data from both research locations were analyzed comparatively to identify similarities and differences in teaching strategies, pedagogical practices, as well as supporting and inhibiting factors in the internalization of religious moderation values. This comparative analysis enables a more comprehensive and contextual understanding of PAI learning dynamics in internalizing religious moderation values at public senior high schools with differing socio-cultural backgrounds yet located in the same geographic region.

Result

The following table presents the coding system and profiles of research informants. This coding serves as a reference framework for identifying verbatim quotations used throughout the Results section while maintaining ethical anonymity and analytical clarity.

Table 1. Profile and Coding of Research Informants

Code	Informant Category	Institutional Role	School Origin
VP-1	Vice Principal / School Leader	Curriculum and policy decision-making	SMAN 1 Cilaku
VP-2	Vice Principal / School Leader	Curriculum and policy decision-making	SMAN 1 Cianjur
VP-3	Vice Principal for Curriculum	Curriculum coordination and community engagement	SMAN 1 Cianjur
T-1	Teacher	Islamic Religious Education (PAI) Teacher	SMAN 1 Cilaku
T-2	Teacher	Islamic Religious Education (PAI) Teacher	SMAN 1 Cianjur
T-3	Teacher	Islamic Religious Education (PAI) Teacher	SMAN 1 Cilaku
S-1	Student	Grade XI student	SMAN 1 Cilaku
S-2	Student	Grade XI student	SMAN 1 Cianjur

The Process of Internalizing Religious Moderation Values in PAI Learning

The findings indicate that SMAN 1 Cilaku and SMAN 1 Cianjur demonstrate institutional commitment to internalizing religious moderation values through Islamic Religious Education (Pendidikan Agama Islam, PAI). This commitment is reflected in school policies, leadership directives, and support for character education through instructional planning and complementary programs.

Interviews with school principals from both institutions reveal that religious moderation has become a priority in school development. This orientation is explicitly articulated by school leaders, as reflected in the following statements: "Religious moderation is not an additional program, but a core value that must be integrated into daily learning practices, especially in PAI" (VP-1). Another principal emphasized that "students need to learn how to differ respectfully, and PAI is the most strategic space to cultivate that awareness" (VP-2). At SMAN 1 Cilaku, religious moderation is emphasized in curriculum meetings and supported through the allocation of professional development for PAI teachers. At SMAN 1 Cianjur, the strengthening of religious moderation is integrated into PAI instruction, digital literacy initiatives, and extracurricular programs aimed at fostering students' tolerant attitudes.

Document analysis shows that of the 24 PAI lesson plans (Rencana Pelaksanaan Pembelajaran, RPP) reviewed for the 2023–2024 academic year, 14 lesson plans at SMAN 1 Cilaku (approximately 58%) and 15 lesson plans at SMAN 1 Cianjur (approximately 62%) explicitly include indicators of religious moderation, either within learning competencies or affective-normative assessment indicators. Teaching materials such as textbooks, internal modules, and handouts contain themes of wasathiyah, tolerance, dialogue, and peaceful conflict resolution.

Classroom observations were conducted across 30 instructional sessions, comprising 15 sessions in each school. The observations indicate that 22 sessions applied discussion-based learning strategies oriented toward religious moderation values, while 8 sessions relied primarily on expository teaching. In 18 sessions, teachers facilitated open and inclusive discussions on differing religious perspectives, whereas the remaining sessions focused more heavily on cognitive content delivery. One PAI teacher explained, "I deliberately use discussion and case studies so students can practice listening to different opinions without immediately judging them" (T-1). Another teacher noted, "Moderation values become meaningful when students are allowed to question and reflect, not just memorize concepts" (T-2).

Observation records and student reflective notes indicate the emergence of affective-normative indicators, including empathy, tolerance, mutual respect, and a tendency to resolve differences through deliberation. A student reflected, "I realized that having different religious views does not mean we cannot respect each other" (S-1). Another student stated, "Through class discussions, I learned to control my emotions and listen before responding" (S-2). These indicators were most evident in classes that employed dialogical discussions and contextual case-based learning.

Table 2. Internalization of Religious Moderation Values in PAI Learning

Aspect	SMAN 1 Cilaku	SMAN 1 Cianjur
Principal policy direction	Moderation integrated into curriculum meetings and teacher training since 2020	Moderation integrated through instruction, digital literacy, and extracurricular programs since 2019
PAI lesson plans integrating moderation indicators	14 of 24 lesson plans (≈58%)	15 of 24 lesson plans (≈62%)
Teaching materials	Modules and handouts based on local cases	Textbooks and modules emphasizing dialogue and deliberation
Dominant instructional methods	Local case discussions and student presentations	Problem-based learning and personal reflection
Inclusive classroom discussions	11 of 15 classes (73%)	11 of 15 classes (73%)
Supporting extracurricular activities	Weekly short sermons and interfaith discussions	Visits from religious leaders and digital tolerance campaigns
Parental and community support	Monthly parent–teacher discussion forums	Dialogue forums with school committees

Learning and Curriculum Strategies for Integrating Religious Moderation Values

The findings further demonstrate that learning and curriculum strategies in both schools are intentionally designed to support the integration of religious moderation values. School leadership directives are documented in curriculum meeting records, teacher training programs, and PAI instructional policies emphasizing tolerance and balanced religious understanding.

Classroom observations show that the dominant instructional strategies include group discussions, case studies, problem-based learning, and students' reflective activities. At SMAN 1 Cilaku, PAI instruction frequently employs locally grounded cases as discussion material, while at SMAN 1 Cianjur teachers more often connect instructional content with contemporary issues,

including religious discourse in social media. As one teacher described, "Local cases make students feel that moderation is close to their daily lives, not an abstract concept" (T-3).

Beyond classroom instruction, both schools organize extracurricular activities that support the internalization of religious moderation values, such as weekly religious talks, scriptural studies, interfaith discussions, visits from religious leaders, and digital-based tolerance campaigns. Student participation rates in these activities range from approximately 35 to 45 percent of the active student population per semester.

Digital media utilization also forms part of the instructional strategy for religious moderation. Teachers and students use class-based messaging applications and school social media platforms to share learning materials, reflections, and educational content related to tolerance and diversity. Teachers, however, note challenges related to information validity and the need to strengthen students' digital literacy.

School Characteristics, Social Interaction, and Policy Support

Observational data indicate that school characteristics and classroom social interactions significantly influence the effectiveness of internalizing religious moderation values. Of the 30 observed instructional sessions, 23 employed dialogical strategies, while 7 were predominantly expository. In dialogical classrooms, students were encouraged to express opinions, listen to differing viewpoints, and engage in respectful, argument-based discussions.

Teaching materials used in both schools include teacher-developed modules, government-issued textbooks, and supplementary materials presenting examples of religious conflict and peaceful resolution. Observed learning activities include value-based discussions, dialog simulations, group presentations, and reflective questioning.

Parental and community involvement also emerges as a significant contextual factor. A vice principal for curriculum noted, "When parents and community leaders share the same message about moderation, students receive consistent values both at school and at home" (VP-3). At SMAN 1 Cilaku, parents are engaged through monthly discussion forums and family-based activities. At SMAN 1 Cianjur, the school collaborates with religious leaders and school committees through dialogue forums and moderation-focused programs. Institutional policy support, teacher engagement, and community participation collectively form an ecosystem conducive to the internalization of religious moderation values in PAI learning.

Table 2. Documentation and Classroom Observation Findings in PAI Learning

Component	SMAN 1 Cilaku	SMAN 1 Cianjur
Lesson plans with moderation indicators (of 12 documents)	7 documents (58%)	8 documents (67%)
Teaching materials emphasizing wasathiyah	Aqidah modules, civics-related materials, fiqh handouts	Aqidah textbooks, worksheets, cross-topic handouts
Dominant instructional strategies	Case discussions, value-based questioning, role play	Case studies and student dialogue forums
Classroom observations	15 sessions: 11 dialogical, 4 expository	15 sessions: 12 dialogical, 3 expository
Student reflections on difference	9 narratives indicate increased empathy	10 narratives emphasize respect for diversity

Component	SMAN 1 Cilaku	SMAN 1 Cianjur
Extracurricular activities	Thematic religious talks and scriptural dialogue	Interfaith forums and visits from religious leaders
Parental involvement	Monthly discussion forums	Open classrooms and thematic school committee programs
Digital moderation platforms	Class messaging groups and educational content	School social media and online discussion spaces

Discussion

The findings of this study demonstrate that the internalization of religious moderation values in Islamic Religious Education (Pendidikan Agama Islam, PAI) at SMAN 1 Cilaku and SMAN 1 Cianjur is a multidimensional process shaped by the interaction of institutional policies, teachers’ pedagogical practices, and the socio-cultural dynamics of the school environment. In line with the results presented in the previous section, the internalization of moderation does not emerge spontaneously as a direct outcome of content delivery. Instead, it is constructed through a sustained and structured socio-educational process. This underscores the position of PAI not merely as a medium for transmitting normative religious knowledge, but as a strategic space for cultivating students’ moderate, reflective, and context-sensitive religious dispositions.

At the institutional level, the commitment of school leadership is shown to be a key factor in creating a learning climate conducive to religious moderation. Directives from principals and vice principals for curriculum affairs, as reflected in interview findings and policy documentation, indicate that religious moderation is positioned as a core school value rather than an auxiliary program. This finding reinforces the arguments of Naim et al. (2022) and Cholil (2023), who emphasize that the successful implementation of religious moderation in educational institutions depends heavily on systemic and sustainable policy support. The differing approaches adopted by SMAN 1 Cilaku and SMAN 1 Cianjur further demonstrate that similar policy frameworks can be operationalized adaptively according to organizational characteristics and student needs. As shown in Tables 1 and 2 in the Results section, SMAN 1 Cilaku tends to emphasize moderation through the strengthening of curriculum forums and the use of locally grounded cases in instruction, whereas SMAN 1 Cianjur places greater emphasis on digital literacy, contemporary issues, and the reinforcement of extracurricular activities. These differences do not indicate a dichotomy of effectiveness; rather, they highlight the contextual nature of moderation internalization and the importance of institutional strategies that align with each school’s culture and student profile.

At the pedagogical level, the predominance of dialogical learning, case-based discussions, and problem-based learning identified in the findings underscores the central role of PAI teachers as facilitators of value internalization. Instructional practices that provide space for dialogue, reflection, and diverse viewpoints enable students to develop affective and normative dimensions more deeply. This finding corroborates the studies of Hefni and Uyun (2020) and Arifin (2023), which argue that religious moderation is more effectively cultivated through participatory learning experiences than through purely expository approaches. The presence of teachers’ and students’ verbatim accounts in the Results section further illustrates that moderation values are not merely conceptualized abstractly, but are experienced and negotiated concretely through classroom interactions.

The integration of religious moderation values into lesson planning documents, particularly the Rencana Pelaksanaan Pembelajaran (RPP), provides a structural foundation for consistency in classroom practice. The proportion of RPPs that explicitly incorporate moderation indicators in both schools reflects teachers’ pedagogical awareness in designing value-oriented instruction. However,

variations in classroom implementation suggest that lesson plans function as necessary conditions rather than guarantees for successful value internalization. This aligns with Fithriyah's (2023) view of the RPP as a reflective instrument that must be continuously contextualized through teachers' pedagogical creativity and sensitivity.

The local socio-cultural context of Cianjur also plays a significant role in shaping the dynamics of moderation internalization in both schools. In this context, the institutional and pedagogical dimensions discussed above interact closely with students' social realities beyond the classroom, allowing the internalization process to extend into everyday social practices. Values of kinship, public piety, and a religious agrarian social structure create a relatively conducive environment for reinforcing moderate religious attitudes. The involvement of parents, religious leaders, and school committees, as evidenced in observations and interviews, strengthens an educational ecosystem that aligns school values with community norms. This finding supports the arguments of Burga and Damopolii (2022) and Kanafi et al. (2021) that religious moderation is more effectively internalized when schools function as mediating spaces between normative religious teachings and students' lived social realities.

The use of digital media in PAI learning reveals the ambivalent role of technology in the internalization of religious moderation values. On the one hand, digital platforms expand students' access to narratives of tolerance and interreligious dialogue. On the other hand, exposure to unverified and potentially extreme religious content necessitates the strengthening of critical digital literacy. This finding confirms the perspectives of Sunardi (2023) and Wahid (2024), who argue that religious moderation education must be integrated with digital literacy to enable students to engage with religious information selectively, reflectively, and responsibly. In practice, PAI teachers in both schools respond to these challenges through pedagogical strategies such as critical discussions of religious content on social media, reflective assignments based on digital source analysis, and the reinforcement of teachers' roles as mediators in interpreting online religious discourse. These efforts indicate that digital literacy is not treated merely as a technical competence, but as an integral component of the internalization of religious moderation values.

Theoretically, the findings of this study enrich the understanding of religious moderation internalization within the framework of *wasathiyyah*, which is not limited to the notion of moderation as a middle position, but extends to epistemic justice and social ethics within educational contexts. The results demonstrate that *wasathiyyah* can be operationalized through the synergy of school policies, reflective pedagogical practices, and community engagement. Accordingly, this study contributes to the development of a contextual and applicable model of religious moderation value internalization for public non-madrasah schools, particularly in semi-rural settings.

By aligning empirical findings, informant verbatim accounts, and theoretical perspectives, this discussion underscores that the successful internalization of religious moderation values in PAI learning is highly dependent on the integration of policy structures, the quality of pedagogical interactions, and local socio-cultural contexts. These findings reaffirm the strategic role of schools as agents of social transformation in shaping students' moderate, inclusive, and sustainable religious character amid evolving ideological and social challenges.

Conclusion

This study examined the process of internalizing religious moderation values in Islamic Religious Education at SMAN 1 Cilaku and SMAN 1 Cianjur. The findings show that internalization is a dynamic process driven by institutional policies, teachers' pedagogical practices, and local socio-

cultural factors. Success depends on these interconnected elements, viewing PAI as more than just normative instruction.

At the institutional level, strong leadership from principals and curriculum vice principals was key. They made religious moderation a core value, creating a supportive environment. Both schools adapted policies effectively: SMAN 1 Cilaku used curriculum forums and local cases, while SMAN 1 Cianjur focused on digital literacy and extracurriculars. These strategies fit each school's profile and student needs.

Pedagogically, dialogical learning, case-based discussions, and problem-based learning positioned PAI teachers as facilitators. These methods helped students develop affective and normative dimensions through experience and negotiation, not just abstract concepts. Including moderation indicators in Rencana Pelaksanaan Pembelajaran provided structure, but success required teachers' creativity and sensitivity to make RPPs tools for reflection.

The Cianjur socio-cultural context reinforced moderation through kinship and public piety. Parents, religious leaders, and school committees built an ecosystem aligning school and community values, extending learning to daily life. Digital media offered access to tolerant narratives but risked extreme content. Teachers addressed this with critical discussions, reflective assignments, and mediation, integrating digital literacy into moderation education.

Theoretically, the study advances wasathiyyah as more than a "middle way" it includes epistemic justice and social ethics. It shows how policy, pedagogy, and community synergy operationalize wasathiyyah, offering a model for public non-madrasah schools in semi-rural areas.

In summary, religious moderation internalization in PAI succeeds through integrated policies, quality pedagogy, and local contexts. Schools thus act as agents shaping moderate, inclusive religious character amid modern challenges.

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