

Practicing Religious Moderation at SMA SLBN 1 Palangka Raya

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ABSTRACT

This study aims to examine the habituation of religious moderation at SMA SLBN 1 Palangka Raya as part of educational efforts to foster inclusive and harmonious understanding of various religions and beliefs. Religious moderation is considered important in forming the character of tolerant and open-minded students, especially in schools with diverse cultural and religious backgrounds. The research method used is a qualitative approach with interview, observation, and documentation techniques. Data analysis techniques are carried out by collecting data, reducing or selecting data, presenting data and drawing conclusions. The results of the study indicate that the strategy of habituating religious moderation is implemented through integration in learning activities, habituating tolerant attitudes in daily life, and the involvement of teachers and education personnel as role models. Supporting factors include school support, curriculum, and a conducive social environment, while the main obstacles include students' lack of understanding of religious moderation and the influence of the environment outside the school. These findings indicate that the habituation of religious moderation has a positive impact on strengthening students' tolerance and preventing potential conflicts in the school environment.

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INTRODUCTION

Indonesia as a nation that upholds unity and diversity. With the motto *Bhinneka Tunggal Ika*, which means different but still one, this country shows that despite having various religions and cultures, Indonesia remains one. In this country, discrimination between religions is prohibited to avoid social inequality in religious life. Therefore, religious moderation is very necessary to maintain harmony and prevent separation between religions (Wardati, L., Margolang, D., & Sitorus, 2023). The plurality of ethnicities, cultures, religions, and organizations in Indonesia if managed properly can strengthen harmony, moderation, and democracy. However, if not, it has the potential to cause disharmony and social conflict. Therefore, education and strengthening of religious moderation are the main strategies in forming the character of a tolerant and inclusive society, especially in an educational environment that has a strategic role in instilling the values of diversity from an early age (Ajahari, 2023).

Tolerance and moderation support each other in creating harmony. Tolerance respects differences, while moderation keeps those differences balanced and not extreme, building harmony and preventing conflict. The Quran offers a very straightforward, wise, and logical interpretation of tolerance (Abror, 2020). The Quran is God's gift to all mankind that guides us towards a harmonious

and peaceful life and respects the diversity of human existence. Islam provides solutions to one or more fundamental problems (Syarnubi et al., 2023). In other words, the goal is to create safe and peaceful relations between countries, organizations, and civilizations. Interactions that occur between Muslims and non-Muslims or between Muslims. Muslims relate to each other based on common characteristics, not based on differences in descent, race, language, and culture, socio-economic class, or rank, as stated in QS Ali Imran verse 103 (Ali, M, A, 2025).

Religious moderation refers to the understanding and application of religious teachings in a moderate way, that is, not excessive (Syarnubi Syarnubi, 2019). This concept is applied by the government to create order in the lives of religious communities and protect the rights of every individual to exercise religious freedom. In addition, religious moderation does not demean the religious beliefs or those of others (Chadidjah, 2021). Religious moderation needs to be given to every religious person (Anwar, K., Surawan, S., & Hamdi, 2023). In line with the policy of the Indonesian Ministry of Religion, the concept of religious moderation is applied in the national education system as an effort to build a moderate character that is able to face the challenges of diversity in the era of globalization (Ministry of Religion of the Republic of Indonesia, 2020).

Religious moderation is important to avoid radicalism and extremism in Islamic teachings (Sadiah, 2018). In the educational environment, the religious moderation approach has been applied through strengthening the curriculum, teaching materials, and learning strategies based on the values of togetherness and tolerance. However, the implementation of this concept in special schools (SLB) is still a challenge that needs to be studied further. This can be seen through five main strategies for strengthening religious moderation, one of which is strengthening the education system from a religious moderation perspective, which includes curriculum development, teaching materials and processes, education for educators and education personnel, and recruitment of educators (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama, n.d.).

Religious moderation is an important issue in the context of education in Indonesia, especially to create a more tolerant society that respects differences. One of the efforts made to achieve this is through education in schools, including special schools (SLB) which have special challenges related to the diversity of students. SMA SLBN 1 Palangka Raya, as an educational institution that serves students with special needs, plays an important role in forming moderate character in students through the habit of religious moderation.

Several previous studies have discussed religious moderation in general school environments, but are still limited in the context of special schools (SLB). For example, research by Anugrah, examined Religious Moderation through Worship Habits at School: A Case Study of Students at SMAN 1 Bandung, which showed that worship habits have a significant role in shaping students' religious moderation attitudes. However, there has been no research that specifically explores strategies for implementing religious moderation for students with special needs in SLB, which have their own challenges from cognitive, social, and psychological aspects.

The latest research conducted at SMA SLBN 1 Palangka Raya aims to explore how the process of religious moderation habits is implemented in schools with the characteristics of students with special needs. This study also wants to find out the challenges faced by teachers and schools in getting used to religious moderation and the impacts on students' attitudes and behavior in everyday life. Thus, this study provides a new contribution to understanding how religious moderation education can be adapted inclusively for students with special needs, as well as supporting the development of a curriculum that is more responsive to diversity in special education settings in Indonesia.

METHODS

The method used in this study is a descriptive qualitative research method. This approach was chosen because it allows researchers to provide a comprehensive picture of the habit of religious moderation in the school environment without having to build a new theory. This method is also in accordance with the objectives of the study which focus on an in-depth understanding of the process, results, and impacts of this habit in students' social lives. According to Lambert, descriptive

qualitative research is research that has the least theoretical support as an approach to research, and is also the least burdened to be able to formulate new theories about social life. In contrast to phenomenology, grounded theory, or ethnography which are required to produce theories as an explanation of the phenomena observed by researchers, descriptive qualitative research is only able to produce a comprehensive and comparative research summary as a picture of certain events, certain cases, in social life (Rosyada, 2020).

The data sources in this study were Islamic Religious Education teachers and the Deputy Head of Student Affairs at SLBN 1 Palangka Raya, who were chosen as the main informants based on their strategic role in implementing the policy of habituating religious moderation in schools. Islamic Religious Education teachers are responsible for aspects of religious learning, while the Vice Principal of Student Affairs has a role in shaping students' character through extracurricular activities and school policies. The data collection techniques used are observation, interviews, and documentation. Observations are conducted to understand the practice of religious moderation directly, in-depth interviews are used to explore informants' perspectives on policies and the impacts of religious moderation habits, while documentation complements the data with written evidence, such as school policies or recordings of student activities.

The data analysis techniques used include four stages according to Sugiyono, namely: data collection, data reduction, data display, and conclusion drawing/verification. This approach ensures that the data obtained is not only collected systematically but also analyzed to gain a deep and valid understanding of the implementation of religious moderation in schools (Sugiyono, 2017). The existence of a descriptive qualitative method in this study provides researchers with the freedom to describe in detail and complexly how religious moderation habits are applied in schools, how students respond to this program, and the long-term impacts that may arise. Thus, the results of this study are expected to provide a real picture of the effectiveness of this approach in building moderate religious attitudes among students.

FINDINGS AND DISCUSSION

A. Strategy for habituating religious moderation among high school students at SLBN 1 Palangka Raya

Religious moderation-based learning is very important at SLBN 1 Palangka Raya, especially because children with special needs often face challenges in interacting with society. They often experience discrimination or are not understood by their surroundings. Therefore, through religious moderation, this education aims to instill the values of anti-violence, tolerance, patriotism, and love for local wisdom. This habituation strategy is important in ensuring that students with special needs get equal opportunities to understand and practice the values of religious moderation. Religious moderation learning is expected to help students understand and appreciate diversity, not only in terms of religion but also in the culture and traditions around them.

Strategy is a plan that is systematically designed to achieve certain goals. The strategy in the habituation of religious moderation includes the parties involved, the content of the activity, the implementation process, and supporting facilities (Pebri, 2023). With a good strategy, the habituation of religious moderation becomes more effective, especially in the context of Islam which emphasizes the concept of *wasathiyah* as a solution to the challenges of diversity (Anwar, 2023). In addition, the right strategy allows for a more comprehensive implementation of the values of moderation in the school environment, creating an ecosystem that supports diversity.

In addition, the values of religious moderation such as *tawassuth* (taking the middle path), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musawah* (equality), and *shura* (deliberation) are applied in social interactions in the school environment (Anwar, K., Surawan, S., & Hamdi, 2023). These values are the basis for building interactions and cooperation across religions and cultures to create better social harmony (Surawan, 2022). This also shows that strengthening the values of religious moderation can provide long-term benefits for students in

building a tolerant attitude amidst diversity.

From the results of observations on April 24, 2024, it was found that Islamic Religious Education teachers at SLBN 1 Palangka Raya used two main strategies in the habituation of religious moderation, namely direct and indirect educational strategies.

The application of religious moderation in education is very important to foster a moderate attitude among students (Gunada, 2024). Religious moderation is not only a moral guide for Muslims, but also a basis for compiling a curriculum that can form individuals who are fair, tolerant, and able to live in a diverse society. The need to foster an attitude of religious moderation in students so that this can be done repeatedly, as Sapendi said that habituation is an activity to do the same things, repeatedly seriously with the aim of strengthening or perfecting a skill so that it becomes a habit. In other words, habituation is a way of educating children by instilling the habit process (Sapendi, 2015). Ihsani, stated that habituation that is carried out from an early age will bring these hobbies and habits into a kind of custom so that they become an inseparable part of their personality (Ihsani, N., Kurniah, N., & Suprapti, 2018).

As an implementation, this direct education strategy is carried out by Islamic Religious Education teachers in fostering religious moderation through direction and lectures carried out in class and outside the classroom, and also by providing good examples and role models to students related to the values of religious moderation (Pebri, 2023). Therefore, the strategy will bring these hobbies and habits into a kind of custom so that they become an inseparable part of their personality. This is in accordance with an interview with the BD of the Islamic Religious Education Teacher at SLBN 1 Palangkaraya who stated that: "In the habituation of religious moderation which is carried out using a direct coaching strategy, namely providing direct direction by using advice, direction and role models to students".

The same thing was also expressed by JK Waka Kesiswa SDN 1 Palangkaraya who stated that: "By using several methods and strategies in fostering religious moderation. One of the educational strategies usually carried out by PAI Teachers at SLBN 1 Palangkaraya is a direct habituation strategy by providing direct direction such as using advice, direction, and role models as students. PAI teachers try to approach students personally to instill the values of religious moderation, with the hope that students can internalize attitudes of tolerance and mutual respect in everyday life."

From the various opinions above, it can be concluded that the habituation of religious moderation at SMA SLBN 1 Palangka Raya has its own challenges, but with the right approach, the values of moderation can be embedded well in students' lives. This research is expected to contribute to the development of inclusive-based education strategies in building harmony and religious tolerance in special school environments

1. Indirect education strategies

This indirect strategy is to provide regulations and sanctions/punishments for students who do not comply with the rules during the religious moderation coaching process, the sanctions and punishments carried out by Islamic Religious Education Teachers are in the form of reprimands to reductions in religious values (Pebri, 2023). The strategy carried out by Islamic Religious Education teachers is in line with Rianawati's opinion that indirect education, namely a preventive strategy, emphasizes things that will be detrimental (Rianawati, 2017).

This is in accordance with an interview with the Head of Islamic Religious Education Teacher SLBN 1 Palangkaraya who stated that: "At SLBN 1 Palangka Raya, in addition to providing direct direction and examples, it is also necessary to implement an indirect habituation strategy through clear regulations. Regulations that regulate how students should behave towards religious differences and how they should respect their friends who have different beliefs. If there are students who do not comply with these regulations, they will be given sanctions or punishments as a form of learning."

The same thing was also expressed by JK Waka Kesiswaan SLBN 1 Palangkaraya who stated that: "In addition to providing direct direction and examples, it is also important

to implement indirect habituation strategies by establishing clear regulations. These regulations regulate students' attitudes towards religious differences and how they should respect friends who have different beliefs. If there are students who violate these regulations, they will be given sanctions or punishments as a form of learning. The sanctions given, even if only in the form of reprimands or reductions in grades, are not to punish, but to provide an understanding that attitudes that do not respect religious differences can have a negative impact on relationships between students. Through this punishment, we hope that students learn to appreciate differences more and live life with the principles of tolerance and moderation. With the consequences for inappropriate attitudes, students will be more careful and try to follow the rules better."

Based on the explanation above, it can be concluded that the habituation of religious moderation is carried out through two main approaches, namely direct educational strategies and indirect educational strategies. Islamic Religious Education teachers at SLBN 1 Palangkaraya use this approach by providing direction, advice, and good examples to students both inside and outside the classroom. Guidance is carried out personally to instill the values of religious moderation, so that students can internalize attitudes of tolerance and mutual respect in everyday life. In addition to providing direct direction, indirect strategies are implemented through clear regulations regarding students' attitudes towards religious differences.

If students violate these regulations, they will be given sanctions or punishments, such as reprimands or reductions in religious grades. The purpose of this sanction is to provide learning, not to punish, but to teach the importance of respecting religious differences so that relationships between students remain harmonious. The strategy of habituating religious moderation carried out at SMA SLBN 1 Palangka Raya shows a very positive effort in instilling the values of tolerance and inclusive attitudes among students, even though they have special needs. The habituation of religious moderation through two main approaches, namely direct and indirect education, provides an opportunity for students to understand, feel, and practice the values of moderation more deeply.

- a. Direct Education Strategy: Habituation carried out directly by Islamic Religious Education (PAI) teachers at SLBN 1 Palangka Raya involves direct interaction with students, both in the context of learning and routine activities such as praying together. In this case, teachers not only teach the concept of religious moderation, but also guide students to practice attitudes of tolerance, deliberation, and i'tidal (standing upright in religion) through real actions.
- b. Indirect Education Strategy: In addition to structured learning, religious moderation education is also carried out indirectly through social and cultural activities, such as eating together or other activities that involve interaction between students. In these activities, students are indirectly accustomed to respecting differences, working together, and sharing in an atmosphere full of tolerance. This is reflected in attitudes of deliberation and deliberation, where they discuss and make decisions together.

Interestingly, even though students at SLBN 1 Palangka Raya have special needs, they remain enthusiastic in participating in this religious moderation habituation. This shows that inclusive education based on tolerance values is not only effective in shaping attitudes, but is also able to foster enthusiasm in students, including those with disabilities. The habituation process that occurs at SLBN 1 Palangka Raya can be a good example that religious moderation is not just a theory taught in class, but must also be applied in everyday life, through activities that support diversity and respect for others.

B. Supporting factors and inhibiting factors of religious moderation among high school students at SLBN 1 Palangka Raya

Religious moderation reflects the attitude of religious adherents who are not extreme in practicing religious teachings, and are able to accept differences without reducing the quality of

faith in the religion they believe in. A moderate person does not need to distance themselves from the religion they adhere to, but still respects the beliefs of others without insulting them (Anshari, M. R., Surawan, S., Adi, M. I. P., & Azmy, 2021).

The existence of this religious moderation covers all aspects of fiqh, aqidah, interpretation, thought, and da'wah (Surawan, 2022).

Religious moderation describes a balanced attitude, not leaning towards one side. In dealing with differences, religious moderation acts as an effective mediator to reduce division and extremism between different groups. In addition, religious moderation also reflects justice, providing space for other groups to express their beliefs without discrimination (Anwar, 2023).

In any habituation, including the habituation of religious moderation, of course there are supporting and inhibiting factors in the process. There are several supporting and inhibiting factors experienced by Islamic Religious Education teachers at SMA SLBN 1 Palangka Raya in carrying out religious moderation coaching. In every habituation process, including the habituation of religious moderation, there are various supporting factors that facilitate the process. Several factors that can support the success of the habituation of religious moderation among students in SMA, especially at SLBN 1 Palangka Raya, include:

1. Solidarity

Solidarity refers to a situation where individuals in a group work together in an orderly and neat manner, united in facing a job that is usually marked by interdependence. Solidarity is very important in various contexts, such as in work teams, organizations, or communities, because it can increase effectiveness and efficiency in achieving common goals (M. F. Sholihin, Saputri Tini Hakim, M., & Zaenul Fitri, 2021).

This is in accordance with an interview with the Head of the PAI Teacher at SLBN 1 Palangka Raya who stated that:

"In SMA at SLBN 1 Palangka Raya, there is a very solid relationship between teachers, both Muslim and non-Muslim teachers, so that in fostering religious moderation in SMA at SLBN 1 Palangka Raya it can be achieved thanks to the help of other subject teachers. Especially during activities at school, PAI teachers are assisted by other subject teachers, including the Principal in directing students and motivating students about the values of religious moderation, although basically the morning and afternoon assembly activities do not fully discuss religious moderation, but are also interspersed with general morals".

The same thing was also expressed by JK Waka of Student Affairs at SLBN 1 Palangka Raya who stated that: "The supporting factor in fostering religious moderation carried out by Islamic Religious Education Teachers is the compactness and cooperation between Islamic Religious Education Teachers and other subject teachers. This is proven when there are activities at school, not only Islamic Religious Education Teachers but also subject teachers who take turns to fill activities in a series of fostering religious moderation and morals in general."

2. Support from Parents of Students

The father and mother figures who are role models in attitudes and behavior also need to get support for understanding religious moderation which can then also be taught to their children (Rianawati, 2017).

This is in accordance with an interview with the BD PAI Teacher at SLBN 1 Palangka Raya who stated that:

"Parental support is very important in supporting the habit of religious moderation. Although schools have a big role in educating, the family is the first place where children learn life values, including tolerance, understanding, and respect for the religion and beliefs of others. We as parents need to provide good examples, both in words and actions, so that children learn from the environment at home".

However, in every habituation effort, it is not uncommon to be faced with various challenges that can hinder the success of the process. Religious moderation is an idea that was initiated, echoed and implemented with the main desire, namely to position the

steadfast attitude of respecting and honoring the existence of every human individual by setting aside the various types of differences inherent in each of them. Such a manifestation is certainly not as easy as turning over both palms, because to equalize and unite mindsets and attitudes requires a special step or effort that is more extra. Therefore, factors emerge, namely supporting factors and inhibiting factors in the habituation. Some inhibiting factors that are often found in the habituation of religious moderation among students in high school, especially at SLBN 1 Palangka Raya, include:

3. Lack of Student Interest

Lack of student interest is one of the main inhibiting factors in the habit of religious moderation (Karno, 2023). At SLBN 1 Palangka Raya, obstacles emerged due to the lack of student interest in being involved in programs or activities designed to instill the values of religious moderation. This can be caused by several factors, such as a lack of understanding of the importance of moderation, a lack of learning approaches that are relevant to the needs of students with special needs, and limited interesting and interactive learning media.

This is in accordance with an interview with the PAI Teacher BD at SLBN 1 Palangka Raya who stated that:

"Having special needs that affect the way they view and learn various materials, including religious moderation. The lack of interest in this learning is often caused by their lack of understanding of the relevance of the topic in everyday life."

4. Students are difficult to manage

Unruly students often exhibit behavior that disrupts the smooth learning process, such as speaking loudly, not focusing, or not following instructions given by the teacher (Anwar, 2023). Unruly students often become a challenge in creating a conducive learning atmosphere, especially in school environments such as high schools, including at SLBN 1 Palangka Raya.

This is according to an interview with the Head of the PAI Teacher at SLBN 1 Palangka Raya who stated that

"Some students do have difficulty focusing and following existing rules, which makes teaching more complex. Students with diverse characters, especially in the SLB environment, sometimes exhibit behavior that disrupts the teaching and learning process".

The success of the habituation process is greatly influenced by the cohesiveness and cooperation between PAI teachers and other subject teachers, as well as support from the students' parents. Another supporting factor is the active involvement of teachers and parents in providing examples and motivation related to the values of religious moderation. However, the challenges faced include the lack of interest of students, especially those with special needs, as well as difficulties in managing students who exhibit disruptive behavior. These factors require a more personal and adaptive approach to optimize the habituation of religious moderation in the school environment.

CONCLUSION

The habituation of religious moderation in SLBN 1 Palangka Raya is very important to teach the values of tolerance, anti-violence, and love of diversity to students with special needs. The results of the study indicate that direct and indirect educational strategies contribute to forming students' characters that are more inclusive and tolerant of differences.

Although the main challenge is the limited understanding and communication of students, a personal and adaptive approach, such as providing direct advice and role models, has proven effective. Support from schools, teachers, and parents is a major factor in the success of this program. However, the lack of student interest and challenges in managing behavior remain obstacles that need to be addressed with a more innovative and interactive approach.

This habituation strategy is supported by the cohesiveness between teachers and parental support, although there are inhibiting factors, such as the lack of student interest and difficulties in managing behavior. The implications of this study indicate that the model of habituation of religious

moderation can be applied in various other inclusive schools to build a more harmonious learning environment. Therefore, it is necessary to develop a more responsive education policy in supporting the sustainability of the religious moderation program for students with special needs. With the support of all parties, students are expected to be able to apply religious moderation in their lives and contribute to creating a more tolerant and harmonious society.

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