

Muslim Education Review

Vol. 4 No. 1, 2025, 88-116

<https://doi.org/10.56529/mer.v4i1.449>

Implementing Religious Moderation Values at Islamic Schools in Indonesia

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Abstract

Religious diversity in Indonesia demands its citizens to be moderate as they encounter religious affairs in society. Educators have made substantial efforts in many contexts, including in Islamic schools in Indonesia, namely Madrasah Aliyah (Islamic Secondary School), to enable students to embrace the values of religious moderation not only in academic settings but also on a daily basis. This study aims to identify how a Madrasah Aliyah promotes religious moderation values, including students' responses towards the notion. This study used a qualitative approach and case study design. The research instruments used questionnaires and semi-structured interviews. This study was situated in the scope where the school implements Islamic concepts in learning, which involved a teacher and 32 students. The study found that the values of religious moderation are promoted through learning activities supported by the school's system. Being fair, tolerant, respecting differences, helping others, being honest, humble, cooperative, peaceful, responsible, and being a role model are religious moderation values promoted by the school. These values are embedded in all stages of learning. Also, this study discovered that teachers and students have implemented religious moderation values during teaching and learning. This study has shed light on how religious moderation values can be implemented in Madrasah Aliyah, and students can integrate those values into academic and actual life conditions.

Keywords: *Madrasah Aliyah, religious moderation values, role of teachers and student*



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Introduction

Religious diversity in Indonesia requires all religious believers to respect each other regardless of their beliefs. According to Susanto et al. (2022), religious moderation principles are a stepping stone towards religious tolerance in diverse societies. In addition, Saifuddin (2021) highlighted that the Minister of Religious Affairs Indonesia is aware and acknowledges the correlation between religious moderation and societal harmony in Indonesia. Thus, in the Indonesian context, citizens should adhere to religious principles.

Regrettably, diverse religious diversity in Indonesia encounters challenges as certain religious factions have been a source of backlash (Idris et al., 2021). Education is a solution to overcome the problems that exist in society (Posner, 2004); thus, the curriculum should include the notion of religious moderation (Putri & Hamami, 2023). The educational curriculum should adapt to the value of religious moderation to support religious moderation. Therefore, the utilization of religious moderation values serves as a means to address the complexities of life (Gunawan et al., 2021). Thus, educational institutions have the authority to cultivate individuals by instilling principles of religious moderation. Religious moderation in learning could benefit students as it encompasses various religious-spiritual activities and their application in real-life social situations (Zakariyah et al., 2022). Therefore, incorporating religious moderation ideals is crucial in the educational sector to establish a civilized society.

In the Arabic Language, the word “moderation” means *wasathiyyah* (وسطية), which is identical to *tawassut* (middle), *i'tidal* (just) and *tawazun* (balanced) (The Ministry of Religious Affairs, 2021). The word “moderation” is equal to *ummatan wasathan* (Azra, 2020), which lies in Al-Qur'an Q.S. Al-Baqarah verse 143, which means people need to be in the middle, not being extreme for one side or the other, in understanding the Islamic concept and religious values in pluralism. In addition, Sutrisno (2019) emphasized that moderation means being in the middle to solve

the problem and deal with diversity. Religious moderation in Islam has become part of Muslim characteristics since the followers demand unity and strength by involving tolerance and fairness (Mubarok & Rustam, 2018). Thus, Muslim students, as part of the future generation, have a responsibility to apply religious moderation values. In society, Muslims are expected to promote the values of religious moderation, to harmonize various disparities, including those related to religious beliefs and everyday life (Moussalli, 1999). Also, Winata et al. (2020) pointed out that religious moderation values define the human's point of view and attitudes to accentuate the middle.

A smorgasbord of studies has documented what constitutes religious moderation values. For example, Winata et al. (2020) mentioned some important religious moderation values, namely, justice (*'adalah*), balance (*tawazun*), diversity (*tanawwu'*) and exemplary (*uswah*). Also, the values of religious moderation involve *tawassuth* (in the middle) meaning understanding everything without being excessive; *tasamuh* (tolerance) meaning respecting; *musawah* (non-discriminatory) meaning not making an unfair action; *shura* (discussion) meaning having a meeting to solve the problem; *athawwur wa ibtika* (openness) meaning admitting new different things, and *tahadthur* (civilized) meaning being polite in social aspects (Amri, 2022). In addition, Zakaria (2021) mentioned other religious moderation values that need to be embedded in Muslim students: fairness, living in balance, equality, and being a role model. The other religious moderation values that contribute to supporting implementation in life consist of *musâwah* (egalitarian), which means believing in the principle; *ishlâh* (reformation), which means the action to reform with recency; and *aulawiyah* (priority), which means focusing on the important things in advance (Nur & Lubis, 2015). Religious moderation values are necessary for students living in a pluralistic environment to recognize.

In this study, students at Madrasah Aliyah believe in implementing religious moderation values such as being fair, tolerant and respecting

differences. The study by Mukhibat et al. (2024) discovered that religious moderation ideals make it possible to use the principle of spiritual moderation in academic settings that encourage students to be tolerant. In daily learning activities, teachers and students concurred that they need to be honest, humble, helpful and cooperative. As supported by Amri (2022), students in Madrasah Aliyah have the spirit of collaboration that exists amongst different religious communities; they need to cooperate and respect each other. Students and teachers work together to teach and practice religious moderation, which can help students grow in their faith and make learning enjoyable. In an education context, students' characters represent religious moderation values, which focus on respect and being a role model to use in daily or academic settings (Saharani & Suharyati, 2024). Thus, it becomes necessary to recognize which religious moderation values are used in Madrasah Aliyah.

Comprehending religious moderation principles is essential for educators and learners to strengthen civilization. As stated by The Ministry of Religious Affairs (2021), religious moderation values refer to behaving in a balanced and morally upright manner, considering one's perspective, conduct and actions. Furthermore, education could incorporate many principles of religious moderation. Azra (2020) identifies eleven values that encompass Islamic moderation: *tawashut* (moderation), *tawazun* (balance), *i'tidal* (equity), *tasamuh* (tolerance), *islah* (reform), *ta'awun* (mutual assistance), *syura/musyawah* (consultation), *muwathanah* (patriotic love), *musawa* (equality), and *qudwah* (exemplar). The Ministry of Religious Affairs (2021) requires ongoing religious moderation, which encompasses the education sector in the National Medium-Term Development Plan for 2020–2024. The school has emerged as a potent environment for imparting religious moderation ideals, where pupils exhibiting high levels of moderation can mutually reinforce one another amongst diversity (Budiman, 2020). Hence, education is crucial in guiding students toward developing significant religious moderation principles at all levels.

Among those levels, each level of education significantly impacts instilling Islamic moderation ideals, especially at the Madrasah Aliyah (MA) level. Madrasah Aliyah plays a crucial role in providing Muslim students with the necessary knowledge of Islamic moderation in academic settings and their daily lives (Amri, 2022). The educational method in Madrasah Aliyah enables students to acquire a deep understanding of the principles of religious moderation through practical engagement in classroom activities, which effectively combine real-world experiences with Islamic teachings (Idris et al., 2021). Rokhuma (2020) highlights that at the Madrasah Aliyah level, students can learn moderate Islamic principles by incorporating the notions of tolerance, equity, respect, benevolence and equilibrium into their social interactions. There is a growing demand for promoting religious moderation among Muslim students at the school level. This is because schools serve as a microcosm of society where students can interact appropriately (Budiman, 2020). Rohman et al. (2022) stated that students in Madrasah Aliyah can cultivate consistent religious moderation ideals by employing critical thinking and moral spirituality and adopting a moderate approach towards religion and society. Hence, it is crucial to incorporate the principles of religious moderation at Madrasah Aliyah.

The implementation of Islamic moderation values conducted by Madrasah Aliyah is essential in developing Muslim students' attitudes. The educational setting of Madrasah Aliyah is conducive to imparting religious moderation ideals, hence mitigating intolerance and extremist ideologies among the younger generation (Rohman et al., 2022). Ahmad et al. (2021) state that in Madrasah Aliyah, students receive Islamic instruction through the subject of *Akidah Akhlak* (moral subject), which covers religious moderation values that can guide students toward developing a moderate Muslim character. Furthermore, incorporating religious moderation principles into the school curriculum fosters societal harmony. However, the responsibility of educators in the school involves creating the curriculum and Islamic lessons in a manner that incorporates effective

ways to promote religious moderation among Muslim pupils (Bosra & Umiarso, 2021). Therefore, teachers and students in the classroom should effectively promote the moderate religious principles derived from the Al-Qur'an and the hadith. This is essential for fostering moderation and preventing radicalization (Afwadzi & Miski, 2021).

The Indonesian government emphasizes moderate religious practice; Mr. Joko Widodo, in his presidential speech, said that Islam in Indonesia is moderate (Al Jazeera, 2017). Therefore, the values of religious moderation have become a necessity for Muslims in every sector, including educational practices. The school is vital in embedding religious moderation values since it presents a miniature of social life. The school has opportunities to reinforce religious moderation values by involving respect and tolerance, as practiced by Rasulin living among diversity (Akhmadi, 2019). Muslim students must have high respect, tolerance and unity as part of religious moderation values to maintain and protect each other (Mubarok & Rustam, 2018). Also, Wekke and Mokodenseho (2017) mentioned that students are facilitated to learn human values by appreciating and interpreting diversity by grasping religious moderation values. Therefore, it is necessary to implement the values of religious moderation at school to provide students with potent principles of life in a pluralistic environment (Fajri & Muhtarom, 2022). Hence, it becomes essential to know the process of implementing religious moderation values at school.

Madrasah process encapsulates every educational party to implement religious moderation values. According to Nur and Lubis (2015), implementing religious moderation values in actual life needs to fulfill several actualizations, such as being moderate and respecting other people's points of view. Further, they also stated that school life needs to embed religious moderation values by embracing students with honesty, tolerance, unity, cooperation and responsibility (Zakaria, 2021). In addition, Sutrisno (2019) writes that school interaction between teachers, students and peers arouses religious moderation values through

delivering Islamic values, having peaceful activities, and spreading affection without discrimination. In school, implementing religious moderation values during the learning process could involve students having honesty, cooperation, responsibility, appreciation, happiness, peacefulness and tolerance in facing diversity (Nugraha et al., 2020). Besides, Fajri and Muhtarom (2022) mentioned instilling the values of religious moderation by reinforcing students' characters by focusing on the characteristics of independence, responsibility, knowledge and creativity toward the matter of life or religion. Those actions need to be executed by Muslim students to strengthen religious moderation values.

In the classroom context, teachers and students hold key roles; thus, the learning process at school involves teachers' and students' roles in implementing religious moderation values. In Indonesia's pluralism, teachers need to give a lesson by applying the values of Pancasila and religious moderation to enhance the understanding of diversity and peaceful life (Fajri & Muhtarom, 2022). Implementing religious moderation values needs to include moral subjects (*Aqidah Akhlak*) as the fundamental concept; thus, the role of teachers becomes necessary to direct and manage students to apply those values (Azizah & Indrawari, 2022). In addition, Rokhuma (2020) pointed out that teachers are role models for their students, such as in cooperative learning that includes religious moderation values. Also, the role of teachers could drive students to understand diversity and prevent radicalism by implementing religious moderation values (Abidin & Fitriana, 2021). Teachers, as agents of change in school, are expected to provide students with appropriate learning activities, materials, and information related to the values of religious moderation (Bosra & Umiarso, 2021). Teachers could encourage students to implement religious moderation values into daily or academic life.

In addition, future-generation students have an essential role in understanding the values of religious moderation. Students need to understand the concept of values in religious moderation since this will

enhance their capability to prevent radicalism issues (Thoriquttyas et al., 2020). According to Abidin and Fitriana (2021), the role of students in instilling religious moderation values is necessary in preparing themselves to face the actual world; students could implement the attitudes of being polite, respectful and moderate. Besides, nowadays, students are part of the millennial generation, and they need to strengthen the concept of religious moderation values such as tolerance to live in a diverse society (Susanto et al., 2022). Students' characters could direct them to implement religious moderation values in social life (Azizah & Indrawari, 2022). In school activities, students could obey the school's regulations, participate in learning activities, and be disciplined to instill religious moderation values (Saefudin & Al Fatihah, 2020). Therefore, the roles of students are necessary for supporting the implementation of religious moderation values.

Educational institutions discover that religious moderation values appeal because they may provide students with robust moral standards in formal and informal contexts. Previous studies have explored the integration of ideas of religious moderation in educational environments. Research conducted by Amri (2022) revealed that the school effectively implemented principles of Islamic moderation in an environment where non-Muslims constitute the majority. These Islamic moderation principles include tolerance, fairness, cooperation and openness. The research conducted by Nugraha et al. (2020) demonstrated that religious moderation involves three essential phases: preparation, implementation and evaluation. Mukaffan (2024) mentioned boarding school students understood the concept of faith through a learning process that incorporated religious moderation values, which were implemented through inclusive learning, extracurricular activities and habitual worship practices. In addition, a study in Madrasah Ibtidaiyah level by Mustafida et al. (2023) indicated religious moderation values such as balance, tolerance and harmony contribute to building a social culture that can enhance students' Islamic character in school. Asy'arie et al. (2024), in

their literature review, highlight that many Islamic schools incorporate the values of religious moderation, which are reflected in life practices such as tolerance, national commitment and non-violence. Therefore, advocating for religious moderation in advance could discourage radicalism and cultivate a more profound understanding of Islamic values among students.

Based on the explanation above, this research noted that the need to implement religious moderation values becomes a significant transformation in preparing future Muslim students. The novelty of this present study is that it focuses on discovering the implementation of the values of religious moderation in Islamic school life by embracing the point of view of teachers and students. In this current study, the researchers would like to explore the implementation of religious moderation values, particularly at private Madrasah Aliyah, by discovering the process, the values, and their roles in implementing the values of religious moderation in the school. Hence, this research was led with the research questions:

1. What are students' and teacher' attitudes towards the implementation of religious moderation values at school?
2. How does a school promote religious moderation values?

Method

Method and Design of the Research

This study uses qualitative methodology to support discovering the issues related to the implementation of religious moderation values at Madrasah Aliyah. Flick (2022) mentioned that qualitative methodology offers a study to explore the problem by selecting suitable participants to present the actual data. Thus, this study focuses on the educational level of Madrasah Aliyah or senior high school to get data about implementing religious moderation values. In addition, this study utilizes the case study as a research design. Case study design could represent the reality of

societal issues by explaining the exact condition of educational issues and giving realistic theories (Harreveld et al., 2016). The school level could be an appropriate place to embed religious moderation values for students. Hence, this study uses a case study to explore the issues related to the implementation of Madrasah Aliyah.

Place and Time of the Research

According to Tarozzi (2022), conducting research in educational settings requires a comprehensive understanding of the relevant the policies and practices. This study was carried out at Madrasah Aliyah X, a private Islamic senior high school (Private Madrasah Aliyah) which located in South Jakarta. The Madrasah Aliyah is characterized by a religiously homogeneous student population, with all students identifying as Muslim and receiving instruction grounded in Islamic teachings. The institution places a strong emphasis on Islamic religious education, offering core subjects such as Fiqh, Aqidah Akhlak, and Qur'anic Reading, all of which adhere to the national madrasah curriculum. This school was purposefully selected as a case study to explore how religious moderation values are implemented in a religiously homogeneous context. The study involved 32 grade 11 students (secondary level) from a single class, along with one Islamic religious education teacher assigned to that class. While the school employs a total of three Islamic religious education teachers, this research specifically focuses on the teacher responsible for the selected grade 11 class.

While the scope of this study is limited and not intended to be generalizable to all madrasahs, the research offers detailed insights into how religious moderation is practiced in a specific Islamic school setting. By thoroughly examining this case—including its demographic characteristics, educational approach, and institutional culture—this study aims to contribute to a deeper understanding of both the

opportunities and challenges associated with promoting religious moderation in religiously uniform environments.

Research Instruments

The research instruments used open-ended questionnaires and semi-structured interviews to gain data about implementing religious moderation values at Madrasah Aliyah. The questionnaires were administered to students, while the semi-structured interviews were conducted with students and a teacher. The open-ended questionnaires consist of seven questions, and semi-structured interviews consist of five questions. Those questionnaires were developed by Budiman (2020), Idris et al. (2021) and Nurullah (2022).

The Research Procedures

According to Miles et al. (2014), the data collection process in research is conducted gradually by giving researchers access to the data to make it more accessible before entering the data analyzing process. In this study, the researchers used the instrument of open-ended questionnaires and semi-structured interviews. The questionnaires were administered to students through Google Forms, while the interview sessions were conducted face-to-face.

Technique of Data Analysis

Analyzing the data follows the design by Miles et al. (2014). It consists of three main stages: condensation data; display data; and conclusion. In the condensation data stage, the researchers get the raw data from the results of the questionnaires and interviews; then, the data is selected based on the needs and research questions. The questionnaire results were moved into the document, while the interview results were

transcribed into written data. Next, the researchers display the data by presenting the data based on the research questions. The data was displayed in a structure that gave detailed information related to the findings and involved discussion with various theories. The last was the conclusion stage; the researchers took the essence of the findings and the discussion about the information to answer the research questions related to the implementation of religious moderation values at Madrasah Aliyah. Also, the researchers give the limitations of the research and future research content. During the process of analyzing data, the researchers conscientiously present the actual research data.

Results and Discussion

Students' attitudes toward Islamic moderation in the classroom are reflected in the school's positive environment and the encouragement they receive from their teachers. According to the findings of the study, which focused on how students reflected on, learned about, and put these values into practice, positive impressions were obtained among students regarding the application of religious moderation ideals at school. The study was conducted to understand better how students put these values into practice. The method in which schools exercise religious moderation in the classroom is a mirror of the manner in which students conduct themselves. Overall, this study found that students have positive attitudes toward the school's effort to promote religious moderation values. For example, for the compulsory program such as praying Dhuha and Tadarus, students commented:

‘For example, praying Dhuha at school and Tadarus (recite Qur’an) together in the morning.’ (Student 17)

‘Yes, because here there are values of how we are grateful, pray, help each other, work together, speak well, and others.’ (Student 31)

‘In this school, there is an explanation that we must be honest, help each other, memorize the Quran, and perform the Dhuha and Asr prayers.’ (Student 4)

Further, this study also found that students learn religious moderation values from the learning activities; instilling religious moderation values among students conducted at an Islamic school. Students mentioned that:

‘For example, in the debate competition a few weeks ago, we could respect the opinion of our debate partner.’ (Student 5)

‘Since we are Madrasah Aliyah students, so in school, there are several lessons that teach about the value of religious moderation, such as in the lesson of Akidah Akhlak (Moral), we are taught to help each other, tolerate each other, be polite to our elders, and others.’ (Student 28)

‘Moderation in school can be interpreted as referring to the attitude of reducing violence or avoiding extreme behavior in perspectives, attitudes, and behaviors during the implementation of the educational process in the classroom.’ (Student 22)

Students implement the religious moderation values from small things that matter during the learning process.

‘Behaving fairly, not cheating during exams, and taking responsibility when entrusted with trust.’ (Student 3)

‘By helping each other with friends, cooperating, and telling the truth.’ (Student 7)

‘Help friends in hard times, cooperate if there is group work, and respect other people’s opinions.’ (Student 8)

Moreover, this study indicated the way students understand religious moderation values. Most of the students concurred that they understood religious moderation values such as being fair, tolerant, responsible, and helping and respecting each other.

‘We must be fair, tolerant, respectful of differences, helpful, honest and kind to everyone in the school.’ (Student 1)

‘Be polite and courteous, respect the teachers, help each other, do the tasks given by the teachers.’ (Student 28)

‘Religious perspectives, attitudes, and practices in common life by embodying the essence of religious teachings that protect human dignity and build benefits based on the principles of fairness, balance and obeying the constitution as a national agreement.’ (Student 10)

The other findings showed that students agreed with the importance of implementing religious moderation values.

‘It is important because moderation is very influential in the learning process. An attitude of moderation allows the learning process to run smoothly.’ (Student 14)

‘It is necessary so that students can appreciate differences, and work together and take responsibility well without having to discriminate between religions or ethnicities.’ (Student 24)

‘Yes, it is important, because the implementation of religious moderation in education is to build mutual understanding from an early age between students who have different religious beliefs.’ (Student 22)

Students’ opinions about the implementation of religious moderation values indicated that they thought that by implementing religious moderation, they felt peace.

‘The environment becomes safe, peaceful, and there is no disturbance.’ (Student 10)

‘The attitude of "working together" is very necessary because it helps in the socialization process during group assignments.’ (Student 15)

‘Like the attitude of “honesty”, it is essential because it is one of the most important attitudes. If a person is not honest, then it will be difficult for that person to be trusted by others.’ (Student 17)

Students have an essential role in implementing religious moderation in school activities.

‘Responsible, honest and fair because if one of religious moderate does not have the value of moderation, then we will do something freely.’ (Student 3)

‘Since I am one of the students and also a member of our school's student council (OSIS), it is my responsibility to help remind my friends to do the right thing.’ (Student 13)

‘Having a tolerant attitude, respecting differences of opinion, and not imposing one’s will through violence.’ (Student 22)

Based on the findings, the values of religious moderation are actively promoted through classroom activities and supported by the school’s broader educational system. Key values such as fairness, tolerance, respect for differences, mutual assistance, honesty, humility, cooperation, peacefulness, responsibility, and role modeling are consistently embedded across subjects and stages of learning. These values are not only taught explicitly in religious subjects such as *Aqidah Akhlak* but are also reinforced in the school culture through teacher modeling and classroom norms.

In the context of this study, which was conducted in a religiously homogeneous environment where all students identify as Muslim, the emphasis on moderation is particularly significant. While such homogeneity may create fewer interfaith tensions, it also presents challenges in cultivating an appreciation for diversity beyond the students’ own religious group. This raises important concerns given the broader social trend of increasing intolerance and susceptibility to radical ideologies among youth in some Muslim-majority societies. Within this setting, promoting tolerance and fairness is not just about keeping the peace—it is also a way to actively challenge narrow or rigid views of religious identity.

Despite the school's efforts, the implementation of moderation values faces socio-cultural barriers. For instance, students may be influenced by conservative online content or family teachings that do not always align with the school's moderate stance. Teachers also noted that some students tend to equate religiosity with strictness rather than balance, which can make discussions about tolerance or pluralism more challenging. These findings echo those of Mukaffan (2024), who observed that the internalization of religious moderation among students requires more than curriculum—it demands continuous engagement with students' social environments and worldviews.

The learning process at Madrasah Aliyah could promote religious moderation values in education by involving tolerance, fairness, respect, responsibility, cooperation and others. It became necessary to embed religious moderation values in strengthening Muslims with fundamental values such as being in the middle, being balanced, and implementing tolerance in life (Azra, 2020). Learning approaches could integrate the values of religious moderation by directing students to routine activities such as respecting each other in discussions (Sutarto, 2022). Also, religious moderation values involve students being responsible, cooperative and role models. Students could implement the values of religious moderation, such as being role models, to have open-minded diversity (Winata et al., 2020). In the classroom, activities need to support the obligation of their tasks and mutual help involving religious moderation values (Zakariyah et al., 2022). Understanding the religious moderation values in the educational aspect could influence the learning process at Madrasah Aliyah. The learning activities need to encompass the values of religious moderation, such as fairness, honesty and capability in various scientific fields (Nurullah, 2022). Hence, the values of religious moderation at Madrasah Aliyah provide students with fundamental things and morals to support the learning process.

In Indonesia, Madrasah Aliyah or Islamic schools become the agents of change to implement religious moderation values that integrate the

correct curriculum and learning materials. According to Putri and Hamami (2023), Indonesian Islamic schools have a chance to become global leaders in Islamic education, and teachers need to work on the Islamic education system and its curriculum by connecting with technology tools. The other case in Indonesian higher education emphasizes a curriculum that includes religious moderation values. The study by Mukhibat et al. (2024) discovered that the development of curriculum consists of religious moderation; they mentioned that it can generate good quality students who have knowledge and attitudes to promote religious moderation values in actual situations. In addition, students can learn and implement religious moderation values during school activities. In line, Santoso et al. (2024) explored that religious moderation can be implemented in or out of the classroom by offering many activities, such as Islamic activities or activities that involve other religions. Religious moderation values become necessary for Muslim students to be moderate.

The implementation of religious moderation values at Madrasah Aliyah is related to the regulations, stakeholders, and the role of teachers and students. At Madrasah Aliyah, every school member, such as the principal, teachers and students, must contribute to implementing religious moderation values into actual learning activities (Nurullah, 2022). Besides, regulatory frameworks such as the school curriculum could promote the learning process by involving the values of religious moderation in learning activities (Siswanto, 2019). Implementing religious moderation values into lesson plans and curriculum must emphasize the textual and contextual principles that could direct students to have excellent Muslim characteristics (Narulita et al., 2022). In the learning process following the curriculum and systems, students need to be provided with activities that embrace the values of religious moderation and suitable activities to embed in their characters obedience, respect and tolerance with each other (Kadi, 2022). It could encourage students to implement the values of religious moderation in and out of the

classroom environment. Implementing religious moderation values could encompass two aspects related to establishing characteristics such as being trusted and understanding moderation such as being responsible, honest and cooperative (Zakaria, 2021). Hence, implementing the religious moderation values at Madrasah Aliyah could influence the role of teachers and students.

The role of teachers in implementing the values of religious moderation at Madrasah Aliyah plays an essential part in molding better Muslim students. In classroom activities, teachers could embed religious moderation values such as respecting and being fair to every student and directing students to construct those values in their hearts and minds (Surawan et al., 2021). At Madrasah Aliyah, teachers, as the agents of delivering the learning materials and values of religious moderation, need to encourage the learning process by involving cooperative, peaceful and responsible activities in or out of the classroom (Sholeh et al., 2022). Also, teachers have the authority to send a good message and knowledge to students. Teachers' attitudes could influence students' behavior in the classroom by promoting religious moderation values and having good norms and attitudes (Cholil, 2022). Hence, in the teaching process, Madrasah Aliyah teachers do not merely focus on materials but cover the values of religious moderation for students to implement in their lives. In the learning process, teachers need to facilitate the lesson plan by integrating the values of religious moderation (Nugraha et al., 2020). The role of Madrasah Aliyah teachers is to implement religious moderation values by providing suitable activities and tasks that maintain those values in actual classroom activities (Nurullah, 2022). Thus, teachers at Madrasah Aliyah need to prepare activities by involving the values of religious moderation.

Furthermore, students need to have the necessary roles to understand and use the values of religious moderation in every activity in or out of Madrasah Aliyah. Implementing religious moderation values embraces the students' role, which needs to be equipped with sufficient

knowledge and information about those values to produce good characteristics such as obedience and tolerance (Bosra & Umiarso, 2021). Muslim students must reinforce their understanding to implement religious moderation values by embracing the concept through the Al-Qur'an in classroom activities; students must practice those values regularly (Hanafi et al., 2022). Implementing the values of religious moderation requires involving students in spiritual and social activities. Students have a crucial mission to learn and practice the values of religious moderation, such as being responsible and helping each other in their assignments (Zakariyah et al., 2022). Also, students need to provide an interactive learning process emphasizing religious moderation values, such as respecting and accepting opposite perspectives, to strengthen their understanding of those values (Narulita et al., 2022). In Madrasah Aliyah, students, as the future Muslim generation, must prepare with suitable characteristics to understand the religious and regular subjects by implementing religious moderation values into learning activities (Sholeh et al., 2022). Therefore, the students' role becomes necessary in implementing religious moderation values at Madrasah Aliyah.

Moreover, the implementation of religious moderation values in Madrasah Aliyah can strengthen the religious understanding and character of Muslim students and contribute to the development of a more moderate and balanced future generation. The role of Madrasah Aliyah becomes necessary to produce great students who can understand the knowledge and implement the values of religious moderation in academic and daily life (Amri, 2022). Madrasah Aliyah represents societal ideals that could prepare the generation of Muslim students with good attitudes and morals by understanding religious moderation values such as respect, tolerance and harmony (Rohman et al., 2022). Madrasah Aliyah could integrate the learning activities with contextual materials about religion and science involving the values of religious moderation to be implemented by students and teachers (Nurullah, 2022). In addition, the pluralism of Indonesia has become necessary to reinforce habits of

tolerance and respect as part of implementing religious moderation values in the classroom and social situations (Naim et al., 2022). Madrasah Aliyah has an essential role in preparing and providing sufficient information and concepts to implement the values of religious moderation. The classroom process has substantial room to embed and enforce religious moderation values to develop the idea of being fair, responsible, honest, and tolerant of each other (Tolchah et al., 2021). Hence, implementing religious moderation values becomes necessary for students, particularly at the level of Madrasah Aliyah.

Compared to previous studies, this research offers a more detailed, practice-based account of how religious moderation values are integrated into daily instruction within a private *Madrasah Aliyah*. While past research often focused on public madrasahs or macro-level policy, this study contributes to the understanding of religious education by showing how a private, religiously homogeneous institution actively promotes inclusive values such as tolerance and fairness. It also highlights how the school's homogeneous setting can both facilitate the teaching of shared values and present challenges in fostering openness to diversity beyond the immediate religious community.

Conclusion

The purpose of this study was to ascertain the attitudes of students and teachers regarding the application of religious moderation values in schools, as well as to examine how the schools aimed to nurture these values. Findings suggest that both groups held relatively positive attitudes towards the application of religious moderation in the school context. The teachers consider it essential in guiding learners' character formation and the development of tolerance and appreciation for diverse cultures. The students also demonstrate a growing appreciation of the necessity of embracing religious diversity and avoiding extremism.

In terms of practical application, the schools implement moderation through various curricular and co-curricular activities. These include fostering moderation in the teaching of religion, promoting interfaith relations, and encouraging appreciation for religion through various celebrations at school. They also promote a positive and respectful environment by encouraging free and constructive exchanges of opinions on common concepts, and fair treatment of all religious affiliations. The role of school leaders, in partnership with teachers, parents and the community, is also important in sustaining these efforts.

Thus, the use and promotion of religious moderation values in schools not only enhance relationships among students but also contribute to the development of a more peaceful, inclusive, and pluralistic society. Moreover, these efforts align with national policy, particularly the Indonesian state's principle of unity in diversity (*Bhinneka Tunggal Ika*), and aim to shape students into responsible citizens who embody the values of tolerance.

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