

# Internalization of Religious Moderation Values in Islamic Religious Education Lectures

## (Character Strengthening Strategy in the Era of Society 5.0)

Yulianti<sup>1,\*</sup>, Nurul Murtadho<sup>2</sup>, Hariyanto<sup>3</sup>

<sup>1,2,3</sup> State University Of Malang, Indonesia

\* [yulianti.2221039@students.um.ac.id](mailto:yulianti.2221039@students.um.ac.id)

### ABSTRACT

This study examines more deeply the internalization of religious moderation values in PAI lectures in the era of Society 5.0. This research uses a descriptive method because researchers analyze existing problems using a qualitative approach. This is intended to get a clear picture of how the values of religious moderation in lectures. Through literature study, the author found that learning the value of moderation in an unwritten manner has been applied by both lecturers and students such as: 1) *I'tidal* value; awareness of carrying out lecture assignments well, 2) *Asy-Syura* value; the attitude shown is willing to respect differences of opinion through discussion, 3) *Al-Ishlah* value; we don't feel burdened in making friends with different understandings, 4) *Al-Qudwah* value; we learn from each other to establish good communication, 5) *Al-Muwathanah* value; the bearer of changes in himself and his environment as a good citizen, 6) *Al-'Unf* value; reject extremism both against oneself and the social order and 7) *Ittiraf al-'Urf* value; comfortable making friends with anyone who proves friendly to accepting cultural differences. Strategies for strengthening student character are realizing a moderate generation; not easily influenced by radicalism, and strengthening interfaith tolerance by building togetherness and cooperation in society 5.0.

*Keywords:* Learning, Religious Moderation Value, PAI Lectures

### 1. INTRODUCTION

Religious moderation is a new idea of the Ministry of Religion of the Republic of Indonesia in realizing the multicultural harmony of the Indonesian nation. Religious moderation was proclaimed by the Minister of Religion in 2019 and has become the mainstream in developing Indonesia. Religious moderation has been officially included in the 2020-2024 National Medium-Term Development Plan (RPJMN) prepared by the Ministry of National Development Planning/National Development Planning Agency (Bappenas) (NW Apriani & Aryani, 2022) . The condition of the Indonesian nation which is plural in terms of religion, ethnicity and culture strengthens the presence of the idea of religious moderation proclaimed by the Ministry of Religion to maintain national peace and harmony. In his book, the Ministry of Religion explained that there are three main reasons for the need for moderation in religion, namely: (a) presenting balanced religious teachings and not being fanaticism between groups. (b) has a reformatory nature in which in understanding religious teachings it is necessary to pay attention to aspects of the times and still adhere to the essence of religious teachings. (c) as a strategy to maintain the culture and identity of the Indonesian nation as a heterogeneous country.

The application of religious moderation in the context of being a state is important so that religious understanding that develops in society does not conflict with the values of national and state life. Especially in the era of digitalization where all information and all knowledge as well as religious knowledge can be accessed easily, so that if the public is not able to sort out information and various references to religious teachings that are not appropriate, it can lead to misinterpretation of religious teachings which results in the growth of fanaticism in society. This attitude of fanaticism is one of the triggering factors for various social conflicts including manifestations of violent theorism (Lesmana & Syafiq, 2022) . According to Firdaus M. Yunus, in his research, there are factors that lead to inter-religious conflict, including: 1) truth claims, *this* is caused by an incomplete understanding of religious teachings accompanied by a spirit of inflaming religious teachings that they understand so they tend to imposing and even

demeaning others who are different from him. 2) the doctrine of jihad, as with *truth claims*, is also caused by an incomplete understanding of religion so that there is an incorrect understanding of religious jihad (Yunus, 2014).

In this village, there are many phenomena that we know about both from the mass media, social media and newspapers or in the environment around both adults and children, they tend to be anarchic and apathetic towards followers of other religions so that violence often occurs and has an impact on In the end, they chose to group together according to their respective beliefs. In addition, this division is motivated by the blurring of moral values in the eyes of society, their lack of understanding in the face of contradictions and various moral experiences that cause them to be confused about which one is better for them to live (Senjaya, 2020).

The purpose of religious education is very important to foster, direct, and provide motivation regarding inter-religious tolerance to students. As stated by Kunduroğlu & Babadoğan, (2010) Values education functions to "equip students with affective behavior", and schools as a means of building character. So far it is the teacher's opinion that the character that needs to be formed among students in learning is the expression of the virtue of obedience (Başöz & Çubukçu, 2014). Actually character also strengthens personal habituation to be better in behaving, speaking and acting, on the one hand humans are figures who have the potential to obey (Thornberg, 2008). Values are seen as objective truths that lead how humans live in the world as humans who have obedience value. As mandated in RI Law Number 14 article 1 point 2 of 2005 concerning teachers and lecturers which explains, teachers are declared as professional educators and scientists with the main task of teaching, developing, and disseminating science, technology, and art through education, research, and community service. to society". Furthermore, in the Law of the Republic of Indonesia Number 12 of 2012 Chapter II article 12 point 1 concerning the administration of higher education it is stated that, Lecturers as student instructors have the academic task of transforming the Science and or technology they master to students by creating an atmosphere of learning and learning so that students actively developing their potential.

A. -N. Apriani et al., (2021) character building is the big task of every educational institution due to the many changes in human life that lead to a decline in the basic values of life, and the development of intolerance and violence in society as a whole, including in institutions. higher education (Rahayu & Taufiq, 2020) (Harto, 2021). Values education works to enhance students' positive effects across all developmental measures, personal, emotional, social, moral, spiritual and intellectual (Kunduroğlu & Babadoğan, 2010) (Lovat et al., 2011) (Lisievici & Andronie, 2016). To form character or noble character, character education and religious education are needed (Sajadi, 2019) (Rosmaiti & Iswahyudi, 2022). Educators exert such great influence in shaping the attitudes and personal character of their students (Mubarok & Muslihah, 2022). Quality educational institutions and schools that society needs demand better education for their children because education is one of the factors that shape their future and is considered the most valuable asset that parents can offer them (Rajapaksa et al., 2020).

The quality of learning as a manifestation of graduates who have life skills, namely the ability to communicate, cooperate, be critical and creative in acting as a carrier of change in society. For this reason, all lecturers and teachers in particular are expected to have quality performance, namely active, creative, innovative and productive in order to bring about change by preparing students to become members of society who have academic and professional abilities in their fields to apply, develop and disseminate knowledge, technology and art. Furthermore, the quality of university graduates is also determined by the competence of lecturers in the implementation of education, research and community service. The results obtained from research at the elementary education level show that value education is effective in developing student grades (Kunduroğlu & Babadoğan, 2010). Discussion of values and moral education is important to consider the cultural context when examining, analyzing, and discussing (Thornberg, 2016). Based on the News <https://kemenag.go.id/> there are at least three trends that lead to the importance of introducing religious moderation to children from an early age, *first*; there are indications of religious practices that are contrary to human values, for example there is an attitude of praying in the middle of a major road regardless of the dense traffic on the streets as a means of public transportation, *second*; the existence of religious interpretations that cannot be accounted for in terms of knowledge, a clear example of the ease with which people disbelieve in each other just because of a difference of opinion.

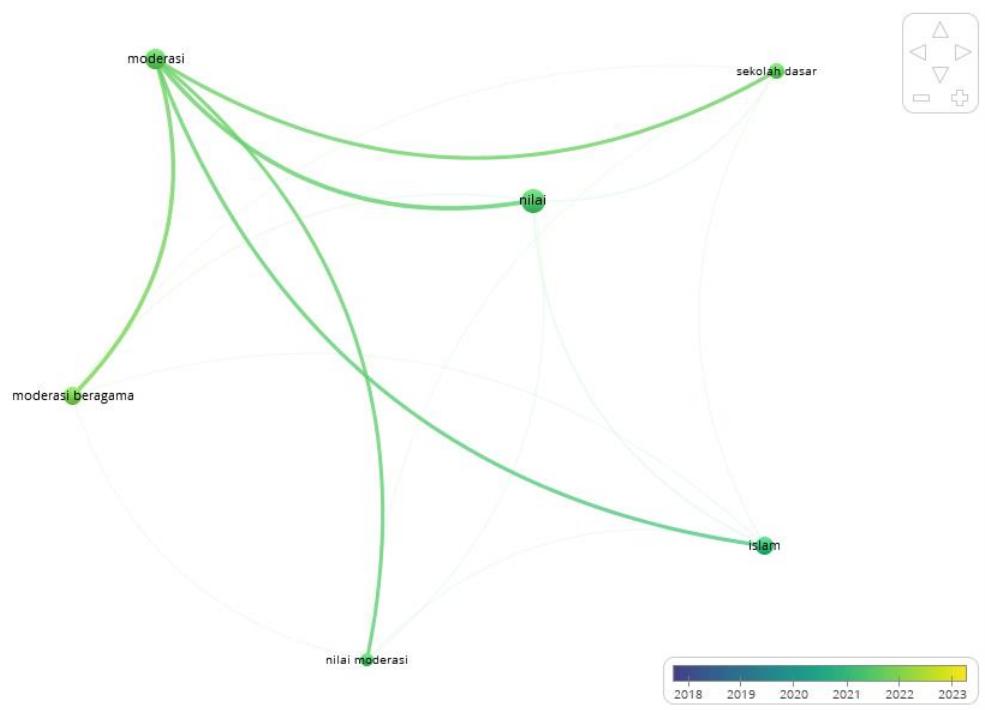
Based on the results of extracting observational data and interviews with course supervisors, problems were found in learning, especially in the first week of entering the Islamic Religious Education (PAI) class class of 2022. The first Sunday meeting of the learning model was still centered on lecturers and students who were conditioned to be comfortable as listeners and observers because they were less actively invited discussions and still choose friends who sit in the same area, have not blended in with other friends from different regions or cultures, and also the emphasis on learning outcomes is still on students' cognitive abilities, not yet on honing the abilities of affective and psychomotor aspects such as strengthening the character of tolerance, namely a sense of peace, respecting differences between individual and full of awareness, no activities have been found that are created to increase tolerance through

acceptance of differences, and the uniqueness of a culture, introduction of compassion, and acceptance of differences in oneself (Tillman, 2004). When early learning is over, students are reluctant to ask questions or conclusions obtained in the discussion at each meeting. Meanwhile, from the findings the teacher's teaching style is still conventional, the lack of using a variety of learning methods so that children are bored, bored in learning in class. From the background above, the researcher will conduct research with the title : " Internalization of the Values of Religious Moderation: In PAI Lectures to Strengthen the Tolerance Character of PGRI University Kanjuruhan Malang Students "

## 2. RESEARCH METHODS

The data analysis method used in this research study is a qualitative approach with the type of library research . This study reviews reference sources from various sources related to research studies which are appointed as primary data to serve as a reference source. In this approach the data will be found regarding learning the values of religious moderation. This research is presented in a descriptive form which has a research focus on the internalization of the values of moderation in religion in PAI lectures and is strengthened by reference sources from previous research findings. Then the type of research uses qualitative so that it can produce information and also notes and descriptive data originating from the object of research. Data analysis will convey a clear, systematic, objective and also critical description of learning the values of religious moderation in PAI lectures.

Based on the analysis of the research discussion , it will discuss the forms of religious moderation values that are implemented in learning specifically by researchers and are strengthened from the results of previous research. The following is Wosviewer data regarding religious moderation. Based on a study of data reference sources of 500 published or *parish published or parish articles* , it was obtained the latest research studies on the value of moderation learning in tertiary institutions. This line curve image shows that there are six points of discussion of research results that have often been examined, including those related to moderation in relation to values, moderation in elementary schools, Islamic moderation, and moderation values. From the results of this analysis it confirms that the learning of moderation in religion has never been studied or researched so that the importance of this is examined theoretically how to learn the value of moderation in school subjects or in lectures along with the updated picture:



**Figure 1.** Voswiewer's analysis of word moderation

The update of this research topic is based on the results of Voswiewer's analysis which contains the distribution of research variables from 2018 to 2023 regarding moderation, many have discussed moderation based on values, in elementary schools, and Islamic moderation, but no study has been found that discusses learning the value of moderation in lectures or subjects. separate lessons in formal educational institutions. This allows researchers to examine more deeply how the form of learning the values of religious moderation in Islamic Religious Education lectures. With the aim of discovering the essence of learning the values of moderation in religion which can be

adopted as learning with religious character as the basis for school or higher education institutions, the profile of Pancasila students is conveyed, one of which is strengthening aspects of their faith and piety to God Almighty.

### 3. RESEARCH RESULTS AND DISCUSSION

#### 3.1. Religious Moderation Values

Fundamentally, moderation has actually been taught by Islam which has been described in the Qur'an. In the Qur'an the term moderation is called *Al-Wasathiyyah*, but there is also debate about the understanding of moderation in the present context. The word *al-wasathiyyah* is derived from the words *al-wasth* (with the letter *sin* emphasized) and *al-wasath* (with the letter *sin* written *fathah*) both of which are *isim mashdâr* from the verb *wasatha*. In a simple sense, the meaning of *Wasathiyyah* terminologically comes from etymological meanings, which means a commendable characteristic that protects a person from the tendency to be extreme. From the basic understanding of *wasathiyyah* in these Arabic dictionaries (Ismail et al., 2021), it can be concluded that the concept of *wasathiyyah* has two major meanings etymologically: *first*, as a noun (*ism*) with a more concrete *zharf pattern* (*hissî*), namely as an intermediary or liaison (*interface/al-bainiyyah*) between two things or two conditions or between two opposing sides. *Second*, it is more abstract (*the theoretical*) which means fair, choice, primary and best (*superiority/al-khiyâr*). Syekh Raghib al- Ashfahani (w.502 H) gives the meaning as the middle point, not too to the right (*ifrâth*) and not too to the left (*tafrîth*), in which there are meanings of nobility, equality and justice (*al-'adl*).

The Ministry of Religion (Kemenag) formulates nine values of religious moderation, namely:

##### A. Tawasuth

Tawasuth language it means something that is in the middle. And in terms of Tawasuth, namely Islamic values that are built on a straight mindset and are in the middle. The point is not to be excessive in certain respects (*al-ghuluw*) and not to be reduced in certain respects (*al-tafrit*). By practicing the values of Tawasuth, you can create a middle ground in all things, so there will be no extreme attitudes to the right or left. As well as being able to balance in the affairs of the world and the hereafter. This is in accordance with the hadith of the Prophet "Indeed this religion (Islam) is easy, and no one makes it difficult but (the religion) will defeat him or return him to ease" (HR. Bukhari, 39).

##### B. I'tidal

I'tidal, namely placing something in its place, carrying out obligations and fulfilling rights proportionally. I'tidal is also an honest and candid attitude, has strong principles, is not easily swayed, upholds justice, and considers the benefit. As for the characteristics of I'tidal in religious moderation, namely placing things in their place, being impartial and proportional in assessing things and remaining consistent.

##### C. Tasamuh

Tasamuh is an attitude of being aware of differences and mutual respect for those differences, both differences between ethnicities, races and differences from other aspects of life. An example in the attitude of tasamuh is to give space for other people to practice their beliefs, express their beliefs and express their opinions even though they are different. This is in line with (QS. Al-An'am (6): 108), namely: "And do not curse those they worship besides Allah, because they will later curse Allah by transgressing limits without any basis of knowledge. Thus We make every community think well of their work."

##### D. Ash-Shura

Shura (deliberation) is an activity to resolve all problems by sitting together, gathering diverse opinions to reach an agreement and benefit together. The principle of shura is derived from the words of Allah SWT, namely: "And (for) those who accept (obey) God's call and perform prayers, while their affairs are (decided) by deliberation between them, and they spend part of the sustenance that we give to them." (QS. Ash-Shura (42): 38)

##### E. Al-Ishlah

Ishlah is a reformatory and constructive attitude to achieve a better condition that accommodates the changes and developments of the times based on the general problem. This attitude is principled in the principles of ushul fiqh, namely: *muhafadza 'ala taqdimi al-shalih wa al-akhdzu bi al-jadid al-ashlah*, which means keeping good old traditions and taking something new that is better. The meaning of reformatory and constructive here

is an idea that leads to more improvements and changes both by prioritizing common interests and being willing to reconcile disputes for the common good.

F. Al-Qudwah

Al-Qudwah is setting an example, meaning that the attitude of initiating noble pioneering and leading humans to prosperity. This term is similar to uswutun hasanah as contained in the word of Allah "Indeed, there has been in (self) the Messenger of Allah a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and who remember Allah much" (QS. Al-Ahzab (33: 21). The Qudwah value when associated with the social context means that Muslims can be said to be moderate if they are able to become pioneers over other people in human justice.

G. Al-Muwathanah

Al-Muwathanah is an attitude of acceptance of the existence of citizenship or upholding love for the motherland (nationalism) wherever they are. During his migration to Medina, the Prophet often mentioned the words "homeland, homeland", then Allah fulfilled his wish (come back to Mecca). In the Medina charter, the Prophet stipulated five points related to mutual respect, namely Muslims, aqidah relations, inter-ethnic relations, nationalism, and the geographical unification of Medina. This shows that implicitly the Prophet really loved his homeland, namely Mecca, and in the Medina charter agreement the Prophet strictly upheld the attitude of nationalism and mutual respect among fellow citizens of Medina.

H. Al-'Unf

Non-violence means rejecting extremism that invites destruction and violence, either against oneself or against the social order. This is an attempt to force the will that crashes into the norms of a society. Islam is a religion full of compassion, gentleness, friendliness and similar meanings. As the word of Allah SWT in QS. Al-Anbiya (21): 107 namely: " And we did not send you (Muhammad) but to (become) a mercy to the whole world ". The word mercy (compassion) in the verse is then elaborated by the Prophet Muhammad SAW with the hadith " I was sent by God to organize the formation of noble human morality ". This means that Rasulullah SAW firmly rejected the existence of violence and he never taught it.

I. Itiraf al-'Urf

Culture is the work of humans, and Islam is a religion given by Allah for the benefit of humans. The main mission of Rasulullah SAW is to provide guidance to mankind so that they can develop their culture and not be separated from divine values. This means that Muslims are obliged to maintain traditions and preserve culture in accordance with Islamic teachings. Cultures that are empty without Islamic values should be colored with the values of Islamic teachings, and cultures that conflict with Islamic values must be wisely changed and purged of values that conflict with Islam. Islam respects the existence of culture in society because culture cannot be separated in social life. This principle is taken from (QS. Al-Hujurat (49): 13), namely: " O people! We have indeed created you from a male and a female, then We made you peoples and tribes so that you might know one another ".

From the explanation above, it confirms that there are several reasons why religious moderation is really needed (Akhmadi, 2019) , especially in educational institutions to provide insight regarding:

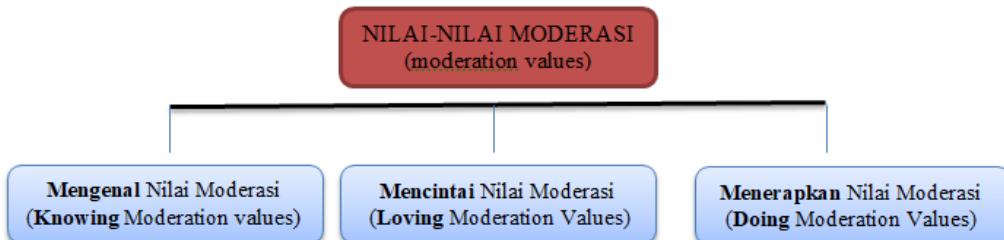
- A. Religious values are combined with local wisdom values; as a form of multicultural Indonesian culture, according to the geographic location of the Indonesian economy, there is a natural landscape from Sabang to Merauke.
- B. The presence of religion in human life is to maintain human dignity as creatures with noble morals.
- C. In order to realize golden Indonesia 2045, maintain harmony between religious rights and obligations of the nation and state in educational institutions.
- D. The diversity of religions shows a mosaic that enriches the treasures of life.

The educational foundation for the value of religious moderation is contained in Al-Baqarah verse 43 inviting all mankind to be fair, to be in the middle position so that they do not take sides with one party by always prioritizing a neutral attitude so that they are in the best position. Meanwhile, the derivative of moderation is tolerance (Saihu, 2022) .

Religious moderation will be created with the school's vision and mission as a philosophical basis for academic conditions. The spirit of religious moderation is a strategy to find common ground and a peaceful path for the two

extreme poles of religion. On the one hand, there are some adherents of extreme religions who believe absolutely in the truth of one interpretation of a religious text and consider other interpreters to be heretical. This community is usually called the ultraconservative group. On the other hand, there are also extreme religious people who deify reason to the point of ignoring the sanctity of religion, or sacrificing basic beliefs of their religious teachings for the sake of inappropriate tolerance towards followers of other religions. They are commonly called liberal extremes, both need to be moderated. Diversity in religion is a natural condition of Indonesian society, for this reason religious moderation exists as an adhesive for similarities not to sharpen differences (Daheri et al., 2022).

An integrated approach to PAI learning can be done through the *flipped classroom model* (Arsita & Fathoni, 2022). The moderation values approach that will be applied in learning is based on three principles. *First*, so that students know the values of moderation; *secondly*, accepting (*loving*) these values as one's own, and *thirdly*, being responsible for their application (*doing*) in real life, as can be seen in the following diagram:



**Figure 2.** Moderation values approach

The learning of moderation values is carried out through various activities which are structuredly directed by the lecturer or teacher through contextual activity instructions at the end of the activity. While the assessment is focused on the cognitive domain of understanding concepts or theories that have been learned, affective values in the form of attitudes in learning and psychomotor are based on indicators in each sub-indicator of psychomotor assessment. Following are some of the evaluation principles in moderated value learning that are recommended: *First*, the lecturer recognizes students and records are carried out in the form of name *profiles* student. *Second*, the position of students during the formative learning assessment is used to overcome students who have difficulty practicing the values of moderation they learn. *Third*, assessment instruments for habituation of moderate attitudes include: *performance assessments*, observation guides, *anecdotal records*, and special assignments (to give students the opportunity to demonstrate attitudes of moderate values). The results of each assessment can be expressed in the following picture expressions:

MK	Cultured (if students continue to behave well which is expressed in consistent indicators)
MB	Starting to Develop (if students pay attention to the various signs of behavior stated in the indicators and start to be consistent)
MT	Beginning to Be Visible (if students begin to show signs of early behavior stated in the indicators, but are not yet consistent)
BT	Not yet seen (if the student has not shown the initial signs of the behavior stated in the indicator)

In the 2013 curriculum structure, religious education is one of the subjects that has limited learning time, to be precise, 2 hours of lessons in one week. The limited duration of this time is intended as if it increasingly challenges hopes in learning values that can understand ethnic, cultural and *religious diversity* of students. The development of moderation values contained in PAI material is a support for a positive attitude. The need to include community cultural values as a place for student learning as supporting material for learning materials. Tolerance is one of the main keys to creating harmony in social life (Mahfud, 2008). Multicultural is a designation of a nation that is filled

with diverse cultures. Cultural wisdom or local content supports the need for lecturers to strengthen the diversity of their learning points of view. Some of the existing multicultural values of *I'tiraf al-'Urf* have at least the following indicators: learning to live in diversity, building mutual trust, maintaining mutual understanding, upholding mutual respect, openness in thinking, appreciation and interdependence, conflict resolution and violent reconciliation (Baidhawy, 2005).

### 3.2. Islamic Religious Education Courses at PTU

Law Number 20/2003 concerning the National Education System (Sisdiknas) in general, the purpose of national education is: "National education functions to develop abilities and form dignified national character and civilization in the framework of educating the nation's life, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible country". In the explanation of the National Education System, if one looks closely, there is an important sentence in the purpose of education, namely "to become a human being who believes and fears God Almighty, has noble character" and the sentence "becomes a democratic and responsible citizen". This sentence shows that the aim of education emphasizes the integrity of education, namely its implementation in religious education and its implementation in civic education, Pancasila and *civic education* (Triputra & Pranoto, 2020).

Learning Religious education in tertiary institutions has been compulsory since 1966. In the National Higher Education curriculum, religious education courses are mandatory subjects that must be taken by all students from all majors in all public and private tertiary institutions. In the Religious Education curriculum at PTU and UUSPN No. 2/1989 article 39 paragraph 2 religious education is a conscious effort to prepare students to believe, understand, live and practice religious teachings through guidance, teaching and training activities by taking into account the demands to respect other religions in inter-religious harmony relations in society to create unity national (Saepudin, 2018) . In this sense, it can be observed that the religious education course is an effort to create a generation that understands, lives and practices the religion it adheres to and emphasizes mutual respect for other religions so that the harmony and unity of the Indonesian nation is realized.

As for the objectives of religious education in Public Higher Education (PTU) as formulated by the Religious Sciences consortium in its seminar on 14-16 November 1998 in Jakarta, *Number: 44/DIKTI/KEP/2006* , 2006 The objectives of religious education at PTU are: to help foster religious scholars who believe and fear God Almighty, are virtuous, think philosophically, be rational and dynamic, have a broad outlook and participate in collaborating between religious communities in order to develop and utilize science and technology and art for the national interest. From this formulation, it can be observed that the purpose of religious education at the tertiary level is to direct students to carry out religious teachings in terms of faith, worship and character (morals) and to develop science and technology for the development of an increasingly advanced nation in accordance with their respective fields.

### 3.3. Learning The Value Of Moderation

The term learning comes from the word learning which gets the insertion of the prefix "pem" and the ending "an", a reciprocal process between the learner (the person who teaches) and the student (the person who studies) so that they can learn well, linguistically in the KBBI dictionary it means a process , ways, actions make people or living things learn (Qomarudin, 2021) . While learning in terms is explained in the 2003 National Education System Law Chapter 1 Article 1 paragraph 20 describes the process of interaction of students with educators and learning resources in a learning environment. So that it can be interpreted that learning is a process of interaction between educators and students, in providing assistance so that the process of acquiring knowledge and knowledge, mastering skills and character as well as forming attitudes and beliefs in students can occur.

Moderation is defined as an action that is free from the demands of the extreme right or the extreme left in exploring its understanding and implementation in a life that is always diverse (Aman-Ullah et al., 2022) . Learning the value of moderation is meant as an interaction process built by the lecturer or teacher in introducing (Xie et al., 2023) , expressing (Chen et al., 2023) and implementing the values of moderation in learning in class or outside the classroom according to their needs (Hao et al., 2022) . The following forms of learning the value of moderation are:

- A. Maintaining a calm demeanor and not being easily provoked as is the value of *At-tawasuth* as the foundation of a series of attitudes, will create some commendable and civilized attitudes. Learning the attitude of *At-tawasuth* using stories from the experiences of the prophets or associating phenomenal problems to be solved in learning, for example the phenomenal story of a person who was lost in the forest feeling hungry while on the way he had

not found food that could be eaten and met a snail which was sentenced to be unclean but due to coercion hungry and if you don't eat it you will die until you haven't found food so you are allowed to consume the snail).

- B. Respecting the differences in religion and beliefs of other people can be done by not demeaning or making fun of other people's religions, and not expressing beliefs excessively which can trigger conflict,
- C. Practicing religious values such as honesty, compassion, and peace. In improving the quality of life and maintaining harmony in the surrounding environment.
- D. In creating a dialogue, each party is expected to listen to and understand the views of others and seek solutions that benefit all parties.

## 4. CONCLUSION

Based on the results of the research and the author's analysis, a conclusion can be drawn which is the answer to the purpose of this study, namely: learning the value of moderation is realized through communication between supporting lecturers and students in lecture activities starting to build agreements at the beginning of learning to evaluation forms made by students and lecturers as a summary of activities learning fun. To be able to consider learning the value of moderation for lecturers or teachers, they must first understand the theory or concept of the value of moderation learning in its entirety and completeness. Based on the concept/theory of the value of religious moderation, the principles of maintaining an attitude of difference, creating good dialogue, practicing moderate values in real life in your society are obtained.

## AUTHOR'S CONTRIBUTION

The completion of writing the manuscript of this article was guided by Prof. Nurul Murtadho, M.Pd and Dr. Hariyanto, M.Hum and his friends in the postgraduate study of the Doctoral Program in Basic Education, State University of Malang.

## ACKNOWLEDGMENTS

A big thank you to HDPGSDI which has supported our manuscript to be published in international proceedings as an output for the course in the Doctoral Program in Basic Education, Postgraduate State University of Malang.

## REFERENCES

- [1] Ahmadi, A. (2019). Religious Moderation in Indonesia's Diversity Religious Moderation in Indonesia's Diversity. *Journal of Religious Education and Training* , 13 (2), 45–55.
- [2] Aman-Ullah, A., Mehmood, W., Amin, S., & Abbas, YES (2022). Human capital and organizational performance: A moderation study through innovative leadership. *Journal of Innovation and Knowledge* , 7 (4), 100261. <https://doi.org/10.1016/j.jik.2022.100261>
- [3] Apriani, A.-N., Chomariyah, WI, & Sukaris, A. (2021). Living Values Education Program in Elementary School Online Learning. *Taman Cendekia: Journal of Elementary Education* , 5 (1), 540–547. <https://doi.org/10.30738/tc.v5i1.9677>
- [4] Apriani, NW, & Aryani, NK (2022). Religious Moderation: Religious Moderation in Geguritan Dharma Sunyata. *Kalangwan Journal of Education* ... , 12 (1), 34–45. <http://ojs.uhnsugriwa.ac.id/index.php/kalangwan/article/view/737>
- [5] Arsita, SIP, & Fathoni, A. (2022). Analysis of Teacher Barriers Factors in Carrying Out Authentic Assessments in Elementary Schools. *Basicedu Journal* , 6 (4), 6605–6612. <https://doi.org/10.31004/basicdu.v6i4.3319>
- [6] Baidhawy, Z. (2005). *Religious Education with Multicultural Insight* .
- [7] Başöz, T., & Çubukçu, F. (2014). Pre-service EFL Teacher's Attitudes towards Computer Assisted Language Learning (CALL). *Procedia - Social and Behavioral Sciences* , 116 (February 2014), 531–535. <https://doi.org/10.1016/j.sbspro.2014.01.253>
- [8] Chen, H., Amoako, T., Quansah, CE, Danso, SA, & Jidda, DJ (2023). Assessment of the impact of management commitment and supply chain integration on SMEs' innovation performance: Moderation role of government support. *Heliyon* , 9 (5), e15914. <https://doi.org/10.1016/j.heliyon.2023.e15914>
- [9] Daheri, M., Nurhidin, E., & Warsah, I. (2022). Professional Teacher Competence: A Portrait of Syekh Jalaludin's Struggle for Islamic Education. *An-Nawa : Journal of Islamic Studies* , 4 (2), 126–135. <https://doi.org/10.37758/annawa.v4i2.522>
- [10] Hao, Z., Jin, L., Huang, J., & Wu, H. (2022). Stress, academic burnout, smartphone use types and problematic

smartphone use: The moderation effect of resilience. *Journal of Psychiatric Research* , 150 (January), 324–331. <https://doi.org/10.1016/j.jpsychires.2022.03.019>

[11]Harto, K. (2021). *Living Values Education (Lve)* .

[12]Ismail, AI, Nata, A., Bachmid, A., Lubis, A., Bakti, AF, Arief, A., Asep Usman Ismail, AA, CBE., Rahim, H., Huzaemah T. Yanggo, JM, Hidayat , K., Lubis, MR, Madjid, MD, M. Ikhsan Tanggok, Masykuri Abdillah, MAS, Said Agil Husin Al Munawar, SM, Mulyati, S., Kamil, S., Suwito, Kh, UM, ... Zulkifli. (2021). Religious Moderation: A Socio-Cultural Anthropological Perspective. In *Construction of Religious Moderation: Notes of UIN Syarif Hidayatullah Jakarta Professor* (No. July).

[13]Kunduroğlu, T., & Babadoğan, C. (2010). The effectiveness of the "Values Education" Program Integrated with the 4th Grade Science and Technology instructional program. *Procedia - Social and Behavioral Sciences* , 9 , 1287–1292. <https://doi.org/10.1016/j.sbspro.2010.12.322>

[14]Lesmana, RPD, & Syafiq, M. (2022). Religious Fanaticism and Intolerance of Social Media Users. *Character : Journal of Psychological Research* , 9 (3), 36–49.

[15]Lisievici, P., & Andronie, M. (2016). Teachers Assessing the Effectiveness of Values Clarification Techniques in Moral Education. *Procedia - Social and Behavioral Sciences* , 217 , 400–406. <https://doi.org/10.1016/j.sbspro.2016.02.111>

[16]Lovat, T., Dally, K., Clement, N., & Toomey, R. (2011). Values pedagogy and teacher education: Re-conceiving the foundations. *Australian Journal of Teacher Education* , 36 (7), 31–44. <https://doi.org/10.14221/ajte.2011v36n6.5>

[17]Mahfud, C. (2008). *Multicultural Education* . Student Library.

[18]Mubarok, GA, & Muslihah, E. (2022). The Role of Islamic Religious Education Teachers Forms Attitudes of Religious Diversity and Moderation. *PAI Geneology: Journal of Islamic Religious Education* , 9 (1), 115–130. <https://doi.org/10.32678/geneologipai.v9i1.6616>

[19]Qomarudin, A. (2021). Learning activity as a system. *Piwulang: Journal of Islamic Religious Education* , 4(1) (1), 24–34. [http://e-journal.staima-alhikam.ac.id/index.php/piwulang\\_](http://e-journal.staima-alhikam.ac.id/index.php/piwulang_)

[20]Rahayu, DW, & Taufiq, M. (2020). Analysis of Character Education through Living Values Education (LVE) in Elementary Schools. *Journal of Research Innovation* , 1 (7), 1305–1312.

[21]Rajapaksa, D., Gono, M., Wilson, C., Managi, S., Lee, B., & Hoang, VN (2020). The demand for education: The impacts of good schools on property values in Brisbane, Australia. *Land Use Policy* , 97 (April), 104748. <https://doi.org/10.1016/j.landusepol.2020.104748>

[22]Rosmaiti, R., & Iswahyudi, I. (2022). Feasibility Assessment of Ecotourism Development of Mount Pandan Natural Baths in Tenggulun District, Aceh Tamiang Regency. *Journal of the Wilderness* , 5 (2), 279–295. <https://doi.org/10.29303/jbl.v5i2.872>

[23]Saepudin, J. (2018). *the Implementation of Islamic Education Learning in Institute of Technology Bandung* . 24 .

[24]Saihu, M. (2022). Moderation in Education: A Means of Instilling Tolerance in the World of Education. *Islamic Education: Journal of Islamic Education* , 11 (02), 629. <https://doi.org/10.30868/ei.v11i02.2651>

[25]Sajadi, D. (2019). Character Education in Islamic Perspective. *Tahdzib Al-Akhlaq: Journal of Islamic Education* , 2 (2), 16–34. <https://doi.org/10.34005/tahdzib.v2i2.510>

[26]Senjaya, F. (2020). Modernization of Religion: The Role of Teachers, Principals and Supervisors. *Madaris: Journal of Innovative Teachers* , 11 (2020), 121–134. <http://jurnalmadaris.org/index.php/md/article/view/195>

[27]Thornberg, R. (2008). The lack of professional knowledge in values education. *Teaching and Teacher Education* , 24 (7), 1791–1798. <https://doi.org/10.1016/j.tate.2008.04.004>

[28]Thornberg, R. (2016). *Teaching and Teacher Education The aims of moral and civic education in values education: A cross-cultural study of teacher preferences of Swedish and Turkish students* . 55 , 110–121.

[29]Tillman, D. (2004). *Living Values Education Living Values Activities for Children Age 8 – 14* .

[30]Triputra, DR, & Pranoto, BA (2020). Student perceptions of Islamic moderation-based PAI learning implementation in counteracting intolerance and radicalism. *Annizom* , 5 (3), 157–170.

[31]Xie, C., Zhang, J., Chen, Y., & Morrison, AM (2023). The effect of hotel employee resilience during COVID-19: The moderation role of perceived risks and challenge stressors. *Tourism Management Perspectives* , 46 (January), 101087. <https://doi.org/10.1016/j.tmp.2023.101087>

[32]Yunus, FM (2014). Religious Conflict in Indonesia Problems and Solving Solutions. *Substantia* , 16 (2), 217–228.