

The Internalization of Religious Moderation Values in Islamic Religious Education: A Study at SD Darma Bangsa Bandar Lampung

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Abstract	
<p>This study aims to analyze the process of internalizing religious moderation values through Islamic Religious Education (PAI) learning in a multireligious school environment. This research is motivated by the urgency of strengthening religious moderation in education as a response to increasing intolerance and social diversity. The study employs a qualitative approach with a field research design conducted in an elementary school characterized by a multireligious background. Data were collected through interviews, observations, and documentation, and analyzed using interactive data analysis techniques. The results indicate that the internalization of religious moderation values is carried out through integrated learning processes, teacher role modeling, habituation, and social interactions among students. The learning emphasizes values such as tolerance, moderation, and justice, which are reinforced by an inclusive school environment. The multireligious setting provides real social experiences that enable students to understand and practice these values in their daily lives. As a result, students demonstrate inclusive attitudes, empathy, mutual respect, and moderate religious behavior. This study highlights that Islamic Religious Education in a multireligious school plays a strategic role in shaping students' character and promoting harmonious coexistence in a diverse society.</p>	<p>Keywords: Religious Moderation; Islamic Education; Character Building; Multireligious School; Tolerance.</p>

Abstrak	
<p>Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai moderasi beragama melalui pembelajaran Pendidikan Agama Islam (PAI) dalam lingkungan sekolah multireligius. Penelitian ini dilatarbelakangi oleh pentingnya penguatan moderasi beragama dalam pendidikan sebagai respons terhadap meningkatnya intoleransi dan keberagaman sosial. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan yang dilakukan di sekolah dasar dengan karakteristik multireligius. Teknik pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan teknik analisis data interaktif. Hasil penelitian menunjukkan</p>	<p>Kata Kunci: Moderasi Beragama; Pendidikan Agama Islam; Karakter; Sekolah Multireligius; Toleransi</p>

bahwa internalisasi nilai moderasi beragama dilakukan melalui proses pembelajaran yang terintegrasi, keteladanan guru, pembiasaan sikap, serta interaksi sosial antar siswa. Pembelajaran menekankan nilai toleransi, sikap moderat, dan keadilan yang diperkuat oleh lingkungan sekolah yang inklusif. Lingkungan multireligius memberikan pengalaman sosial nyata yang membantu siswa memahami dan mempraktikkan nilai-nilai tersebut dalam kehidupan sehari-hari. Dampaknya, siswa menunjukkan sikap inklusif, empati, saling menghargai, serta perilaku religius yang moderat. Penelitian ini menegaskan bahwa pembelajaran Pendidikan Agama Islam di sekolah multireligius memiliki peran strategis dalam membentuk karakter siswa dan menciptakan kehidupan yang harmonis dalam masyarakat yang beragam.

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1. Introduction

Religious moderation is a fundamental concept in pluralistic societies that emphasizes balance in religious practice, avoiding extremism, and upholding the values of tolerance and respect for differences. In the global context, the increasing phenomena of intolerance, radicalism, and religion-based conflicts indicate that religious moderation has become an urgent necessity in maintaining social stability. This is in line with global efforts to build peaceful societies through inclusive value and character education that respect diversity (UNESCO, 2015).

In the Indonesian context, religious moderation has become a strategic agenda that continues to be developed across various sectors of life, particularly in education. As a country with a high level of diversity, Indonesia requires appropriate approaches to maintain social harmony. Education plays a crucial role as a medium for transmitting the values of religious moderation from an early age through integrated and contextual learning processes (Nurdin & Muqowim, 2023). Furthermore, education is essential in preparing the younger generation to coexist peacefully within a multicultural society (Anwar & Muhayati, 2021).

Islamic education, as part of the national education system, holds a significant responsibility in internalizing the values of religious moderation. Values such as *tasamuh* (tolerance), *tawasuth* (moderation), *tawazun* (balance), and *i'tidal* (justice) are fundamental principles in Islamic teachings that are highly relevant to the concept of religious moderation. Islamic education does not merely function as a means of knowledge transfer, but also as a process of shaping students' attitudes and character to enable them to respond wisely to diversity (Habibie et al., 2021). This is in line with the perspective of Muqowim, who emphasizes that Islamic education plays a strategic role in instilling the values of religious moderation through integrative learning processes oriented toward character development (Nurdin & Muqowim, 2023).

In formal education practice, Islamic Religious Education (PAI) serves as one of the primary instruments in the process of internalizing religious moderation values. PAI learning is not only oriented toward cognitive aspects but also focuses on shaping students' attitudes and character. Through contextual, dialogical, and experience-based learning approaches, the values of religious moderation can be effectively instilled (Ikhwan et al., 2023). In addition to

classroom learning, the school environment also plays an important role in supporting the internalization of religious moderation values. Schools, as social environments, serve as spaces for interaction among students from diverse backgrounds. In the context of multireligious schools, such interactions become a concrete means of fostering tolerance and mutual respect. An inclusive educational environment can strengthen students' understanding of the importance of coexistence within diversity (Sulaiman, 2021).

Elementary school, as the initial level of education, plays a crucial role in shaping students' character. At this stage, children are in a developmental phase in which fundamental life values begin to be strongly formed. Therefore, the internalization of religious moderation values from an early age becomes highly strategic. The internalization process at the elementary level is more effectively carried out through habituation, role modeling, and direct experiences in daily life (Cahyo et al., 2025). One of the educational institutions with a multireligious characteristic is SD Darma Bangsa Lampung, which is part of Sekolah Darma Bangsa. This school provides religious education according to each student's beliefs as well as worship facilities for various religions. Such conditions create a unique and conducive educational environment for instilling tolerance and religious moderation values from an early age, particularly through Islamic Religious Education (PAI) learning.

Although various studies have examined religious moderation in education, most of them focus on secondary and higher education levels. Research specifically addressing the internalization of religious moderation values at the elementary school level remains relatively limited. In addition, studies integrating PAI learning with a multireligious school context are still scarce. Therefore, this study aims to analyze the process of internalizing religious moderation values through Islamic Religious Education in a multireligious school setting, particularly at the elementary level (Muaz & Ruswandi, 2022). As emphasized by Muqowim, the mainstreaming of religious moderation in education still requires strengthening, especially at the primary education level, which serves as the foundation for students' character development (Nurdin & Muqowim, 2023).

2. Methods

This study employs a qualitative approach with a field research design aimed at gaining an in-depth understanding of the process of internalizing religious moderation values through Islamic Religious Education (PAI) in a multireligious school environment. A qualitative approach is chosen as it enables the exploration of social phenomena in a holistic and contextual manner, particularly those related to students' and teachers' attitudes, behaviors, and experiences in the learning process. The research was conducted at SD Darma Bangsa Lampung, which is part of Sekolah Darma Bangsa, considering that the school has a multireligious characteristic that allows interaction among students from different religious backgrounds. The research subjects include Islamic Religious Education teachers, elementary school students, and school stakeholders involved in the learning process. The study was conducted from March to April. This approach is consistent with qualitative research that emphasizes understanding meaning and processes within specific social contexts (Creswell, 2018).

The data collection techniques in this study employed methodological triangulation, including in-depth interviews, participatory observation, and documentation. Interviews were conducted with PAI teachers to explore learning strategies and the process of internalizing religious moderation values, as well as

with students to understand their learning experiences within a diverse context. Observations were carried out to directly examine classroom learning processes and social interactions among students within the school environment. In addition, documentation was used to complement the data, including curriculum documents, syllabi, and religious activity programs in the school. This triangulation technique aims to enhance data validity by comparing various data sources and collection methods. Such an approach is widely used in educational research to obtain comprehensive and in-depth data (Chauvette et al., 2019).

Data analysis in this study was conducted interactively through three main stages: data reduction, data display, and conclusion drawing. The data reduction process involved selecting and simplifying the data obtained from the field in accordance with the research focus, while data display was presented in a descriptive narrative form to facilitate understanding. The final stage involved drawing conclusions continuously throughout the research process to achieve a deeper understanding of the studied phenomena. To ensure data validity, this study employed validation techniques such as source and method triangulation, as well as verification through discussions with informants. This qualitative data analysis approach is widely applied in educational research as it provides a comprehensive understanding of complex social phenomena (Miles et al., 2014).

3. Result and Discussion

a) Implementation of Islamic Religious Education (PAI) Learning at SD Darma Bangsa Lampung

The implementation of Islamic Religious Education (PAI) at SD Darma Bangsa Lampung is carried out systematically and structurally by referring to the applicable curriculum and adapting to students' characteristics. Based on observations and interviews with PAI teachers, the learning process does not solely focus on cognitive content delivery but is also directed toward shaping students' attitudes and behavior. The results of interviews with Islamic Religious Education teachers indicate that learning is not only focused on delivering material but also on instilling attitudes of tolerance and respect for differences. Teachers emphasize the importance of contextual learning so that students can understand religious values in their daily lives. As stated by the teacher:

“In the learning process, we do not only deliver the material, but we also instill mutual respect among students, especially since they come from different religious backgrounds. Therefore, students not only understand the theory but also become accustomed to being tolerant.” (Interview, April 7, 2026)

Teachers employ various learning methods such as interactive lectures, simple discussions, and the use of real-life examples to help students better understand the material. In addition, learning is conducted through a contextual approach that connects PAI material with students' social realities, particularly within a multireligious school environment. This indicates that the implementation of PAI learning has moved toward an integrative approach that combines knowledge acquisition with character formation (Almulla, 2018).

In the learning process, PAI teachers also act as facilitators as well as role models in instilling moderate religious values. Teachers not only deliver content but also demonstrate attitudes of tolerance and respect for differences. For example, during learning activities, teachers frequently emphasize the importance of respecting peers of different religions and avoiding discriminatory behavior. This modeling approach becomes an effective strategy at the elementary level, as students tend to imitate the behavior of teachers as respected figures.

Furthermore, the use of dialogical and participatory learning methods provides opportunities for students to express their opinions and understand differences more openly. These findings indicate that PAI learning in this school has applied a pedagogical approach oriented toward the development of students' moderate character (Abdullah & Rahman, 2025).

Furthermore, the implementation of PAI learning at SD Darma Bangsa Lampung is supported by a conducive learning environment and adequate facilities. The school provides comfortable learning spaces and supporting facilities that enable effective learning processes. In addition, the religious diversity within the school environment enriches the PAI learning process, as students can directly interact with peers from different religious backgrounds. This condition offers authentic learning experiences for students in understanding tolerance and diversity. Thus, PAI learning in this school does not only take place in the classroom but is also strengthened by students' social experiences in their daily lives. These findings reinforce the perspective of Muqowim that religious learning should be developed in a contextual manner and be relevant to students' lives so that the values of moderation can be effectively understood and internalized (Sakwin & Muqowim, 2020).

b) The Process of Internalizing Religious Moderation Values

The process of internalizing religious moderation values in Islamic Religious Education (PAI) at SD Darma Bangsa Lampung is carried out through an integrated approach that combines classroom learning activities with students' social experiences within the school environment. Based on interviews with PAI teachers, the internalization of values is not only conducted through the delivery of learning materials but also through habituation and the reinforcement of attitudes in daily life. The results of interviews with PAI teachers indicate that the internalization process is implemented through habituation and role modeling in everyday school life. Teachers strive to instill tolerance values through direct practices experienced by students. As stated by the teacher:

"We habituate students to respect one another, for example by not disturbing friends who are praying and by not discriminating against others. This is done every day so that it becomes a habit for them." (Interview, April 7, 2026)

Teachers actively connect learning materials with moderation values such as tolerance, mutual respect, and not imposing beliefs on others. In addition, students are encouraged to understand the importance of coexistence in diversity through concrete examples relevant to their daily lives. This approach demonstrates that value internalization is carried out gradually through integrated cognitive, affective, and psychomotor processes within learning activities (Mukhibat et al., 2023).

Furthermore, the internalization process is strengthened through modeling and habituation strategies implemented by teachers during the learning process. PAI teachers act as role models who demonstrate moderate attitudes in their interactions with students, enabling students to imitate such behaviors. Habituation of tolerant attitudes is also reinforced through daily school activities, such as respecting peers of different religions, avoiding mockery of differences, and maintaining mutual respect. This process strengthens students' character formation, as the values taught are not only understood but also repeatedly practiced in daily life. This is in line with the concept of value internalization in education, which emphasizes the importance of habituation and role modeling as effective means of character development (Wahid, 2024).

In addition to learning and habituation, the internalization of religious moderation values is further reinforced through social interactions among students in a multireligious school environment. The religious diversity at SD Darma Bangsa Lampung provides opportunities for students to learn directly about the importance of tolerance and coexistence. These interactions serve as real experiences that strengthen students' understanding of religious moderation values. Thus, the internalization process does not only occur in the classroom but also through students' everyday social experiences. This indicates that the social environment plays a significant role in supporting the successful internalization of values in education (Faozan, 2020).

c) Values of Religious Moderation Internalized

The values of religious moderation internalized through Islamic Religious Education (PAI) at SD Darma Bangsa Lampung encompass fundamental principles aligned with the concept of moderate Islam, such as *tasamuh* (tolerance), *tawasuth* (moderation), and *i'tidal* (justice). Based on the findings, *tasamuh* emerges as the most dominant value instilled in students, particularly in the context of social interactions among peers from different religious backgrounds. The results of interviews with students indicate that tolerance is one of the most frequently emphasized values in PAI learning. Students understand that differences should not be seen as problems, but rather as aspects to be respected. One student stated:

"We are taught not to mock friends of different religions and to respect each other. If a friend is worshipping, we should also respect them." (Interview, April 7, 2026)

PAI teachers actively instill attitudes of mutual respect, non-coercion in matters of belief, and appreciation for the religious practices of others. These values are not only taught theoretically but are also reinforced through direct practice in students' daily school life. Instilling tolerance from an early age is crucial in shaping students' inclusive and open-minded character (Banks, 2009).

In addition to tolerance, the value of *tawasuth*, or moderation, is also an important component of PAI learning. Teachers guide students to avoid excessive attitudes in understanding religious teachings and to refrain from narrow-minded fanaticism. In the learning process, students are encouraged to understand that differences are a natural part of life that must be approached wisely. This value is taught through a dialogical approach, where students are given opportunities to ask questions and engage in discussions about the differences they encounter in the school environment. Thus, students are not only passive recipients of information but are also involved in critical thinking processes that shape moderate religious attitudes (Munawar et al., 2024).

Furthermore, the value of *i'tidal*, or justice, also plays an essential role in shaping students' character through PAI learning. This value is reflected in fair treatment toward all peers regardless of differences in religion, ethnicity, or cultural background. PAI teachers emphasize the importance of being objective and non-discriminatory in social interactions. In addition, the value of justice is reinforced through habituation practices such as helping one another, respecting others' rights, and maintaining balance in behavior. The internalization of *i'tidal* is strengthened through students' direct experiences in their daily lives within a multireligious school environment. Therefore, the values of religious moderation are not only understood conceptually but also become embedded as part of students' character (Anggraeni et al., 2023).

d) The Role of the Multireligious School Environment

The multireligious school environment plays a highly significant role in supporting the internalization of religious moderation values among students. Based on the research findings, the diversity of religions within the school environment serves as an important factor in shaping students' attitudes of tolerance and openness toward differences. Direct interactions among students from different religious backgrounds provide authentic social experiences, allowing the values of religious moderation to be not only understood theoretically but also practiced in everyday life. The results of interviews with students indicate that the multireligious school environment provides direct experiences in developing tolerant attitudes. Daily social interactions enable students to become accustomed to living within diversity. One student stated:

"We often play together without distinguishing religion, so we are used to respecting each other." (Interview, April 7, 2026)

This finding suggests that the school environment functions as an effective social laboratory for instilling the values of religious moderation. It aligns with the perspective of Muqowim, who argues that educational environments serve as effective social spaces for shaping moderate attitudes through interactions among diverse students (Sakwin & Muqowim, 2020).

Furthermore, a multireligious school environment fosters the development of an inclusive and harmonious school culture. This culture is reflected in various school activities that emphasize togetherness, mutual respect, and recognition of diversity. Teachers and school authorities play a crucial role in creating a conducive atmosphere through non-discriminatory policies and educational practices. Such an inclusive environment provides opportunities for students to learn to accept differences as part of social life. Thus, schools function not only as places for academic learning but also as spaces for developing students' moderate social character. This is consistent with the concept of the whole-school approach, which emphasizes that all elements of the school contribute to fostering the values of religious moderation (Hartinah et al., 2023).

Moreover, the role of the multireligious school environment is evident in strengthening positive social interactions among students. These interactions encourage students to develop empathy, mutual respect, and adaptability within a diverse environment. Such social experiences become essential in shaping students' moderate and non-exclusive religious character. In addition, the school environment provides opportunities for students to understand values of justice and balance in social life. Therefore, the multireligious school environment functions not only as a learning context but also as a key factor in the successful internalization of religious moderation values among students (Maulidah & Bali, 2025).

e) Impact on Students' Character

The process of internalizing religious moderation values through Islamic Religious Education (PAI) at SD Darma Bangsa Lampung has a significant impact on students' character formation. Based on interviews and observations, students demonstrate a more open attitude toward differences, particularly in the context of religious diversity within the school environment. Students not only understand the importance of tolerance cognitively but are also able to implement it in their daily interactions, such as respecting peers of different religions and avoiding exclusive attitudes. The results of interviews with students indicate a shift toward more open and tolerant attitudes after participating in PAI learning

within a multireligious school environment. Students become more appreciative of differences and are able to interact harmoniously with others. One student stated:

“Now I respect friends of different religions more and no longer feel awkward, because we are already used to being together at school.” (Interview, April 7, 2026)

These findings indicate that PAI learning integrated with religious moderation values is capable of shaping students’ inclusive and adaptive character toward social diversity (Zahroh & Asyhari, 2024). They also reinforce the perspective of Muqowim that education based on religious moderation can develop students’ character to be not only religious but also tolerant and capable of living within diversity (Sakwin & Muqowim, 2020). Another observed impact is the development of empathy and social awareness among students. Interactions within a multireligious school environment provide direct experiences that encourage students to understand the feelings and perspectives of others. Students become more sensitive to differences and are able to act fairly in their interactions with peers. In addition, students show improvement in their ability to collaborate regardless of religious background. This demonstrates that an inclusive school environment not only fosters tolerance but also strengthens social values such as empathy, solidarity, and justice (Jauhari, 2022).

Furthermore, the internalization of religious moderation values contributes to the development of moderate religious attitudes among students. Students not only practice their own religious teachings properly but are also able to respect the religious practices of others without feeling threatened or disturbed. This attitude reflects a broad and balanced understanding of religion rather than a narrow one. Thus, students become not only religious individuals but also possess moderate character and the ability to coexist in a diverse society. This finding indicates that religious education grounded in moderation plays an essential role in shaping a generation that is not only devout but also tolerant and civilized (Kurniawan & Kuswanto, 2026).

Table 1. Model of Religious Moderation Internalization in Islamic Religious Education within Multireligious Schools



4. Conclusion

Based on the findings of this study, it can be concluded that the internalization of religious moderation values through Islamic Religious Education (PAI) at SD Darma Bangsa Lampung is carried out in an integrated manner through the learning process, teacher role modeling, habituation, and the support of a multireligious school environment. PAI learning does not merely function as a transfer of religious knowledge, but also as a medium for character formation that instills moderation values such as tolerance (tasamuh), moderation (tawasuth), and justice (i'tidal). The multireligious school environment serves as a social space that enables students to directly experience living in diversity, thereby strengthening the internalization process in a contextual and sustainable manner.

Furthermore, the internalization process has a significant impact on students’ character development, as reflected in their tolerant attitudes, empathy,

mutual respect, and ability to interact harmoniously with peers from different religious backgrounds. Students not only understand moderation values cognitively but are also able to implement them in their daily lives, leading to the formation of a moderate and inclusive religious character. Therefore, PAI learning based on religious moderation in a multireligious school environment plays a strategic role in shaping a generation that is not only devout but also capable of coexisting peacefully in a pluralistic society. This study also offers opportunities for developing a model of Islamic Religious Education based on religious moderation in multicultural schools as a strategy to strengthen social harmony in Indonesia.

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