

Internalizing Values of Religious Moderation Through Islamic Religious Education in the School Environment

Muh Mawangir^{1*}, Anica¹

¹Department of Islamic Psychology, Faculty of Psychology, UIN Raden Fatah
Palembang, Indonesia

***Corresponding author:** muhmawangir_uin@radenfatah.ac.id

Received date; July 23, 2026; Revised Date; August 30, 2026; Accepted date; September 19, 2026; Published date; October 1, 2026

ABSTRACT

Research Problem: Students encounter diverse religious backgrounds, perspectives, and social experiences, making schools important contexts for developing attitudes toward difference. However, the internalization of religious moderation through Islamic Religious Education (PAI) requires integration beyond the transmission of religious knowledge.

Research Purposes: This study analyzes how religious moderation is internalized through PAI in school environments, focusing on the integration of moderation values in instruction, teacher practices, and the role of school environments in reinforcing their application.

Research Methods: A qualitative literature review was conducted by examining previous research, scholarly articles, academic books, and other relevant sources. The findings were synthesized thematically to identify patterns concerning the internalization of religious moderation through PAI.

Results and Discussion: The literature indicates that religious moderation is more effectively internalized when integrated into curriculum content, teaching methods, classroom discussions, and everyday educational interactions rather than treated as supplementary material. Teacher role-modeling, dialogue facilitation, management of differing opinions, and contextualization of religious teachings contribute to students' development of moderate religious attitudes. School culture, institutional policies, and daily social interactions further reinforce these values. Internalization is reflected not only in religious understanding but also in attitudes and behaviors, including respect for diversity, rejection of discrimination, peaceful management of differences, and consistent application of moderation in social interactions.

Research Implications and Contributions: The study highlights the importance of integrating religious moderation systematically into PAI and the broader school environment. It contributes a contextual understanding of how curriculum, teacher practices, and institutional culture collectively support the development of students' moderate religious attitudes and behaviors.

Keywords: Islamic Religious Education, Religious Attitudes, Religious Moderation, School Environment, Value Internalization.

INTRODUCTION

The diverse religious, cultural, and social backgrounds of students place schools in an increasingly important position in shaping how students understand and respond to differences. Students encounter diversity not only through classroom learning but also within their families, peer groups, school organizations, and the wide range of information accessed through digital media. These encounters can foster openness and mutual understanding, but they can also contribute to prejudice, social distance, and rejection of

groups holding different views. This makes the school environment an important context for understanding how students develop attitudes toward diversity and how those attitudes are expressed in everyday interactions (Zalli, 2024).

The situation is further complicated by the changing environment in which religious discourse takes place. Religious discussion is no longer confined to formal educational settings, as social media provides students with extensive access to religious information, opinions, and narratives from diverse sources. Such information is not always presented with consideration for students' age, educational context, or developmental needs. Religious narratives that are simplistic, exclusionary, or adversarial toward other groups may influence how students interpret religious and social differences. Schools therefore face the challenge of developing students' religious understanding while also supporting their capacity to engage responsibly with individuals who hold different views (Saada, 2023). In this context, religious education cannot be examined solely in terms of the transmission of religious knowledge, but also in relation to how such knowledge is interpreted and expressed in students' social interactions.

Islamic Religious Education (PAI) plays an important role in this process because its instructional content is closely related to students' religious understanding, attitudes, and moral development. Classroom learning provides opportunities to address social life, interpersonal relationships, diverse religious practices, moral responsibilities, and issues arising in society. Nevertheless, exposure to concepts such as tolerance, respect for diversity, justice, and harmonious coexistence does not in itself establish these values as enduring dispositions. The literature indicates that values conveyed through instruction require interaction with students' experiences and social contexts if they are to extend beyond cognitive understanding (Pujianti & Nugraha, 2024). Thus, the issue is not simply whether religious moderations are included in PAI, but how educational experiences contribute to their internalization.

Internalization in this context refers to a process through which religious moderations move beyond students' knowledge or recognition of those values and become reflected in their attitudes and behavior practices. This distinction is important because understanding a value, agreeing with it, displaying a particular attitude, and consistently applying it in social interactions do not necessarily represent the same level of internalization. A student may demonstrate knowledge of tolerance, justice, respect for diversity, or peaceful coexistence while responding differently when confronted with an actual disagreement. The relationship between religious understanding and behavior therefore requires attention to the educational and social conditions that may facilitate or constrain the translation of knowledge into practice (Aderibigbe et al., 2023).

Within this process, teachers constitute an important educational mechanism because students encounter religious moderation not only through instructional content but also through classroom interactions. Students may observe how teachers treat students, respond to differing opinions, address questions concerning religious matters, and manage disagreements during learning. Fair treatment, open communication, and opportunities to express different views can provide experiences through which students encounter ways of responding to difference. Conversely, inconsistency between the values communicated through instruction and the behavior demonstrated in educational interactions may weaken the relationship between the intended lesson and students' attitudes. Consequently, the role of teachers needs to be considered not simply as the delivery of moderation content, but also as part of the interactional process through which such values may be interpreted and practiced (Sholeh et al., 2024).

The school environment provides another condition that may strengthen or constrain this process. School regulations, religious and extracurricular activities, student organizations, teacher-student relationships, and peer interactions create social experiences in which students encounter and practice the values introduced through instruction. A classroom emphasis on respecting differences, for example, may be reinforced when students experience equitable treatment and respectful interaction in other areas of school life, but it may also be weakened when everyday interactions contradict those principles. The internalization of religious moderations should therefore be understood in

relation to the broader school context rather than as an outcome attributable to classroom instruction alone (Anisah, 2023).

This issue is particularly relevant in Indonesia, where religious, cultural, ethnic, and social diversity forms part of students' everyday social environment. In such a context, religious moderation involves more than preventing overt intolerance. It also concerns students' capacity to respond to differing opinions, respect the beliefs of others, avoid discriminatory behavior, and manage disagreements peacefully. These capacities are increasingly relevant to students' digital experiences, where religious views and interpretations can circulate rapidly and reach students outside formal educational supervision (Firdaus & Suwendi, 2025). The digital environment consequently represents an additional context that may interact with what students learn at school rather than functioning as a separate issue from religious education.

Educational activities such as class discussions, contextual learning, collaborative projects, religious programs, and reflection on social issues provide possible settings for connecting religious knowledge with students' experiences. However, the presence of such activities does not by itself demonstrate that internalization has occurred. Their contribution depends on how students experience and interpret these activities, how teachers facilitate interaction and model the values being taught, and whether students have opportunities to apply those values in everyday relationships. A program intended to foster tolerance, for example, may have limited influence when students' everyday interactions provide contradictory experiences. Similarly, instruction concerning religious moderation may remain primarily cognitive when students have insufficient opportunities to encounter and practice these values within their social environment (Constantin, 2026).

These considerations point to an unresolved issue in discussions of PAI and religious moderation: the extent to which religious knowledge is translated into sustained attitudes and behavior, and the conditions under which that translation takes place. The relationship should not be assumed to be linear or automatic. Teacher modeling and pedagogical interaction, peer relationships, school climate and institutional practices, as well as students' experiences outside school and through digital media, may influence how religious values are interpreted and applied. Examining these conditions is therefore necessary to distinguish the transmission of religious moderation knowledge from its internalization as part of students' everyday social conduct.

Against this background, this study aims to analyze the internalization of religious moderations through PAI within the school environment. The analysis focuses on how moderation values are integrated into instruction, how teacher practices contribute to the process, and how school culture and students' social environment support or constrain the translation of religious understanding into attitudes and behavior practices. By focusing on these relationships, the study examines not only whether religious moderation is taught, but also under what educational and environmental conditions its values can move from religious understanding toward their application in students' everyday interactions.

LITERATURE REVIEW

Religious Moderation

Religious moderation refers to a perspective, attitude, and behavior that seeks a balanced position in religious life, avoids excessive or extreme interpretations, and maintains fairness in responding to differences. In this sense, moderation is not merely a position between two opposing views, but a way of understanding and practicing religion that allows individuals to remain committed to their religious principles while responding constructively to social diversity (Rahmadi & Hamdan, 2023). This understanding is particularly relevant in the Indonesian context, where religious moderation is framed through identifiable indicators that can be applied to religious attitudes and social behavior.

The Ministry of Religious Affairs identifies four principal indicators of religious moderation: commitment to the nation, tolerance, non-violence, and accommodation of local culture (Mulyana, 2023). These indicators represent interconnected dimensions rather than separate characteristics. Commitment to the nation concerns acceptance of the national

consensus, including Pancasila, and a willingness to maintain social cohesion within the state (Alomran et al., 2024). Tolerance concerns the recognition and respect of differences, including the rights and existence of others, and supports peaceful coexistence among groups with different religious, cultural, and social backgrounds (Muhajir et al., 2025). Non-violence concerns the rejection of the use of violence in expressing or defending religious views, particularly when narrow religious interpretations are used to justify hostility or attempts to alter social arrangements through coercive means. Accommodation of local culture, meanwhile, reflects the capacity to recognize and engage with local cultural practices insofar as they can coexist with religious values and social life in Indonesia (Hakim & Mudofir, 2023).

Within this framework, religious moderation is therefore concerned not only with what individuals believe but also with how religious commitments are expressed in relation to other people and the broader social environment. Tolerance, for example, involves more than acknowledging that differences exist; it encompasses accepting differences, recognizing the rights of others, respecting their existence, and supporting peaceful interaction in a diverse society (Muhajir et al., 2025). Similarly, the rejection of violence is not limited to the absence of physical violence but is related to how religious differences are addressed without coercion, hostility, or exclusion. These dimensions make religious moderation relevant to educational processes because they provide observable areas through which students' religious attitudes and social interactions can be examined.

The four indicators can also be understood through Islamic ethical values that emphasize balanced, just, and constructive conduct. Values such as *tawasuth* (moderation), *i'tidal* (justice), and *tasamuh* (tolerance) provide normative foundations for maintaining balance, treating others fairly, and respecting differences. *Shura* (deliberation) provides a basis for addressing differences through dialogue and collective consideration, while *islah* (reconciliation) emphasizes efforts to restore constructive relationships when disagreement or conflict occurs. *Qudwah* (exemplary behavior) highlights the importance of demonstrating religious values through conduct, and *muwathanah* (nationalism) relates to responsible participation in the life of the nation (Mohammadpour et al., 2026). These values are complementary to the four Indonesian indicators: they provide ethical orientations through which moderation can be expressed, while the four indicators provide broader dimensions for recognizing its application in social and national life.

Accordingly, religious moderation in this study is understood as an integrated set of religious attitudes and behavior orientations rather than as a single attitude of tolerance. Its dimensions encompass commitment to the nation, respect for differences, rejection of violence, and constructive accommodation of local culture, supported by Islamic values of moderation, justice, tolerance, deliberation, reconciliation, exemplary conduct, and national responsibility. This integrated understanding is important for PAI because the internalization of religious moderation cannot be reduced to students' ability to define or recognize these concepts. It concerns how religious values are understood, reflected upon, and expressed through students' attitudes and interactions with others within the school environment.

Islamic Education

Islamic education encompasses the development of the whole person, including intellectual, spiritual, physical, moral, and behavior dimensions. According to Yusuf al-Qaradawi, Islamic education involves the formation and development of attitudes and behaviors alongside the pursuit and development of knowledge and skills, with their application directed toward human benefit in accordance with Islamic teachings (Mulyadi, 2022). Similarly, Zakiyah Daradjat views Islamic education as an effort to nurture and guide learners so that they understand Islamic teachings comprehensively and internalize their purposes, enabling them to practice the faith and incorporate Islamic values into their way of life (Nabilla, 2025). These perspectives indicate that Islamic education is not limited to the transmission of religious knowledge but encompasses the development of dispositions and practices based on that knowledge.

This broader orientation is also reflected in Ibn Faris's conception of Islamic

education, which involves cultivating an individual's potential through stages of development that address the soul, character, intellect, physical dimension, religious understanding, and social life. Islamic education consequently concerns the development of individuals whose religious understanding is connected to moral and social conduct (Abdalla, 2025). From this perspective, religious learning provides cognitive resources for understanding religious teachings, while the educational process creates opportunities for those teachings to be reflected upon and connected with students' personal and social experiences.

Omar Mohammad al-Toumy al-Syaibani further describes Islamic education as an effort to transform individual behavior in personal, social, and environmental contexts. Education, therefore, has implications beyond the acquisition of knowledge because it contributes to the formation of individuals and social relations characterized by moral conduct (Wakhidah & Erman, 2022). This view is particularly relevant to the internalization of religious moderations. Knowledge of tolerance, justice, respect for differences, peaceful coexistence, and other moderation values does not necessarily constitute internalization when these values remain at the level of conceptual understanding. Internalization involves a process in which religious knowledge is encountered through educational experiences, reflected upon, and connected with attitudes and behavior practices.

In the context of PAI, this process can occur through the interaction between learning content, pedagogical practices, and students' social experiences. Religious concepts become more relevant to students' attitudes when they are discussed in relation to situations that require students to respond to differences, consider alternative perspectives, and reflect on the consequences of their actions. Teacher-student interactions, classroom discussions, collaborative activities, and opportunities to relate religious teachings to everyday social situations can consequently function as contexts in which students interpret and practice the values conveyed through instruction. The contribution of Islamic education to religious moderation thus concerns not only what students learn about moderation but also the educational experiences through which they may connect religious understanding with their attitudes and conduct.

Islamic education in this study is understood as an educational process that connects religious knowledge with the development of moral attitudes and behavior dispositions. This understanding provides a basis for examining how PAI may contribute to the internalization of religious moderations within the school environment. At the same time, the process cannot be assumed to occur automatically through the provision of religious knowledge alone, since students' opportunities to observe, reflect upon, discuss, and practice these values within their educational and social environment may influence whether knowledge is translated into sustained attitudes and behavior.

School Environment

As social beings, humans inevitably interact with their surrounding environment, and these interactions can contribute to the development of attitudes and behavior. In the educational context, the school environment refers not only to the physical surroundings of students but also to the social and academic conditions in which learning and interaction take place. For this study, the school environment is particularly relevant because students encounter religious and social differences through classroom activities, relationships with teachers and peers, school programs, and institutional practices. These conditions may influence how students interpret and apply values acquired through PAI.

School-based education contributes significantly to the development of students' knowledge, attitudes, and social experiences. Schools function as formal educational institutions that organize learning through curricula, instructional activities, social interactions, and various educational programs (Putera et al., 2026). The educational environment can also influence students' engagement with learning. According to Henson, the educational environment is among the factors associated with students' enthusiasm for learning and research (Knight et al., 2026). Thus, the school environment can be understood as a context that shapes students' experiences rather than merely as the physical space in which education takes place.

According to Nana Syaodih Sukmadinata, the school environment encompasses three main dimensions:

- a) The physical school environment, including learning facilities and infrastructure, learning resources, and instructional media.
- b) The social environment, involving relationships between students and their peers, teachers, and other school staff.
- c) The academic environment, comprising the school atmosphere, the implementation of teaching and learning activities, and various co-curricular activities (Andrade et al., 2024).

These three dimensions provide a useful basis for examining the school environment, but their relevance to religious moderation lies particularly in the social and academic experiences that students encounter within them. The physical environment can support learning by providing adequate facilities, resources, and instructional media. However, the internalization of religious moderations is more directly connected to how students experience relationships, classroom interactions, school activities, and institutional expectations. Teacher-student relationships and peer interactions, for example, provide everyday situations in which students may encounter different opinions, backgrounds, and religious perspectives.

The social environment can therefore reinforce or weaken the values conveyed through PAI. Students may observe how teachers respond to disagreement, treat students with different views, and facilitate discussion, while peer relationships provide opportunities to practice respect, tolerance, and peaceful interaction. Similarly, the academic environment provides opportunities to connect religious learning with social experiences through classroom discussions, collaborative learning, co-curricular activities, and religious programs. The presence of these activities, however, should not automatically be interpreted as evidence that internalization has occurred. Their contribution depends on how the activities are implemented and how consistently the values communicated through instruction are reflected in students' everyday interactions.

Schools also establish institutional rules and practices that shape students' social experiences. School regulations, religious activities, extracurricular programs, student organizations, and patterns of interaction among members of the school community can establish expectations concerning acceptable behavior and relationships. When these institutional practices are consistent with the principles taught in PAI, students may have greater opportunities to encounter and practice religious moderation in everyday situations. Conversely, inconsistent treatment, exclusionary interactions, or practices that contradict the values taught in the classroom may create conditions that constrain their application.

The school environment is therefore relevant to the internalization of religious moderation because it provides the context in which religious knowledge can be encountered through repeated social experiences. PAI introduces religious concepts and values, while relationships with teachers and peers, school climate, institutional policies, and participation in school activities create situations in which these values may be interpreted and practiced. The relationship between the school environment and internalization should nevertheless be understood as contextual rather than automatic, since the same educational program or school policy may produce different experiences depending on the quality of interactions and the broader culture of the school (Sofiyandi & Arifin, 2025).

In this study, the school environment is consequently examined primarily through the conditions that surround students' learning and social interaction: the physical resources that support education, the social relationships formed within the school, and the academic and co-curricular activities through which students encounter and practice values. Particular attention is given to school climate, teacher-student relationships, peer interactions, institutional policies, religious activities, and extracurricular engagement because these elements provide contexts in which religious moderations may be reinforced or constrained. This focus allows the school environment to be considered not as a separate factor from PAI, but as a context that may influence whether religious understanding is translated into students' attitudes and behavior practices.

METHOD

This study employs a qualitative approach using a literature review method to analyze the process of internalizing religious moderations through PAI within the school environment. Research data were obtained from relevant sources, particularly previous research findings, scientific articles, academic books, and other library sources related to PAI, religious moderation, value internalization, and the school environment. The sources were selected based on their relevance to the research focus and their contribution to understanding the relationship between religious education, the development of religious attitudes, and the school environment. The collected literature was then analyzed qualitatively by examining the concepts, findings, and arguments presented in the selected sources. The analysis focused on identifying patterns and relationships concerning the integration of religious moderations into PAI instruction, the role of teachers in supporting the development of these values, and the role of the school environment in facilitating or constraining their internalization. The findings from the reviewed literature were subsequently synthesized descriptively and interpretatively to develop an understanding of how religious moderations may be connected to students' attitudes and behavior practices within the school environment (Ardyan et al., 2023).

RESULTS AND DISCUSSION

Integration of Religious moderations in Islamic Religious Education

Integrating religious moderations into Islamic Religious Education (PAI) involves incorporating them into the learning process rather than treating them as supplementary material addressed only in specific topics. PAI instruction provides opportunities to connect religious understanding with how students perceive and respond to others in shared social contexts. Values such as tolerance, justice, balance, and respect for diversity can be incorporated into religious topics through the selection of examples, formulation of questions, classroom interaction, and opportunities to consider different perspectives. The literature reviewed in this study indicates that such integration can connect religious concepts with students' social experiences, allowing moderation values to be considered not only as knowledge but also in relation to their application when students encounter differences (Pujianti & Nugraha, 2024). In this sense, the integration of moderation values concerns the relationship between religious knowledge, classroom experience, and the ways in which students interpret the social implications of religious teachings.

The contextualization of PAI learning is also relevant because students encounter religious and social diversity beyond the classroom. Learning materials that are disconnected from students' social experiences may provide fewer opportunities to relate religious concepts to situations involving differences in perspectives, practices, and backgrounds. By contrast, the diversity present within the school environment can provide contexts for discussing respect for differences and peaceful interaction. Variations in habits, perspectives, family backgrounds, and approaches to religious issues can therefore be incorporated into learning discussions without presenting such differences as grounds for social separation. This does not mean that all differences should be treated as equally valid from a religious perspective; rather, students can be encouraged to distinguish between maintaining religious principles and responding respectfully to people who hold different views. In this process, teachers influence how such differences are presented and discussed, particularly through the selection of learning examples and the management of classroom interaction (Sholeh et al., 2024).

The integration of religious moderations in PAI can therefore be examined through the relationship between moderation values, instructional practices, and the forms of attitudes or behavior that these practices are intended to support. Table 1 presents the author's synthesis of these relationships based on the literature reviewed in this study. The table does not represent direct observations of student responses; the final column identifies the forms of attitude or behavior expression associated with the respective values in the reviewed literature.

Table 1. Integration of Religious moderations in Islamic Religious Education

Religious moderation	Integration in Islamic Religious Education	Learning Application	Indicative Attitude or Behavior Expression
Tolerance	Incorporating respect for different religious views, practices, and social backgrounds into relevant PAI materials	Discussions, collaborative learning, and reflection on differences encountered in everyday life	Respect for differences without imposing personal views
Justice	Connecting religious teachings with fair treatment, equal opportunities, and responsible decision-making	Equitable classroom participation, group activities, and discussion of social issues	Fair treatment of others and rejection of discriminatory behavior
Balance	Presenting religious issues through consideration of different perspectives and contextual circumstances	Comparative discussion, contextual questions, and critical reflection	Proportional responses to religious and social issues
Respect for Differences	Relating Islamic teachings to the diversity experienced by students within and outside the school environment	Dialogue, peer interaction, and discussion of differing opinions	Openness to differences and willingness to maintain constructive social relationships
Openness to Dialogue	Providing opportunities for students to express and examine different perspectives in a respectful learning environment	Structured discussion, question-and-answer sessions, and exchange of arguments	Respectful expression of disagreement and willingness to listen to alternative views
Social Responsibility	Connecting religious teachings with social issues experienced by students in their daily lives	Case-based discussion of social problems, reflection, and collaborative activities	Positive contribution to the social environment and avoidance of harmful actions

The integration presented in Table 1 indicates that religious moderation is not limited to the inclusion of particular topics within PAI materials. Its application also concerns the way learning activities are organized and the opportunities provided for students to relate religious values to social situations. Tolerance, justice, balance, and respect for differences become relevant to internalization when students encounter these values through discussion, collaboration, reflection, and interaction. The reviewed literature therefore supports viewing PAI as a context in which religious knowledge can be connected with students' social experiences, although the presence of these instructional activities alone does not establish that internalization has occurred.

The learning process can also provide opportunities for students to engage with diverse religious perspectives. Such engagement does not necessarily require students to accept every perspective uncritically; rather, it can involve recognizing differences and learning to respond to them without hostility. In PAI lessons, differing opinions may provide opportunities for students to articulate arguments, listen to alternative views, and distinguish disagreement from personal rejection. The role of the teacher is relevant in determining whether these interactions remain constructive because students encounter moderation not only through instructional content but also through the manner in which

classroom differences are managed (Sholeh et al., 2024). When disagreement is treated as part of a respectful learning process, classroom interaction can provide an experience through which moderation values are practiced. However, the literature does not justify assuming that such experiences will produce the same degree of internalization among all students.

Discussion and exchange of ideas consequently represent one possible pedagogical context for connecting moderation values with students' learning experiences. Discussions allow students to encounter perspectives that may differ from their own and provide opportunities to articulate reasons, listen to arguments, question information, and evaluate viewpoints. The teacher's contribution extends beyond facilitating participation to maintaining conditions in which disagreement can occur without disparagement or exclusion. Open-ended questions and discussions concerning social issues may further provide opportunities for students to reflect on the relationship between religious teachings and social situations. Thus, discussion can function as more than a method of content delivery; it can provide a context in which values such as tolerance and respect for diversity are encountered through interaction.

Linking religious subject matter with social issues can further connect religious understanding with students' everyday experiences. Teachings concerning interpersonal relationships, justice, responsibility, conduct toward others, and conflict resolution can be discussed in relation to situations arising in school and the wider community. This contextualization also allows issues related to social media, friendship, differences of opinion, religious information, and interaction with other groups to become relevant examples for religious learning. Such connections may provide opportunities for students to reflect on how religious values relate to particular situations, but reflection should not be equated automatically with behavior change. The movement from understanding to practice may depend on students' social experiences and on the consistency between classroom learning and the environments in which students interact.

This distinction is important when considering the relationship between mastery of subject matter and the development of religious attitudes. Religious knowledge provides an important cognitive basis for understanding moderation values, but the ability to remember or explain religious concepts does not by itself demonstrate that those values have been internalized. Internalization concerns a broader process in which knowledge is interpreted, reflected upon, and expressed through attitudes and behavior. Students may understand the principles of tolerance or justice while responding differently when confronted with an actual disagreement or social conflict. The relationship between knowledge and behavior should therefore be considered in conjunction with factors such as teacher modeling, peer interaction, school climate, and students' experiences outside the classroom (Aderibigbe et al., 2023).

Consistency between the material taught and the values experienced during learning is another factor relevant to this process. Students may encounter contradictory messages when tolerance is taught, but differing opinions are discouraged, or when justice is discussed while students experience unequal treatment. Teacher communication, classroom management, opportunities for dialogue, assessment practices, and the handling of disagreements can therefore provide contextual experiences through which moderation values are reinforced or weakened (Sholeh et al., 2024). The reviewed literature supports understanding integration as a combination of curriculum content and educational interaction rather than as the simple addition of moderation topics to PAI instruction. Nevertheless, these conditions should be regarded as factors that may facilitate internalization rather than as evidence that internalization necessarily follows.

The integration of religious moderations in PAI can thus be understood as a process connecting religious content, pedagogical interaction, contextual learning, and opportunities to practice moderation in social situations. The literature reviewed suggests that these elements can provide conditions for moving beyond religious knowledge toward attitudes and behavior expressions related to tolerance, justice, respect for differences, dialogue, and social responsibility. Whether these values become sustained patterns of behavior, however, cannot be inferred from the presence of instructional strategies alone.

Their development is also shaped by the consistency of teacher modeling, peer relationships, school climate, institutional practices, and students' wider social and digital environments.

Teachers' Role in Internalizing Religious moderations

The role of teachers in the internalization of religious moderations is closely related to their position as individuals who interact directly with students throughout the educational process. Values conveyed through PAI may become more meaningful when students encounter their application in teachers' behavior during lessons. The way teachers treat students who hold differing views can provide an indirect learning experience. Fair treatment, respectful communication, and willingness to listen to diverse perspectives provide students with opportunities to observe how differences can be managed within social relationships. Conversely, biased treatment or negative labeling of particular views can create inconsistency between the values conveyed through the curriculum and students' experiences in the classroom. Teacher behavior therefore constitutes one dimension of the internalization process because students encounter religious values not only through verbal explanations but also through the social interactions that accompany learning (Sholeh et al., 2024).

How teachers respond to differing opinions is particularly relevant in PAI because religious issues may involve legitimate variations in interpretation. Differences of opinion do not necessarily need to be directed toward a single uniform answer when the subject permits different perspectives. At the same time, teachers need to distinguish between legitimate disagreement and expressions involving insults, discrimination, or incitement to violence. This distinction can help students understand that maintaining religious convictions does not require rejecting the existence of different views. A calm, reasoned, and proportionate response to disagreement can also contribute to maintaining a constructive classroom environment. In this sense, managing differences functions as a pedagogical mechanism through which students can encounter and practice ways of responding to disagreement.

Providing students with equitable opportunities to express their views is another aspect of teacher practice relevant to religious moderation. Participation needs to be managed so that classroom discussion is not dominated by particular individuals or groups, while less active students are also given opportunities to contribute. Such practices are relevant not only to instructional management but also to students' experience of fairness in educational relationships. When students experience that their views can be expressed and considered without pressure to conform to a majority position, classroom interaction may provide a context for learning how differences can be managed through communication rather than social pressure. The contribution of this practice, however, depends on the quality and consistency of classroom interaction rather than on participation opportunities alone.

Managing discussions becomes particularly important when PAI lessons address religious issues that may generate disagreement. Teachers can guide students to evaluate viewpoints through arguments, contextual considerations, and relevant religious principles rather than through prejudicial judgments about particular groups. The purpose is not to eliminate differences from classroom discussion but to establish conditions in which differences can be examined academically and respectfully. Questions concerning the rationale, context, and consequences of a particular viewpoint can encourage students to move beyond simplified judgments about religious issues. When discussion shifts from an exchange of ideas toward personal attacks, discrimination, or hostility, teacher intervention becomes part of maintaining the conditions necessary for constructive dialogue. Through such practices, classroom discussion can provide students with opportunities to defend their views while recognizing the legitimacy of respectful disagreement.

The consistency between teachers' behavior and the values conveyed during instruction is also relevant to the internalization process. Messages concerning tolerance may have greater experiential significance when students observe respectful treatment in teacher-student and student-student interactions. Similarly, discussions of justice become more concrete when teachers apply principles of fairness to participation, assessment, and

the resolution of classroom issues. Such consistency provides students with direct experiences through which abstract values can be interpreted in everyday situations. Teacher role-modeling can therefore be distinguished from the teacher's pedagogical role: role-modeling operates through the behavior students observe, while pedagogical practice operates through the way teachers organize learning, facilitate discussion, and connect religious content with students' experiences. Both dimensions can contribute to the process, but neither should be treated as sufficient on its own to establish internalization.

Teachers can also connect religious teachings with social situations that students encounter in their daily lives. Religious material concerning interpersonal relationships, justice, responsibility, and conflict resolution can be discussed in relation to friendships, group activities, social media use, and interaction with the wider community. Issues such as discriminatory behavior, the circulation of unverified religious information, or conflicts arising from differing opinions can provide contexts for examining the practical implications of religious values. Through contextual learning, students can consider how religious principles relate to decisions and interactions outside the immediate classroom. This connection can help bridge religious understanding and social experience, although the literature does not support assuming that contextual discussion alone necessarily produces sustained behavior change.

The effectiveness of these teacher practices is also related to pedagogical competence and religious understanding. Teachers need sufficient pedagogical capacity to select appropriate learning approaches, facilitate sensitive discussions, provide contextual explanations, and respond to questions involving complex religious and social issues. Adequate religious knowledge is similarly important for presenting religious issues responsibly and distinguishing between legitimate differences and views that involve discrimination or violence. These capacities become increasingly relevant when students encounter religious information through sources outside school, including digital media. Teachers can provide a context for students to examine such information critically by relating it to relevant religious principles and social circumstances. The teacher's role in this regard therefore extends beyond transmitting religious knowledge to helping students interpret religious information within a broader educational and social context.

The teacher's role also includes responding to exclusive, discriminatory, or intolerant attitudes that emerge during student interactions. Corrective responses can serve an educational function when they encourage students to understand why particular behaviors are problematic and consider their effects on others, rather than focusing solely on punishment or temporary compliance. Classroom incidents can consequently become opportunities for reflection on how students respond to differences. However, the contribution of corrective action depends on how it is implemented and whether it is consistent with the values that teachers communicate. Correction that is itself perceived as unfair or dismissive may provide a contradictory experience.

Teacher involvement in the internalization of religious moderation can therefore be understood through two related dimensions: the teacher as a pedagogical mechanism and the teacher as a normative model. As a pedagogical mechanism, the teacher organizes learning, facilitates dialogue, contextualizes religious content, manages disagreement, and provides opportunities for reflection. As a normative model, the teacher demonstrates through everyday conduct how principles such as tolerance, fairness, respect for differences, and peaceful interaction can be expressed in educational relationships. The reviewed literature suggests that these practices provide important conditions for connecting religious knowledge with students' attitudes and social experiences, but they should not be understood as producing internalization independently of other influences. Peer relationships, school climate, institutional practices, family and social backgrounds, and students' exposure to digital religious information may also strengthen or constrain the extent to which religious moderations are translated into sustained behavior.

School Environment and the Reinforcement of Religious Moderation

The internalization of religious moderations through PAI extends beyond classroom instruction. Values conveyed through the curriculum and learning interactions are more

likely to be reinforced when students encounter them repeatedly across their school experiences. Schools provide various spaces for interaction in which students with diverse backgrounds, characters, habits, and perspectives come together. In such settings, the messages conveyed through PAI can be reinforced when school culture and institutional practices are consistent with those values. Conversely, discrepancies between taught values and actual practices within the school environment may create inconsistent messages regarding how differences are treated. This is important because students' attitudes are shaped not only through formal instruction but also through the social experiences and interactions that occur throughout school life.

Consistency between PAI instruction and school culture can be observed in how schools manage student relationships, respond to diversity, and establish expectations for members of the school community. Values of tolerance and respect for diversity conveyed through instruction can be reinforced when school policies address discriminatory behavior and the disparagement of particular groups. Similarly, discussions of justice within PAI can gain practical relevance when principles of fairness are reflected in the distribution of opportunities to participate in school activities, access to facilities, student organization practices, and mechanisms for resolving conflicts. School policies therefore constitute more than administrative arrangements; they form part of the institutional context through which students experience expectations concerning social relationships and the treatment of differences.

Interactions among students constitute another important context because many of students' social experiences take place through relationships with peers. Differences of opinion during group work, variations in habits during school activities, and different approaches to particular issues can provide opportunities for students to encounter and negotiate differences. At the same time, peer interaction can also involve conflict, group formation, or exclusionary behavior. The contribution of peer relationships to religious moderation is therefore not necessarily positive in every situation. Their influence depends partly on how differences are managed and whether students have opportunities to engage in communication, cooperation, and conflict resolution. In this context, school-based interactions can provide situations in which values discussed in PAI are applied to concrete social experiences rather than remaining solely at the level of classroom understanding.

School-based religious activities can also contribute to the reinforcement of values introduced through classroom learning, although their effects depend on how these activities are organized and experienced by students. Activities that take account of the diversity of the school community and encourage cooperation, social responsibility, and respect for others may provide additional opportunities for students to encounter these values in practice. Conversely, activities that are strongly oriented toward particular groups without opportunities for broader interaction may provide fewer experiences of engaging with diversity. Religious activities should therefore not automatically be treated as evidence of successful internalization. Their relevance lies in the extent to which the activities provide meaningful opportunities for students to experience and apply moderation values within the broader social life of the school.

Opportunities for reinforcement are also present in extracurricular activities and student organizations. These activities bring students together in settings outside formal instruction and require them to collaborate toward shared goals. Students may encounter situations involving task distribution, collective decision-making, differing opinions, and responsibility toward other members. Such experiences can provide opportunities to develop and practice respect for differences when participation and decision-making are managed fairly. Student organizations may also provide settings in which students learn to consider interests beyond those of a particular group and resolve differences through discussion and deliberation. However, these outcomes should be understood as possibilities supported by the social conditions of the activities rather than as automatic consequences of participation.

Repeated experiences across different areas of school life are relevant to the development of behavior patterns. Students may encounter opportunities to give others a chance to speak, collaborate with peers from different backgrounds, resolve disagreements

without insults, and treat members of the school community fairly. Repetition of such experiences can provide continuity between values introduced in PAI and the social practices students encounter in everyday school life. Fair treatment is particularly important because students may evaluate the practical meaning of values such as tolerance and justice through their direct experiences with the institution. When school practices contradict these values, the inconsistency may weaken the credibility of the messages communicated through religious education.

School principals and educational staff also influence the institutional conditions within which these experiences take place. Principals establish policy directions and priorities, while teachers and other educational staff interact with students across formal and informal school activities. The conduct of members of the school community can therefore reinforce or contradict the values communicated through PAI. Leadership practices that emphasize fair treatment, open communication, and appropriate responses to discriminatory behavior can provide institutional support for religious moderation. Conversely, when intolerance or unfair treatment is ignored, students may encounter a gap between the values presented in instruction and the standards applied in everyday school life. The role of school leadership is therefore relevant not simply because of its formal authority, but because institutional decisions shape the environment in which students experience and interpret the values promoted by the school.

School climate provides a broader context connecting these different elements. A school climate characterized by equitable treatment, opportunities for respectful expression, and constructive management of differences can provide students with greater opportunities to practice values introduced through PAI. Such experiences may strengthen the connection between religious understanding and social behavior by allowing students to encounter moderation as part of everyday school norms rather than solely as instructional content. However, the relationship should not be interpreted as a direct or uniform effect. Students' experiences may differ according to peer relationships, teacher practices, institutional implementation, and the broader social environment in which they live.

Conversely, discrepancies between taught values and actual school practices can constrain the process of internalization. Students may receive instruction concerning tolerance while observing discriminatory behavior in their daily interactions, learn about justice while experiencing unequal treatment, or be encouraged to respect differing opinions while encountering an environment that discourages disagreement. Such inconsistencies may make it more difficult for students to connect religious concepts with their practical meaning. The issue is therefore not simply whether moderation values are included in PAI or whether schools provide religious and extracurricular activities, but whether the different elements of school life provide sufficiently consistent experiences through which those values can be interpreted and practiced.

The school environment can thus be understood as a reinforcing context rather than an independent determinant of religious moderation internalization. PAI provides religious knowledge and values, while school climate, institutional policies, teacher and peer relationships, religious activities, extracurricular programs, and student organizations create opportunities in which those values may be experienced and practiced. The extent to which these experiences contribute to sustained attitudes and behavior depends on their consistency and quality, as well as on influences beyond the school environment. This perspective places the school environment within a broader internalization process in which religious learning, social interaction, institutional practices, and students' wider experiences are interconnected.

From Religious Understanding to Students' Attitudes and Behavior

The internalization of religious moderations through PAI cannot be assessed solely from students' ability to explain concepts related to tolerance, justice, respect for diversity, or peaceful coexistence. Religious understanding provides an important cognitive foundation, but it does not by itself demonstrate that these values have become part of students' attitudes and behavior. Internalization becomes more evident when religious knowledge is connected to how students interpret situations, respond to differences, make decisions, and interact

with others. The distinction is important because students may understand the meaning of tolerance or justice while responding differently when they encounter disagreement or social differences in practice. The relationship between religious knowledge, attitude, and behavior therefore needs to be understood as a process influenced by the educational and social conditions in which students encounter and apply religious values.

The transition from religious understanding to the application of values does not require students to compromise or abandon their religious convictions when encountering diversity. Rather, religious moderation involves maintaining one's religious commitments while recognizing the rights and dignity of others. From this perspective, students' ability to interact respectfully with peers who hold different views or practices can be considered one expression of moderation. Such interaction may include maintaining social relationships, listening to different perspectives, and avoiding exclusion based solely on religious or social differences. These behaviors provide contexts in which religious understanding can be connected to everyday social experience, although the presence of such behavior cannot by itself establish that internalization has been fully achieved.

Students' responses to differing opinions provide another context for examining this relationship. Differences of opinion are part of both learning and social interaction, and moderation does not require students to agree with every viewpoint. Rather, it concerns how disagreement is expressed and managed. Students who respond to disagreement by listening to arguments, presenting their own views respectfully, and avoiding derogatory or discriminatory language demonstrate behavior expressions that are consistent with moderation values. The distinction between expressing disagreement and imposing one's position is particularly relevant because it illustrates how a religious principle may be translated into social conduct. However, these expressions should be interpreted as indicators of value application rather than as conclusive evidence of internalization in the absence of consistent behavior across different situations.

The application of moderation values can also be considered through students' relationships with peers from diverse backgrounds. School activities provide opportunities for students to collaborate in learning, organizations, and other shared activities. Respect for differences can be expressed through willingness to cooperate, equitable participation, and the absence of exclusion based on religious or social identity. Conversely, persistent social isolation, negative labeling, or avoidance of particular groups may indicate a discrepancy between the values communicated through instruction and students' social practices. These interactions are important because they provide settings in which students encounter situations that cannot be fully represented through conceptual learning alone.

Peaceful management of differences represents another behavior dimension of religious moderation. Conflicts between students may arise from different opinions, interests, habits, or interpersonal relationships. The relevant issue is not simply whether conflict occurs, but how students respond to it. Communication, clarification, negotiation, and efforts to reach mutually acceptable solutions represent forms of conflict management that are consistent with moderation values. In contrast, insults, threats, exclusion, discrimination, or violence indicate responses that contradict these values. When students reject discriminatory or violent treatment and respond constructively when others experience such treatment, their behavior reflects a broader dimension of social responsibility. Nevertheless, the consistency of these responses across situations is important when distinguishing an isolated behavior from a more stable behavior disposition.

The translation of religious understanding into behavior is also influenced by students' peer environment. Peer groups can reinforce respectful and inclusive behavior, but they can also create social pressure toward conformity or exclusion. A student may demonstrate an understanding of moderation during PAI lessons while responding differently when interacting with peers who hold strong or exclusionary views. Peer relationships therefore represent a contextual factor that may strengthen or constrain the application of values acquired through religious education. This also means that evidence of internalization should not be limited to situations directly supervised by teachers, since sustained attitudes and behavior need to be considered across the wider social environment in which students interact.

The digital environment introduces another contextual influence on the relationship between religious understanding and behavior. Students encounter religious information through social media, online forums, short-form videos, and other digital platforms, where information may be presented without the contextual explanation commonly provided in formal education. Exposure to competing or exclusionary narratives may influence how students interpret religious differences and evaluate other groups. In this context, religious moderation involves not only respectful interpersonal behavior but also the ability to evaluate religious information critically. PAI can provide opportunities for students to examine sources, assess arguments, consider context, and reflect on the possible consequences of accepting or sharing particular information. Digital exposure should therefore be considered alongside school and peer experiences rather than treated as a separate influence on students' religious attitudes.

The translation of knowledge into relatively stable behavior requires opportunities for reflection, practice, and repeated social experience. Values presented only through instructional materials may remain primarily cognitive when students have limited opportunities to apply them. Classroom interaction, group work, school activities, conflict resolution, and collaboration with students from different backgrounds can provide contexts in which students repeatedly encounter situations requiring them to apply moderation values. Repetition may contribute to the development of more stable behavior responses, but it should not be assumed that habituation alone produces internalization. The process may also be influenced by teacher modeling, peer norms, school climate, family and social background, and students' exposure to religious information outside school.

Based on these considerations, the internalization of religious moderations can be conceptualized as a process in which religious understanding provides a foundation that may be translated into attitudes and, under supportive conditions, expressed through behavior. The process is not necessarily linear and does not depend on PAI instruction alone. Teacher modeling and pedagogical practices, school climate and institutional policies, peer relationships, opportunities for practice, and students' experiences in the digital environment may mediate or constrain how religious knowledge is interpreted and applied. The interrelationship among these elements is summarized in the following framework.

Figure 1 presents the internalization process as a conceptual relationship rather than as a claim of direct causality. PAI provides religious knowledge and moderation values, while reflection, dialogue, and opportunities for practice represent processes through which students may connect this knowledge with their experiences. Teacher practices and modeling, school climate and institutional practices, peer relationships, and the digital environment function as contextual influences that may reinforce or constrain this connection. The movement from understanding toward attitudes and behavior therefore represents a conceptual progression supported by the literature reviewed in this study, rather than an assumption that increased religious knowledge automatically produces behavior change. The figure also emphasizes that behavior expression should be considered in relation to the conditions surrounding students' learning and social experiences.

From this perspective, indicators such as respect for differences, openness to diverse opinions, rejection of discrimination, maintenance of social relationships across groups, and peaceful conflict management can be used to examine how moderation values are expressed in practice. These indicators should not be interpreted as proof that internalization has occurred whenever a student demonstrates one particular behavior. Rather, their relevance lies in the consistency with which moderation values are reflected in students' responses across different social situations. The stronger and more sustained the connection between religious understanding, attitudes, and everyday behavior, the more clearly the values can be understood as moving beyond cognitive recognition toward behavior internalization.

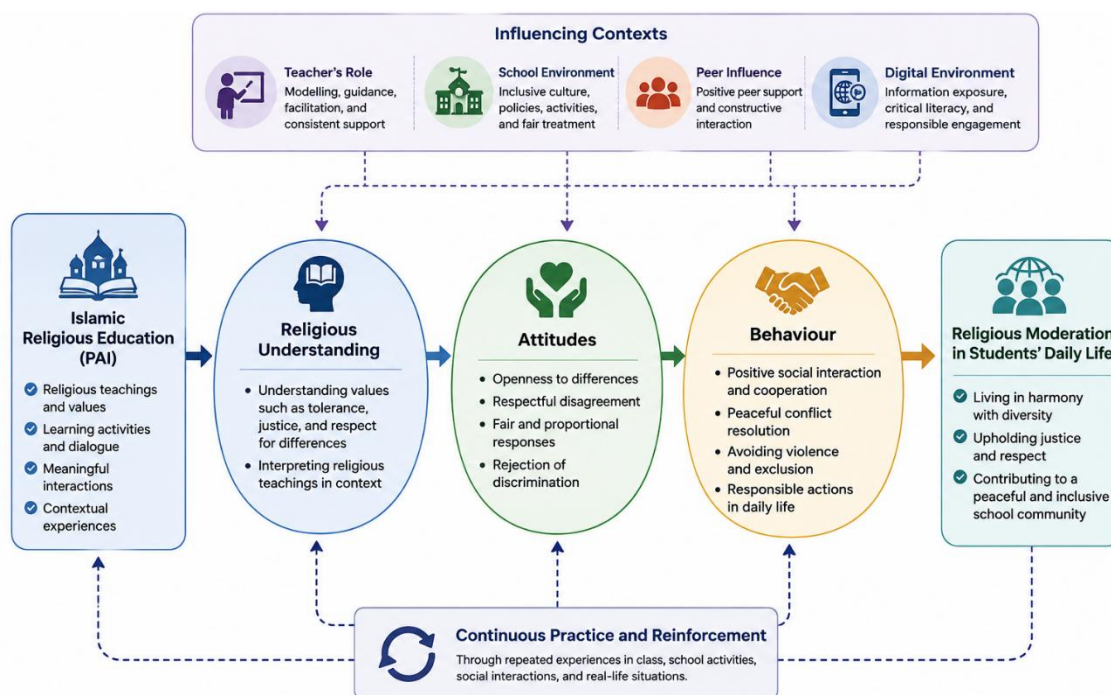


Figure 1. Process of Internalizing Religious moderations through Islamic Religious Education

CONCLUSION

The internalization of religious moderations through PAI can be understood as a process that connects religious understanding with students' attitudes and behavior practices. The literature indicates that this process is supported when moderation values are integrated into learning content, classroom interaction, teacher modeling, and opportunities for students to apply these values in social situations. Religious knowledge alone, however, does not automatically result in behavior internalization. The school environment also influences this process by providing social contexts in which students encounter and practice religious moderation. Teacher-student relationships, peer interactions, school climate, institutional policies, religious activities, and digital experiences may reinforce or constrain the translation of religious understanding into practice. Consistency between the values taught through PAI and students' everyday experiences is therefore an important condition in supporting internalization. The main contribution of this study is the conceptualization of religious moderation internalization as a contextual process rather than a direct outcome of religious knowledge. Future research should examine empirically how teacher practices, school climate, peer relationships, and digital environments interact in shaping sustained religious attitudes and behavior across different school contexts.

ACKNOWLEDGMENT

The authors would like to express their gratitude to all parties who contributed to the completion of this study. The authors also thank the institution and individuals who provided support, resources, and constructive input throughout the research and writing process.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization, Methodology, Formal Analysis, Writing – Original Draft.
 Author 2: Data Collection, Investigation, Writing – Review and Editing.

FUNDING

This research received no external funding.

CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest related to the research, authorship, and publication of this article.

DATA AVAILABILITY

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

AI USE DECLARATION

The authors used Grammarly to assist with language editing and grammar improvement. The authors reviewed and verified all AI-assisted output and remain fully responsible for the accuracy, originality, and integrity of the manuscript.

ETHICAL CLEARANCE

Ethical clearance was not required for this study because the research did not involve human participants, identifiable personal data, or procedures requiring formal ethical approval.

REFERENCES

- Abdalla, M. (2025). Exploring tarbiyah in Islamic education: A critical review of the English- and Arabic-language literature. *Education Sciences*, 15(5), 559. <https://doi.org/10.3390/educsci15050559>
- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering tolerance and respect for diversity through the fundamentals of Islamic education. *Religions*, 14(2), 212. <https://doi.org/10.3390/rel14020212>
- Alomran, A. M., Ahmed, T. S. A., & Kassem, A. M. (2024). Impact of organizational trust on organizational commitment: the moderating effect of national identity. *Cogent Social Sciences*, 10(1), 2309712. <https://doi.org/10.1080/23311886.2024.2309712>
- Andrade, A. E., Padilla, L., & Carrington, S. J. (2024). Educational spaces: The relation between school infrastructure and learning outcomes. *Heliyon*, 10(19). <https://doi.org/10.1016/j.heliyon.2024.e38361>
- Anisah, A. (2023). Implementation strengthening education character student school Al-anwar's foundations through school culture. *Assyfa Journal of Islamic Studies*, 1(2), 121-129. <https://doi.org/10.61650/ajis.v1i2.296>
- Ardyan, E., Boari, Y., Akhmad, A., Yuliyani, L., Hildawati, H., Suarni, A., Anurogo, D., Ifadah, E., Judijanto, L., & Efitra, E. (2023). *Metode penelitian kualitatif dan kuantitatif: Pendekatan metode kualitatif dan kuantitatif di berbagai bidang*. PT. Sonpedia Publishing Indonesia.
- Constantin, H. C. (2026). A model for teaching Religion in primary education based on strategies that promote cooperative learning. *Journal of Educational Studies*, 8(1), 5-53.
- Firdaus, S. A., & Suwendi, S. (2025). Fostering social harmony: the impact of islamic character education in multicultural societies. *Al-Ishlah: Jurnal Pendidikan*, 17(1), 942-955. <https://doi.org/10.35445/alishlah.v17i1.6579>
- Hakim, R., & Mudofir, M. (2023). The threat of religious moderation to religious radicalism. *Profetika: Jurnal Studi Islam*, 24(01), 01-06. <https://doi.org/10.23917/profetika.v24i01.1668>
- Knight, S., Braasch, J. L., & Allen, L. (2026). Epistemic in/justice and theories of multiple source use: A narrative review and emerging sociocultural model. *Educational Psychologist*, 1-21. <https://doi.org/10.1080/00461520.2026.2686106>
- Mohammadpour, A., Ghaderzadeh, O., Khaleghpanah, K., & Abbasi, K. (2026). Narrating Salafism: Sunni Marginalization and Authoritarian Religious Governance in Iranian Kurdistan. *Nationalities Papers*, 1-21. <https://doi.org/10.1017/nps.2026.10172>

- Muhajir, M., Kultsum, U., Choiri, M. M., Mustonah, S., Kulkarni, H., & Karim, A. (2025). Integrating multicultural values to Foster tolerance and inclusivity in Islamic religious education. *Jurnal Pendidikan Islam*, 11(1), 17-32. <https://doi.org/10.15575/jpi.v11i1.44607>
- Mulyadi, M. (2022). Islamic education based on the nature of personality and the potential of the human soul. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02). <https://doi.org/10.30868/ei.v11i02.2435>
- Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Theological Studies*, 79(1), 1-8. <https://doi.org/10.4102/hts.v79i1.8592>
- Nabilla, N. (2025). Internalization of multicultural education values in islamic boarding schools. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 296-307. <https://doi.org/10.52366/edusoshum.v5i2.158>
- Pujianti, E., & Nugraha, H. A. (2024). The role of islamic religious education teachers in shaping the inclusive character of students. *Journal Corner of Education, Linguistics, and Literature*, 4(001), 371-380. <https://doi.org/10.54012/jcell.v4i001.402>
- Putera, G. N. K., Dharmawan, I. G. A., & Gunada, I. W. A. (2026). The role and educational strategy of non-formal Pasraman institutions as Hindu religious education institutions to support the Golden Indonesia Vision. *Cogent Education*, 13(1), 2658897. <https://doi.org/10.1080/2331186X.2026.2658897>
- Rahmadi, R., & Hamdan, H. (2023). Religious moderation in the context of Islamic education: A multidisciplinary perspective and its application in Islamic educational institutions in Indonesia. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59-82. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International journal of educational development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sholeh, M. I., Haris, M., Shobirin, M. S., Wahrudin, B., Muzakki, H., Ismail, T., & Ali, H. (2024). The role of teachers in increasing students' learning motivation in Islamic religious education. *Jurnal Pendidikan Agama Islam*, 21(2), 421-441. <https://doi.org/10.14421/jpai.v21i2.8846>
- Sofiyandi, M. A., & Arifin, S. (2025). Strategies for Developing Holistic-Integrative Programs in Early Childhood Education. *Journal of Educational Studies*, 3(2). <https://doi.org/10.58218/jes.v3i2.2523>
- Wakhidah, N., & Erman, E. (2022). Examining environmental education content on Indonesian Islamic religious curriculum and its implementation in life. *Cogent Education*, 9(1), 2034244. <https://doi.org/10.1080/2331186X.2022.2034244>
- Zalli, E. (2024). Globalization and education: Exploring the exchange of ideas, values, and traditions in promoting cultural understanding and global citizenship. *Interdisciplinary Journal of Research and Development*, 11(1 S1), 55-55. <https://doi.org/10.56345/ijrdv11n1s109>