

The Role of Religious Moderation in Islamic Character Education Among Madrasah Aliyah Students: A Comparison Between Urban and Rural Students

Dea Asmara[✉], Rafia Mukhtar[✉], Amri Saputra[✉], Desma Hemaliyah Apita[✉],
Amilia Mariam Ulfa[✉]

To cite this article. D. Asmara, R. Mukhtar, A. Saputra, D. H. Apita, and A. M. Ulfa, “The Role of Religious Moderation in Islamic Character Education Among Madrasah Aliyah Students: A Comparison Between Urban and Rural Students,” *Cult. Islam. J. Islam. Stud. Manag. Cult.*, vol. 1, no. 2, pp. 104–115, 2025.

DOI: <https://doi.org/10.70211/culturaislamica.v1i2.331>

To link to this article:



Published online: 31 Desember 2025



Submit your article to this journal



[View crossmark data](#)



The Role of Religious Moderation in Islamic Character Education Among Madrasah Aliyah Students: A Comparison Between Urban and Rural Students

Dea Asmara*, Rafia Mukhtar, Amri Saputra, Desma Hemaliyah Apita, Amilia Mariam Ulfa, Audyla Nurfala

Received : 18 September 2025

Revised : 07 Oktober 2025

Accepted : 26 November 2025

Online : 31 Desember 2025

Abstract

This study examines the role of religious moderation in Islamic character education among Madrasah Aliyah students, comparing urban and rural contexts. Religious moderation, which emphasizes balance, tolerance, and inclusivity, plays a crucial role in shaping students' character by preventing extremism and promoting peaceful coexistence. Through a qualitative approach, this research explores how students in urban and rural areas internalize and apply religious moderation values in their daily lives, particularly within the framework of Islamic character education. Data were collected through in-depth interviews, classroom observations, and document analysis from students, teachers, and headmasters in both urban and rural madrasahs. The findings show significant differences in the understanding and application of religious moderation: students in urban areas, exposed to more diverse social and cultural environments, tend to adopt a more inclusive approach to religious moderation, while students in rural areas, with more traditional environments, exhibit a narrower yet committed understanding. Despite these differences, both groups emphasize the importance of religious moderation in promoting tolerance, empathy, and social responsibility. The study also identifies challenges in implementing religious moderation in both environments, particularly the limited exposure to diverse perspectives in rural areas. These findings contribute to the development of more contextual and equitable Islamic education policies and curricula, tailored to the social and geographical context of students, to ensure that religious moderation can be effectively integrated into character education.

Keywords: Islamic Character Education, Madrasah Aliyah, Religious Moderation, Tolerance, Urban and Rural Contexts.

Publisher's Note:

WISE Pendidikan Indonesia stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



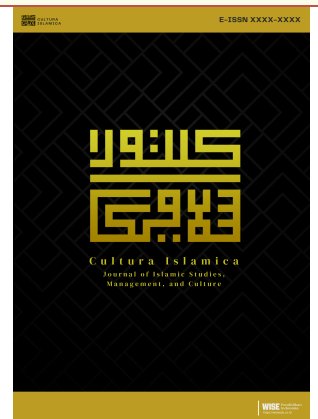
Copyright:

©
2025 by the author(s).

License WISE Pendidikan Indonesia, Bandar Lampung, Indonesia.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license

(<https://creativecommons.org/licenses/by/4.0/>).



INTRODUCTION

Religious moderation teaches the balance between religious teachings and evolving social challenges [1], [2], [3], emphasizing the values of tolerance, peace, and justice. In the context of Islamic character education [4], [5], [6], religious moderation is crucial for shaping students who understand religion in a balanced manner and avoid extremist attitudes [7], [8], [9]. Religious moderation guides students to interact positively with religious and cultural differences, upholding inclusive and adaptive values [10]. Islamic character education based on religious moderation serves as the foundation for shaping students who are tolerant, empathetic, and contribute to the creation of a harmonious society [11], [12]. Therefore, religious moderation is key to nurturing a generation that preserves unity in diversity [13], [14].

Ideally, Islamic character education aims to shape a generation that is not only intellectually intelligent [15], [16], but also possesses noble morals based on moderate Islamic teachings [17]. In this context, religious moderation becomes a crucial aspect of character education [18], [19], as it teaches the balance between religious teachings and evolving social dynamics. Ideally, Islamic character education should be able to internalize balanced, tolerant, and open values towards differences [20], [21], which will ultimately shape students into individuals who are adaptive and respect pluralism. Therefore, religious moderation is expected to serve as the foundation in shaping students' character that is neither extreme nor rigid but remains steadfast in the principles of religious teachings.

However, although religious moderation is expected to serve as the foundation for Islamic character education, its implementation in practice does not always run smoothly. Students in urban areas, despite having easier access to information and education, often face the challenge of exposure to a variety of ideologies and thoughts that are not always in line with moderate Islamic values. On the other hand, students in rural areas, while being closer to religious traditions, are often limited by access to information and tend to have a narrower and more rigid understanding of religion. These two contexts present their own challenges in the internalization of religious moderation values, which are expected to be applied in the formation of Islamic character. Therefore, it is important to examine how students in urban and rural areas respond to the teachings of religious moderation differently, and how their social and geographical contexts influence the application of these values in their daily lives.

Previous studies by Mira Mareta [22], Masturin [23], Sudarman [24], Aep Saepudin [25], dan Muh Idris [26] emphasize that religious moderation plays a strategic role in Islamic education, particularly in the formation of students' character, fostering tolerance, inclusivity, and balance. Several studies also show that the internalization of religious moderation values in Islamic Religious Education (PAI) and character education can cultivate attitudes of mutual respect, avoid extremism, and strengthen students' commitment to nationalism. These studies were generally conducted in the context of public schools or madrasahs with a descriptive qualitative approach, focusing on teachers' strategies, curriculum, and the habituation of moderation values in the learning process.

However, most studies still treat students as a homogeneous group, without considering the differences in social, geographical, and cultural backgrounds, such as urban and rural contexts, which may affect the process of internalizing the values of religious moderation and the formation of Islamic character. Based on these conditions, there is a significant research

gap, namely the absence of comparative studies that specifically analyze the role of religious moderation in Islamic character education among Madrasah Aliyah students by comparing urban and rural contexts. Previous studies tend to focus on the implementation of religious moderation values, but they have not deeply examined the differences in the patterns of internalization, learning experiences, and their impact on students' Islamic character based on their social environment.

The novelty of this research lies in its comparative approach, which integrates the dimensions of religious moderation, Islamic character education, and geographical context (urban and rural) within a comprehensive analytical framework. This study not only offers a mapping of the differences in the religious character of Madrasah Aliyah students in these two contexts but also generates a new conceptual design on how religious moderation plays a contextual role in shaping a moderate, adaptive, and socially relevant Islamic character. This research will also fill a gap in the existing literature by examining the comparison of the application of religious moderation in both environments, thus providing a new perspective in the study of religious moderation in Islamic character education. Therefore, this research provides both theoretical and practical contributions to the development of more contextual and equitable Islamic education.

The urgency of this research is heightened given the global challenges faced by the younger generation, particularly radicalization and intolerance, which threaten social harmony. In Indonesia, with its high cultural and religious diversity, education based on religious moderation is key to creating a tolerant and peaceful generation. This research is crucial for designing more inclusive educational policies and strengthening Islamic character education in line with different social and geographical conditions. Additionally, this study is expected to contribute to the development of a contextual and inclusive curriculum, considering the differences between urban and rural environments, in order to create a generation that is moderate, tolerant, and adaptable to the challenges of the times.

METHODS

This study was conducted in two locations that represent significant differences in social and geographical contexts, specifically in urban and rural madrasahs. The urban madrasahs chosen for representation were MAN 1 Bandar Lampung and MA Al-Hikmah Bandar Lampung, both located in the city of Bandar Lampung. For the rural madrasahs, this study selected two MA: MA An-Nur Karang Rejo Lampung Utara located in a village, and MAN 1 Way Kanan located in Way Kanan Regency. The selection of these locations aims to illustrate the variation in social contexts that influence Islamic character education based on religious moderation.

This study adopts a qualitative approach with a descriptive phenomenological design to explore students' understanding of religious moderation in Islamic character education. This approach focuses on students' subjective experiences, emphasizing an in-depth understanding of how they respond to the values of religious moderation within the educational context they receive. Data collection techniques include direct classroom observation to assess student interactions during the learning process, relevant activity documentation, and in-depth interviews with 12 students and 4 teachers. Data were collected using purposive sampling,

where informants were selected based on relevant criteria, namely students who have an understanding of religious moderation.

For data analysis, this study employs a descriptive and holistic method involving three main stages: data reduction, data presentation, and conclusion drawing. This process is repeated to ensure the accuracy and consistency of the information obtained. The data collected from observations and interviews will be analyzed to identify key patterns and themes regarding differences in the understanding of religious moderation among students in urban and rural madrasahs. This analysis will provide a clearer picture of how religious moderation is applied in Islamic character education for these two groups of students.

RESULTS AND DISCUSSION

Results

The Difference in Understanding Religious Moderation Among Madrasah Aliyah Students in Different Environments

This study reveals that the understanding of religious moderation among Madrasah Aliyah students in urban and rural environments shows interesting variations. Students in urban areas tend to have a more open understanding of religious moderation values, such as tolerance and respect for diversity. This may be influenced by a higher degree of social diversity, where students frequently interact with various religious, cultural, and ethnic backgrounds [27], [28]. This more dynamic interaction provides them with opportunities to internalize moderation values as part of their daily lives. For example, many students in urban areas are actively engaged in various cross-cultural and interfaith activities, which allow them to practice inclusive attitudes within a more diverse social context [29].

On the other hand, students in rural areas tend to have a deeper understanding of their religious teachings in a traditional context, which is more focused on loyalty and steadfastness to existing doctrines. However, this does not mean that their understanding of religious moderation is limited, but rather reflects how they articulate these values in their everyday lives [30]. Furthermore, the lack of direct diversity in their social interactions may influence their perspectives on moderation within a broader social context. These findings suggest that religious moderation can develop in various contexts, whether more pluralistic or more homogeneous, with appropriate approaches tailored to each social reality [31], [32].

The Influence of Religious Moderation on the Formation of Students' Islamic Character

The findings of this study indicate that religious moderation plays a crucial role in the development of Islamic character among students, both in personal and social aspects. Students who have a moderate understanding of religious teachings exhibit improvements in social values such as tolerance, empathy, and social responsibility. They are more able to demonstrate openness towards differences, both in religion and culture, and adapt to the more pluralistic social dynamics. This suggests that religious moderation can be an effective tool in shaping students' character, enabling them to contribute positively to religiously diverse societies [33], [34].

In contrast, although students with a more conservative understanding tend to focus more on the application of religious teachings within a more closed framework, they still demonstrate

respect for the values of their religion [35]. With proper guidance, these students can develop a more inclusive understanding without diminishing the strength of the religious principles they adhere to. These findings reflect that religious moderation is not merely about altering students' perspectives on religious teachings, but also an effort to help them develop more flexible, empathetic, and responsive social character traits in relation to diversity [36], [37].

The Application of Religious Moderation in Students' Social Lives

The application of religious moderation in students' social lives reveals differences in how students apply moderation values in their daily lives. In urban areas, students are more exposed to social experiences involving religious and cultural diversity. Social activities involving groups with different backgrounds provide them with opportunities to apply moderate attitudes in broader social interactions. For instance, students are often involved in interfaith activities, such as interfaith dialogues and social projects that promote tolerance and harmony, which enrich their understanding of the importance of respecting differences [38], [39].

In contrast, although students in rural areas may be less engaged in direct interfaith activities, they often demonstrate a strong commitment to religious teachings in a more personal context within smaller communities. While their social interactions may not be as diverse as those of urban students, they still exhibit a strong sense of social responsibility within their social context, such as involvement in religious and social activities within their local community. This suggests that the application of religious moderation depends not only on social diversity but also on how students can integrate moderation values within their social life, whether in diverse or more focused contexts [40], [41].

Challenges and Obstacles in Implementing Religious Moderation in the Islamic Education Curriculum

This study also found that despite efforts to integrate religious moderation into the Islamic education curriculum, challenges in its implementation remain, both in urban and rural settings. In urban areas, despite having more resources and exposure to diversity, some educators still struggle to adapt the curriculum to reflect a more moderate approach that aligns with the existing social dynamics [42], [43], [44]. Some educators may feel constrained by traditional methods of teaching religious doctrines without providing room to discuss and apply moderation values in a deeper manner within the context of students' real-life experiences. Therefore, a more integrative approach in the curriculum is needed, one that enables students to internalize religious moderation through direct experiences and more contextual guidance [45].

In rural areas, the primary challenge lies in the gap between understanding and implementing religious moderation values within the Islamic education curriculum. Although rural students possess a deep understanding of their faith, limitations in resources and exposure to diverse religious and social perspectives often slow the application of moderation values [46]. Stronger support is required in terms of teacher training and the provision of instructional materials that support religious moderation to improve the quality of education that is both inclusive and moderate. These findings suggest that each environment, whether urban or rural, presents unique challenges that need to be addressed in order for a curriculum emphasizing religious moderation to be effectively and contextually implemented [47], [48].

Discussion

This study reveals differences in the understanding of religious moderation among Madrasah Aliyah students in urban and rural environments. Students in urban areas, who have broader access to information and social diversity, are more open to religious moderation values, such as tolerance and respect for diversity. This is consistent with previous findings by Muchammad Eka [49], which indicated that social diversity in urban areas enables students to develop an inclusive attitude toward religious and cultural differences [50]. In contrast, students in rural areas, living in more socially homogeneous environments, are more focused on a conservative interpretation of religious teachings. Nevertheless, they still demonstrate a strong commitment to their religious values, albeit in a more traditional form. Research by Teresa and Conrad [51], indicates that the lack of social diversity in rural areas limits the development of moderate attitudes within broader social contexts. This reflects the challenge of internalizing religious moderation in environments with less diversity [52].

The application of religious moderation in students' social lives also differs between urban and rural settings. Students in urban areas are more frequently involved in cross-cultural and interfaith interactions, providing them with opportunities to practice moderate attitudes in a more pluralistic social environment [53]. This aligns with findings by Aziz et al. [54], which emphasize the importance of social diversity in developing tolerant and inclusive attitudes. Urban students learn to adapt to broader social dynamics through engagement in interfaith activities. In rural areas, although students are less frequently involved in interfaith activities, they still exhibit moderate attitudes within their smaller social contexts. Limited social interactions do not prevent them from internalizing inclusive religious values in their lives [55], [56]. This suggests that religious moderation can be practiced in various contexts, whether more pluralistic or more homogeneous, as long as these values are applied in ways that are relevant to each social reality [57].

The challenge of implementing religious moderation in the Islamic education curriculum becomes a significant issue in this study. In urban areas, despite broader access to information, educators still struggle to apply a contextual curriculum of religious moderation in students' lives [58], [59], [60]. In contrast, in rural areas, the limited access to information and social diversity exacerbates the implementation of religious moderation values. Research by Dewi Puspitasari et al. [61], indicates that limitations in teacher training and teaching materials are major barriers to teaching religious moderation in rural areas. Overall, the findings of this study highlight the importance of a contextual approach in Islamic character education based on religious moderation. Socio-demographic factors, social environments, and access to information influence how students internalize religious moderation values [62]. Therefore, it is essential to design a curriculum that can be adapted to the needs of each environment and to enhance teacher training to integrate religious moderation in a more relevant and applicable manner in both settings [63].

CONCLUSION

This study highlights the important role of religious moderation in shaping Islamic character education among Madrasah Aliyah students, with clear differences between urban and rural contexts. The study was conducted in four schools representing two different

environments: one public school and one private school in the city, and one public school and one private school in the village. Students in urban schools, who are more exposed to diverse social interactions and ideologies, tend to demonstrate a broader and more inclusive understanding of religious moderation values, reflecting the pluralistic nature of their environment. In contrast, students in rural schools, although more focused on traditional religious values, exhibit a narrower yet still committed understanding of moderation, with a greater emphasis on doctrinal loyalty and fidelity. These findings underscore the importance of context in Islamic character education, which should be tailored to geographical and social factors in order to foster a balanced and tolerant mindset among students.

Religious moderation plays a crucial role not only in shaping personal character traits such as tolerance and empathy, but also in enabling students to contribute positively to a religiously diverse society. However, this study also identifies challenges in implementing religious moderation in the curriculum, particularly in rural areas where access to diverse perspectives is limited. Therefore, the development of an effective curriculum must consider these contextual differences, ensuring that students in both urban and rural areas can internalize and apply religious moderation values in ways that are relevant to their social environments. In conclusion, this study provides valuable insights into the intersection of religious moderation, character education, and geographical context, and offers a framework for the development of more inclusive and adaptive educational policies. This research advocates for a context-sensitive approach to Islamic character education that takes local contexts into account and prepares students to become moderate, empathetic, and responsible individuals in an increasingly diverse society

LIMITATIONS

This study has several limitations that need to be considered. First, although this study compares the understanding of religious moderation in four schools representing two geographical environments (urban and rural), the sample size is limited to only one public school and one private school in each of these environments. This may limit the generalizability of the findings to a broader population. Second, this study uses a qualitative approach with a descriptive phenomenological design, focusing on students' subjective experiences. However, it does not quantitatively measure the long-term impact of the internalization of religious moderation values on students' character development. Therefore, this study cannot provide strong evidence of a causal relationship between religious moderation and long-term character changes in students.

Furthermore, limited access to information and social interactions in rural areas may affect students' understanding of religious moderation. This presents a challenge in obtaining representative data on how students in rural areas apply the values of religious moderation in their daily lives. Finally, although data were collected through various methods (classroom observation, in-depth interviews, and documentation), the possibility of bias in data collection from purposively selected respondents cannot be entirely avoided. Further research with a larger sample size and a mixed-methods approach (qualitative and quantitative) could help

address these limitations and provide a more comprehensive understanding of the implementation of religious moderation in Islamic character education.

AUTHORS INFORMATION

Corresponding Author

Dea Asmara – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0001-2450-7717

Email: deasssss121203@gmail.com

Authors

Rafia Mukhtar – Department of Information Technology, The Islamia University of Bahawalpur, Pakistan;

 orcid.org/0000-0002-1756-6751

Email: Onlineaccadmy07@gmail.com

Amri Saputra – Department of Islamic Religious Education Master's Program, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia;

 orcid.org/0009-0006-1477-608X

Email: 25204011017@student.uin-suka.ac.id

Desma Hemaliyah Apita – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0007-8656-0007

Email: desmahemaliyahapita@gmail.com

Amilia Mariam Ulfa – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0002-8951-5133

Email: mariamamilia9@gmail.com

AUTHOR CONTRIBUTION

DA designed the research, collected data, and wrote the initial draft, including methodology, results, and discussion. RM contributed to data collection, analysis, and writing the results and discussion. AS developed the literature review, data analysis, and assisted with the conclusion and recommendations. DH contributed to data collection, interviews, and writing the background and discussion. AM assisted in data collection and structuring the manuscript and collaborated in revising the manuscript. All authors approved the final version for publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors declare that artificial intelligence (AI) tools have been used in the preparation of this manuscript. Specifically, AI was used to enhance the language, check grammar, and manage references. The contribution of AI was limited to supporting the authors in refining the manuscript structure, ensuring clarity, and verifying citation and formatting consistency. All content, including the research design, data collection, analysis, and conclusions, was generated by the authors. The authors remain fully responsible for the scientific and intellectual content of this manuscript.

REFERENCES

- [1] Bisri, A. (2024). Navigating modern challenges: The practical role of triple-relationship of religious moderation through an Islamic perspective. *J. Islam. Thought Civiliz.*, 14(2). <https://doi.org/10.32350/jitc.142.17>
- [2] Umar, A. (2024). Promoting religious moderation through English language teaching: Strategies and challenges in Islamic educational settings. *Eternal English Teach. J.*, 15(2), 192-202. <https://doi.org/10.26877/eternal.v15i2.443>
- [3] Hanif, A. (2025). Integration of religious moderation in Islamic education: Challenges and opportunities in the digital era. *Edukasi Islam. J. Pendidik. Islam*, 14(1), 49-66. <https://doi.org/10.30868/ei.v14i01.7767>
- [4] Riaz, M. (2023). The role of Islamic education in promoting peace and tolerance. *J. Educ.*, 9(4), 307-327.
- [5] Habibulloh, M. (2024). The role of Islamic education in building interreligious tolerance in Indonesia. *J. Islam. Educ. Policy*, 1(2), 63-82. <https://doi.org/10.71305/ijemr.v1i2.103>
- [6] Sofyan, M., & Zaidan, M. (2024). Social studies in education integrating the concept of unity in diversity and Quranic values in multicultural education to foster tolerance-based character in Indonesia. *J. Soc. Educ.*, 02(01), 45-58.
- [7] Subairi, A. (2024). The role of religious education in dealing with the issue of radicalization among students. *Relig. Educ. J.*, 1(October), 1-11. <https://doi.org/10.62872/1n0ew105>
- [8] Rohman, F., Kesgin, S., Fahmi, M., Qudus, A., Eko, N., & Sucipto, D. (2024). Fostering tolerance and countering extremism: Religious moderation efforts in Madrasah Aliyah Negeri Surabaya. *J. Islam. Educ. Studies*, 12(2), 243-262.
- [9] Pratama, F. N., Jannah, M., & Irpandi, F. (2025). The role of students in strengthening religious moderation through Islamic religious education in Indonesia. *J. Stud. Keislam. dan Ilmu Pendidik.*, 13, 1-19. <https://doi.org/10.36088/palapa.v13i1.5656>
- [10] Mahrus, M. (2024). Building tolerance from an early age: Instilling religious moderation values in elementary schools. *EDUKASIA J. Pendidik. dan Pembelajaran*, 5(2), 159-168. <https://doi.org/10.62775/edukasia.v5i2.1168>
- [11] Firdaus, S. A. (2025). Fostering social harmony: The impact of Islamic character education in multicultural societies. *Al-Ishlah J. Pendidik.*, 17(1), 942-955. <https://doi.org/10.35445/alishlah.v17i1.6579>
- [12] Maidugu, U. A., & Isah, A. T. (2024). Islamic education and its value: A vital means for the formation of national character. *BIR J.*, 2(4), 6-12. <https://doi.org/10.69526/bir.v2i4.165>
- [13] Maharani, A. (2025). Religious moderation and pluralism of community organizations: Challenges and opportunities in Islamic higher education. *Proceeding Int. Conf. Relig. Sci. Educ.*, 4, 983-991.

- [14] Darmaiza, D. (2024). The role of religious moderation and tolerance in achieving a harmonious and inclusive society. *Int. Conf. Relig. Soc. Humanit.*, 3, 97-108. <https://doi.org/10.31958/proceedingsofrefresh.v3i.8>
- [15] Arif, M. (2022). Character education innovation in forming millennial generation personality. *Young J. Soc. Sci. Humanit.*, 10(1), 75-99.
- [16] Arimatea, Y., & Sukarna, T. (2025). Education and philosophical inquiry: Realising social harmony through religious moderation in Indonesia's multicultural era. *Int. J. Christ. Educ. Philos. Inq.*, 2(2), Article 310. <https://doi.org/10.61132/ijcep.v2i2.310>
- [17] Malik, M., Lubis, S., Imran, Z., & Devina, A. (2023). The internalization of noble moral values in shaping students' character at Islamic senior high school Tarbiah Tarbiyah Islamiyah Hamparan Perak. *J. Educ. Soc. Human.*, 35-49.
- [18] Munawir, K., et al. (2023). Character building training model for young people to strengthen religious moderation. *J. Islam. Educ. Soc. Studies*, 1-7. <https://doi.org/10.4102/hts.v79i1.8552>
- [19] Sudrajat, T. (2021). Higher education, nation character, and religious moderation program: A public policy perspective. *J. Stud. Soc. Relig. Educ.*, 2(1), Article 35. <https://doi.org/10.15575/jassr.v3i1.35>
- [20] Mufi, A. M. (2023). Internalization of religious moderation values: Active tolerance and social harmony in education in Indonesia. *Tarbawi J.*, 16(1), 1-32. <https://doi.org/10.20885/tarbawi.vol16.iss1.art1>
- [21] Fajri, K., & Muhtarom, A. (2022). Internalization of the religious moderation values in Islamic education: Strategical studies of the religious moderation on education. *Aicoies Proceedings*, 695-703. <https://doi.org/10.18326/aicoies.v1i1.332>
- [22] Mareta, M. (2021). Religious education and adolescent religiosity: Part 1 - Urban and rural madrasah aliyah characteristics in Lombok Island. *J. Islam. Educ.*, 19(2), 192-215. <https://doi.org/10.20414/jtq.v19i2.4317>
- [23] Masturin, M. (2023). Development of Islamic religious education materials based on religious moderation in forming student character. *Munaddhomah J. Manaj. Pendidik. Islam*, 3, 346-355. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- [24] Sudarman, S. (2025). Strengthening religious moderation in madrasahs: An in-depth evaluation. *J. Educ. Soc. Stud.*, 6(1), 127-140. <https://doi.org/10.46966/ijae.v6i1.477>
- [25] Saepudin, A. (2023). Strengthening character education: An action research in forming religious moderation in Islamic education. *IJLTER*, 22(12), 84-105. <https://doi.org/10.26803/ijlter.22.12.5>
- [26] Idris, M. (2021). The implementation of religious moderation values in Islamic education and character subject at state senior high school 9 Manado. *J. Islam. Educ. Studies*, 20(6), 1-16.
- [27] Wahyuningsih, S., & Munawaroh, A. (2023). Incorporating religious moderation values into English language teaching: A portrait of an Indonesian vocational school. *Indones. J. English Educ.*, 10(2), 409-427. <https://doi.org/10.15408/ijee.v10i2.28946>
- [28] Jamaludin, A. N. (2022). Religious moderation: The concept and practice in higher education institutions. *J. Pendidik.*, 14(1), 539-548. <https://doi.org/10.35445/alishlah.v14i1.1893>
- [29] Hamidah, L. N., & Achmad, S. (2022). Implementation of religious moderation values in college students. *J. Pendidik. Agama Islam*, 7(2), 44-56. <https://doi.org/10.33477/alt.v7i2.3366>
- [30] Mildawati, T., et al. (2024). Education based on religious moderation in the Qur'an. *J. Pendidikan Islam*, 22(1), 14-29. <https://doi.org/10.35905/alishlah.v22i1.7221>
- [31] Subakat, R., Fasya, Z., & Hatta, M. (2025). Religious moderation in a pluralistic world: A global bibliometric and systematic review (1988–2022) across faiths and regions. *J. Stud. Keislam.*, 12(2), 197-211. <https://doi.org/10.33650/at-turas.v12i2.10947>

- [32] Pamuji, S., & Ardy, N. (2025). Religious tolerance in pluralistic societies: Challenges, strategies, and social impacts. *Asian J. Educ. Soc. Stud.*, 51(5), 227-235. <https://doi.org/10.9734/ajess/2025/v51i51913>
- [33] Choiriyah, N. D., Mardeli, M., Mutiara, M., & Manna, D. (2022). Religious moderation in the framework of life. *Int. J. Islam. Educ. Res. Multicult.*, 4(2), 135-149. <https://doi.org/10.47006/ijierm.v4i2.142>
- [34] Masturin. (2023). Development of Islamic religious education materials based on religious moderation in forming student character. *J. Manaj. Pnedidikan Islam*, 3(4), 346-355. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- [35] Jamin, A., & Damni, A. (2022). The scale of religious conservatism among Muslim students in Indonesia: A Rasch analysis. *Teol. Stud. Stud.*, 80(1), 1-11. <https://doi.org/10.4102/hts.v80i1.9134>
- [36] Nurrohmah, I. D., Puspitasari, D., & Mukaromah, F. N. (2024). Fostering religious moderation: Integrating values into the English language teaching classroom. *J. Penelit. Islam*, 18(1), 70-85.
- [37] Mashuri, S., Futaqi, S., Hasanuddin, M. I., Takunas, R., Dwicahyanti, R., & Dwitama, I. (2024). The building sustainable peace through multicultural religious education in the contemporary era of Poso, Indonesia. *Cogent Educ.*, 11(1), 1-12. <https://doi.org/10.1080/2331186X.2024.2389719>
- [38] Hanipudin, S., Nasihah, N. A., & Subki, T. (2023). Analysis of the impact of instilling religious moderation on students' social attitudes. *Nisantara Educ.*, 2(1), 19-24.
- [39] Bakar, A., Prastyo, A. T., & Lestantyo, P. (2024). Integration of religious moderation based on socio-cultural and religious values in the curriculum of educational institutions. *Proc. Int. Conf. Islam. Educ.*, 9, 644-652. <https://doi.org/10.18860/icieid.v9i1.3242>
- [40] Sinollah, & Muar, M. R. (2023). The understanding of religious moderation in social life context. *Proc. Annu. Conf. Muslim Sch.*, 7(1), 526-535. <https://doi.org/10.36835/ancoms.v7i1.523>
- [41] Kartono, D. T., et al. (2025). Tolerance of high school students in an urban-transition city: A study in Batu City. *Cogent Educ.*, 12(1), 1-16. <https://doi.org/10.1080/2331186X.2024.2445364>
- [42] Elfariyah, D., Agustin, D., Ariska, I., & Sintia. (2024). Islamic religious education curriculum and strengthening religious moderation in Indonesia. *J. Contemp. Gend. Child Stud.*, 3(1), 154-164. <https://doi.org/10.61253/jcgcs.v3i1.276>
- [43] Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of religious moderation in Islamic education: Challenges and opportunities in the digital era. *J. Pendidik. Islam*, 14(1), 49-66. <https://doi.org/10.30868/ei.v14i01.7767>
- [44] Suparta, S. (2024). Religious moderation-based curriculum for urban Muslims: A study in Islamic University of Indonesia Islamic boarding school. *J. Pemikir. Islam*, 29(1), 1-12. <https://doi.org/10.32332/akademika.v29i1.8732>
- [45] Hanafi, Y., et al. (2025). Recontextualisation of religious moderation teaching for strengthening the identity of Islam Nusantara: Lessons learned from faculty in Indonesia. *Br. J. Relig. Educ.*, 00(00), 1-11. <https://doi.org/10.1080/01416200.2025.2524040>
- [46] Romdhoni, M. A., Hasibuan, H. R., & Basri, H. (2025). Challenges of implementing the independent curriculum in Islamic religious education learning at Junior High School. *Indones. J. Islam. Educ.*, 10(2), 133-146. <https://doi.org/10.17509/t.v10i2.62673>
- [47] Haris, A., Mardani, D. A., Kusnandar, E., & Aunurrochim, M. (2024). Strengthening religious moderation through the Merdeka curriculum: The role of Islamic religious education teachers at senior high school. *J. Penelit. Pendidik. Agama dan Keagamaan*, 22(3), 423-438. <https://doi.org/10.32729/edukasi.v22i3.1958>

- [48] Mawangir, M., & Anica. (2023). Strengthening the understanding of religious moderation at Islamic University. *J. Pendidik.*, 15(4), 4516-4526. <https://doi.org/10.35445/alishlah.v15i4.4308>
- [49] Mahmud, M. E. (2025). School leadership models and efforts reconstruction of religious moderation in state Madrasah Aliyah in Indonesia. *Educ. Process Int. J.*, 14, 1-11. <https://doi.org/10.22521/edupij.2025.14.18>
- [50] Arifin, M. K. (2025). Portrait of ethnic, cultural and religious diversity in the city of Medan. *Young J. Soc. Sci. Humanit.*, 1(1), 44-51.
- [51] Hummler, T., & Ziller, C. (2025). Exploring the role of social openness for pro-diversity attitudes in urban and rural places. *Orig. Artic.*, 46(5), 1151-1167. <https://doi.org/10.1111/pops.13066>
- [52] Hutagalung, K. A. (2023). Challenges of religious moderation in the context of radicalism. *Int. J. Adv. Multidiscip.*, 2(3), 840-853. <https://doi.org/10.38035/ijam.v2i3.424>
- [53] Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teol. Stud. Stud.*, 79(1), 1-8. <https://doi.org/10.4102/hts.v79i1.8592>
- [54] Setiawan, A., Purnomo, P., Marzuki, D. S., Charismana, & Zaman, A. R. B. (2024). The implementation of tolerance values through multicultural education program. *J. Civ.*, 21(2), 332-341. <https://doi.org/10.21831/jc.v21i2.71337>
- [55] Rasyidi, K., Saiban, Z., & Rozikin, Z. (2025). Building an inclusive society through religious moderation village. *Int. J. Res. Soc. Sci. Humanit.*, 6(6), 151-175. <https://doi.org/10.47505/IJRSS.2025.6.10>
- [56] Ulum, M. B., Baihaqi, M., & Munawaroh, D. (2024). Religious moderation: Interfaith harmony in Bandar Village. *J. Indones. Stud. Moderasi Beragama*, 1(2), 104-111. <https://doi.org/10.64420/jismb.v1i2.206>
- [57] Setiawan, A., Ruslan, Ihlas, A. Ainun, & Kusumawati, Y. (2025). Inclusive religious education and interfaith interaction: Strengthening religious moderation through teachers' lived experiences in multi-religious state schools. *J. Islam. Educ.*, 9(3), 708-719. <https://doi.org/10.35723/ajie.v9i3.142>
- [58] Ramadhan, M. R., Basid, A., & Faizin, N. (2023). Implementing religious moderation in digital space: Challenges and opportunities Z generation. *J. Educ. Stud.*, 1(1), 166-135. <https://doi.org/10.58223/aqlamuna.v1i1.234>
- [59] Imamah, Y. H. (2023). Integration of religious moderation in developing an Islamic religious education curriculum. *J. Pnedidikan Islam dan Multikulturalisme*, 5(3), 573-589. <https://doi.org/10.37680/scaffolding.v5i3.3841>
- [60] Nugroho, P., & Nailufaz, W. U. (2022). Religious moderation and local religious content curriculum: A study of the internalization of the religious moderation values in madrasa. *J. Relig. Soc.*, 35(1), 131-146. <https://doi.org/10.31330/penamas.v35i1.537>
- [61] Puspitasari, D., Khasanah, N. U. R., Nofianto, N., Rosyid, O. A., & Maulida, C. (2024). Integrating religious moderation into English learning materials: A narration of two teachers. *J. Linguist. Lang. Teach.*, 10(1), 29-45. <https://doi.org/10.29300/ling.v10i1.4601>
- [62] Sihotang, J., Budianti, Y., & Sumanti, S. T. (2025). Internalization of moderate religious values in Islamic religious education materials for students at Sibolga State Senior High School 3. *J. Educ. Sci.*, 9(4), 2289-2298.
- [63] Ridho, A., Muhlis, R. K., Lailaturrohmah, F. K., Alam, F. K., & Yaacob, M. (2025). Integration of religious moderation in Islamic curriculum to strengthen inclusive religious literacy and support SDGs in the era of social polarisation. *Interdiscip. J. Islam. Educ.*, 6(4), 1169-1182. <https://doi.org/10.31538/tijie.v6i4.2491>