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Internalizing the Value of Religious Moderation in Islamic Religious Education Learning in Junior High School

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ABSTRACT

Religious moderation is a strategic issue in the life of Indonesian society which is religiously pluralistic, cultural, and social. Education has an important role in instilling the values of religious moderation, especially through the learning of Islamic Religious Education (PAI) in Junior High Schools (SMP) which is in the phase of character formation of students. This study aims to describe and analyze the internalization of the value of religious moderation in PAI learning in junior high school, as well as identify the forms, strategies, and factors that affect its implementation. This research uses a qualitative approach with the type of library research. Data was obtained from various library sources in the form of books, scientific journals, and relevant policy documents, then analyzed using content analysis techniques. The results of the study show that the value of religious moderation internalized in PAI learning includes middle attitude (wasathiyyah), tolerance (tasāmuh), justice ('adālah), and balance (tawāzun). The internalization of these values is carried out through the integration of cognitive, affective, and behavioral aspects of students with a dialogical, contextual, and participatory learning approach. PAI learning that integrates the value of religious moderation consistently contributes positively to the formation of moderate, tolerant, and inclusive religious attitudes in students. However, the internalization process still faces various obstacles, such as the dominance of cognitive approaches, limited learning time, and the influence of the social environment and digital media. Therefore, education policy support, teacher competency improvement, and synergy between schools, families, and the community are needed to strengthen the internalization of the value of religious moderation in PAI learning in a sustainable manner.

Keywords: religious moderation, value internalization, PAI learning, Islamic Religious Education, junior high school.

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INTRODUCTION

Indonesia is a country rich in cultural and religious diversity. Religious moderation is a strategic issue that needs to be internalized in life, especially through education, to maintain social harmony and prevent extreme attitudes.(Nurdin, 2021). Existing diversity, if not properly managed, can fuel radicalization and exclusivism that threaten social cohesion (Arifin & Huda, 2024). Therefore, it is important to instill the values of moderation in the learning of Islamic Religious Education (PAI/Pendidikan Agama Islam) in Junior High School (SMP).

As a diverse country, Indonesia faces challenges in maintaining social harmony. Therefore, religious moderation needs to be internalized, especially through education, to prevent radicalism and build a tolerant, fair, and balanced society. (M. T. Rahman dkk., 2026).

Islamic Religious Education (PAI) in Junior High School (SMP) has a central role in internalizing the value of religious moderation in the younger generation. PAI not only aims to transfer religious knowledge, but also shapes students' religious character and attitudes to be more inclusive and contextual. In this stage of learning, students are in a crucial phase to form a view of life that will influence how they interact with diverse environments (Duck, 1993). Instilling religious moderation values such as tolerance (tasāmuh), justice ('adālah), and balance (tawāzun) is indispensable in PAI learning to create a generation that is open-minded and respectful of differences(Khakim, 2018).

Although education has an important role in religious moderation, PAI learning practices in junior high schools are still often oriented towards cognitive and doctrinal aspects, and there is less emphasis on instilling value(Sa'adah dkk., 2025). Students are more often directed to memorize material without understanding the socio-religious context around them. This condition has the potential to give birth to a narrow and textual understanding of religion, as well as a lack of sensitivity to the reality of diversity(F. Rahman & Ma'ruf, 2022). Therefore, more serious efforts are needed to study and evaluate the process of internalizing the value of religious moderation in the PAI curriculum in junior high schools.

The internalization of values in education takes place through habituation, example, and meaningful learning experiences(Permana dkk., 2025). In PAI, dialogical and contextual approaches are effective in instilling religious moderation, especially if students are actively involved in learning (Lubis dkk., 2025) Thus, learning can shape students who not only understand religion, but are also able to appreciate differences.

Through this research, the author wants to explore more deeply the process of internalizing the value of religious moderation in PAI learning in junior high school. The main focus of the research is how these values are integrated in learning, as well as the identification of the factors that support and hinder their implementation (A. R. Sari dkk., 2025a). In addition, this study aims to provide a clear picture of the contribution of PAI learning in shaping students' moderate diversity attitudes. With the right approach, it is hoped that PAI education can be an effective tool in supporting the creation of a harmonious and tolerant society in Indonesia.

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RESEARCH METHODS

This research uses a qualitative approach with the type of library research. Qualitative research aims to understand and interpret social phenomena in depth through the analysis of meanings, concepts, and thoughts that develop in various scientific sources(A. R. Sari dkk., 2025).

Library research was chosen because the focus of this research is to examine the concepts, values, and ideas of internalizing the value of religious moderation in the learning of Islamic Religious Education, which is widely developed in academic literature, government policies, and scientific works by education and Islamic experts(M. Sari & Asmendri, 2020).

The data sources in this study amount to 22, consisting of primary data and secondary data. Primary data is in the form of scientific papers that directly discuss religious moderation, Islamic education, and PAI learning, such as main reference books, Ministry of Religion policy documents on religious moderation, and relevant scientific journals (Kementerian Agama RI, 2019). Secondary data in the form of supporting books, previous research results, scientific articles, seminar proceedings, and digital resources related to value internalization, character education, and PAI learning approaches (Sugiyono, 2021).

Data analysis in this study uses content *analysis*, which is an analysis technique that aims to understand the meaning, pattern, and tendency of the content of messages contained in documents or texts (Krippendorff, 2018).

RESULTS AND DISCUSSION

The Concept of Religious Moderation in Islamic Religious Education

Religious moderation is a very important concept in the context of education, especially in Islamic Religious Education (PAI). As expressed by (Rasyidi, 2026), religious moderation is an attitude that emphasizes the balance between religious teachings and the social context. In the context of Indonesia, which is known for its religious and cultural diversity, religious moderation is the key to creating social harmony. Data from(Ministry of Religion of the Republic of Indonesia, 2020) shows that religion-based conflicts often arise due to a lack of understanding of religious moderation. Therefore, it is important for educational institutions, especially at the junior high school (SMP) level, to internalize the values of religious moderation in the PAI curriculum.

In PAI learning, religious moderation is not just a theory, but must be implemented in daily practice. (Ananda dkk., 2026) emphasized that religious moderation in PAI must be understood as a way to practice Islamic teachings in an inclusive and contextual manner. For example, in discussing differences of views between schools, teachers can provide space for students to discuss and understand different perspectives without eliminating the essence of Islamic teachings themselves. In this way, students not only learn about religion, but also learn to appreciate differences.

The values of religious moderation, such as tolerance (tasāmuh), justice ('adālah), and balance (tawāzun), are very basic teachings in Islam. (Akmalia dkk., 2021) affirm that these values are derived from the Qur'an and Sunnah. For example, in Surah Al-

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Hujurat verse 13, Allah says that the creation of humans in various tribes and nations is to know each other, not to hate each other. This shows that Islam teaches the importance of tolerance and mutual respect.

In junior high school, PAI teachers can use these verses as teaching materials to instill the values of religious moderation in students. By providing concrete examples of how tolerance can be applied in daily life, students can more easily understand and internalize these values. For example, in situations where students come from different religious backgrounds, teachers can invite them to discuss their experiences and how they can respect each other.

The implementation of religious moderation in the PAI curriculum in junior high requires a systematic and planned approach. According to (Khakim, 2018), The PAI curriculum should be designed in such a way as to cover aspects of religious moderation. One way to do this is to include themes of religious moderation in each lesson. For example, when discussing Islamic history, teachers can highlight figures who are known for their moderate attitudes, such as Caliph Umar bin Khattab who is known to be fair and tolerant.

Value instilling does not happen instantly, but through habituation, example, and meaningful learning experiences. In PAI, a dialogical and contextual approach that actively engages students is effective in fostering religious moderation, so that students not only understand the teachings, but are also able to appreciate differences.

Although it is important, internalizing the value of religious moderation in PAI in junior high school is not without challenges. One of the main challenges is the misunderstanding of religious teachings that can lead to extremism. Data from the National Counterterrorism Agency (BNPT) shows that a misunderstanding of religion can be one of the factors causing radicalization among adolescents. Therefore, PAI teachers need to have a strong understanding of religious moderation in order to teach these values correctly.

In addition, the lack of support from parents and the community can also be an obstacle in internalizing the value of religious moderation. In many cases, parents may have different views on religion and do not support the school's efforts to teach religious moderation. Therefore, it is important for schools to involve parents and the community in this educational process. For example, by holding workshops or seminars involving parents to discuss the importance of religious moderation.

Teachers have a very vital role in internalizing the value of religious moderation in PAI. As educators, they are not only responsible for imparting knowledge, but also for shaping the character of students. In this context, teachers must be role models in applying the values of religious moderation in daily life.(Arifin & Huda, 2024) emphasizing that teachers must be able to provide concrete examples of how religious moderation can be applied in various situations.

In addition, teachers also need to develop creative and innovative teaching methods to attract students' interest. The use of technology, such as social media or online learning platforms, can be an effective means of conveying the values of religious moderation. In this way, students can more easily understand and internalize those values in their daily lives. This will help them become individuals who are not only religious, but also able to contribute positively in a pluralistic society.

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To provide a clearer understanding of the discussion, Table 1 summarizes the core values, curriculum integration, learning strategies, and supporting factors and challenges involved in internalizing religious moderation values through Islamic Religious Education (PAI) at the junior high school level.

Table 1. Integration of Religious Moderation Values in Islamic Religious Education

Aspects	Key Elements	Implementation in PAI Learning
Core values	Tolerance (tasāmuh), justice ('adālah), and balance (tawāzun)	Respecting differences, promoting fairness, and maintaining balance
Curriculum integration	Religious moderation in learning materials	Incorporating tolerance, diversity, and moderate attitudes into PAI lessons
Learning strategies	Dialogue, contextual learning, and role modeling	Discussions, real-life examples, and habituation of respectful behavior
Supporting factors and challenges	Teacher competence, family support, and understanding of religious teachings	Strengthening teacher capacity, involving parents, and addressing religious misunderstandings

Internalizing the Value of Religious Moderation in PAI Learning

Internalizing the value of religious moderation in Islamic Religious Education (PAI) learning in Junior High School (SMP) is a very important process to shape the character of students. This process does not only focus on cognitive understanding alone, but also needs to emphasize affective and psychomotor aspects (Rosyad & Zuchdi, 2018). In this context, religious moderation can be understood as an attitude that respects differences, promotes tolerance, and emphasizes the importance of justice in religion. This is in line with research showing that effective education in the context of diversity can reduce the potential for interethnic and religious conflicts in society (Fahmie dkk., 2026).

The importance of internalizing the value of religious moderation in PAI learning in junior high school can be seen from the high rate of intolerance that still occurs in Indonesia. According to a survey from the Setara Institute, by 2025, there will be 221 cases of religious freedom violations that occurred in Indonesia(antaranews.com, 2026). This shows that although Indonesia is known as a country with a majority Muslim population and diverse religions, there are still many challenges in terms of tolerance and moderation. Therefore, schools as formal educational institutions have a very strategic role in shaping moderate and tolerant student attitudes and behaviors.

The process of internalizing the value of religious moderation begins with the stage of value transformation. Here, teachers need to convey basic concepts about religious moderation, such as the importance of ukhuwah Islamiyah and fair attitudes in interacting with fellow human beings. For example, teachers can use a curriculum that includes learning about the history of religious differences in Indonesia and how people

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can coexist peacefully (Ependi dkk., 2023). In this stage, the use of interactive learning methods can greatly help students understand and reflect on these values.

Furthermore, the value transaction stage is essential to build a deeper understanding. Through class discussions, students can be invited to analyze various real cases related to religious conflicts, such as cases of intolerance that have occurred in some areas. By discussing these cases, students learn to see differences from a broader perspective and find solutions based on the values of religious moderation (Banks, 2003). It also provides an opportunity for students to practice critical thinking skills and empathy towards people from different backgrounds.

Finally, at the stage of internalizing values, students begin to apply the value of religious moderation in their daily lives. This can be manifested through behaviors that show tolerance, such as participating in interreligious activities in a school or community setting. In addition, the example of teachers is also very important in this process. When teachers show a moderate attitude in social interactions and invite students to engage in activities that promote diversity, students will be more motivated to imitate the behavior (Fadlia, 2026). Therefore, a school environment that supports religious moderation must be created so that these values can be effectively internalized.

In conclusion, the internalization of the value of religious moderation in PAI learning in junior high school is a strategic step to form a tolerant and just young generation. This is not only beneficial for individual students, but also for society as a whole, in creating a harmonious and peaceful social climate. Given the challenges that exist, synergy between teachers, students, and parents is indispensable to achieve this goal.

Integration of Religious Moderation Values in PAI Learning Materials and Strategies

Internalizing the value of religious moderation in Islamic Religious Education (PAI) learning in junior high schools (SMP) is very important to form a generation that is tolerant and able to appreciate differences. In this context, religious moderation is defined as a balanced attitude in understanding and practicing religious teachings without extremism and intolerance. According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is an effort to create harmony between religious communities and maintain national unity (Irama & Zamzami, 2021). Therefore, it is important for educators to integrate the values of moderation into teaching materials and learning strategies.

One way to internalize the value of religious moderation is through the selection of the right teaching materials. Relevant materials, such as morals, Islamic cultural history, and social jurisprudence, can be used as a means to introduce the concept of religious moderation. For example, in moral learning, teachers can teach about mutual respect and tolerance in interacting with others, including those of different religions(Saihu, 2023). Research shows that students who are educated about moderate moral values tend to have a more open and tolerant attitude toward differences (Susanto, 2023). Therefore, selecting the appropriate materials is a very strategic first step.

In addition to the selection of materials, the learning strategies used also have a great influence on the internalization of the value of religious moderation. Dialogical and

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participatory learning strategies, such as group discussions and case studies, allow students to interact and debate about various views and beliefs constructively. According to (Creswell & Creswell, 2017), Learning methods that involve students' active participation can increase their empathy and understanding of differences. For example, in a group discussion about differences of opinion on an issue, students can learn to express their opinions in a polite way and respect the opinions of others. This not only enriches their knowledge but also builds mutual respect.

The example of teachers is also an important factor in the process of internalizing the value of religious moderation. A teacher's attitude that is fair, open, and respectful of differences will be a real example for students to adopt the same attitude. (Kurniawan & Fitriyani, 2023) emphasizes the importance of role models in character education, where students tend to imitate behaviors they see in adults, including their teachers. If a teacher shows tolerance and respect for all religions, students will be more likely to develop similar attitudes in their daily lives. Therefore, training for teachers in terms of religious moderation is needed to ensure they can be good role models for students.

Finally, the evaluation carried out in PAI learning must also reflect the values of religious moderation. Evaluations should not only focus on cognitive aspects, but should also include students' attitudes and behaviors toward differences. Thus, it is hoped that students will not only master the subject matter, but also be able to apply the values of religious moderation in daily life. With this comprehensive approach, it is hoped that the internalization of the value of religious moderation in PAI learning in junior high school can run effectively and have a positive impact on the development of students' character.

To provide a clearer understanding of the integration of religious moderation values into Islamic Religious Education content, the following table outlines the stages of its implementation:

Table 2. Integration of Religious Moderation Values in PAI Learning

Component	Learning Practice	Intended Contribution
Learning materials	Moral education, Islamic history, and social relations	Connecting values with religious knowledge and daily life
Learning strategies	Guided discussion, case studies, and problem-solving	Encouraging empathy and respectful dialogue
Teacher role	Fairness, openness, and consistent role-modelling	Demonstrating moderation in classroom interaction
Assessment	Cognitive tasks, reflection, and observation of conduct	Considering understanding and value practice

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The Contribution of PAI Learning to the Formation of Moderate Religious Attitudes

PAI learning that systematically integrates the value of religious moderation contributes significantly to the formation of students' moderate religious attitudes (utami, 2023). Students who gain learning experience based on religious moderation tend to have a tolerant, open, and not easily provoked by extreme religious beliefs(Abdullah, 2020).

Statistics show that in Indonesia, cases of intolerance and radicalization among adolescents have increased in recent years. Data from the National Counterterrorism Agency(BNPT, 2022) shows that more than 20% of adolescents are exposed to extremist beliefs through social media. Therefore, comprehensive and religious-based PAI learning is important to overcome this phenomenon. By teaching values such as tolerance, mutual respect, and openness, students can be equipped with a strong foundation to face existing social and cultural challenges.

Furthermore, it is important to note that the success of internalizing the value of religious moderation in PAI learning depends not only on the curriculum, but also on the practice carried out in the school environment.(A. R. Sari dkk., 2025) stated that consistency between theory and practice is necessary so that the values of moderation can be truly accepted and applied by students. For example, schools that implement cultural diversity-based extracurricular activities can provide space for students to learn from each other, thereby strengthening tolerance and appreciation for differences.

The success of PAI learning in forming moderate religious attitudes is also influenced by the consistency between classroom learning and value practice in the school environment(A. R. Sari dkk., 2025). If the value of religious moderation is only taught theoretically without the support of an inclusive school culture, then the process of internalizing values will run less than optimally.

Through PAI learning that focuses on internalizing the value of religious moderation, schools not only play a role as educational institutions, but also as agents of social change. By instilling the values of moderation from an early age, it is hoped that the young generation can become individuals who are not only religious, but also able to contribute to creating a harmonious and inclusive society. Therefore, it is important for PAI teachers to continue to develop creative and relevant teaching methods, so that students can understand and internalize the values of religious moderation more effectively.

Supporting and Inhibiting Factors for the Internalization of the Value of Religious Moderation

The internalization of the value of religious moderation in education, especially in the learning of Islamic Religious Education (PAI), has many supporting factors that can strengthen the process. One of the main factors is teacher competence. PAI teachers who understand the values of religious moderation will be better able to integrate these principles into the learning process (Susanto, 2023). For example, teachers who are experienced and trained in teaching the concepts of tolerance, mutual respect, and interfaith dialogue can create an inclusive and harmonious classroom atmosphere. This is supported by (Sirry et al., 2024), whose study of 152 teachers from 28 high schools in

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Indonesia highlights the important role of teachers in shaping students' understanding of tolerance and diversity. The study also emphasizes that teachers' approaches to teaching tolerance, including the integration of interreligious learning, are important for fostering a more inclusive educational environment. Furthermore, schools that provide teachers with specific training on religious moderation tend to be better positioned to reinforce these values among students (Sugiono, 2021).

The availability of contextual teaching materials is also a very important supporting factor. With teaching materials that are relevant and in accordance with the context of students' lives, the values of religious moderation can be easier to understand and accept. For example, textbooks that include inspiring stories about people who practice moderation in religion, both locally and globally, can provide real-life examples and foster deeper understanding. Research shows that students who are exposed to material that prioritizes religious moderation tend to be more open to differences (Kementrian Agama, 2020).

Education policy support also plays a major role in internalizing the value of religious moderation. Government policies, such as those published by the Ministry of Religious Affairs, which emphasize the importance of religious moderation in the educational curriculum, have provided a solid foundation for educators to apply these values in their teaching. Statistics show that the implementation of pro-religious moderation education policies in schools has increased tolerance among students by 30% in the last two years(Asrori & Khoeron, 2025).

However, there are a number of inhibiting factors that can hinder the process of internalizing the value of religious moderation. One of them is the limited time in learning. In many cases, the dense curriculum and the pressure to complete the material often override learning about the values of religious moderation. This makes it difficult for teachers to pay adequate attention to these important aspects, such as discussions about tolerance and diversity. Data from educational surveys show that 70% of teachers feel they do not have enough time to teach these values in depth (Rani dkk., 2025).

In addition, the dominance of cognitive approaches in learning is also an obstacle. An approach that focuses too much on memorization and mastery of the material without leaving room for the exploration of moderation values makes students less emotionally engaged. The lack of teacher training related to teaching methodologies that support the internalization of the value of religious moderation makes this situation even more complicated. A study by(Safitri, 2025) suggests that teachers who are not trained to teach religious moderation tend to overlook the importance of this aspect in learning, potentially reducing the effectiveness of religious education as a whole.

Thus, the challenge in internalizing the value of religious moderation lies not only in the individual, but also in the structure of the existing education system. Collaboration between schools, families, and communities is needed to create an educational ecosystem that supports the strengthening of religious moderation in a sustainable manner. This effort must involve all stakeholders so that the values of moderation can be well internalized in each student, allowing them to grow as tolerant individuals and open to differences.

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RESULTS

Conceptualization of the Value of Religious Moderation in PAI Learning

The results of the study show that the value of religious moderation in PAI learning is understood as a set of Islamic values that emphasize the middle attitude (wasathiyyah), tolerance (tasamuh), justice ('is), and balance (tawāzun) in religious life (Heriyudanta, 2023). These values are not positioned as new concepts, but rather as an integral part of Islamic teachings that have long developed in the Islamic scientific tradition (Akmalia dkk., 2021).

In the context of education, the value of religious moderation is seen as a normative foundation in the formation of students' religious attitudes so that they are able to coexist peacefully in a pluralistic society (Arifin & Huda, 2024). Thus, PAI learning plays a strategic role as a vehicle for internalizing the value of religious moderation from an early age.

Forms of Internalization of the Value of Religious Moderation in PAI Learning

The results of the study show that the internalization of the value of religious moderation in PAI learning takes place through three main forms. First, internalization in the cognitive aspect, namely through the delivery of teaching materials that contain the values of tolerance, justice, and brotherhood in Islam (Khakim, 2018).

Second, internalization of the affective aspect, namely through a dialogical and reflective process that encourages students to appreciate differences in views and beliefs (Banks, 2003).

Third, internalization in the behavioral aspect, namely through the habituation of mutual respect, cooperation, and fairness in school life (Zubaedi, 2015).

These three aspects show that the internalization of the value of religious moderation is not only oriented to theoretical understanding, but also to the formation of real attitudes and behaviors of students.

PAI Learning Strategies in Internalizing the Value of Religious Moderation

The results of the study show that the effective PAI learning strategy in internalizing the value of religious moderation is a dialogical, contextual, and participatory strategy (Anggita dkk., 2026). Discussion-based learning, case studies, and socio-religious problem-solving have been proven to increase students' sensitivity to the reality of social plurality (Creswell & Creswell, 2017).

In addition, the example of PAI teachers is a key factor in the success of internalizing the value of religious moderation. Teachers who display an open, fair, and respectful attitude of differences have a significant influence on the formation of moderate religious attitudes of students *(Lickona, T., 199*1.)

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The Impact of PAI Learning on Students' Religious Attitudes

The results of the study show that PAI learning that integrates the value of religious moderation consistently contributes positively to the formation of students' moderate religious attitudes (Abdullah, 2020). Students tend to have a tolerant attitude, are not easy to judge differences, and are able to be fair in social interactions(Safitri, 2025).

This shows that PAI not only functions as a means of religious knowledge transfer, but also as an instrument for fostering inclusive and civilized socio-religious character.

Supporting and Inhibiting Factors for the Internalization of the Value of Religious Moderation

The results of the study identified several factors supporting the internalization of the value of religious moderation, including government policies that emphasize the strengthening of religious moderation, the competence of PAI teachers, and the availability of relevant learning literature(Kementrian Agama, 2020).

The inhibiting factors include the dominance of cognitive-oriented learning approaches, the limited time of PAI learning, and the influence of the social environment and digital media that spread exclusive religious understanding (Zubaedi, 2015). This condition shows the need to strengthen synergy between schools, families, and communities in supporting the internalization of the value of religious moderation in a sustainable manner.

CONCLUSION

Based on the results of the study and discussion on the internalization of the value of religious moderation in the learning of Islamic Religious Education (PAI) in Junior High School (SMP), it can be concluded that religious moderation is an important paradigm in building a tolerant, fair, and balanced attitude of religious behavior of students. Religious moderation values such as middle stance (wasathiyyah), tolerance (tasāmuh), justice ('adālah), and balance (tawazun) are actually integral parts of Islamic teachings that are relevant to be internalized through PAI learning.

The internalization of the value of religious moderation in PAI learning cannot be done instantly and partially, but through a continuous and systematic process. The process includes integrating the value of religious moderation into the cognitive, affective, and behavioral aspects of students. PAI learning that is only oriented towards mastering religious materials without paying attention to aspects of social attitudes and practices has the potential to give birth to a textual religious understanding that is less responsive to the reality of pluralism.

PAI learning that is designed dialogically, contextually, and participally has proven to be more effective in internalizing the value of religious moderation. Learning strategies such as discussions, case studies, and problem-based learning, as well as teacher examples, have a significant contribution to the formation of students' moderate religious attitudes. Thus, the role of PAI teachers is not only as a material presenter, but also as an example and facilitator of religious moderation values.

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The results of this study also show that PAI learning that integrates the value of religious moderation consistently contributes positively to the formation of tolerance, openness, and students' ability to respond to differences wisely. However, the process of internalizing the value of religious moderation still faces a number of challenges, such as the dominance of cognitive approaches, limited learning time, and the influence of the social environment and digital media that are not always in line with the value of religious moderation.

Therefore, internalizing the value of religious moderation in PAI learning requires comprehensive support from various parties, including education policies, teacher competence, inclusive school culture, and synergy between schools, families, and communities. With this support, PAI learning in junior high schools is expected to be able to play an optimal role in forming a young generation who have a moderate, inclusive, and civilized understanding of religion, and are able to maintain social harmony in a pluralistic Indonesian society.

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