Preventing Religion as a Legitimation of Violence: Internalization of Moderation Values in Islamic Religious Education Among Junior High School Students

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Abstract

Violence in the name of religion often occurs around us. According to several research results, one of the reasons is the lack of knowledge about religious moderation. Moderate behavior in religion needs to be encouraged from an early age, especially in junior high school. Junior high school students are in an ambiguous stage of development, between childhood and adulthood, so they need to internalize good social and humanitarian values. This study aims to explore the process of internalizing the values of religious moderation in junior high schools carried out by Islamic Religious Education teachers. The method used was a qualitative method with a phenomenological approach. Data were collected through in-depth interviews, observation, and documentation. Data sources were determined using the snowball method, which then recommended one Islamic Religious Education teacher and one other religious teacher. From the Islamic Religious Education teacher, two Muslim students and one non-Muslim student were selected. The process carried out by the Islamic Religious Education teacher consisted of three stages: pre-learning, reinforcement learning, and reinforcement learning. In the pre-learning stage, the Islamic Religious Education teacher established a common understanding of the meaning of religious moderation and explored the nine values of moderation. In the reinforcement learning stage, the Islamic Religious Education teacher conducted a learning material assessment (AMP) followed by developing flexible teaching modules and planning the incorporation of religious moderation values into parts of the subject matter that correspond to the nine values of religious moderation in an integral manner through a discovery learning approach. In the internalization stage, the Islamic Religious Education teacher implemented the values through habituation and positive and negative reinforcement supported by all school members. Through three stages of internalization of the values of religious moderation carried out in this school, the impact was that there was no violence in the name of religion carried out by students, teachers and education staff. The three stages of the process of internalizing the values of religious moderation carried out by Islamic Religious Education teachers are worthy of being adopted and duplicated in other places.

Keywords: Islamic Religious Education Teacher; Violence in The Name of Religious; Religious

Preventing Religion as a Legitimation of Violence: Internalization of Moderation Values in Islamic Religious Education Among Junior High School Students Moderation.

Abstrak

Kekerasan atas nama agama sering terjadi di sekitar kita. Menurut beberapa hasil penelitian salah satu sebabnya karena minimnya pengetahuan tentang moderasi beragama. Perilaku moderasi dalam beragama perlu digalakkan sejak dini, khususnya di sekolah menengah pertama. Siswa sekolah menengah pertama berada dalam tahap perkembangan yang ambigu, diantara masa anak-anak dan dewasa sehingga perlu internalisasi nilai-nilai sosial dan kemanusiaan yang baik. Penelitian ini bertujuan untuk mengeksplorasi proses internalisasi nilai-nilai moderasi beragama di sekolah menengah pertama yang di lakukan oleh guru Pendidikan Agama Islam. Metode yang digunakan adalah metode kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi. Penentuan sumber data melalui teknik snowball sampling yang kemudian merekomendasikan guru Pendidikan Agama Islam satu orang dan guru agama yang lain satu orang, dari guru Pendidikan Agama Islam menunjuk dua siswa beragama Islam dan satu siswa yang beragama selain Islam. Adapun proses yang dilakukan oleh guru Pendidikan Agama Islam yaitu meliputi tiga tahap yaitu pre-learning Guru Pendidikan Agama Islam melakukan persamaan persepsi tentang makna moderasi beragama dan mendalami sembilan nilai moderasi. Pada tahap reinforcement learning, guru Pendidikan Agama Islam melakukan assessment materi pembelajaran (AMP) yang dilanjutkan dengan menyusun modul ajar yang fleksibel, merencanakan inersi nilai-nilai moderasi beragama pada bagian-bagian materi pelajaran yang sesuai dengan sembilan nilai-nilai moderasi beragama secara integral melalui pendekatan pembelajaran discovery learning. Pada tahap internalization guru Pendidikan Agama Islam mengimplementasikannya melalui pembiasaan dan lakukan penguatan positif dan negatif yang didukung oleh semua warga sekolah. Setiap tahap dilakukan secara seksama oleh guru Pendidikan Agama Islam yang didukung oleh seluruh warga sekolah. Melalui tiga tahap internalisasi nilai-nilai moderasi beragama yang dilakukan di sekolah ini, berdampak tidak terjadi kekerasan atas nama agama yang dilakukan oleh siswa maupun guru dan tenaga kependidikan. Tiga tahap proses internalisasi nilai-nilai moderasi beragama yang dilakukan oleh guru Pendidikan Agama Islam ini, layak diadopsi dan diduplikasi di tempat yang lain.

Kata kunci : Guru Pendidikan Agama Islam; Kekerasan Atas Nama Agama; Moderasi Lingkungan.

I. Introduction

The increase in violence in the name of religion that has occurred so far demands special attention from all Indonesian people (Irawan, 2023; Saifuddin, 2017). Violence usually increases at the end of the year (Witin, 2021). This phenomenon occurs at all levels of society, including in schools, caused by religious exclusivism. The understanding of exclusivism arises because the knowledge of religious teachings is too narrow and lacks an inclusive perspective (Daga, 2021). Therefore, schools are a very strategic place to instill the values of religious moderation (Wahid, 2024). Teachers, as people who have authority, are an important element in the process, especially religious teachers (Mubarok & Muslihah, 2022).

Instilling the values of religious moderation should be done from an early age (Gule et al., 2025); however, time is very important, especially for students at the junior high school level. This is in accordance with the psychological condition of those who are in

early adolescence, namely, a psychological condition that is labile (Santrock, 2011). Students in junior high school are students who are experiencing rapid growth, both cognitive, social, and religious growth (Subandi, 2013). Therefore, they urgently need comprehensive assistance, not just partially. In addition, a 2023 report by the Center for Islamic and Community Studies (PPIM) of UIN Jakarta stated that around 37.7% of junior high school students in Indonesia showed intolerance towards individuals with different beliefs (Muthahhari, 2017). The same thing was also produced by a survey by the Setara Institute (2022), which noted that 25% of middle-level students still have an exclusive tendency to get along and tend to avoid interaction with friends of different religions (Setara Institute, 2023). From these findings, it is very important that the cultivation of religious moderation values in students in junior high school is very important so that there is no longer a mockery based on religion and compartmentalized associations.

The values of religious moderation aim to understand and practice religious teachings that are not extreme, namely emphasizing the importance of balance, tolerance, and inclusivity. Some indicators of religious moderation that need to be emphasized include: 1) national commitment, namely an attitude of respect for diversity and loyalty to the Unitary State of the Republic of Indonesia (NKRI); 2) tolerance, which is an attitude of respect and acceptance of differences in social life; 3) anti-violence, i.e. rejecting extreme actions and solving problems through destructive means; and 4) acceptance of local traditions that are in harmony with religious values (Hanafi, 2019; Islamy, 2022).

Although there have been several studies related to religious moderation education previously, what they are researching is still very global. For example, fostering religious tolerance (Umar & Jamali, 2023), teachers' Strategies in Developing Tolerance Attitudes (Utami et al., 2023), strategies for managing religious moderation (Laksmi & Nurhayati, 2024). None of these studies focused on Islamic religious education teachers. Meanwhile, Indonesia as a Muslim-majority country, it is very important to examine the role of Islamic religious education teachers in instilling the values of religious moderation in their students (Laksmi & Nurhayati, 2024).

The novelty of this research lies in the process of internalizing the values of religious moderation carried out by Islamic religious education teachers in an integrated manner, both in the learning process and also outside learning. The internalization of integrative religious moderation values is one of the main tasks of religious education teachers mandated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010. In article 16 paragraph 6 it is very clear that all religious teachers are required to: (a) make a plan for the cultivation of the practice of religious teachings and noble moral behavior in the school community as part of the religious learning process; (b) organizing the potential of school elements systematically to support the cultivation of the practice of religious teachings in the school community; (c) to be an

innovator, motivator, facilitator, mentor and counselor in the cultivation of the practice of religious teachings in the school community; and (d) maintain, control, and direct the cultivation of the practice of religious teachings in the school community and maintain the harmony of relations between religious believers within the framework of the Unitary State of the Republic of Indonesia (Menteri Aagama Republik Indonesia, 2010). The duties and responsibilities of religious education teachers above are almost forgotten because they have never been revealed in previous studies.

The purpose of this study is to analyze how Islamic Religious Education teachers internalize the values of religious moderation in junior high school. The choice of Islamic religious education teachers as the subject of research is because Islam is the majority in junior high schools in this country. As we know that most of the perpetrators of violence are those who are the majority in the social context (Hadi, 2024). So by making preventive efforts against the majority group, it is hoped that it will produce a conducive school climate because all school residents can respect each other for the differences that exist.

II.   Research Method

This research is a field research with qualitative methods and phenomenological approaches, in order to explore social phenomena directly from the experiences of the subjects, with an emphasis on social meanings and the context that surrounds them (Creswell, 2009). The location of the research chosen was in Bantul Regency, Yogyakarta, because this school is located on the outskirts of Yogyakarta with a high complexity of the cultural and religious diversity of the school residents.

The data sources in this study are divided into two, namely primary and secondary data. Determination of secondary data sources through snowball sampling technique which then recommends one Islamic Religious Education teacher and one other religious teacher, from the Islamic Religious Education teacher appointing two Muslim students and one student of a religion other than Islam. The secondary data is obtained from various official school documents such as institutional profiles, extracurricular programs, and relevant learning documents (Sugiyono, 2017).

The data collection techniques used include direct observation of the learning process, in-depth interviews with informants, and documentation as visual and administrative data reinforcements. To analyze the data, the researcher applied the stages of data reduction, data presentation, and conclusion drawn. Reduction is carried out by filtering relevant information, then presented systematically in the form of narratives or tables so that patterns and relationships between data are easier to recognize. The final stage in the form of drawing conclusions aims to find the meaning and relationship between the data and the focus of the research (Miles & Huberman, 2022).
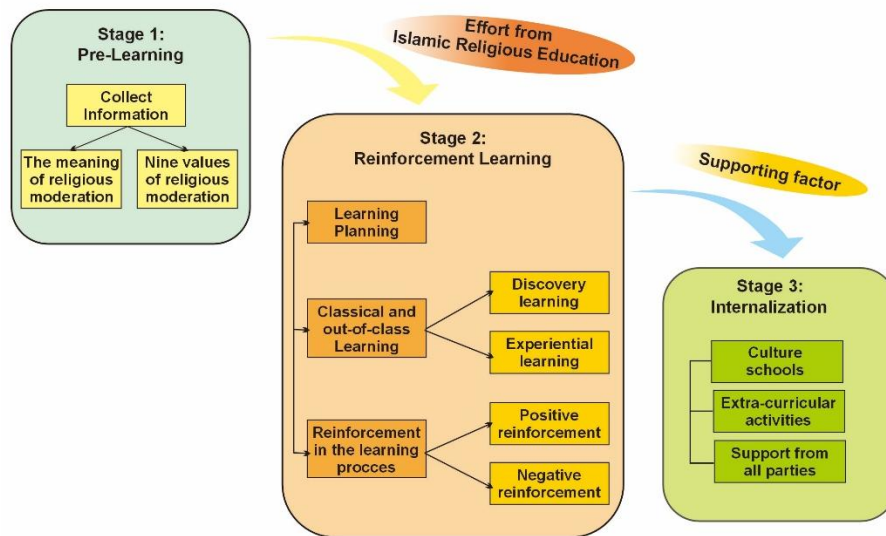
Figure 1. Three Stage Model of Value Internalization

III. Result and Discussion

The implementation of religious moderation in schools has been protected by Presidential Regulation Number 23 of 2023, then strengthened again by the Decree of the Minister of Religion of the Republic of Indonesia Number 3 of 2024. In the context of education, the Ministry of Religion of the Republic of Indonesia has published 4 (four) guidebooks for the implementation of education related to religious moderation (Muhammad & Muryono, 2021). Changing one's paradigm and perspective on things requires a long time and systematic and integrative coaching. Similarly, to realize students who practice the values of moderation in school, all school residents must be involved (Mustaghfiroh & Listyaningsih, 2022). Internalization of the values of religious moderation through three major stages, namely: the pre-learning stage, the reinforcement learning stage, and the internalization stage (Zhang et al., 2023).

The following is the process of internalizing the values of religious moderation carried out by Islamic Religious Education Teachers to Junior High School students.

A. Pre-Learning Stage

According to the Islamic Religious Education (MF) teacher, before learning began, he and other Islamic Religious Education teachers conducted a study and shared perceptions about: 1) the meaning of religious moderation from an Islamic perspective and 2) an in-depth understanding of the nine norms of religious moderation. The Islamic Religious Education teacher hopes that through internalizing these nine norms of religious moderation, students will develop four indicators: tolerance, anti-violence, acceptance of local traditions, and commitment to nationality (Muhtarom et al., 2021). The nine norms of religious moderation are.

1. Understanding the Meaning of Religious Moderation

According to Islamic Religious Education (MF) teachers, to understand the meaning of religious moderation, the guidebooks used are books published by the Indonesian Ministry of Religion, which are summarised below. Before discussing religious moderation in detail, it is essential to define moderation in accordance with the government's perspective. Religious moderation is in the way of views, attitudes, and religious practices that are moderate, middle, and impartial in the face of two extreme circumstances. What is moderated is not religion itself, but religious ways, both in the form of religious thought and behaviour (Hanafi et al., 2022). Religious moderation must prioritise the balance of various aspects, including beliefs, morals, and disposition, as well as the religious attitudes of individuals or particular groups. Religious moderation involves a balanced understanding of the content or teachings of a religion, where this balanced attitude can be consistently expressed by holding the principles of religious teachings while acknowledging the existence of other parties (Azis & Anam, 2021).

Religious moderation behaviour demonstrates tolerance, respect for every difference of opinion, and respect for pluralism, without imposing one's will through violent means (Muhammad & Muryono, 2021). Religious moderation must be understood as a balanced approach to religion, encompassing both the practice of one's own faith (exclusive) and the respect for the spiritual practices of others with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from excessive extremism, fanaticism, and revolutionary attitudes in religion (Hanafi, 2019).

Religious Moderation is a way of viewing, attitude, and behavior that takes a position in the middle, always acting fairly, balanced, and not extreme in religion. A moderate position also refers to a balance between one's commitment to the religion they believe in and respect for others' beliefs (Wahid et al., 2024).

2. The Nine Norms of Religious Moderation in Islam

According to MF, there are nine norms of religious moderation that students in schools must internalize, as outlined in religious moderation guidebooks published by the Ministry of Religion of the Republic of Indonesia (Azis & Anam, 2021). These nine values of religious moderation are then synergized into four indicators of religious moderation by Islamic Education teachers, as follows:

a) *Tolerance*

   1) *Tasamuh* (Tolerance)

      Tasāmuh comes from the words *samah* and *samahah* in *Arabic,* which mean generosity, forgiveness, ease, and peace. *Tasāmuh* means accepting differences openly, which is reflected in the willingness to accept a variety of views and stances even if they disagree. A person who has the nature of *tasāmuh* is willing to listen, respect, and allow differences without losing his personal principles. In

contrast to *the narrow fanatical ta'āshub*, *tasāmuh* contains the greatness of the soul, the breadth of the mind, and the spaciousness of the chest in responding to diversity (Azis & Anam, 2021; Thohir et al., 2019). This teaching is in accordance with the words of Allah in Surah Al-An'am, verse 108: "And do not curse any worshipper who worships *other than Allah, for they will curse Allah by going beyond the limits without any basis of knowledge. Thus, we have made every person consider their work well."*

2) *Tawassuth* (Middle)

Tawassuth is a term that comes from Arabic which means something in the middle so that it has two ends that are comparable in size. At the same time, the terminological meaning is Islamic values (Thohir et al., 2019). *Tawassuth* in the teachings of Islam, which avoids the excessive attitude *of ifrāth* and the reduction of *tafrīth*. The primary feature of tawassuth is the balance established by Allah SWT, which aims to make Islam a model of truth in human behavior (Azis & Anam, 2021; R. Hasanah et al., 2024; Ridwan & Mahmudi, 2023). The application of the principle of *tawassuth* includes three essential aspects: *First*, avoiding extreme attitudes in the dissemination of religious teachings. *Second*, respect differences in religious understanding without easily disbelieving fellow Muslims. *Third*, uphold the principles of brotherhood and tolerance, as exemplified by tasāmuh, both among Muslims and with citizens who follow different religions. This is in accordance with the teachings of the Qur'an Surah Al-Baqarah verse 143: *"And so We have made you (Muslims) -- the middle people -- so that you may be witnesses of mankind and that the Messenger (Muhammad) may be a witness of you."*

3) *I'tidāl* (perpendicular/proportionate)

I'tidāl linguistically means straight and firm, which means placing things in proportion by fulfilling rights and obligations in a balanced manner. As part of the application of Islamic justice, i'tidāl encourages a balanced attitude of the middle ground in various aspects of life, by displaying ihsan behavior. The concept of justice in Islam requires a balance between human rights and obligations, without diminishing one's rights due to the burden of one's obligations (Abdullah, 2024; Azis & Anam, 2021) Moderation aims to create common welfare, underlie public policy, and present religious values in the social space. This behavior is in accordance with the teachings of the Prophet in the hadith: *Abu Hurairah told him that a Bedouin Arab was urinating in the mosque, so the people immediately went to him and rebuked him, then the Messenger of Allah (peace and blessings of Allaah be upon him) said to them, "Let him go, and pour his urine with a bucket of water, for you are sent to make it easier and not to make it difficult."* (HR. Bukhari)

b) *Anti-violence*

  1) *Al-'unf* (Anti-Violence)

In Arabic there are several similar terms, including: *al-'unf, at-tatharruf, al-guluww*, and *al-irhab*. *Al-'unf* is an antonym of *ar-rifq* which means meekness and compassion. Abdullah an-Najjar defines *al-'unf* as the illegal use of force (vigilant) to impose one's will and opinion.

Anti-violence rejects extremism such as inviting destruction and violence, whether against a person or the social order. Extremism in the context of religious moderation is understood as an ideology that is closed to changes in the social and political system, so that it often imposes will or crashes into norms and agreements in a society (Azis & Anam, 2021; A. Hasanah & Rohimah, 2025) Violence is something that is forbidden, karema is contrary to the value of kindness/affection, as stated in the Qur'an Al-Anbiya verse 107: *"And We did not send you (Muhammad) but to (become) a blessing to the whole world."*

  2) *Asy-Syura* (deliberation)

Shurā or deliberation is a fundamental mechanism for interacting and making decisions, which is etymologically rooted in dialogical and communicative processes. This concept describes a systematic way in which each party explains, negotiates, and exchanges opinions openly, deeply, and constructively on an issue. The essence of excitement lies in the attitude of openness, willingness to listen to different opinions, and commitment to find the wisest meeting point (F. H. Akbar et al., 2024; Azis & Anam, 2021) This principle views that every individual has the right to express ideas, with the belief that the best truth and solutions can be achieved through constructive dialogue and mutual understanding. This teaching is in accordance with the words of Allah Surah Ash-Shura ayar 38: *"And (for) those who accept (obey) the call of God and perform prayers, their affairs are (decided) by deliberation among them; and they give a portion of the sustenance that We have given them."*

  3) *Al-Qudwah* (Pioneering)

According to Al-Ba'labaki, *qudwah* is to set an example, to represent a model, and to play a good role in life. *Al-qudwah* is meant to set an example, an example and a model of life. Setting an example is an initiative to pioneer noble behavior and lead people to well-being (Abdullah, 2024; Azis & Anam, 2021). This principle is implicitly quoted in the Qur'an from the same term *uswatun hasanah* found in the words of Allah in Surah Al-Ahzab verse 21: *"Indeed, there has been in the Messenger of Allah a good example for you (i.e., for those who hope for Allah's mercy and the Day of Resurrection and who remember Allah much."*

c) *Acceptance of local traditions,*

   1) *I'tiraf al-'urf* (culturally friendly)

   Culture is the result of human work in order to carry out the system of community life in the form of ideas and actions. Islam views culture as the result of the cultivation of reason, wisdom, creativity, karsa and human work in thinking so as to produce the creation of a culture. Culture is the work of humans, while Islam as a religion is a gift from Allah for the benefit of humans. Therefore, Islam directs and guides human works to be useful, progressive, have positive values and raise the dignity of human dignity. Meanwhile, cultures that are contrary to Islam must be changed wisely (friendly), paying attention to local wisdom and subsequently becoming clean and positive from elements that are contrary to Islam (Azis & Anam, 2021).

   Meanwhile, the diversity of socio-cultural life in the community is a necessity. The existence of socio-culture that forms culture in society is the result of the diversity of human beings created by Allah SWT, both their nations, their religions, their tribes, their cultures and others with the aim of knowing and respecting each other's differences in socio-cultural life in society (A. Hasanah & Rohimah, 2025; Salamudin & Nuralamin, 2024). In order to preserve and appreciate culture or cultural friendliness as contained in the nine religious moderations, following a culture that is in accordance with the teachings of Islam is permissible, as is the practice of the Abrahamic religion that was revealed in Surah Al-Nahl verse 123 *"Then We revealed to you (Muhammad): "Follow the religion of Abraham a man who is a hanif" and he is not among those who associate with God."*

   2. *Al-Islah* (refinement)

   According to al-Thabarsi, *al-ishlah* means to set something bent straight by restoring its true function. Therefore, *al-ishlah* is defined as an act that will change from darkness to bright light. *Al-ishlah* contains the notion of the idea of improvement through changes for the better, by prioritizing the common interest and being willing to reconcile disputes for the common good. The rule used is *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadid al-ashlah* (keeping the old good traditions and taking something new that is better) (Azis & Anam, 2021). This principle is in accordance with the words of Allah in Surah Al-Baqarah 244: *"And do not make (the name) of Allah in your oath an obstacle to doing good, to fear and to create peace among people. Allah is All-Hearing, All-Knowing."*

d. Commitment to nationality

1) Al-Muwathanah (love for the homeland)

Al-muwathanah is an attitude of accepting the existence of the *nation-state* so as to create love for the homeland (nationalism) wherever it is.   *Al-muwathanah* prioritizes the orientation of citizenship or recognizes the nation-state and respects citizenship. Yusuf Al-Qardhawi defines *al-muwathanah* as nationalist. Love for the homeland is a national commitment that is a very important indicator to see the extent to which one's religious views, attitudes, and practices have an impact on acceptance of the basic national consensus, as practiced by the Prophet Muhammad (saw) in the city of Medina (Azis & Anam, 2021; Salamudin & Nuralamin, 2024). In the Indonesian context, *al-muwathanah* is a recognition that includes an agreement on Pancasila as the state ideology, the 1945 Constitution as the constitution. This spirit is in accordance with the words of the Prophet (peace be upon him): *"The best among you is the one who defends his people, as long as he does not sin."* (HR. Thabarani dan Abu Dawud).

B. Reinforcement Learning Stage

This second stage is the stage of strengthening the values of religious moderation in students, which is carried out directly by Islamic Religious Education teachers. At this stage, the teacher plans to ensure the learning process is effective and achieves the desired goals. After planning the learning, the teacher delivers it and reinforces it.

1. Learning Planning

Effective learning must start from careful planning by the teacher, so that the desired goals can be achieved properly. This planning is a management process, which includes a series of activities directed at resources (human, financial, physical and information) to achieve goals efficiently and effectively (Widyanto & Wahyuni, 2020).

To achieve efficient learning, Islamic Religious Education teachers also carry out planning which includes: learning material assessment (LMA) which is finally realized in learning planning called teaching modules (Rahmawati & Astutik, 2024). The teaching module is prepared in accordance with the Regulation of the Minister of Education, Culture, Research, and Technology Number 16 of 2022, which is characterized by flexibility, clarity, and simplicity. The following are the results of an interview with an Islamic Religious Education teacher:

"in the initial stage, I prepared teaching modules to assist and guide me in the learning process. I based these teaching modules on the learning outcomes established by the Minister of Education and Culture.(MF)."

The values of religious moderation are not a special part of the Islamic Religious Education learning material. Therefore, the values of religious moderation in lesson

planning are not usually explicitly stated in the teaching module. However, religious moderation is one of the goals of a learning material. Religious moderation is shaping the way students think and behave in society, nation, and religion. Therefore, all subjects can insert moderation values through the teaching and learning process carried out (curriculum hiden) (A. Akbar et al., 2024). The following is an example of one of the teaching modules compiled by Islamic Religious Education teachers:

GENERAL INFORMATION			
MODULE IDENTITY			
Compiler Name	: MF, S.Pd.I.	Time Allocation	: 3 Weeks/9 Hours
Education Units	: X Junior High School	Year of Preparation	: 2023
Class/Semester	: VIII/Odd	Phase	: D
Subjects	: Islamic Religious Education (IRE)	Subject Elements	: Akeda

CORE COMPETENCIES
- The meaning of believing in Allah's books correctly and having curiosity about the history of Allah's books and getting used to reading the Koran every day.
- How to love the Qur'an and how to build relationships with people who believe in the previous scriptures correctly and have commendable behavior and be tolerant of the differences in the holy books of each religion and have good manners towards the Qur'an.
- Infographic timeline of the revelation of Allah's books to the prophets and messengers correctly and the growth of an attitude of loving the Qur'an and having an attitude of respecting the holy books of other religions.
- Internalize the values of balance in responding to differences in beliefs and have a basic understanding of the Qur'an as a guide to life.

FACILITIES AND INFRASTRUCTURE

1. Gadgets	4. Textbooks	7. Material Handouts
2. Laptop/PC Computer	5. Whiteboard	8. Infocus/Projector/Pointer
3. Internet access to ilmuguru.com	6. Worksheets	9. Other References

LEARNING MODEL

Project-Based Learning (PBL) integrated with differentiated learning

PANCASILA STUDENT PROFILE	**TARGET STUDENTS**
1. Faith and devotion to God Almighty	Regular/typical students: general, have no
2. Mutual cooperation	difficulty digesting and understanding the
3. Global diversity	learning material.

CORE COMPETENCIES

- Through the discovery learning model, students are able to correctly explain the meaning of faith in God's books, develop a curiosity about the history of God's books, and develop a habit of reading the Quran daily.
- Through the Jigsaw technique, students can explain how to love the Quran and how to properly build relationships with those who believe in previous books, while also demonstrating commendable behavior, tolerance of differences, and etiquette regarding the Quran.
- Through the product-based learning model, students can correctly create an infographic depicting the timeline of the revelation of God's books to the prophets and messengers. They also develop a love for the Quran, respect for the holy books of other religions, and apply the principle of justice in viewing the diversity of divine revelation.
- Through the reflection method, students are able to internalize the values of tawazun (balance) in addressing differences in belief while remaining steadfast in their faith in the Quran as a guide for life.

Figure 2. Example of a Teaching Module on Beliave in The Books of Allah: becoming a Generation of Tolerant Qur'an Lovers

In the teaching module in figure 2, there are no words of religious moderation at all. However, the values of religious moderation are very thick on the learning objectives set by the Islamic Religious Education teacher, for example:

On the second learning objective: "... have commendable behavior and be tolerant of differences...." On the third learning objective: "... have an attitude of respect for the scriptures of other religions and apply the principles of justice...." On the

fourth learning objective: "...internalize the values of tawazun (balance) in responding to differences in beliefs...."

The above findings suggest that the cultivation of religious moderation values in junior high schools has been incorporated into the teaching module as a blueprint for learning. The values of religious moderation are not explicitly mentioned in the teaching module, but are emphasized in the learning objectives, as quoted above. This is in accordance with the guidelines for implementing learning moderation values by the Ministry of Religion, which are carried out in earnest (Muhtarom et al., 2021).

2. Classical and Out-of-class Learning

Islamic Religious Education teachers have a very important role in instilling the values of religious moderation in students. In order to carry out their duties in the learning process, PAI teachers must master Islamic religious material well, provide examples, attitudes, and daily behaviors in order to implement the value of religious moderation (Muhtarom et al., 2021).

Religious learning in this school is carried out in a classical manner. Each student receives religious lessons according to their respective religions. Islamic religious education teachers instill the values of religious moderation through integration in appropriate materials. This is confirmed by the Islamic Religious Education teacher:

"... I try to instill the values of religious moderation through an integrated approach at every stage of the learning material... (MF)."

Regarding the learning methods used in the learning process, teachers use various methods, which are adjusted to the material being delivered. The discovery learning approach is widely used, as it encourages students to actively engage in learning and discover new knowledge independently (Al Farabi, 2023). Religious moderation learning using the discovery learning model requires high creativity from teachers, especially when it comes to providing feedback on students' questions. Students' experiences in daily life are the main material in the study of religious moderation in the classroom (Nuryuhefi, 2025). Learning by experience is a very impressive learning for students, because they experience it firsthand.

A teacher must set an example and strengthen reinforcement in the learning process (Zhang et al., 2023). One example is when a student negatively labels followers of other religions such as: "si-kafir, ahli neraka," and other names, a teacher must immediately provide the learning process.

"...I give directions to students for friends of different religions with non-Muslim terms instead of si-kafir much less ahli neraka. In this way we have maintained a balance in the teachings of Islam and not acted excessively..."

The approach taken by the Islamic Education teacher above embodies the value of i'tidal in religious moderation, whereby a person is firm and not excessive, does not belittle others, and treats others according to their status. (Hanafi, 2019).

The values of religious moderation such as tawassut, which is freedom in religion, must remain in the corridor of applicable norms. To strengthen the value of tawassut constructive interaction and discussion between teachers and students. Through positive and negative reinforcements of behavior or the results of discussions with students, students will increasingly permeate the values of religious moderation. As stated by an AFKB student:

"... We are often taught that Islam is the religion of rahmatan lil 'alamin. So, it must bring goodness to all, without hurting the feelings of other religions and imposing our beliefs on them...."

Islam as rahmatan lil 'alamin is a very great value in Islamic teachings because by practicing this value, Muslims can become a protector for the universe (Arif, 2021).

The same opinion was conveyed by AZA, who is a member of the Student Council, must also be egalitarian as taught by Islamic Religious Education teachers, namely:

"... As a student council member, I work with friends from different classes, cultural backgrounds, and religions. In the student council there are 3 people who are non-Muslim, and I often work with them and work with them...."

Islamic Religious Education teachers have strengthened the values of religious moderation at every step and in every learning. For example, when you want to apply the values of sura', teachers always recommend conducting deliberation in every decision-making, both in class discussions and in the organisation. As SAS says:

"... A small example of the application of deliberation is that during group learning activities, I am encouraged to respect each other's opinions and work together to complete tasks...."

The values of religious moderation are taught by Islamic Religious Education teachers not only through the delivery of material. Teachers use various reinforcement methods, such as experiential learning, learning by doing, shaping deviant behaviour, and rewarding good behaviour.

3. Reinforcement in The Learning Process

Teachers reinforce learning by providing students with direct experience. Reinforcement in the learning process can be in the form of positive reinforcement (Sholikhah et al., 2017) and also negative reinforcement (Satriyawan & Lusyana, 2020). Santrock explains the fundamental difference between positive reinforcement and negative reinforcement, namely in positive reinforcement there is something added or

obtained, while in negative reinforcement there is something that is reduced or eliminated (Santrock, 2011).

As described above, the two reinforcements are carried out by Islamic Religious Education teachers in the process of internalizing the values of moderation in the learning of Islamic Religious Education in the classroom and also outside the classroom. The teacher immediately reprimanded so that the wrong act would not be repeated by saying that when calling friends who are religious other than Islam with the term non-Muslim. Islamic Religious Education teachers also provide direction and support for student activities that have followed moderation values such as deliberating in making decisions, both in the classroom and in extracurricular activities such as the Student Council.

C. Internalization Stage

This stage is the last stage in the process of internalizing the values of religious moderation carried out by Islamic Religious Education teachers. As mentioned earlier, to instill values in a place, you must get support from all parties. In the Junior High School studied, it turned out that the internalization of the values of religious moderation received support from all parties, including leaders, and colleagues from Islamic Religious Education teachers.

Some of the activities that internalize the values of religious moderation that have become a culture in schools are literacy programs. This literacy activity is in the form of activities so that all students read the scriptures according to their respective religions which are carried out on Tuesdays and Thursdays. The purpose of this religious literacy program is for students to understand the scriptures and be able to practice the values of religious moderation according to the teachings of their respective religions (Prakosa, 2022).

This habituation activity is also applied in every learning carried out at the school, both in the classroom and outside the classroom. The internalization program of nilni-value moderation is also applied in extra-curricular activities (Santoso & Fikri, 2024) such as scouting, sports, arts such as dance, karawitan, and hadrah (Rinda Fauzian et al., 2021) and other extra activities. Through joint steps between the leadership and all colleagues at the school, religious moderation can be implemented properly so that school residents respect each other so that there is never violence in the name of religion.

D. The Impact of Internalizing the Values of Moderation on Preventing Violence in The Name of Religious

According to Islamic Religious Education (MF) teachers, the evaluation of internalization of religious moderation values is inseparable from the evaluation of Islamic Religious Education subjects. This is because the internalization of religious

moderation values is an integral part of the material, embedded within related material. Therefore, Islamic Religious Education teachers do not have quantitative data. From the results of interviews and observations, the impact of internalizing the values of religious moderation in students' lives at school can be seen as in the following table.

Table 1. Several Behavioral Changes Were Experienced by the Community Before and After Internalizing the Values of Moderation

Number	Before internalization	Before internalization
Verbal violence		
1.	Referring to religions other than Islam as "infidels"	Referring to religions other than Islam by their own names, such as Catholicism, Christianity, Hinduism, or others.
Psikologis violence		
2	Calling friends from other religions "hell experts"	Calling friends from other religions non-Muslims.
3	Be exclusive during class discussions.	Accept the opinions of friends of other races and religions during discussions.
Social violence		
4	Doesn't want to sit on the same bench as friends of different religions.	Want to sit with non-Muslim friends?
5	Be exclusive in school organizations, such as the Student Council (OSIS).	The Student Council (OSIS) board is inclusive of people from various religions.

From table 1 above, it can be seen that there has been a significant change in student behavior to prevent violence in everyday interactions in the name of religion. One example is labeling friends of other religions with the term "infidels". The term infidel against people of religions other than Islam constitutes violence under the pretext of religion (Irawan, 2023; Syari et al., 2014).

Based on the research results described above, researchers can conclude that the preventing religion as a legitimacy of violence model is in three stages as in Figure 3:
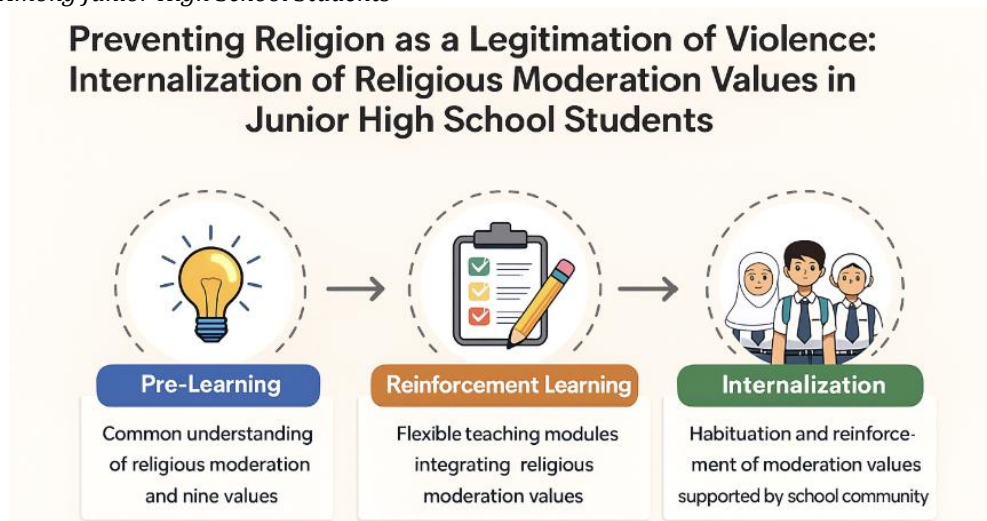
Figure 3. Three Stage of Internalization of Religious Moderation Values in Junior High School

The three stages of preventing religion as a legitimization of violence include: First stage: Pre-Learning, the teacher carries out a common understanding of religious moderation and nine values. Second stage: Reinforcement Learning, the teacher prepares flexible teaching modules integrating religious moderation values. Third stage: Internalization, the teacher carries out habituation and reinforcement of moderation values supported by school community.

IV. Conclusion

The study revealed that the process of internalizing the values of religious moderation in State Junior High Schools carried out by Islamic Religious Education teachers received support from all school residents. The process carried out by Islamic Religious Education teachers includes three stages, namely pre-learning, reinforcement learning, and internalization stage. In the pre-learning stage, teachers first understand the meaning of religious moderation and inventory the nine values of religious moderation set by the Ministry of Religion of the Republic of Indonesia. At the reinforcement learning stage, Islamic Religious Education teachers carry out learning planning by conducting learning material assessments (AMP) followed by compiling flexible teaching modules. Islamic Religious Education Teachers plan the insertion of religious moderation values in the parts of the subject matter that are in accordance with the nine values of religious moderation. Then Islamic Religious Education teachers integrate the values of religious moderation in the learning material with the discovery learning approach. Teachers also reinforce positive and negative reinforcements in the learning process, so that students can learn a lot from their experiences. In the third stage, namely internalization, where Islamic Religious Education teachers do not do this process of habituation of religious

moderation themselves. Religious Education teachers are supported by all school residents in implementing the values of religious moderation, especially in the implementation of moderate school culture. The values of religious moderation are applied in every aspect of school life, especially in extra-curricular activities.

Beyond the strengths of this study, there are several limitations that need to be addressed. These include: the study did not explore the opinions of teachers other than Islamic Religious Education teachers, and the study period was not long enough to capture a comprehensive picture of religious moderation. Recommendations for future researchers include exploring the opinions of teachers other than Islamic Religious Education teachers to gain insights from a variety of perspectives. Further study time should be extended to provide a more comprehensive picture of religious moderation.

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