

## The Influence of Islamic Religious Education on the Formation of Religious Moderation Attitudes of Students

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### Abstract

*This study aims to analyze the influence of Islamic Religious Education (PAI) learning on the attitude of religious moderation of students in salafi-affiliated Islamic boarding schools. This issue is important considering the strong assumption that salafi theological orientation tends to correlate with exclusive religious attitudes. This study uses a quantitative approach with a survey design of 261 students. Data were analyzed using simple linear regression to test the relationship between PAI learning as an independent variable and religious moderation attitudes as a dependent variable. The results of the analysis showed that PAI learning had a positive and significant effect on the attitude of religious moderation of students with a sig value of  $0.000 < 0.05$  and a t-count value of  $16,561 > t$ -table of 1.97. These findings indicate that the improvement of the quality of PAI learning is consistently followed by an increase in the attitude of religious moderation of students. The results of this study confirm that religious moderation does not contradict Salafi manhaj, but can grow contextually through a pedagogical process that emphasizes tafaqquh fi al-din, adab al-ikhtilaf, and the formation of social morals. This research empirically contributes to enriching the discourse of Islamic education by showing that PAI learning acts as a mediation mechanism between theological firmness and social openness in the Salafi Islamic boarding school environment. These findings have important implications for the development of a contextual religious moderation education model rooted in Islamic scientific traditions.*

**Keywords:** Islamic Religious Education; Religious Moderation; Salafi Islamic Boarding School..

### Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh pembelajaran Pendidikan Agama Islam (PAI) terhadap sikap moderasi beragama santri di pesantren berafiliasi salafi. Isu ini penting mengingat masih kuatnya asumsi bahwa orientasi teologis salafi cenderung berkorelasi dengan sikap keberagamaan yang eksklusif. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei terhadap 261 santri. Data dianalisis menggunakan regresi linier sederhana untuk menguji hubungan antara pembelajaran PAI sebagai variabel independen dan sikap moderasi beragama sebagai variabel dependen. Hasil analisis menunjukkan bahwa pembelajaran PAI berpengaruh positif dan signifikan terhadap sikap moderasi beragama santri dengan nilai sig  $0,000 < 0,05$  dan nilai t-hitung  $16.561 > t$ -tabel 1,97. Temuan ini mengindikasikan bahwa

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peningkatan kualitas pembelajaran PAI secara konsisten diikuti oleh peningkatan sikap moderasi beragama santri. Hasil penelitian ini menegaskan bahwa moderasi beragama tidak bertentangan dengan manhaj salafi, melainkan dapat tumbuh secara kontekstual melalui proses pedagogis yang menekankan tafaqquh fi al-din, adab al-ikhtilaf, dan pembentukan akhlak sosial. Penelitian ini berkontribusi secara empiris dalam memperkaya diskursus pendidikan Islam dengan menunjukkan bahwa pembelajaran PAI berperan sebagai mekanisme mediasi antara keteguhan teologis dan keterbukaan sosial di lingkungan pesantren salafi. Temuan ini memiliki implikasi penting bagi pengembangan model pendidikan moderasi beragama yang kontekstual dan berakar pada tradisi keilmuan Islam..

**Kata kunci** : Pendidikan Agama Islam; Moderasi Beragama; Pesantren Salafi

## I. Introduction

Religious moderation is one of the strategic issues in Islamic education in Indonesia, especially in the midst of increasing challenges of intolerance, social polarization, and the strengthening of religious identity in the public sphere. This concept emphasizes a balanced religious attitude through the principles of tawasuth, tolerance, non-violence, and respect for differences (Saifuddin, 2019). In the context of national policy, strengthening religious moderation has become a priority agenda of the government and is integrated into various education sectors as an effort to maintain social harmony in the midst of a multicultural society (Burhanuddin & Ilmi, 2022; Kosim et al., 2024; Santoso et al., 2024).

Islamic Religious Education (PAI) has an important position in the process of internalizing the values of religious moderation. PAI learning not only functions to transmit Islamic knowledge normatively, but also to shape students' socio-religious attitudes through the cultivation of the values of justice, tolerance, and peaceful living (Masturin, 2023; Solechan et al., 2024; Yani et al., 2025). Therefore, the integration of religious moderation values in PAI learning is seen as one of the effective strategies to build inclusive and contextual religious character.

A number of previous studies have shown that PAI learning based on religious moderation contributes to the formation of tolerance and multicultural awareness of students. Mulyana, (2023) for example, found that the integration of moderation values in PAI textbooks in secondary schools was able to strengthen students' appreciation of diversity. Afwadzi et al., (2024) also show that religious moderation-based learning practices are effective in forming a balance between the spiritual and social dimensions of students. Meanwhile, Khasanah et al., (2023) emphasized that religious moderation in Islamic education is more developed through a substantive approach in the learning process.

However, these studies are generally conducted in the context of public schools and madrasas. Research on religious moderation in Islamic boarding schools, especially salafi-affiliated Islamic boarding schools, is still relatively limited. In fact, pesantren have a distinctive educational character because it not only emphasizes the academic aspect,

*The Influence of Islamic Religious Education on the Formation of Religious Moderation Attitudes of Students* but also the formation of attitudes, manners, and religious orientation of students. In addition, the style of pesantren education is greatly influenced by the manhaj embraced by each institution (Nurdin & Syahrotin Naqqiyah, 2019; Zamroni et al., 2025).

The Anas Bin Malik Islamic Boarding School in East Lombok is one of the Islamic boarding schools that develops Salafi manhaj-based education with an emphasis on strengthening aqidah and religious understanding based on salafus shalih references. In its development, salafi pesantren are often placed in academic discourse associated with the tendency of religious exclusivity. However, some recent studies show that some Salafi Islamic boarding schools also develop patterns of social interaction and education that are adaptive to the context of plural societies (Basori et al., 2023). The findings show that the relationship between salafi-based education and religious moderation cannot be understood simplistic or generalisatively, but needs to be studied empirically in a specific institutional context.

Based on this description, the research gap of this research lies in the lack of empirical studies that analyze the relationship between PAI learning and the formation of religious moderation attitudes in salafi-affiliated Islamic boarding schools. Most previous research has focused more on religious moderation in public educational institutions, while the dynamics of internalizing the value of moderation in the Salafi Islamic boarding school education system have not been explored in detail.

Thus, this study offers a scientific contribution in the form of an empirical analysis of the influence of PAI learning on the formation of religious moderation attitudes of students in the Salafi Islamic boarding school environment. This contribution is important to broaden the perspective of the study of religious moderation in Islamic education, as well as provide a more contextual understanding of educational practices in Salafi Islamic boarding schools. The focus of the research is directed at the attitude of religious moderation of students which includes tolerance, anti-violence, respect for differences, and national commitment. Based on these problems, this study aims to analyze the influence of Islamic Religious Education learning on the formation of religious moderation attitudes of students at the Anas Bin Malik Islamic Boarding School in East Lombok.

## **II. Research Method**

This research method uses a quantitative approach with the type of associative research, namely research that aims to determine whether there is an influence or relationship between the independent variable of Islamic religious education and the variable bound by the attitude of religious moderation of students (Sugiyono, 2019). The research location was conducted at the Anas Bin Malik Islamic Boarding School in East Lombok, an Islamic educational institution that focuses on teaching the yellow book, formal education, and fostering the morals of students through daily religious activities.

The selection of this location was based on the consideration that the pesantren has a vision of instilling Islamic values of rahmatan lil 'alamin and equipping students with a balanced understanding of religion between textual and contextual aspects.

The population in this study is all students who are studying at the Anas Bin Malik Islamic Boarding School, East Lombok in the 2024/2025 school year. Based on the administrative data of the boarding school, the number of registered students is 754 students. Given that this number is quite large, the researcher used proportional random sampling as a sampling technique. The proportional random sampling technique was chosen because of the consideration that the student population is spread across several levels of classes and study groups. To measure the size of the sample to be studied, the researcher used the Slovin formula with a margin of error of 5%. The samples obtained are as follows:

$$n = \frac{N}{N.e^2+1} = \frac{754}{754.0,0025+1} = 261,35$$

By using the Slovin formula at an error rate of 5%, a sample of 261 respondents was obtained. This number is considered to be sufficiently representative of the population to test the study's hypothesis. The samples were then taken randomly proportionally from each class level, so that the distribution was according to the number of students in each group.

This study consists of two variables, namely Islamic Religious Education as an independent variable and religious moderation attitudes as a dependent variable. The main instrument in this study is to use a questionnaire prepared based on variable indicators. For the Islamic Religious Education variable, four indicators were used, namely: learning materials, learning methods, teacher examples, and habituation of religious practices. Meanwhile, the variables of religious moderation attitudes use four indicators, namely: national commitment, tolerance, anti-violence, and acceptance of local culture.

**Table 1.** PAI Indicators and Religious Attitudes

<b>Islamic Religious Education</b>	<b>Attitude of Religious Moderation</b>	<b>Measurement Scale</b>
Learning materials	National commitment	Likert scale 1-5
Learning methods	Tolerance	Likert scale 1-5
Teacher role model	Anti-violence	Likert scale 1-5
Habituation of religious practices.	Acceptance of local culture.	Likert scale 1-5

To ensure the validity of the instrument, a questionnaire trial was conducted on 20 respondents outside the research sample. The results of the trial were then analyzed with a validity test using Pearson's Product Moment correlation. Items that meet the criteria ( $r_{count} > r_{table}$  at a significance level of 5%) are retained, while invalid ones are discarded.

**Table 2.** Result of Validity Test of Variable Instruments X and Y

No Item	Islamic Religious Education			Attitude of Religious Moderation		
	r-count	r-table	Criteria	r-count	r-table	Criteria
1	0,636	0,444	Valid	0,784	0,444	Valid
2	0,568	0,444	Valid	0,597	0,444	Valid
3	0,631	0,444	Valid	0,713	0,444	Valid
4	0,610	0,444	Valid	0,637	0,444	Valid
5	0,658	0,444	Valid	0,582	0,444	Valid
6	0,544	0,444	Valid	0,549	0,444	Valid
7	0,617	0,444	Valid	0,748	0,444	Valid
8	0,651	0,444	Valid	0,631	0,444	Valid
9	0,631	0,444	Valid	0,631	0,444	Valid
10	0,617	0,444	Valid	0,613	0,444	Valid
11	0,647	0,444	Valid	0,692	0,444	Valid
12	0,541	0,444	Valid	0,660	0,444	Valid
13	0,727	0,444	Valid	0,456	0,444	Valid
14	0,551	0,444	Valid	0,550	0,444	Valid
15	0,557	0,444	Valid	0,764	0,444	Valid
16	0,772	0,444	Valid	0,798	0,444	Valid
17	0,577	0,444	Valid	0,825	0,444	Valid
18	0,556	0,444	Valid	0,754	0,444	Valid
19	0,739	0,444	Valid	0,613	0,444	Valid
20	0,651	0,444	Valid	0,588	0,444	Valid
21	0,772	0,444	Valid	0,495	0,444	Valid
22	0,515	0,444	Valid	0,772	0,444	Valid
23	0,665	0,444	Valid	0,718	0,444	Valid
24	0,547	0,444	Valid	0,530	0,444	Valid
25	0,507	0,444	Valid	0,721	0,444	Valid

Based on the results of the validity test in Table 2, it is known that all instruments on the variables of Islamic Religious Education (X) and Attitude of Religious Moderation (Y) are declared valid. This is evidenced by the r-calculated value of each item being greater than the r-table value, which is 0.444 at a significance level of 5%. Thus, it can be concluded that all items of research instruments on both variables have met the validity criteria, so that the instrument is able to measure the construct to be researched appropriately and is suitable for use at the next stage of research data collection. Meanwhile, the reliability test of the instrument was carried out with Cronbach's Alpha formula. According to Sugiyono, the instrument is declared reliable if the Alpha value is greater than 0.70. The results of the reliability test using SPSS are shown in the table below:

**Table 3.** Reliability Result

Variabel	Cronbach's Alpha	Criteria
Islamic Religious Education (X)	0,913	Reliable
Attitude of Religious Moderation (Y)	0,932	Reliable

Based on the results of the reliability test in Table 3, it is known that the research instruments for the variables of Islamic Religious Education (X) and Religious Moderation (Y) have a very high level of reliability. This is indicated by Cronbach's Alpha values of each variable greater than 0.70, thus meeting the criteria of reliability and reliability as a research measuring tool. Thus, it can be concluded that all instruments in both research variables are reliable to be used in the data collection process, because they have a very good level of consistency and consistency in measuring the variables studied.

The research data was collected through a questionnaire, which is the main instrument in this study. Respondents as a research sample were asked to fill out a questionnaire according to their experiences and perceptions of the Islamic religious education they received and the attitude of religious moderation they felt. The data obtained from the questionnaire was processed through several stages. First, the data from the questionnaire results is encoded and entered into a computer program, then frequency tabulation is carried out. Furthermore, descriptive statistical analysis was carried out to describe the tendency of respondents' answers to each indicator.

To test the research hypothesis, simple linear regression analysis was used. This analysis aims to determine the influence of Islamic religious education variables (X) on religious moderation attitudes (Y). The prerequisite test of analysis includes normality, and linearity. The normality test was performed with the Kolmogorov-Smirnov, while the linearity test used ANOVA. The significance of the effect was tested with a t-test at a significance level of 5%. If the value of t is greater than the t table, then an alternative hypothesis that states the influence of Islamic religious education on the formation of religious moderation attitudes is accepted. In addition, the value of the determination coefficient ( $R^2$ ) is used to determine the magnitude of the contribution of the variable X to Y.

The research procedure was carried out in several systematic stages. First, the researcher conducted a preliminary study to identify research problems at the Anas Bin Malik Islamic Boarding School. After that, the researcher compiled a research instrument based on theoretical studies and variable indicators. The instrument is then tested to ensure its validity and reliability. In the next stage, the researcher distributes questionnaires to respondents who have been determined as research samples. All data collected are then processed through statistical analysis, starting from prerequisite tests to regression analysis. The results of data analysis are interpreted to answer the formulation of the research problem and test the hypothesis. The findings of the research were then compared with existing theories, so that conclusions were reached about the influence of Islamic religious education on the formation of religious moderation attitudes of students at the Anas Bin Malik Islamic Boarding School in East Lombok.

### III. Result and Discussion

#### A. Research Findings

##### 1. Statistical Analysis of Research Descriptive

Descriptive statistical tests were conducted to provide an overview of the trend of data in each research variable, namely Islamic Religious Education (PAI) as an independent variable and the attitude of religious moderation of students as a dependent variable. This analysis includes minimum, maximum, mean, and standard deviation. Field, (2017) explained that descriptive statistics are statistical techniques that aim to summarize and present data in an informative manner, usually through measures such as mean, median, mode, standard deviation, range, and frequency distribution so that data patterns can be clearly understood. The results of descriptive statistical analysis in this study can be seen in the following table.

**Table 4.** Descriptive Statistic Test Result

	Descriptive Statistics						
	N	Range	Minimum	Maximum	Mean	Std. Error	Std. Deviation
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic
Islamic Religious Education	261	70	40	110	98.75	.491	7.927
Attitude of Religious Moderation	261	59	57	116	99.22	.430	6.946
Valid N (listwise)	261						

Source: SPSS-24 Data Proccesed

Based on table 1 above, data were obtained from 261 respondents regarding the variables of Islamic religious education and the variables of religious moderation attitudes. It is explained specifically for the Islamic Religious Education variable with a score range of 70, namely a minimum score of 40 and a maximum of 110. The average value (mean) obtained was 98.75 with a standard mean error of 0.491. This shows that in general, the level of Islamic Religious Education of the respondents is in the high category. The standard deviation value of 7.927 and the variance of 62.844 indicate a relatively moderate variation in scores among respondents, but still shows a fairly homogeneous trend in the data.

Meanwhile, the variable of Religious Moderation Attitude with a total of 261 students, showed a score range of 59, a minimum score of 57, and a maximum of 116. The mean value of 99.22 with a standard mean error of 0.430 shows that the religious moderation attitude of the respondents is generally in the high category. The standard deviation value of 6.946 and the variance of 48.241 indicates that the distribution of data is relatively more homogeneous than the Islamic Religious Education variable. A skewness value of -3.219 indicates a distribution of data that is also tilted to the left, indicating the dominance of high scores in most respondents. The kurtosis value of 15.658 shows a distribution that tends to be pointed, although not as sharp as the Islamic Religious Education variable. Therefore, it can be concluded that the variables of Islamic religious

education and religious moderation attitudes are worthy of further analysis through parametric statistical testing

## 2. Test of Normality of Variables (X) of Islamic Religious Education and Variable (Y) of Religious Moderation Attitude of Students

The normality test is carried out to ensure that the research data meets the assumption of normal distribution as a prerequisite for the use of statistical analysis. Normal distributions are necessary so that hypothesis testing can be performed accurately and does not result in biased conclusions (Ghozali, 2018). In this study, normality testing used the Kolmogorov–Smirnov test. This test was considered adequate to test the suitability of data distribution on large samples (Haryono, 2023). Therefore, the Kolmogorov–Smirnov test was used in this study because the number of samples was categorized as quite large, involving 261 respondents.

The basis for decision-making in the normality test is based on significance values (Asymp. Sig.). The data is declared to be normally distributed if the significance value is greater than 0.05. On the other hand, if the significance value is less than or equal to 0.05, then the data is considered not to meet the assumption of normality (Ghozali, 2018; Sugiyono, 2019). The results of the calculation of the research normality test using the help of the SPSS-24 program can be shown in the following table:

**Table 5.** Result of the Normality Test of Islamic Religious Education and Religious Moderation Attitude of Student

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		261
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	4.84049300
Most Extreme Differences	Absolute	.035
	Positive	.033
	Negative	-.035
Test Statistic		.035
Asymp. Sig. (2-tailed)		.200 <sup>c,d</sup>

a. Test distribution is Normal.  
b. Calculated from data.  
c. Lilliefors Significance Correction.  
d. This is a lower bound of the true significance.

Source: SPSS-24 Data Proccesed

Based on the results of the normality test in table 2 above, it shows that the value of Asymp. Sig. (2-tailed) is 0.200 greater than 0.05. Thus, the data of the two variables can be declared to be normally distributed. These findings indicate that the research data meets one of the main assumptions of linear regression analysis, so that regression analysis can be continued to the next stage (Field, 2017).

### 3. Linear Test of Variable (X) Islamic Religious Education and Variable (Y) Attitude of Religious Moderation of Students

The linearity test is carried out to find out whether the relationship between independent variables and dependent variables is linear or not. The assumption of linearity is one of the prerequisites in linear regression analysis, because the regression model requires a linear relationship between the free variable and the bound variable so that the estimation of the regression coefficient and the interpretation of the analysis results can be validly carried out (Field, 2017). In this study, a linearity test was used to ensure that the relationship between the variables of Islamic Religious Education and the variable of religious moderation attitudes formed a linear relationship pattern. If the relationship between the two variables is non-linear, then the use of linear regression becomes inaccurate and can lead to erroneous conclusions (Ghozali, 2018).

The linearity test in this study was carried out through the analysis of the Test of Linearity on the ANOVA table. In the Test of Linearity test, the relationship between variables is declared linear if the significance value on the linearity line is less than 0.05, on the other hand, the variables are declared non-linear if the significance value on the linearity line is greater than 0.05 (Ghozali, 2018). The results of the linearity test in this study can be shown in the following table.

**Table 6.** Result of The Linearity Test Variabel X and Variable Y

		ANOVA Table				
		Sum of Squares	df	Mean Square	F	Sig.
Sikap Moderasi Beragama * Pendidikan Agama Islam	Between Groups (Combined)	8727.149	25	349.086	21.501	.000
	Linearity	6450.655	1	6450.655	397.312	.000
	Deviation from Linearity	2276.494	24	94.854	5.842	.000
	Within Groups	3815.403	235	16.236		
	Total	12542.552	260			

Source: SPSS-24 Data Proccesed

Based on table 3 above, the results of the linearity test in this study show that the significance value of 0.000 on the linearity line is below 0.05. Thus, it can be concluded that there is a significant linear relationship between the independent variable (X) of Islamic Religious Education and the dependent variable (Y) of religious moderation attitudes. With the fulfillment of the assumption of linearity, the simple linear regression model used in this study was declared feasible to test the influence of Islamic Religious Education on the attitude of religious moderation of students. This ensures that the results of regression analysis can be interpreted accurately and can be accounted for methodologically.

### 4. Simple Linear Regression Test

A simple linear regression test was used to test the influence of Islamic Religious Education variables on the religious moderation attitude of students. This analysis was carried out after the research data was declared to meet the prerequisite assumptions,

including the normality test and the linearity test, so that the regression model was considered feasible for use in hypothesis testing.

**Table 7.** Results of Simple Linear Regression Analysis

Model		Coefficients <sup>a</sup>			t	Sig.
		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	37.173	3.759		9.890	.000
	Islamic Religious Education	.628	.038	.717	16.561	.000

a. Dependent Variable: Attitude of Religious Moderation

Source: SPSS-24 data processed

Based on the Coefficients table above, the results of simple linear regression analysis show that the variable (X) of Islamic Religious Education has a positive and significant effect on the Variable (Y) of religious moderation attitudes. This is evidenced by the acquisition of a significance value of  $0.000 < 0.05$  and the t-count is greater than the t-table, which is  $16,561 > 1.97$ . Thus, it can be interpreted that independent variables have a real influence in explaining variations in dependent variables. These results also show that the value of the determination coefficient for the simple linear regression model has been met.

**Table 8.** Value of Determination Coefficient

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.717 <sup>a</sup>	.514	.512	4.850

a. Predictors: (Constant), Islamic Religious Education

Source: SPSS-24 data processed

Based on the results in Table 5 above, a determination coefficient value ( $R^2$ ) of 0.514 was obtained. This value is the square of the correlation coefficient (R), which is  $0.717^2$ . The R-square value represents 51.4% of the variance in the Y variable (i.e., the religious moderation attitude of the students) which can be explained simultaneously by an independent variable (Islamic Religious Education). Thus, the contribution of independent variables to dependent variables is 51.4%. While the remaining 48.6% came from other variables from the regression model, namely variables that were not included in this field of research.

## B. Discussion

The results of a simple linear regression analysis showed that Islamic Religious Education (PAI) had a significant effect on the attitude of religious moderation of students. The regression coefficient value of  $B = 0.628$  with a significance of  $p < 0.000$  confirms that every improvement in the quality of PAI learning is statistically followed by an increase in religious moderation attitudes. Meanwhile, a standardized  $\beta$  value of 0.717 indicates that PAI is a strong predictor of religious moderation variables. These findings

*The Influence of Islamic Religious Education on the Formation of Religious Moderation Attitudes of Students* provide a solid empirical basis for the interpretation of the strategic role of PAI in shaping the religious moderation of students in salafi-based Islamic boarding schools.

The constant value of 37.173 shows that religious moderation has a relatively positive baseline level even without the direct influence of PAI learning. However, the significant contribution of PAI as reflected in the regression coefficient indicates that the learning process functions as a reinforcing factor that systematically internalizes the values of moderation. Thus, religious moderation in the pesantren environment cannot be understood solely as a cultural or doctrinal product, but as the result of structured pedagogical interaction.

These statistical findings also dismiss deterministic assumptions that often associate salafi manhaj with an exclusive attitude. The strong influence of PAI on religious moderation shows that the Salafi theological orientation does not work linearly on the social attitudes of students. On the other hand, a learning approach that emphasizes the understanding of postulates, adab al-ikhtilaf, and the habit of religious reflection is able to transform the principle of purity of faith into a proportionate and non-confrontational religious ethos. In this framework, religious moderation serves as a praxis expression of a deep understanding of religion, not as a theological compromise.

Thus, this study confirms that PAI learning has a significant influence on the formation of religious moderation attitudes of students at the Anas bin Malik Islamic boarding school in East Lombok, even in the context of salafi-affiliated Islamic boarding schools that are known to emphasize the purity of aqidah and sunnah. This shows that the character of salafi does not automatically imply an exclusive attitude, but can be the basis for strengthening moderate Islamic values if internalized with a contextual and reflective educational approach.

This finding is in line with Mulyana's (2023) research which emphasizes that the internalization of the value of moderation in PAI learning is able to foster tolerance and anti-violence attitudes among students. Similar results were also obtained by Wahidah & Kasidi, (2024) who found that the integration of moderation values in the Islamic education curriculum can strengthen students' national commitments. In addition, Solechan et al., (2024) in their research show that Islamic religious education based on religious moderation can affect students' nationalistic attitudes. Meanwhile, research by Basori et al., (2023) shows that some Salafi Islamic boarding schools are beginning to adopt learning methods that are more open to dialogue and differences without abandoning the principle of manhaj salafus salih. Meanwhile, (Lailial Muhtifah et al., 2021) in their research said that the success of Islamic moderation in building social tolerance is largely determined by the internalization of moderate religious and sharia values through structured, flexible, and contextual Islamic education. Alabdulhadi & Alkandari, (2024) also emphasized in their research that Islamic Religious Education teachers have a central role in instilling Islamic moderation values through the example

of personal faith and professional practice, but their effectiveness is influenced by teaching experience as well as socio-religious challenges and technological developments.

Theoretically, these results support the view of Saifuddin, (2019) that religious moderation does not contradict the principles of Islamic teachings, but is a manifestation of the value of wasathiyah that emphasizes balance and justice in religion. At the Anas Bin Malik Islamic Boarding School, these values are implemented through tafaqquh fiddin-based learning that teaches a deep understanding of the Qur'an and Sunnah, accompanied by an emphasis on manners and morals in social interaction.

These findings also show a cultural transformation in the Anas bin Malik Islamic boarding school environment affiliated with Salafists, where the younger generation of students show a more inclusive religious orientation. This not only reflects the success of the internal education process, but also the positive influence of national policies on strengthening religious moderation as stipulated in the 2020–2024 RPJMN (Hasan & Taufiq, 2023; Kosim et al., 2024; Meliani et al., 2023). Thus, this study provides an empirical contribution that Islamic religious education has a strategic role in building the character of moderate students, even within the framework of salafi manhaj. The involvement of teachers, curriculum, and the pesantren environment is an important factor in forming a balance between theological understanding and social openness.

#### **IV. Conclusion**

This study concludes that the learning of Islamic Religious Education (PAI) has a positive and significant influence on the formation of religious moderation attitudes of students at the Anas bin Malik Islamic boarding school in East Lombok. The results of simple linear regression analysis showed a significance value of  $p < 0.05$  with a standardized beta coefficient of 0.717, which indicates that PAI is a strong predictor of the formation of religious moderation attitudes among students. The value of the determination coefficient ( $R^2$ ) of 0.514 also showed that 51.4% of the variables of religious moderation attitudes could be explained by the Islamic Religious Education variable, while the rest were influenced by other factors outside the research variables. These findings indicate that the internalization of Islamic values through PAI learning contributes to strengthening the attitude of religious moderation of students at the Anas bin Malik Islamic boarding school in East Lombok.

The implication of this research is the importance of strengthening the role of teachers, curriculum design, and a dialogical and reflective PAI learning culture in developing religious moderation attitudes in Islamic boarding schools. Strengthening the role of teachers and the pesantren environment as examples of moderate behavior is also the key to success in instilling the values of religious moderation in a sustainable manner. In addition, the results of this study provide direction for policy makers, especially the

*The Influence of Islamic Religious Education on the Formation of Religious Moderation Attitudes of Students* Ministry of Religious Affairs, to develop an inclusive and contextual Islamic education model in various Islamic educational institutions, including Salafi Islamic boarding schools. However, this study has limitations in the use of quantitative design with one predictor variable, so further research is recommended to develop multivariate models and qualitative or mixed approaches to explore pedagogical and cultural dynamics in more depth. Thus, follow-up studies are expected to strengthen the generalization of findings and develop a more comprehensive and contextual model of religious moderation education.

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