

THE EFFORTS OF AN ISLAMIC EDUCATION TEACHER IN INTEGRATING RELIGIOUS MODERATION VALUES THROUGH THE *HASTHALAKU* CULTURE AT SMAN 1 KARTASURA, SUKOHARJO, CENTRAL JAVA

Alfiyah Intan Nur¹
Yayan Andrian²
Kholis Firmansyah³

^{1,2,3}Islamic Education Department, Faculty of Tarbiyah, UIN Raden Mas Said Surakarta, Indonesia.

alfiyahnur381@gmail.com
yayanandrian688@gmail.com
kholis.firmansyah@staff.uinsaid.ac.id

Abstract

This study was driven by the fact that cases of intolerance are still found in Indonesia, including within educational institutions. These conditions show the need for better understanding and application of religious moderation values. One of the efforts to provide students with an understanding of religious moderation values is through the efforts of Islamic education teachers in integrating these values through the *Hasthalaku* culture, so that students are able to understand and apply the teachings of Islam based moderation values while also respecting local culture as a form of moderation attitude. *Hasthalaku* Solo, which is part of Javanese culture, is in line with religious moderation values, as both aim to create a harmonious and tolerant life. This study aims to explore the efforts of Islamic education teacher in integrating religious moderation values through the *Hasthalaku* culture at SMAN 1 Kartasura, Sukoharjo Central Java. This study uses a descriptive qualitative approach. The research was conducted from October 2024 to March 2025. The subjects of the study were the Islamic education teacher of class XI F9 and the Muslim students of class XI F9. Data were collected through observation, interviews, and documentation. The validity of the data was ensured using source and method triangulation. The data were analyzed through the stages of data condensation, data display, and conclusion drawing. The results of this study show that the Islamic education teacher integrates religious moderation values both inside and outside the teaching and learning process by using *Hasthalaku* values to strengthen students' understanding of the importance of living in peace, respecting differences, appreciating culture, loving the homeland, and practicing justice. This integration is carried out by embedding these values into Islamic education lessons, using learning strategies such as discussion and case studies, as well as through the teacher's personal example.

Keywords: Islamic Education Teacher, Integration, Religious Moderation Values, *Hasthalaku*

INTRODUCTION

Moderation in Islamic studies refers to the term *wasath* or *wasathiyah*, which is in line with the meanings of *tawassuth* (being in the middle), *I'tidal* (justice), and

tawazun (balance) (RI, 2019). Whatever word is used, they all point to the same meaning, which is justice, understood here as taking a middle position between extreme choices. The word *wasith* has even been absorbed into the Indonesian language as *wasit*, which carries several meanings such as mediator, intermediary (for example in trade or business), peacemaker between conflicting parties, and referee in a game. The Ministry of Religious Affairs has established four main indicators of religious moderation values, namely national commitment, tolerance, non violence (*al-la 'unf*), and appreciation of local culture (*i'tiraf al urf*) (RI, 2019).

The formulation of Islamic scholars (Ulama) in the International Ulama Summit (KTT) held in Bogor outlined seven values of religious moderation, namely *tawassuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), *syura* (deliberation), *ishlah* (reconciliation), *qudwah* (role model), and *muwathanah* (patriotism). The four indicators from the Ministry of Religious Affairs and the seven formulations from the Summit share two common values, namely national commitment (patriotism) and tolerance, which then produce nine values of religious moderation (Muhtarom et al., 2021). These values of religious moderation are important to be understood and applied by all religious communities in order to create harmony within and among religions.

Indonesia, as a multicultural nation with diverse ethnicities, languages, cultures, and religions, must be able to maintain unity in line with the spirit of *Bhinneka Tunggal Ika* "Unity in Diversity". However, if these differences are not properly managed, they often trigger conflicts among people (Islam, 2020). Such conflicts continue to be pressing issue in Indonesia, particularly those related to religion (Nugraha & Nurwadjah, 2022). According to data from the Setara Institute, in 2023 there were 329 recorded violations of Freedom of Religions and Belief. Some of the cases included the dissolution of church services by local neighborhood leaders, the rejection of church contruction under the pretext of maintaining harmony, and the rejection of building a vihara (Sri, 2023; Prasetyo, 2023; Batari, 2023), along with many other similar incidents across Indonesia.

Intolerance has also occurred within school environments, such as the case at SMAN 58 Jakarta, where students were prohibited from electing a non Muslim as student

council president (Naufal & Sari, 2022), the ROHIS terror in Sragen against a non Muslim female student (Tarmy, 2020), the case of compulsory hijab enforcement at a public elementary school in the Kebon Jeruk area West Jakarta, as well as at SMAN 1 Banguntapan Bantul, Yogyakarta (Setiawan, 2022; Maharani, 2022). These cases indicate a lack of understanding and application of religious moderation, both in society and within schools.

The government, through the Ministry of Religious Affairs, has sought to strengthen religious moderation by implementing the P5PPRA program (Strengthening the Pancasila Student Profile and the Rahmatan Lil 'Alamin Student Profile) in madrasahs (Muthoharoh, 2024). This program is designed to instill the values of Pancasila and the principles of Islam Rahmatan Lil 'Alamin, which encompass the values of religious moderation. However, in contrast to madrasahs, public schools such as senior high schools (SMA) only implement the P5 program (Strengthening the Pancasila Student Profile) and do not explicitly address religious moderation as a specific theme. This condition places the responsibility on Islamic Education (PAI) teachers in senior high schools to integrate religious moderation values both inside and outside the classroom, whether through teaching materials, pedagogical approaches, or personal example, so that students can understand the concept of moderate Islam.

The orientation of wasathiyah in Islamic religious education places educators in a central position as the determinants of both the learning process and its success (Abidin et al., 2022). This aligns with Mubarak & Muslihah (2022), who found that Islamic Education (PAI) teachers, through their efforts, are able to shape students' attitudes toward religious moderation. The concept of Islamic wasathiyah is essential to be integrated into the learning process, with the expectation that students will better understand a more humanistic view of Islam, avoid violence, and appreciate local culture as an expression of moderation. This is also consistent with the findings of Alam (2020), which show that Muslim communities have become more aware and knowledgeable about the importance of humanistic Islamic values through the application of the wasathiyah concept in Islamic education, for example, by understanding the meaning of jihad not as committing acts of violence such as terrorism, but as working hard and striving earnestly in all aspects of life (Mulyani, 2022).

Research by Fauzian et al. (2021) also notes that learning aimed at strengthening religious moderation can be based on local wisdom. The expected outcome is that students become accustomed to and internalize moderate thinking rooted in local culture as their distinctive identity, while also being able to understand community culture within the framework of religious moderation. Similarly, research by (Yulistiani & Shohib, 2025) states that a model of moderate Islamic education based on local wisdom is able to enhance students' understanding of the concept of moderate Islam, as well as raise awareness of the importance of preserving unity and cohesion.

SMAN 1 Kartasura is a public high school whose students come from diverse backgrounds. Based on school data, in the 2024/2025 academic year SMAN 1 Kartasura has 1,182 students from four different religions, including 1,072 Muslims, 85 Christians, 23 Catholics, and 2 Hindus. This school was selected as an Adipangastuti school for the 2023–2024 period, that is a school which applies *Hashtalaku* values in every school program. One of the aims of this program is to minimize communal conflicts rooted in primordial and religious sentiments, economic disparities, differences in political views, unfair treatment, and intolerance in religious life. The program aims to cultivate students who are more tolerant, peace-loving, and who embody the cultural identity of *Hashtalaku* (Solo Bersimfoni, 2025).

The implementation of *Hashtalaku* values supports the efforts of Islamic Education (PAI) teachers in integrating religious moderation values, as these values align with *Hashtalaku* as a form of local culture. Mr. WR, as an Islamic Education teacher, believes that one of the efforts to maintain tolerance at SMAN 1 Kartasura is by teaching Islamic Education that is grounded in religious moderation values, so that students can understand PAI in harmony with religious moderation and apply these values in their daily lives. Therefore, this study aims to examine the efforts of PAI teacher in integrating religious moderation values through the *Hashtalaku* culture at SMAN 1 Kartasura.

LITERARY REVIEWS

Research on religious moderation in education in Indonesia has developed over the past few years. This development reflects efforts to strengthen the values of religious moderation with the aim of creating a harmonious life within diversity. One study on

religious moderation is the research conducted by Ananda et al. (2024), which explains that the implementation of religious moderation is able to create an inclusive social environment, promote peace, foster open-minded thinking, and build diverse and harmonious communities through early education in tolerance values, the promotion of interfaith dialogue, and inclusive public policies that support diversity.

In the field of Islamic Religious Education (PAI), several studies highlight the important role of teachers in instilling the values of religious moderation. A study by Minarni & Hasanuddin (2021) states that religious moderation needs to be instilled in students at school to raise awareness and prevent them from being influenced by radical and fundamentalist ideologies. The role of PAI teachers is essential in providing students with understanding through Islamic Religious Education and Character Education subjects, which emphasize the cultivation of moral values such as mutual respect, love, and helping one another, so that students are expected to implement these values in their daily lives. This is in line with the findings of Sudirman et al. (2023), who argue that the concept of religious moderation can be instilled by PAI teachers through learning strategies that integrate the values of religious moderation into teaching materials, using experiential and exemplary approaches, as well as interactive teaching methods.

The integration of religious moderation values by PAI teachers can also be associated with local wisdom values, with the hope of shaping students who appreciate culture, are open-minded, and uphold human values within diversity. The study by Ramadhan et al. (2025) mentions that the efforts carried out by PAI teachers include showing a moderate attitude in delivering PAI material, relating and representing the content of PAI lessons with relevant local wisdom that reflects the values of religious moderation, and encouraging students to identify, examine, and analyze various interpretations in the context of Islamic law presented in the PAI curriculum. These efforts aims to shape students who are capable of thinking in a balanced, fair, and non-extremist way, who understand that religious teachings can coexist with local culture, and who are able to think critically, accept differing perspectives, and recognize that diversity in religious understanding is normal.

One form of local wisdom that is relevant in the context of religious moderation education in the Solo area is the *Hasthalaku* culture, which was popularized by Solo Bersimfoni. *Hasthalaku*, which literally means eight behaviors, consists of *gotong royong* (mutual cooperation), *guyub rukun* (harmony), *grapyak semanak* (hospitality), *lembah manah* (humility), *ewuh pekewuh* (mutual respect), *pangerten* (understanding), *andhap ashor* (nobility of character), and *tepa selira* (empathy/tolerance) (Alsuci et al., 2021). These values can help shape individuals who are able to understand and appreciate cultural diversity, reduce conflict, and build harmonious relationships in society (Valencya et al., 2025). The integration of *Hasthalaku* values by PAI teachers is expected to support the strengthening of religious moderation values and to help develop students' character to be tolerant, morally upright, and capable of living peacefully in diversity.

RESEARCH METHOD

This research employs a descriptive qualitative approach. The descriptive qualitative method aims to solve the problems under investigation by describing the actual conditions at the research site, based on facts found in the field (Bungin, 2011). The study was conducted from October 2024 to March 2025. The research subjects were the Islamic Education (PAI) teacher of class XI F9 and the Muslim students of class XI F9. The research informants consisted of the vice principal for curriculum, the homeroom teacher of class XI F9, the Christian teacher, the Catholic teacher, the non Muslim students of class XI F9, and the Adipangastuti school coordinator at SMAN 1 Kartasura.

Data were collected through interviews with the research subjects and informants, observations of the school environment and PAI learning activities at SMAN 1 Kartasura, as well as documentation in the form of the curriculum and PAI teaching modules. The validity of the data was ensured through source and method triangulation. The data were analyzed using the interactive model, which includes the stages of data condensation (selecting, focusing, simplifying, abstracting, and transforming), data display, and conclusion drawing (Miles et al., 2014).

RESULTS AND DISCUSSION

General Overview of SMAN 1 Kartasura

SMAN 1 Kartasura is a public senior high school located in Sukoharjo Regency, Central Java Province. The school is situated at Jl. Slamet Riyadi No. 38, Kartasura, and is recognized as one of the leading schools in the region, with a large number of students and strong academic quality, supported by an A accreditation. SMAN 1 Kartasura has become a top choice for many students. The social background of the students at SMAN 1 Kartasura is highly diverse. Students come from various cultural, social, and religious backgrounds. In the 2024/2025 academic year, the school has 1,182 students representing four different religions, including 1,072 Muslims, 85 Christians, 23 Catholics, and 2 Hindus.

Given this diversity, all members of the school community are expected to be able to live harmoniously, so that the learning process can run optimally. Based on observations, SMAN 1 Kartasura has developed a social environment that supports the integration of religious moderation values, such as mutual respect among people of different faiths. The school also strives to instill the value of tolerance through visual media, including banners and posters displayed in the school environment.

The school environment at SMAN 1 Kartasura, as previously described, is also shaped by the role of educators in teaching the values of peace and tolerance both inside and outside the classroom. Islamic Education (PAI) teacher in particular play a crucial role in shaping students' character so that they are able to live side by side with differences. PAI learning in class XI F9 at SMAN 1 Kartasura during the odd semester is scheduled on Wednesdays from 11:00–11:45 and Thursdays from 07:00–08:30, totaling three hours per week. In the even semester, PAI learning is scheduled on Thursdays from 08:30–10:00 and Fridays from 07:30–08:05, also totaling three hours per week.

In the learning process, PAI teachers have an important role in instilling the values of religious moderation, namely *tawassuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), *syura* (deliberation), *ishlah* (reconciliation), *qudwah* (role model),

muwathanah (patriotism), *al-la'unf* (non-violence), and *i'tiraf al-'urf* (appreciation of local culture). These nine values are not taught as a separate subject in grade XI, but are integrated explicitly and implicitly into the learning process, reinforced through the local cultural values of *Hasthalaku*, and exemplified through the attitudes and behaviors of PAI teachers both during and outside classroom learning. Through this approach, students are able to understand the values of religious moderation not only theoretically but also through lived examples and local cultural practices.

Integration of Religious Moderation Values through *Hasthalaku* Culture

Hasthalaku represents local cultural values promoted by Solo Bersimfoni to build the character of Solo's youth through a cultural approach. *Hasthalaku*, which literally means eight behaviors, consists of *gotong royong* (mutual cooperation), *guyub rukun* (harmony), *grapyak semanak* (hospitality), *lembah manah* (humility), *ewuh pekewuh* (mutual respect), *pangerten* (understanding), *andhap ashor* (nobility of character), and *tepa selira* (empathy/tolerance) (Alsuci et al., 2021). These noble values serve as indicators to prevent intolerance and violence among youth, especially in senior high schools (SMA/SMK). In this context, Solo Bersimfoni has initiated a program called Simfoni Goes to School, which aims to socialize *Hasthalaku* values to students by visiting senior high schools and vocational schools across the Solo Raya area. The continuation of this program is the Adipangastuti school initiative, which emphasizes the implementation of *Hasthalaku* values in all school activities. This program is carried out over six months through several activities, including literacy and digitalization with the theme of *Hasthalaku*, *Hasthalaku* school branding, as well as the management of websites and social media to disseminate these values.

SMAN 1 Kartasura was selected as an Adipangastuti school for the 2023–2024 period, meaning that the Solo Bersimfoni program had already been implemented. However, the application of *Hasthalaku* values continues to be upheld at SMAN 1 Kartasura. This indicates that the school strives to develop students who are not only academically excellent but also possess good character. One important aspect of character development is fostering diversity awareness and inter-religious tolerance, which form part of the school culture. One of the efforts to maintain tolerance and

harmony in diversity is through the initiatives of PAI teachers in integrating religious moderation values.

The PAI teacher for class XI F9 stated, "I don't mention each value one by one, but I try to include all nine in the material. This way, students not only learn the theory but can also practice it." This statement shows that the PAI teacher strives to teach Islamic Education in alignment with religious moderation values, with the hope that students will be able to apply them in their daily lives. This aligns with Harmi (2022) research, which shows that a PAI learning model based on religious moderation can enhance students' understanding of religious moderation values. Similarly, research by Putra & Fauzi (2024) confirms that the teaching of moderation and tolerance values within value-based education supports the creation of a more harmonious and respectful society.

In addition, the PAI teacher integrates religious moderation values through the *Hasthalaku* culture in several ways, namely by embedding *Hasthalaku* values into the learning materials and linking them to Islamic teachings, that is, the values of religious moderation. The PAI teacher for class XI F9 stated, "I see that the *Hasthalaku* values are in line with Islamic teachings, especially what we discuss in PAI. For example, *gotong royong* is like helping each other, while *tepa selira* and *lembah manah* are similar to tolerance and humility, which I often emphasize to the students. The words are different, but the essence is the same. I include this as well so that they can better understand that religion and culture can support each other." This statement shows that religious moderation values can also be integrated through local cultural values. This aligns with the research of Inayati et al. (2024), which states that PAI learning can be based on local wisdom by incorporating local cultural values into the learning process, and if applied consistently, it can cultivate a moderate and anti-radical society.

The PAI teacher uses *Hasthalaku* values to strengthen students' understanding of the importance of living peacefully, respecting differences, loving the homeland, and upholding justice. Furthermore, the integration of *Hasthalaku* is consistent with the moderation value of *i'tiraf al-'urf*, which refers to the appreciation of local cultural

values that do not contradict Islamic principles (Aziz & Anam, 2021). With this approach, students not only learn Islam in terms of worship and relationship with Allah (habluminallah) but also in social and cultural aspects (habluminannas), which is expected to help shape their character. This makes PAI learning more contextual, as it aligns with the local culture.

PAI Learning Strategies Based on Religious Moderation Values

The learning strategies employed by the PAI teacher involve discussions and case studies, particularly those addressing social issues related to religion and differing perspectives within society. When implementing this approach, the PAI teacher is expected to be well-informed about issues, events, or contexts that can serve as discussion material in the classroom. This aligns with Muhtarom et al. (2021), who state that PAI teachers have an obligation to continually expand their religious knowledge, including topics such as multiculturalism, tolerance, nationalism, and diversity. The aim of the discussion approach is to train students to express their opinions, listen to other viewpoints, and learn to respect differences. This is consistent with Aziz et al. (2019), who suggest that strategies for teaching PAI oriented towards religious moderation should optimize approaches that cultivate critical thinking, respect for differences, appreciation of others' opinions, tolerance, democratic attitudes, courage in expressing ideas, fairness, and responsibility, with discussion being one effective method. This strategy is also in line with Sada (2013), who describes direct integration as a teacher's strategy in conveying religious moderation values both explicitly and implicitly during the learning process. Direct integration is not limited to delivering content but also involves creating a more active and engaging classroom environment.

The teacher does not directly provide theory to the students, but rather encourages them to understand issues from real life contexts. Through this approach, students are invited to think critically, engage in dialogue, and comprehend Islamic values in a contextual manner. The PAI teacher explicitly teaches religious moderation values in accordance with the teaching modules or chapters that clearly discuss these values, for example, in Chapter 6, which focuses on tolerance and preserving human life, the teacher teaches tasamuh (tolerance). This aligns with Suwarna (2007), who explains

that an explicit presentation strategy involves presenting the values to be integrated clearly, firmly, and overtly within the learning material.

Meanwhile, implicit integration occurs in chapters such as Chapter 8, which covers proper conduct on social media in Islam. This chapter indirectly addresses religious moderation values. In practice, the PAI teacher integrates values such as *tasamuh* (tolerance), *al-la 'unf* (non-violence), and *syura* (deliberation) within the social media ethics material. For example, students are encouraged to filter content that could divide communities, discuss the ruling on celebrating other religious holidays on social media, and learn to apply deliberation as a problem-solving strategy. This is consistent with Suwarna (2007), who describes implicit strategies as seeking the underlying values embedded within the learning material. The integration of religious moderation values in PAI learning is also in line with Aziz et al. (2019), who state that one strategy for PAI teachers to implement religious moderation-oriented learning is by embedding religious moderation content within every lesson.

The Role Model of PAI Teacher in Integrating Religious Moderation Values

The integration of religious moderation values is also carried out by PAI teachers through their role modeling in daily attitudes and behaviors. The PAI teacher for class XI F9 at SMAN 1 Kartasura provides good examples to students through openness to differences, respecting students' opinions, and not immediately dismissing or blaming students' viewpoints. Such teacher behaviors create a more active learning environment, making students feel valued and unafraid to express their opinions. Indirectly, this also trains students to think critically.

In addition, the PAI teacher teaches students not to mock peers who have not worn the hijab, as a way of respecting individual rights. The teacher also emphasizes problem-solving through *syura* (deliberation) and wears a traditional Javanese headpiece, the *blankon*, within the school environment. This demonstrates that the teacher's role extends beyond delivering lessons, acting as a role model who embodies religious moderation values while appreciating local culture.

Through this approach, students not only learn theoretical concepts but also observe and apply the exemplary behaviors demonstrated by the teacher. The teacher's role modeling aligns with Muhtarom et al. (2021), who state that PAI teachers' exemplary behaviors reflecting an inclusive attitude can inspire students and the wider community. It is expected that by learning both through theory and the teacher's demonstrated role modeling, students can apply these values in their daily lives.

CONCLUSIONS

The efforts of Islamic Education (PAI) teacher at SMAN 1 Kartasura in integrating religious moderation values through the *Hasthalaku* culture are carried out by embedding *Hasthalaku* values into PAI learning as a reinforcement of the moderation values being taught. The learning strategies for integrating religious moderation values are implemented both explicitly and implicitly, through discussions and case studies, as well as through the teachers' exemplary attitudes and behaviors in daily life.

By integrating moderation values through the local *Hasthalaku* culture, it is expected that students can gain an understanding of the concept of religious moderation not only theoretically but also in daily practices that are contextualized with local culture. Based on the findings, it is recommended that PAI teachers continue to develop learning methods relevant to current issues, strengthen the integration of local culture as a reinforcement of moderation values, and that schools provide ongoing support to ensure that local cultures such as *Hasthalaku* are part of the learning process. Further research can expand the scope of study to other schools or educational levels to enrich understanding of the implementation of religious moderation in education.

REFERENCES

- Abidin, Z., Sauri, S., Husaini, A., & Bahrudin, E. (2022). Wasatiyah-based Islamic education learning in high school. *Journal of Positive School Psychology*, 6(8), 43–51.
- Alam, M. (2020). A collaborative action in the implementation of moderate Islamic education to counter radicalism. *International Journal of Innovation, Creativity and Change*, 11(7), 505–520.

- Alsuci, E. M., Hermawan, Y., & Rahman, A. (2021). Peran Solo Bersimfoni dalam implementasi pendidikan karakter generasi Z di Kota Surakarta. *Jurnal Pendidikan Karakter*, 11(2), 200–213.
- Ananda, D. G., Puspita, A., & Lidia, D. (2024). Pendidikan moderasi beragama: Membangun toleransi dan keberagaman. *AL-Ikhtiar: Jurnal Studi Islam*, 1(3), 192–203.
- Aziz, A., & Anam, K. (2021). *Moderasi beragama berlandaskan nilai-nilai Islam*. Direktorat Jenderal Pendidikan Islam Kementerian Agama RI. https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09-2021_6152761cdc6c1.pdf
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi moderasi beragama dalam pendidikan Islam* (P. Supriatna, A. Nuryanto, & Saepullah, Eds.; 1st ed.). Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia bekerja sama dengan Lembaga Daulat Bangsa.
- Batari, F. (2023, September 2). Warga Desa Cimasan Cianjur tolak pembangunan Vihara PP Iska, mengingkari kebinekaan. *JPNN*. <https://m.jpnn.com/amp/news/warga-desa-cimasan-cianjur-tolak-pembangunan-vihara-pp-iska-mengingkari-kebinekaan>
- Bungin, M. B. (2011). *Penelitian kualitatif: Komunikasi, ekonomi, kebijakan publik, dan ilmu sosial lainnya* (5th ed.). Kencana Prenada Media Group.
- Fauzian, R., Ramdani, P., & Yudiyanto, M. (2021). Penguatan moderasi beragama berbasis kearifan lokal dalam upaya membentuk sikap moderat siswa madrasah. *Al-Wijdān: Journal of Islamic Education Studies*, 6(1), 5–17. <https://doi.org/10.58788/alwijdn.v6i1.933>
- Harmi, H. (2022). Model pembelajaran Pendidikan Agama Islam berbasis moderasi beragama. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(2), 231–239.
- Inayati, F., Awaluddin, A. F., & Sabriadi, H. R. (2024). Internalisasi nilai moderasi beragama berbasis kearifan lokal pada siswa SMAN 13 Bone melalui pembelajaran PAI-BP. *Al-Liqo: Jurnal Pendidikan Islam*, 9(2), 231–242.
- Islam, K. N. (2020). Moderasi beragama di tengah pluralitas bangsa: Tinjauan revolusi mental perspektif Al-Qur'an. *Kuriositas: Media Komunikasi Sosial dan Keagamaan*, 13(1), 39–50. <https://doi.org/10.35905/kur.v13i1.1379>
- Kementerian Agama RI. (2019). *Moderasi beragama* (1st ed.). Badan Litbang dan Diklat Kementerian Agama RI.

- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Minarni, A., & Hasanuddin. (2021). Peran guru agama Islam dalam menanamkan moderasi beragama. *Bacaka: Jurnal Pendidikan Agama Islam*, 1(1), 64–73.
- Mubarok, M. G. A., & Muslihah, E. (2022). Peran guru Pendidikan Agama Islam membentuk sikap keberagaman dan moderasi beragama. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 9(1), 115–129.
- Muhtarom, A., Marbawi, M., & Najib, A. (2021). *Integrasi moderasi beragama dalam mata pelajaran Pendidikan Agama Islam* (A. Masykhur, Ed.; 1st ed.). Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II.
- Mulyani, S., Nurazizah, S. S., Jamaludin, Z. R., & Al Ayubbi, S. (2023). Pandangan Islam tentang fundamentalisme: Analisis tafsir maudhu'i. *Metta: Jurnal Penelitian Multidisiplin Ilmu*, 2(1), 1357–1358.
- Muthoharoh, M. (2024). Konsep project penguatan profil pelajar Pancasila dan profil pelajar Rahmatan lil Alamin (P5PPRA) dalam kurikulum merdeka. *Tasyri': Jurnal Tarbiyah-Syari'ah Islamiyah*, 31(1), 156–168.
- Naufal, M., & Sari, N. (2022, August 10). Larang siswa pilih ketua OSIS nonmuslim, guru SMAN 58 Jakarta dimutasi. *Kompas*. <https://megapolitan.kompas.com/read/2022/08/10/16092341/larang-siswa-pilih-ketua-osis-nonmuslim-guru-sman-58-jakarta-dimutasi>
- Prasetyo, V. (2023, September 14). Pembangunan gereja di Sindang Jaya Tangerang ditolak warga demi keharmonisan. *Poskota*. <https://www.poskota.co.id/2023/09/14/pembangunan-gereja-di-sindang-jaya-tangerang-ditolak-warga-demi-keharmonisan/amp>
- Putra, F. M., & Fauzi, M. (2024). Integrasi nilai-nilai moderasi dan toleransi dalam pembelajaran Pendidikan Agama Islam. *Fikrah: Journal of Islamic Education*, 8(2), 211–223.
- Ramadhan, S. A., Hamdanah, H., & Normuslim, N. (2025). Integrasi PAI dengan nilai-nilai moderasi beragama: Kiat-kiat meregenerasi pola berpikir untuk membangun idealitas pemahaman keberagaman dalam dunia pendidikan. *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, dan Pendidikan*, 4(8), 1925–1932. <https://doi.org/10.54443/sibatik.v4i8.3214>
- Sada, C. (2013). Model integrasi nilai-nilai cinta pada pembelajaran bahasa Inggris dalam upaya pembentukan sikap kebersamaan. *Jurnal Pendidikan Dasar*, 1(1), 32–45.

- Setiawan, R. (2022, August 2). Pemaksaan hijab di sekolah, PSI minta tindak tegas diskriminasi. *Tirto.id*. <https://tirto.id/pemaksaan-hijab-di-sekolah-psi-minta-tindak-tegas-diskriminasi-guKa>
- Solo Bersimfoni. (2025). *Hashthalaku*. Solo Bersimfoni. <https://sekolahadipangastuti.id/>
- Sri. (2023, February 20). Pembubaran ibadah Gereja di Rajabasa Lampung, berikut penjelasan pamong setempat. *Kupastuntas.co*. https://kupastuntas.co/2023/02/20/pembubaran-ibadah-gereja-di-rajabasa-lampung-berikut-penjelasan-pamong-setempat#google_vignette
- Sudirman, S., Hidayah, S. I. N., & Agustina, C. D. (2023). Strategi guru PAI dalam menanamkan konsep moderasi beragama melalui pembelajaran PAI. *MODELING: Jurnal Program Studi PGMI*, 10(1), 531–542. <https://doi.org/10.69896/modeling.v10i1.2807>
- Suwarna. (2007). Strategi integrasi pendidikan budi pekerti dalam pembelajaran berbasis kompetensi. *Cakrawala Pendidikan*, 26(1), 24–35.
- Tarmy, A. (2020, January 20). Begini kronologi siswi SMA Sragen yang diteror gegara tak berjilbab. *Detiknews*. <https://news.detik.com/berita-jawa-tengah/d-4866820/begini-kronologi-siswi-sma-sragen-yang-diteror-gegara-tak-berjilbab>
- Valencya, N., Linsetyowati, N. C. C., Arfianti, Y. P., Zuhriyah, S. A., Musyaffa, A. F., & Khusumadewi, A. (2025). Kearifan lokal Hashthalaku sebagai pendekatan konseling multibudaya untuk meningkatkan harmoni sosial: Penelitian. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 3(4), 747–757. <https://doi.org/10.31004/jerkin.v3i4.383>
- Yulistiani, & Shohib, M. (2025). Implementasi pembelajaran Islam moderat berbasis kearifan lokal di SMK Madura. *Jurnal Trilogi: Ilmu Teknologi, Kesehatan, dan Humaniora*, 6(2), 34–45. <https://doi.org/10.33650/trilogi.v6i2.11322>