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STRENGTHENING RELIGIOUS MODERATION BASED ON LOCAL WISDOM IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT SMA PANCA BUDI

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Abstrak

Penguatan moderasi beragama dalam pendidikan penting dilakukan untuk membentuk peserta didik yang toleran, adil, dan mampu menghargai keberagaman. Penelitian ini bertujuan untuk menganalisis penguatan moderasi beragama berbasis kearifan lokal dalam kurikulum Pendidikan Agama Islam (PAI) di SMA Panca Budi, meliputi kebijakan sekolah, integrasi nilai-nilai moderasi dalam kurikulum, pelaksanaan pembelajaran, serta faktor pendukung dan penghambatnya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data diperoleh melalui wawancara dengan kepala sekolah, wakil kepala sekolah bidang kurikulum, guru PAI, peserta didik, dan guru bimbingan konseling atau pihak terkait. Analisis data dilakukan melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa penguatan moderasi beragama dilaksanakan melalui kebijakan sekolah, integrasi nilai toleransi, keadilan, *tawassuth*, dan *tasamuh* dalam pembelajaran PAI, serta pembiasaan karakter dalam kegiatan sekolah. Kearifan lokal seperti *gotong royong*, *musyawarah*, sopan santun, saling membantu, dan menghormati sesama digunakan sebagai konteks pembelajaran melalui diskusi kelompok, studi kasus, dan tugas kolaboratif. Peserta didik menunjukkan pemahaman mengenai pentingnya menghargai perbedaan pendapat, bekerja sama, dan menjaga hubungan sosial yang harmonis. Penelitian ini menyimpulkan bahwa integrasi kearifan lokal dalam pembelajaran PAI menjadi pendekatan kontekstual untuk memperkuat pemahaman dan pengamalan nilai moderasi beragama di lingkungan sekolah.

Kata kunci: Moderasi Beragama; Kearifan Lokal; Pendidikan Agama Islam; Kurikulum; Toleransi; Pendidikan Multikultural.

Abstract

Strengthening religious moderation in education is essential for developing students who demonstrate tolerance, justice, and respect for diversity. This study aims to analyze the strengthening of religious moderation based on local wisdom in the Islamic Religious Education

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(IRE) curriculum at SMA Panca Budi, focusing on school policies, curriculum integration, classroom implementation, and supporting and inhibiting factors. This research employed a qualitative approach using a case study design. Data were obtained through interviews with the principal, vice principal for curriculum, Islamic Religious Education teacher, students, and guidance and counseling staff or relevant school personnel. Data were analyzed through data condensation, data display, and conclusion drawing and verification. The findings indicate that religious moderation is strengthened through school policies, the integration of tolerance, justice, *tawassuth*, and *tasamuh* into IRE learning, and character-building activities within the school environment. Local wisdom values, including *gotong royong* (mutual cooperation), *musyawarah* (deliberation), politeness, mutual assistance, and respect for others, are incorporated into learning through group discussions, case studies, and collaborative assignments. Students' interview responses indicate an understanding of respecting different opinions, cooperating with peers, and maintaining harmonious social relationships. This study concludes that integrating local wisdom into Islamic Religious Education provides a contextual approach to strengthening students' understanding and practice of religious moderation within the school environment.

Keywords: Religious Moderation; Local Wisdom; Islamic Religious Education; Curriculum; Tolerance; Multicultural Education.

INTRODUCTION

Religious moderation has become an increasingly important educational concern in contemporary multicultural societies, particularly in Indonesia, where religious, ethnic, cultural, and social diversity constitutes an essential characteristic of national life. Education plays a strategic role in cultivating students who are religiously committed while demonstrating tolerance, respect, justice, and openness toward differences. In this context, Islamic Religious Education (IRE) should not merely emphasize the transmission of religious knowledge and doctrinal understanding but also develop students' ability to translate Islamic ethical principles into inclusive social behavior. Religious moderation, therefore, represents an educational orientation that encourages balanced religious understanding, rejects extremism, and promotes peaceful coexistence. Previous studies have demonstrated that Islamic educational institutions can foster tolerance and respect for diversity by incorporating inclusive interpretations of Islamic teachings into learning practices (Aderibigbe et al., 2023; R'boul, 2021). This approach is particularly relevant for senior high schools, where students encounter diverse perspectives and increasingly complex social interactions.

The integration of religious moderation into the Islamic Religious Education curriculum requires learning approaches that connect Islamic values with students' social and cultural realities. Local wisdom provides an important foundation for this integration because it contains inherited ethical principles, collective experiences, and cultural practices that encourage harmonious relationships within communities. Values

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such as *gotong royong* (mutual cooperation), *musyawarah* (deliberation), politeness, mutual respect, solidarity, and social responsibility can function as contextual learning resources for strengthening Islamic moderation. From an Islamic educational perspective, these values are closely associated with *tawassuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), and *ukhuwah* (brotherhood). Research by Alkouatli et al. (2023) emphasizes the importance of educational integration in addressing inequalities and developing meaningful learning experiences in multicultural contexts. Similarly, Mukhibat et al. (2024) demonstrate that curriculum development incorporating religious moderation can promote tolerance, nonviolence, national commitment, and accommodation of local culture. Accordingly, local wisdom should be positioned not merely as supplementary cultural material but as an integral pedagogical resource within Islamic Religious Education.

At SMA Panca Budi, the strengthening of religious moderation through local wisdom is relevant to the school's efforts to establish an educational environment characterized by mutual respect and positive interaction among students from different religious, cultural, and intellectual backgrounds. Preliminary interview materials from the school indicate that institutional efforts include character education, religious activities, tolerance-building practices, and positive interactions among students. The Islamic Religious Education teacher also explains that moderation values are incorporated through lessons on morality, Islamic brotherhood, tolerance, justice, and relationships among fellow human beings. These values are contextualized through local cultural practices, particularly mutual cooperation, deliberation, politeness, helping others, and respecting different opinions. Classroom activities include group discussions, case studies, collaborative assignments, and contextual learning connected to students' everyday experiences. Such practices are consistent with the findings of Siswanto (2020), who identified tolerance, democracy, simplicity, justice, and harmony as important moderation values reflected in Indonesian senior high school Islamic education materials. Nevertheless, curriculum integration requires further examination to understand how these values are systematically translated into educational planning, classroom implementation, and student character development.

Although previous studies have examined religious moderation, multicultural Islamic education, and curriculum development, further research is needed to investigate how local wisdom is integrated into the Islamic Religious Education curriculum at the senior high school level. In particular, the relationship between institutional policies, teachers' pedagogical strategies, culturally contextualized learning materials, and students' everyday social behavior requires comprehensive investigation. International scholarship has highlighted the significance of multicultural learning, intercultural

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understanding, and educational approaches that recognize cultural diversity as an important dimension of inclusive education (R'boul, 2021; Uzunboylu & Altay, 2021). Building on these perspectives, this study aims to analyze the strengthening of religious moderation based on local wisdom in the Islamic Religious Education curriculum at SMA Panca Budi, focusing on institutional policies, curriculum integration, classroom learning practices, supporting and inhibiting factors, and their implications for students' attitudes and behavior. This study argues that integrating local wisdom into Islamic Religious Education can provide a meaningful bridge between religious principles and social realities, enabling students to develop balanced religious understanding, cultural appreciation, tolerance, and responsible participation in a pluralistic society.

LITERATURE REVIEW

Religious Moderation in Islamic Education

Religious moderation is an educational principle that emphasizes balanced religious understanding, tolerance, justice, and respect for diversity. In the Indonesian context, religious moderation is particularly significant because educational institutions bring together students with different religious, cultural, ethnic, and social backgrounds. Islamic Religious Education (IRE) has an important responsibility to develop students' religious commitment while encouraging peaceful coexistence and constructive interaction with others. Aflahah et al. (2023) explain that education contributes to strengthening religious moderation through teachers' competencies, students' participation, learning objectives, instructional management, and supportive educational environments. Similarly, Utami (2022) demonstrates that interreligious competence is essential for achieving educational equality in multireligious public schools. These perspectives suggest that religious moderation should not be limited to theoretical discussions but should become an integral part of educational practices. Therefore, Islamic education needs to cultivate students who understand their religious obligations while maintaining openness, empathy, and responsibility toward people with different beliefs and cultural identities.

Local Wisdom as a Foundation for Religious Moderation

Local wisdom represents a collection of cultural values, traditions, social practices, and collective knowledge developed and maintained by communities across generations. Within Islamic education, local wisdom can serve as a contextual foundation for translating religious principles into meaningful social behavior. Harahap et al. (2024) emphasize that revitalizing local wisdom can contribute to realizing religious moderation through the preservation of cultural values that encourage harmony and social cohesion. Sugianto et al. (2024) also demonstrate that local wisdom can become a foundation for

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constructing religious moderation in educational environments by connecting religious teachings with community traditions and social experiences. Furthermore, Ardiyansyah et al. (2025) identify Bugis-Makassar cultural wisdom as a relevant foundation for strengthening religious moderation in Islamic educational institutions. These studies indicate that local wisdom is not merely a cultural inheritance but also an educational resource. Values such as mutual cooperation, deliberation, politeness, solidarity, and mutual respect can be integrated into Islamic Religious Education to strengthen students' understanding of moderation through experiences familiar to their social environment.

Integration of Local Wisdom into the Islamic Religious Education Curriculum

Curriculum integration is an important process for ensuring that religious moderation becomes a systematic component of educational objectives, learning materials, instructional strategies, and assessment practices. The integration of local wisdom into the Islamic Religious Education curriculum allows students to understand Islamic teachings through their relationship with cultural and social realities. Mardhiah et al. (2021) explain that developing Islamic Religious Education competencies based on multicultural values and local wisdom requires attention to learning indicators and the assessment of students' attitudes. Julhadi et al. (2023) further discuss the development of Malay culture-based local content within Islamic education, demonstrating the potential of cultural knowledge to enrich curriculum content. Similarly, Ritonga and Nurmawati (2025) examine the representation of religious moderation values in senior high school Islamic Religious Education textbooks under the Merdeka Curriculum. Their findings provide an important reference for understanding how moderation values are represented in educational materials. Consequently, curriculum integration should involve not only the inclusion of local cultural examples but also the systematic development of learning objectives, materials, teaching activities, and assessment instruments that encourage moderate religious attitudes.

Multicultural Education and Interreligious Tolerance

Multicultural education emphasizes the recognition, appreciation, and constructive engagement with cultural and religious diversity within educational institutions. In Indonesia, this approach is particularly important because students encounter differences in religious traditions, ethnic identities, languages, and social experiences. Raihani (2011) proposes a whole-school approach to tolerance education, arguing that tolerance should be supported through school policies, curriculum, leadership, institutional culture, student activities, and community participation. Parker (2014) similarly demonstrates that religious education can contribute to peaceful coexistence when students are provided with opportunities to understand different

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religious perspectives and develop interreligious understanding. Hoon (2013) also highlights the importance of multicultural coexistence in Indonesia by examining how religious communities negotiate identity and diversity. In addition, Bahri et al. (2025) examine religious moderation education in Indonesia and Malaysia, highlighting the relationship between religious identity, tolerance, and civic values. These perspectives suggest that multicultural education and religious moderation are complementary approaches that can strengthen students' social awareness, respect for differences, and commitment to peaceful relationships.

Pedagogical Strategies for Strengthening Religious Moderation

The successful implementation of religious moderation in Islamic Religious Education depends on appropriate pedagogical strategies that enable students to understand, experience, and practice moderate values. Teachers play a central role in transforming curriculum objectives into meaningful learning experiences through contextual discussions, collaborative activities, reflective learning, case studies, and social interaction. Purwanto et al. (2024) examine the teaching of religious moderation to prospective teachers in Indonesia and highlight the importance of educational preparation for developing moderate religious perspectives. Chotimah et al. (2025) identify challenges in the implementation of religious moderation within Islamic educational management, indicating that formal commitments must be accompanied by meaningful institutional practices. Musyrifin et al. (2022) also discuss efforts to realize religious moderation among students through educational textbooks. Furthermore, Siregar et al. (2025) explore the development of Islamic education curricula based on local wisdom to foster students' character. These studies suggest that effective moderation education requires collaboration between teachers, school management, learning materials, and students' everyday experiences. Local cultural practices can therefore become instructional resources for strengthening tolerance, cooperation, deliberation, and social responsibility.

Conceptual Framework and Research Gap

Previous studies have established important connections between religious moderation, multicultural education, local wisdom, and Islamic curriculum development. Nevertheless, further investigation is necessary to understand how these dimensions operate together within the Islamic Religious Education curriculum at the senior high school level. Harjatanaya (2025) emphasizes the importance of contextualizing religious education within Indonesia's multireligious educational environment to strengthen unity amid diversity. Hasan and Juhannis (2023) also identify religious education and moderation as an important area of scholarly development

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through bibliometric analysis. Meanwhile, Zulkarnain et al. (2025) demonstrate the relevance of indigenous cultural values in developing religious moderation education through the Sarakopat wisdom of the Gayo community. Sodikin et al. (2026) further examine the integration of Islamic Religious Education and local wisdom in developing multicultural character. Based on these perspectives, the present study develops an analytical framework connecting institutional policies, curriculum integration, pedagogical practices, local cultural values, and students' attitudes and behavior. The study seeks to contribute to the development of a contextual Islamic Religious Education curriculum that strengthens religious moderation through the meaningful integration of local wisdom at SMA Panca Budi.

RESEARCH METHODS

This study employed a qualitative approach with a case study design to explore how religious moderation based on local wisdom is strengthened through the Islamic Religious Education (PAI) curriculum at SMA Panca Budi. A qualitative approach was selected because the study sought to understand educational practices, institutional policies, and participants' experiences within their natural school context. The case study design enabled an in-depth examination of the integration of religious moderation values into curriculum implementation and classroom activities (Creswell & Poth, 2018; Yin, 2018). The research focused on SMA Panca Budi as the research site, with participants selected purposively based on their roles and relevance to the research objectives. The participants consisted of the principal, the vice principal for curriculum affairs, Islamic Religious Education teachers, students, and guidance and counseling teachers or other relevant school personnel. Their involvement provided perspectives on school policies, curriculum development, teaching practices, students' experiences, and the cultivation of tolerance and respect for diversity.

Data were collected primarily through semi-structured interviews guided by research questions concerning school policies, curriculum integration, classroom practices, local wisdom values, supporting and inhibiting factors, and the influence of these practices on students' attitudes and behavior. The interview questions were adjusted to the participants' roles to obtain relevant and detailed information. The collected data were analyzed through an interactive process involving data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). Data were organized according to the main research themes, including institutional policies, curriculum integration, pedagogical strategies, local wisdom values, and students' social attitudes. The interpretation was conducted by comparing information from the different participant groups to identify convergent and contrasting perspectives. To strengthen the

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credibility of the findings, the researcher should verify the consistency of interview information across participants and, where available, compare it with classroom observations and relevant school documents (Merriam & Tisdell, 2016; Patton, 2015). Ethical considerations were maintained by explaining the research purpose to participants, respecting their willingness to participate, and protecting the confidentiality of the information provided.

RESULTS AND DISCUSSION

Result

School Policy for Strengthening Religious Moderation

Analisis The findings indicate that SMA Panca Budi recognizes religious moderation as an important element of character development in a diverse educational environment. The principal explained that the school brings together students from different religious, cultural, and intellectual backgrounds. Therefore, the school considers mutual respect and appreciation of differences essential to maintaining a harmonious learning environment. The school's efforts are reflected in the habituation of tolerance, religious activities, character education, and positive interactions among students. The principal's response can be translated as follows:

> *"Religious moderation is very important because the school is a place where students from different religious, cultural, and intellectual backgrounds meet. Therefore, the school needs to develop attitudes of mutual respect and appreciation for differences." (Principal, interview response)*

This statement illustrates that religious moderation is understood not merely as a theoretical concept but as an educational principle that should be reflected in students' daily interactions. The school also supports teachers in developing contextual learning by connecting Islamic Religious Education materials with cultural values and community life.

Integration of Religious Moderation into the PAI Curriculum

The vice principal for curriculum affairs explained that the curriculum is directed not only toward academic achievement but also toward character formation. Values such as tolerance, responsibility, justice, and mutual respect are considered relevant to the objectives of Islamic Religious Education. These values can be integrated into learning materials, particularly those related to *akhlak* (morality), *ukhuwah* (brotherhood), tolerance, justice, and human relationships. The vice principal's response is presented below:

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> *"The curriculum is directed not only at developing academic knowledge but also at building students' character, including tolerance, responsibility, and mutual respect." (Vice Principal for Curriculum Affairs, interview response)*

The findings further show that local cultural values can be connected to PAI learning materials. Teachers are encouraged to relate religious teachings to social traditions and community practices so that students can understand the relationship between religious values and responsible social behavior. The curriculum integration is therefore reflected in the connection between Islamic teachings and the cultural experiences familiar to students.

Teachers' Understanding and Implementation of Religious Moderation

The PAI teacher described religious moderation as the practice of religious teachings in a balanced manner, without excessiveness, while respecting differences and upholding justice and tolerance. In classroom learning, the teacher integrates these values through materials concerning morality, Islamic brotherhood, tolerance, and relationships among people. The teacher explained:

> *"Religious moderation is an attitude of practicing religious teachings in a balanced way, not excessively, respecting differences, and upholding the values of justice and tolerance." (PAI Teacher, interview response)*

The teacher also identified several values that are emphasized during instruction, including *tawassuth* (moderation or taking a middle position), *tasamuh* (tolerance), deliberation, justice, and mutual respect. These values are introduced through explanations of religious materials and examples drawn from students' everyday experiences. This approach indicates that the teacher views religious moderation as a set of attitudes that should be understood and practiced, rather than simply memorized.

Local Wisdom Values Integrated into PAI Learning

The interview findings reveal that local wisdom is used as a contextual foundation for strengthening religious moderation. The values most frequently mentioned by the principal, curriculum representative, and PAI teacher include *gotong royong* (mutual cooperation), *musyawarah* (deliberation), politeness, mutual assistance, social care, and respect for others. These values are considered relevant because they encourage students to maintain positive relationships regardless of differences in background. The PAI teacher stated:

> *"I connect PAI materials with community cultural values such as mutual cooperation, deliberation, politeness, helping one another, and respecting other people." (PAI Teacher, interview response)*

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This response demonstrates that local wisdom functions as a bridge between religious concepts and social practices. For example, the value of *gotong royong* can be connected with Islamic teachings about helping others, while *musyawarah* can be related to the importance of consultation and respecting different opinions. Through these connections, students are introduced to religious moderation through values that are familiar in their social environment.

Learning Strategies for Integrating Local Wisdom

The PAI teacher explained that several instructional strategies are used to integrate local wisdom and religious moderation into classroom activities. These include group discussions, question-and-answer sessions, case studies, contextual learning, community-based stories, and collaborative assignments. These activities are intended to encourage students to cooperate, listen to different opinions, and develop respect for their classmates. The teacher's response can be translated as follows:

> *"I use group discussions, case studies, stories about community life, and collaborative assignments that teach students to work together and respect their friends' opinions." (PAI Teacher, interview response)*

The findings also indicate that contextual learning helps students understand religious values through situations they may encounter in daily life. By discussing social experiences and working collaboratively, students have opportunities to practice communication, cooperation, and respect. Thus, the integration of local wisdom occurs not only through learning content but also through the instructional process.

Students' Responses to Religious Moderation-Based Learning

The student interview responses suggest that students have encountered the concepts of tolerance and respect for differences through PAI learning. One student explained that tolerance means respecting people who have different opinions, habits, or beliefs. Students also reported that teachers connected religious lessons with examples such as mutual cooperation, helping others, respecting parents, and maintaining good relationships with neighbors.

> *One student stated: "Tolerance means respecting other people even though they have different opinions, habits, or beliefs." (Student, interview response) Another student explained: "I try to listen to their opinions and do not force my own opinions on them." (Student, interview response)*

These responses indicate that students can articulate basic meanings of tolerance and respect. They also suggest that students recognize the importance of listening to others and avoiding the imposition of personal opinions.

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Students' Experiences of Mutual Cooperation and Respect

The student responses also show that local wisdom values are familiar to students through school activities. Students mentioned cleaning the classroom together and helping one another during school activities as examples of mutual cooperation. They also explained that PAI lessons connected with daily experiences were easier to understand. A student described the experience as follows: *"We clean the classroom together and help one another during school activities." (Student, interview response).* Another student explained the importance of respecting differences: *"Everyone has a different background. If we respect one another, the school environment becomes peaceful and comfortable." (Student, interview response)*

These statements suggest that students associate religious moderation with practical social behavior. The values of cooperation and respect are not understood only as abstract moral concepts but are also connected with everyday school experiences.

The Role of Guidance and Counseling in Developing Tolerant Behavior

The guidance and counseling teacher or related school personnel described students' social relationships as generally positive. Students interact and cooperate in various school activities. Nevertheless, differences of opinion and misunderstandings sometimes occur. Such situations are addressed through guidance, advice, character development, dialogue, and deliberation. The response from the guidance and counseling representative can be translated as follows: *"In general, students' relationships are quite good. They interact and cooperate in various school activities." (Guidance and Counseling Representative, interview response)*

Regarding the handling of disagreements, the informant explained: *"Differences of opinion or misunderstandings sometimes occur in student interactions. These situations are usually resolved through guidance and communication." (Guidance and Counseling Representative, interview response)*

This information indicates that strengthening religious moderation requires cooperation between PAI teachers and other school personnel. Religious moderation is therefore not solely the responsibility of classroom instruction but also involves student guidance and the management of social relationships within the school.

Supporting Factors, Challenges, and Evaluation

The interviews identified several supporting factors, including school support, teachers' involvement, an environment that appreciates diversity, and learning materials that can be connected with students' daily lives. These factors help teachers integrate religious moderation and local wisdom into PAI learning.

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At the same time, several challenges were identified. The principal mentioned differences in students' understanding, the influence of social media, and the fact that some students still need guidance in responding wisely to differences. The PAI teacher also identified limited instructional time, differences in students' levels of understanding, and the difficulty of connecting certain learning materials with local wisdom.
The PAI teacher explained:

> *"The challenges include limited learning time, differences in students' backgrounds and understanding, and the fact that not all materials can easily be connected with local wisdom." (PAI Teacher, interview response)*

In evaluating the development of religious moderation, the school considers students' behavior, discipline, social interactions, character-development activities, and feedback from teachers and homeroom teachers. The guidance and counseling representative also emphasized the importance of dialogue and character guidance in helping students manage disagreements. These findings show that evaluation is oriented toward the development of students' attitudes and social behavior.

Discussions

Religious Moderation as a School-Wide Educational Commitment

The findings demonstrate that strengthening religious moderation at SMA Panca Budi is understood as a shared educational responsibility. The principal's emphasis on tolerance, respect for differences, character education, and positive social interaction indicates that religious moderation is positioned as part of the school's broader character-development agenda. This is consistent with the view that religious education should contribute to peaceful coexistence and the development of respect across religious and cultural differences (Parker, 2014; Raihani, 2011). A school-wide approach is important because students do not develop attitudes of tolerance solely through classroom explanations. They also learn from institutional policies, teacher behavior, school activities, and everyday interactions. Therefore, the findings suggest that the school's commitment needs to be continuously reflected in both formal learning and the social culture of the institution.

Curriculum Integration as a Means of Internalizing Moderation Values

The integration of tolerance, justice, responsibility, *ukhuwah*, and respect into PAI learning indicates that religious moderation can be developed through curriculum content and learning objectives. This is important because the curriculum provides a structured framework for translating religious principles into educational experiences. Purwanto et al. (2024) emphasize the importance of teaching religious moderation through educational processes that develop understanding and attitudes, rather than

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treating moderation as an isolated topic. Similarly, the integration of multicultural and local wisdom values into Islamic Religious Education can strengthen students' competencies in understanding diversity and social relationships (Mardhiah et al., 2021). At SMA Panca Budi, the connection between PAI materials and social values provides opportunities for students to understand that Islamic teachings are relevant to everyday relationships. Nevertheless, the findings also indicate that curriculum integration needs to be supported by clear learning objectives, appropriate materials, and assessment strategies so that moderation values can be developed systematically.

Local Wisdom as a Contextual Foundation for Religious Moderation

One of the central findings of this study is the use of local wisdom values such as *gotong royong*, *musyawarah*, politeness, mutual assistance, and social care in strengthening religious moderation. These values provide familiar social contexts through which students can understand the practical meaning of tolerance, justice, and respect. Local wisdom can function as an educational resource because it connects moral and religious principles with cultural practices that students encounter in their communities. This argument is consistent with research emphasizing the relevance of local cultural values in Islamic education and character development (Julhadi et al., 2023; Sugianto et al., 2024). In this context, *gotong royong* encourages cooperation across differences, while *musyawarah* teaches students to listen to and consider different opinions. Such practices demonstrate that local wisdom and Islamic values can complement one another in developing inclusive social attitudes. However, local traditions should be interpreted critically and educationally so that the values selected genuinely support justice, mutual respect, and peaceful coexistence.

Contextual and Collaborative Learning in Developing Students' Attitudes

The use of group discussions, case studies, question-and-answer sessions, community stories, and collaborative assignments indicates that the PAI teacher applies learning strategies that encourage student participation. These strategies provide opportunities for students to practice listening, communicating, cooperating, and respecting different perspectives. Such learning experiences are important because religious moderation involves not only cognitive understanding but also the development of social attitudes and behavior. Aderibigbe et al. (2023) discuss the role of Islamic education in fostering tolerance and respect for diversity. In relation to the findings at SMA Panca Budi, contextual learning helps students connect religious teachings with situations they encounter in everyday life. Group discussions, for example, can become a learning space in which students practice expressing opinions without imposing them on others. Case studies can also help students consider

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appropriate responses to social disagreements. Therefore, the effectiveness of these strategies depends not only on the methods selected but also on the teacher's ability to facilitate respectful interaction and reflection.

Students' Understanding and the Development of Social Behavior

The student responses indicate an understanding of tolerance as respecting people with different opinions, habits, or beliefs. Students also associate religious moderation with listening to others, avoiding the imposition of personal opinions, helping classmates, and maintaining a peaceful school environment. These responses suggest that PAI learning has provided students with concepts that can guide their social interactions. Nevertheless, understanding a concept and consistently practicing it are two different dimensions of educational development. The findings from the guidance and counseling representative show that misunderstandings and differences of opinion still occur among students, although these situations are generally addressed through guidance and communication. This means that the development of moderate attitudes should be understood as an ongoing educational process. As Raihani (2011) argues through the whole-school approach to tolerance education, the development of inclusive attitudes requires consistent support from the wider school environment. Consequently, cooperation between PAI teachers, guidance and counseling personnel, school leaders, and students is essential for reinforcing the values introduced in classroom learning.

Supporting Factors, Challenges, and Implications for Educational Practice

The findings identify school support, teacher involvement, a diversity-appreciating environment, and contextual learning materials as important supporting factors. However, limited instructional time, differences in students' understanding, social media influences, and difficulties in connecting certain topics with local wisdom remain challenges. These findings indicate that the implementation of religious moderation requires continuous institutional support and pedagogical adaptation. Chotimah et al. (2025) warn that religious moderation initiatives may become superficial when they are not translated into consistent educational practices and institutional management. Therefore, SMA Panca Budi needs to ensure that moderation values are not limited to statements of policy or occasional classroom activities. They should be reflected in learning plans, classroom interactions, student-development programs, and school evaluation. The school's practice of considering discipline, social interaction, student behavior, and teacher feedback is a relevant starting point.

CONCLUSION

This study concludes that strengthening religious moderation based on local wisdom at SMA Panca Budi is implemented through a combination of school policies, curriculum integration, and Islamic Religious Education (PAI) learning practices. The

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school views religious moderation as an important foundation for developing students who respect differences, demonstrate tolerance, uphold justice, and maintain positive relationships with others. These values are incorporated into PAI learning, particularly through topics related to *akhlak*, *ukhuwah*, tolerance, and social relationships. The findings indicate that the integration of religious moderation is not limited to the delivery of religious knowledge but is also directed toward the development of students' character and social attitudes.

Local wisdom plays an important role in making religious moderation more contextual and relevant to students' everyday experiences. Values such as *gotong royong* (mutual cooperation), *musyawarah* (deliberation), politeness, mutual assistance, and respect for others are connected with Islamic teachings and applied through group discussions, case studies, collaborative assignments, and examples from community life. Based on the interview responses, students demonstrated an understanding of tolerance through listening to different opinions, avoiding the imposition of personal views, cooperating with classmates, and respecting differences. These findings suggest that contextual and collaborative learning can provide meaningful opportunities for students to understand and practice religious moderation in their school environment.

The strength of this study lies in its examination of religious moderation through the interplay between school policies, the curriculum, classroom practices, and local wisdom. Future research is encouraged to incorporate broader classroom observations, document analysis, and long term monitoring of student behavior. In practical terms, SMA Panca Budi needs to continue strengthening collaboration among school leadership, Islamic religious education (PAI) teachers, guidance and counseling staff, and students to ensure that religious moderation grounded in local wisdom remains integrated into daily learning activities and the school culture.

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