



## Islamic Religious Education Learning Based on Religious Moderation at Senior High School NU Al-Ma'ruf Kudus

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Submitted: 10-12-2026	Revised : 22-01-2026	Accepted: 27-02-2026	Published: 31-03-2026
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**ABSTRACT.** The focus of this research is the learning of Islamic religious education based on religious moderation at Senior High School NU Al-Ma'ruf Kudus. The purpose of this research is to find out: (1) the learning of Islamic religious education based on religious moderation using the insertion method. (2) the supporting and inhibiting factors of learning Islamic religious education based on religious moderation using the insertion method. This research is a qualitative research, using field research. The subjects of this research are the principal, curriculum vice principal, Islamic religious education teacher, and students. The results of this research are: (1) the implementation of learning Islamic religious education based on religious moderation at Senior High School NU Al-Ma'ruf Kudus, namely: a) the planning stage, teachers must prepare the material to be taught to students. b) the implementation stage, Islamic Religious Education teachers teach in class with material according to KD (Basic Competencies) and textbooks then insert the character value of religious moderation according to the 21st Century RPP based on the character value of the Pancasila student profile (PPP) and the value of religious moderation according to Permendikbud No. 37 of 2018 c) learning evaluation stage. (2) Supporting factors for learning Islamic religious education based on religious moderation at Senior High School NU Al-Ma'ruf Kudus are as follows: a) The school organization is a 1 command system. b) Islamic Religious Education teachers are competent and understand the material on religious moderation. c) Adequate facilities, while the inhibiting factors are as follows: a) teachers must make thorough preparations before learning begins. b) socialization of religious moderation has not been maximized in schools from the Ministry of Religion. c) the influence of social media. d) the influence of social interactions outside of school. e) the diversity of students' school origins.

**Keywords:** Islamic Religious Education, Religious Moderation.

**ABSTRAK.** Fokus dari penelitian ini adalah pembelajaran pendidikan agama Islam berbasis moderasi beragama di SMA NU Al-Ma'ruf Kudus. Tujuan dari penelitian ini adalah untuk mengetahui: (1) pembelajaran pendidikan agama Islam berbasis moderasi beragama menggunakan metode insersi (penyisipan). (2) faktor pendukung dan penghambat pembelajaran pendidikan agama Islam berbasis moderasi beragama menggunakan metode insersi. Penelitian ini merupakan penelitian kualitatif, dengan menggunakan jenis penelitian lapangan. Subjek penelitian ini adalah kepala sekolah, wakil kepala sekolah bidang kurikulum, guru pendidikan agama Islam, dan para siswa. Hasil dari penelitian ini adalah: (1) pelaksanaan pembelajaran pendidikan agama Islam berbasis moderasi



*beragama di SMA NU Al-Ma'ruf Kudus, yaitu: a) tahap perencanaan, guru harus mempersiapkan materi yang akan diajarkan kepada siswa . b) tahap pelaksanaan, guru Pendidikan Agama Islam mengajar di kelas dengan materi yang sesuai dengan KD (Kompetensi Dasar) dan buku teks kemudian menyisipkan nilai karakter moderasi beragama sesuai dengan RPP Abad 21 yang didasarkan pada nilai karakter profil pelajar Pancasila (PPP) dan nilai moderasi beragama sesuai Permendikbud No. 37 Tahun 2018; c) tahap evaluasi pembelajaran.(2) Faktor pendukung pembelajaran pendidikan agama Islam berbasis moderasi beragama di SMA NU Al-Ma'ruf Kudus adalah sebagai berikut: a) Organisasi sekolah merupakan sistem 1 komando . b) Guru Pendidikan Agama Islam kompeten dan memahami materi tentang moderasi beragama . c) Fasilitas yang memadai. Sementara itu, faktor penghambatnya adalah sebagai berikut: a) guru harus melakukan persiapan yang matang sebelum pembelajaran dimulai . b) sosialisasi moderasi beragama di sekolah-sekolah dari Kementerian Agama belum maksimal . c) pengaruh media sosial . d) pengaruh interaksi sosial di luar sekolah . e) keragaman asal sekolah siswa.*

*Kata Kunci: Pendidikan Agama Islam, Moderasi Beragama.)*

## **A. INTRODUCTION**

Indonesia's diverse ethnicities, cultures, and languages represent a national treasure compared to other nations around the world. This diversity confirms Indonesia's status as a multicultural society. A multicultural Indonesia is a blessing in disguise, a quality not shared by many other countries. The diversity of ethnicities, tribes, religions, and languages is distributed across various regions, and cultural distinctiveness is evident in many remote areas of Indonesia. Even within these ethnic groups, each tribe has its own distinct dialect (Nadhif et al., 2025).

If managed optimally, the diversity of the Indonesian nation will be a source of pride, a unique and powerful force for the Indonesian nation. Furthermore, if not managed properly, it can backfire on the Indonesian nation, leading to divisions and conflicts that can disrupt social order due to friction between ethnicities, tribes, and religions. In recent decades, transnational ideologies have also influenced interfaith dialogue, which can have a profound impact on society. This is where religious moderation (wasathiyah) education plays a crucial role in mitigating issues that could lead to rifts in the social fabric (Albana, 2023).

Education in Indonesia, especially Islamic Religious Education, is a strategic aspect in this issue. Islamic Religious Education is not only for the transfer of knowledge and understanding of religious, social, and cultural values, but also the process of implementing religious values to society through Islamic Religious Education that teaches religious moderation for the multicultural Indonesian society (Purbajati, 2020). In the National Education System Law 20 of 2003, it is explained regarding education that teaches religious

moderation, namely in article 4, that: 1) Education is organized in a democratic and just manner and is non-discriminatory by upholding human rights, religious values, cultural values, and national diversity, 2) Education is organized as a systemic whole with an open and multi-meaning system, 3) Education is organized as a process of acculturation and empowerment of students that lasts throughout life, 4) Education is organized by providing role models, building will, and developing students' creativity in the learning process, 5) Education is organized by developing a culture of reading, writing, and arithmetic for all citizens (Budiman et al., 2024).

There are two major approaches to solving the problem of religious moderation in Indonesia from the perspective of multicultural education, namely: Curricular approach And Whole school approach. Curricular approach is an approach that places significant emphasis on incorporating knowledge and values from religious beliefs and how to shape perspectives on them. Typically, this approach incorporates the concepts and realities of societal differences within multiculturalism into social science and humanities disciplines (Rofik & Misbah, 2021). This method of incorporating the concepts and realities of multiculturalism is called infusion. One of the weaknesses infusion It is easy to get caught up in the insertion of multicultural values without making substantial changes to the curriculum (Heriyudanta, 2023).

This can lead to contradictions and confusion in the curriculum, which can result in the message of multicultural values being disrupted. Meanwhile, the approach whole approach is a multicultural educational perspective that involves all elements of the school as an organization. This approach assumes that multiculturalism as a values education cannot be implemented in isolation (Muaz & Ruswandi, 2022). Halstead stated that non-classroom experiences, not part of the formal curriculum, cannot be underestimated in shaping children's character and behavior. Multicultural education views the school as a social system that consist of highly interrelated part and variables (Hermawan, 2020).

This means that multicultural education views schools as social systems consisting of highly interrelated parts and variables. Islamic Religious Education cannot stand alone to teach moderate religious practices, but is part of a multicultural national education system (Abduloh et al., 2022). Several strategies for Islamic Religious Education in instilling religious moderation in Indonesian society are seen from various aspects, namely: a) teacher aspect, in the 2016 PPIM UIN Jakarta research, it was found that teachers who have broad insights

into Islam and nationality are teachers who have a background in Islamic boarding school education or who have a strong Islamic study capital so they can oversee and apply religious moderation to their students. b) textbook aspect, to support the instillation of religious moderation in Islamic Religious Education, textbooks need to be developed to strengthen Islamic and Indonesian insights. c) extracurricular activities aspect, the research found several best practices such as in Cirebon, by collaborating with communities concerned with Islamic and national issues (Ri, 2019).

## **B. METHOD**

This study is a qualitative study, using field research (Sugiyono, 2013). The subjects of this study were the Principal, the Deputy Principal for curriculum, Islamic religious education teachers, and students. The primary sources were obtained from non-participant observation at Senior High School NU Al Ma'ruf Kudus through structured interviews with the Principal, the Deputy Principal for curriculum, Islamic religious education teachers, and students. Meanwhile, secondary sources were obtained from Islamic religious education curriculum documents, Islamic religious education textbooks, Islamic religious education curriculum implementation documents in this case an observation, syllabus, lesson plans, student learning outcomes and school history..

## **C. FINDINGS AND DISCUSSION**

### **a. Findings**

#### **1. Islamic Religious Education Learning Based on Religious Moderation at Senior High School NU Al-Ma'ruf Senior High School Kudus**

Some ways that Senior High School NU Al-Ma'ruf applies Islamic Religious Education learning based on religious moderation to students are as follows: a) inserting the values of religious moderation in every subject at school, especially Islamic Religious Education (PAI). b) congregational dhuhur prayer and dhuha prayer followed by dhikr together. c) flag ceremony every Monday to foster a sense of nationalism for students. d) joint prayer or istighotsah before school tests and exams. e) extracurricular activities. f) community service during Islamic holidays, helping with natural disasters in the area, zakat fitrah, charity for orphans and the poor in the surrounding community, holding qurban on Eid al-Adha. So without realizing it, we

have implemented the values of religious moderation to students, teachers, and the community around the school.

The Islamic Religious Education subject now uses a 21st century lesson plan based on the character values of the Pancasila student profile (PPP) and the value of religious moderation in accordance with Permendikbud No. 37 of 2018. In the lesson plan there are character values of the Pancasila student profile and religious moderation. The Pancasila student profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila, namely a) Faith, piety to God Almighty and noble character. b) global diversity. c) Mutual cooperation. d) Independent. e) Critical reasoning. f) Independent. In addition, the character values of religious moderation in the lesson plan in accordance with Permendikbud No. 37 of 2018 are national commitment, tolerance, anti-violence, acceptance of tradition.

The spearhead in the application of the values of religious moderation at Senior High School NU Al-Ma'ruf Kudus is a qualified Islamic Religious Education teacher in delivering Religious education to students comprehensively and can influence students' mindsets in religion in the surrounding environment. One way to apply the values of religious moderation is to use the insertion method to students, namely by inserting the essence of the material on the values of religious moderation in the delivery of each material on the subject of Islamic Religious Education. Several stages in implementing the insertion method of applying the values of religious moderation are:

*First*, the planning stage. Where teachers must prepare the material they want to teach to students, such as by looking at the Basic Competencies (KD) in the lesson plan and the textbook they want to teach.

*Second*, implementation stage. Islamic Religious Education teachers teach in class with material such as KD 1.5 class X with the theme of being accustomed to dressing according to Islamic law and in the LKS class X textbook Chapter 2 covering the genitals, then the teacher inserts the existing character values of religious moderation according to the 21st Century RPP based on the character values of the Pancasila student profile (PPP) and the value of religious moderation according to Permendikbud No. 37 of 2018, namely: national commitment, tolerance, anti-violence and acceptance of tradition. In addition, teachers can also insert other values of

religious moderation in the material being taught. such as inserting the attitudes of Tasamuh (tolerance), Tahadhdhur (civilized) and Musawah (equality) by means of a prologue (story introduction) in the material, as well as collaborating with learning methods such as discussion methods, demonstrations and problem solving.`

*Third*, the learning evaluation stage. Islamic Religious Education teachers evaluate the extent to which the material taught to students has been successful by means of a post-test or by asking students about the material taught at the end of the lesson.

Based on observations of Islamic Religious Education learning in class X and class XI, the process of implementing the values of religious moderation using the insertion method is explained as follows:

a. **Observations in class X IPS 5 during PAI KD 1.5 learning with the theme of being accustomed to dressing according to Islamic law and in the LKS class X textbook Chapter 2 covering the genitals**

The teacher said that there are several things that a Muslim/Muslim woman must pay attention to when dressing, such as: 1) covering the aurat, a man's aurat according to legal experts is from the navel to the knees. A woman's aurat is all parts of her body, except for the face, palms of her hands and soles of her feet. 2) Not showing off her body appropriately, 3) Not wearing tight clothes, 4) Not showing off, 5) Choosing the right color, 6) Not wearing silk.

In addition to explaining several things that a Muslim/Muslimah must pay attention to in dressing. Next, the teacher inserts the value of religious moderation in accordance with Permendikbud No. 37 of 2018 such as: Acceptance of tradition, that Muslims/Muslimah must demonstrate the tradition of dressing behavior in accordance with Islamic law and avoid prohibitions in dressing such as wearing silk clothes as the hadith of the Prophet Muhammad SAW said "Do not wear silk, indeed the person who wears it in the world cannot wear it in the hereafter Muslims/Muslimah must have mutual respect and respect for fellow human beings, especially in terms of dressing. For example, do not show off by wearing excessive jewelry, bracelets, rings and necklaces.

In addition, teachers can also insert other values of religious moderation such as: Tasamuh (Tolerance), respecting each other and not discriminating friends in terms of clothing, such as friends who dress well or poorly and wearing jewelry

accessories appropriately. Tahadhdhur (civilized), when wearing clothes, pants or the like, start on the right as taught by Rasulluah SAW and Musawah (equality), that every human being is essentially the same and should not look down on someone based on what clothes he wears. After the delivery of the material is complete, the teacher carries out an evaluation stage by means of a post-test or by asking students about the material that has been taught at the end of the lesson.

**b. Observations in class XI Language during PAI KD 1.5 learning with the theme of believing that Islam requires its followers to have the character (dare to defend the truth) in realizing honesty and in the LKS class textbook chapter 2 the personality of a Muslim**

The teacher explained that it is the determination and strength of will to defend and uphold what is right in a wise and commendable manner. This attitude is one of the characteristics that a steadfast person must possess in the path of Allah. They will dare to speak the truth, even if it is bitter. This is because they are confident in Allah's help. There are two types of Shaja'ah: 1) *Syajaah Harbiyyah*, a form of courage that is directly visible. For example, the courage of ancient Muslims to wage jihad (war) in defense of religion. 2) *Syajaah Nafsiyyah*, mental courage is a person who is brave in facing danger and suffering if it is for the sake of upholding justice.

The implementation of the syajaah attitude is as follows: 1) *Quwwatul Ihtimal* (great endurance), when he is able to be patient and ready to face difficulties, suffering, danger, or others when fighting in the way of Allah SWT. 2) *Ash-Sharahah Fil Haq* (frank in the truth), daring to be frank in the truth is another implementation of the (courageous) nature. 3) *Kitmanu As-Sirri* (holding secrets), in holding secrets, of course, it requires courage on our part. 4) *Al-I'tirafu bil Khata'i* (admit mistakes), 5) *Milku An Nafsi Al-Ghadhabi* (controlling oneself when angry), resilience in fighting lust and anger, even in emotional conditions.

Next, the teacher inserts the existing character values of religious moderation according to the 21st Century RPP based on the character values of the Pancasila student profile (PPP) and the value of religious moderation according to Permendikbud No. 37 of 2018 such as: Anti-violence, as Muslims we must be able to control our lust and anger when in an emotional state and must not commit violence against anyone even if the person is wrong. Acceptance of tradition, Allah SWT teaches us to be people who dare to face various challenges in life such as fighting

for the truth, even though we have to face various obstacles. In addition, teachers can also insert other values of religious moderation such as: i'tidal (consistent, firm and fair), that Muslims must be firm in defending the truth and have fear of Allah SWT as long as someone believes that what he does is in order to carry out Allah's commands, then that person is not afraid of anyone except Allah SWT and Tahadhdhur (civilized), in conveying the truth we must uphold akhlakul karimah, a character that does not hesitate in conveying the truth and integrity as Muslims. After the delivery of the material is complete, the teacher then carries out an evaluation stage by means of a post-test or by asking students about the material that has been taught at the end of the lesson.

Islamic Religious Education (PAI) teachers have several important roles in the scope of national education, especially in implementing the values of religious moderation to students, including:

- 1) *Conservator* (maintainer) of the value system that is the source of the norms of maturity. In an effort to build religious moderation based on the role of conservator, teachers are the ones who maintain the values of religious moderation in accordance with their existing values. Religious tolerance, the values of justice, balance, simplicity, unity and brotherhood, and other values of religious moderation are worthy of being maintained in the school environment. This can be instilled in students through routine activities, such as group gatherings, direct reminders of the importance of religious moderation before starting class, and inserting the values of religious moderation into every subject matter at school.
- 2) *Innovator* (developer), a system of scientific values. Innovations can be implemented to build religious moderation. One learning model cannot be applied to all situations, conditions, and environments. Adjustments are needed to ensure its acceptance by the existing environment. For example, implementing an attitude of religious tolerance among students can increase tolerance and eliminate discrimination. Innovations can also be aimed at strengthening students' religious character and nationalism. This is done through a series of activities, such as celebrating major holidays, involving all parties. In short, these innovations can be implemented through a series of activities, behavioral changes, or other means.

- 3) *Transmitter* (continuing) the existing value system to students. In this role, a teacher can behave in accordance with the values of religious moderation in their daily lives. This can then be emulated by all students in the school environment. Furthermore, a teacher can also be a motivator and guide. Motivating and guiding students to apply the values of religious moderation can be done both in and outside of class. Communication with all parties is crucial and must be maintained and improved.
- 4) *Transformer*(translator) of existing value systems through their application within themselves and their behavior, which are then actualized in the process of interaction with students. Teachers as Transformers play a role in conveying the values of religious moderation to students. The delivery process can be done verbally (direct explanation) or non-verbally (through a series of behaviors). A teacher becomes a figure or role model in all things. Such as in interacting with others, responding to certain events, and understanding or interpreting information whose truth is still questionable. Teachers, in being a figure, really exemplify what students should do to become students who understand moderate attitudes and exemplify the values of religious moderation. The role of transformers is able to provide understanding and overview to students related to religious and social matters.
- 5) *Organizer* (organizer) creates an accountable educational process. All activities within the school environment are the responsibility of a teacher. Planned and executed activities must adhere to the values of religious moderation, such as celebrations of holidays, community service, coaching, extracurricular activities, and so on. Meanwhile, in the classroom, teaching and learning activities can be carried out through discussions, randomizing student seating to prevent excessive pickiness, and other activities. Participation from all parties is essential for the success of each activity. The diverse organization implemented is essentially in order to fulfill its role in building religious moderation. Existing innovations also influence this organization.

## **2. Supporting and Inhibiting Factors in Islamic Religious Education Learning Based on Religious Moderation at Senior High School NU Al-Ma'ruf Kudus**

Supporting factors for Islamic religious education learning based on religious moderation at Senior High School NU Al-Ma'ruf Kudus: a) The school organization is a

1 command system. b) Islamic Religious Education teachers are competent and understand the material on religious moderation. c) Adequate facilities, at Senior High School NU Al-Ma'ruf Kudus learning facilities are very adequate both from classrooms, wifi in each class, and digital religious laboratories.

So that Islamic Religious Education teachers can freely combine learning activities both offline and online in order to apply the values of religious moderation to students. Furthermore, there are several factors that hinder the learning of Islamic religious education based on religious moderation with the insertion method such as: a) teachers must make thorough preparations before learning activities begin in applying the insertion method. b) the influence of social media, when students have been taught about the values of religious moderation at school, they often open content from radical ustadz so that it can influence students' mindsets about how to practice religion politely, courteously, and civilized both at school and in society. c) the influence of social interactions outside of school. d) the diversity of students' school origins.

So it can be concluded that the supporting factors and inhibiting factors for learning Islamic religious education based on religious moderation using the insertion method are:

- a. Supporting factors for learning Islamic religious education based on religious moderation at Senior High School NU Al-Ma'ruf Kudus, The implementation of the values of religious moderation using the insertion method in the Islamic Religious Education subject at Senior High School NU Al-Ma'ruf Kudus is the human resources and facilities and infrastructure owned by the school.
- b. Inhibiting factors for learning Islamic religious education based on religious moderation at Senior High School NU Al-Ma'ruf Kudus is that teachers must have thorough preparation in implementing the insertion method before learning activities in the classroom begin, the influence of social media, the influence of social interactions outside of school, and the diversity of students' school origins.

## **b. Discussions**

### **1. Islamic Religious Education Learning Based on Religious Moderation at Senior High School NU Al-Ma'ruf Senior High School Kudus**

The Indonesian Ministry of Religious Affairs has made religious moderation one of the government's priority programs in the 2020-2025 National Medium-Term

Development Plan. Regarding school policies related to strengthening religious moderation, researchers met with several sources, including policy makers in schools. The role of the principal in making policies is very strategic, because a leader is responsible for the development and progress of educational institutions (Nurdin, 2021). Therefore, regarding religious moderation at Senior High School NU Al-Ma'ruf Kudus, the principal always coordinates with Islamic Religious Education teachers in efforts to implement religious moderation in schools.

Religious moderation, while not yet a curriculum in schools or madrasas, as teachers, we must be smart in developing strategies to implement the values of religious moderation in students. Islamic Religious Education subjects now use 21st-century lesson plans based on the Pancasila Student Profile (PPP) character values and religious moderation values, in accordance with Minister of Education and Culture Regulation No. 37 of 2018. The lesson plan includes the Pancasila Student Profile character values and religious moderation character values (Habibie et al., 2021).

Indonesia is a diverse, multi-ethnic, multi-cultural, and multi-religious nation. If not managed properly, this diversity can lead to divisions within the nation. Therefore, all Indonesians must protect and nurture this diversity with all their strength, body, and soul. We must not allow it to be eroded by religious differences, differences, or disputes. This could destroy the unity of the Indonesian nation. Therefore, it is necessary to instill the values of religious moderation through formal education, namely in schools (Fahri & Zainuri, 2019).

Islamic Religious Education teachers play a crucial role in implementing the values of religious moderation at Senior High School NU Al-Ma'ruf Kudus. One way to implement these values is through the insertion method during Islamic Religious Education (PAI) lessons, which involves incorporating the essence of the material on religious moderation into each subject of Islamic Religious Education.

There are several stages in implementing the method of inserting the values of religious moderation, namely: 1) the planning stage. Where teachers must prepare the material to be taught to students such as looking at the KD (Basic Competencies) in the RPP and the textbook to be taught. 2) the implementation stage. Islamic

Religious Education teachers teach in class with material according to the KD (Basic Competencies) and textbooks then insert the existing character values of religious moderation according to the 21st Century RPP based on the character values of the Pancasila student profile (PPP) and the values of religious moderation according to Permendikbud No. 37 of 2018, namely: national commitment, tolerance, anti-violence and acceptance of tradition. In addition, teachers can also insert other values of religious moderation in the material being taught by means of a prologue and collaborating with learning methods such as discussion methods, demonstrations and *problem solving* in class. 3) learning evaluation stage. Islamic Religious Education teachers evaluate the extent to which the material that has been taught to students has been successful by means of *post test* or by asking students about the material that has been taught at the end of the lesson.

Some of the ways in which Senior High School NU Al-Ma'ruf Kudus applies the values of religious moderation to students are as follows: a) inserting the values of religious moderation in every subject at school, especially Islamic Religious Education (PAI). b) congregational dhuhur prayer and dhuha prayer followed by dhikr together. c) flag ceremony every Monday to foster a sense of nationalism for students. d) joint prayer or *istighotsah* before school tests and exams. e) extracurricular activities. f) community service during Islamic holidays, helping with natural disasters in the area, zakat fitrah, charity for orphans and the poor in the surrounding community, holding qurban on Eid al-Adha. So without realizing it, we have applied the values of religious moderation to students, teachers, and the community around the school.

So it can be concluded that the implementation of the values of religious moderation with the insertion method in the subject of Islamic Religious Education at Senior High School NU Al-Ma'ruf Kudus is in accordance with the application of the insertion method in general, in addition, the application of the values of religious moderation at Senior High School NU Al-Ma'ruf Kudus is very varied in the way it is carried out in class and outside the class, both in activities inside and outside the school so that without realizing it, the school community has implemented the values of religious moderation to students, teachers, and residents around the school.

## **2. Supporting and Inhibiting Factors in Islamic Religious Education Learning Based on Religious Moderation at Senior High School NU Al-Ma'ruf Kudus**

Learning or the teaching and learning process cannot be separated from the world of education, because learning is an interaction between two interdependent parties. For example, between students and teachers, or students with each other. As educators, teachers have the task of guiding, channeling, and motivating students so they can develop their potential. As the future generation, students need to be given a broad understanding of how to apply Islam and make it the sole foundation for interacting with others while respecting differences (Hasan, 2021).

Islamic religious education is a mandatory religious education taught in Islamic educational institutions. Religious life is a dimension of life that is highly desirable to be realized in an integrated manner. As the goal of Islamic religious education itself, it aims to increase students' understanding, belief, experience, and appreciation of Islam so that they can become faithful and pious Muslims (Muaz & Ruswandi, 2022).

Instilling the values of religious moderation is crucial for teaching in formal educational institutions. Formal educational institutions must be the driving force behind religious moderation. Formal educational institutions can be the perfect place to foster students' sensitivity to diversity. This can be done by teachers in schools, as they play a crucial role in countering radical and intolerant ideologies within educational institutions (Suryadi, 2022).

Supporting factors for the implementation of religious moderation values using the insertion method in Islamic Religious Education subjects at Senior High School NU Al-Ma'ruf Kudus are as follows: a) The school organization is a 1-command system. b) Islamic Religious Education teachers are competent and understand the material on religious moderation. c) Adequate facilities, at Senior High School NU Al-Ma'ruf Kudus various learning facilities are very adequate both from classrooms, wifi in each class, and a digital religious laboratory. So that Islamic Religious Education teachers can freely combine learning activities both in a *offline* and *online* in order to apply the values of religious moderation to students.

Furthermore, there are several factors inhibiting the implementation of religious moderation values with the insertion method in Islamic religious education subjects at Senior High School NU Al-Ma'ruf Kudus, such as: a) teachers must make

thorough preparations before learning activities begin in implementing the insertion method. b) the influence of social media, when students have been taught about the values of religious moderation at school, they often open content from radical ustadz so that it can influence students' mindsets about how to practice religion politely, courteously, and civilized both at school and in society. c) the influence of social interactions outside of school. d) the diversity of students' school origins.

So it can be concluded that the supporting factors and inhibiting factors for the implementation of religious moderation values using the insertion method in the Islamic Religious Education subject at Senior High School NU Al-Ma'ruf Kudus are

- a) The supporting factors for the implementation of religious moderation values using the insertion method in the Islamic Religious Education subject at Senior High School NU Al-Ma'ruf Kudus are human resources and the facilities and infrastructure owned by the school.

The inhibiting factors in implementing the values of religious moderation using the insertion method in the Islamic Religious Education subject at Senior High School NU Al-Ma'ruf Kudus are that teachers must have thorough preparation in implementing the insertion method before learning activities in the classroom begin, the influence of social media, the influence of social interactions outside of school, and the diversity of students' school origins..

#### **D. CONCLUSION**

Implementation of the values of religious moderation with the insertion method in the subject of Islamic Religious Education at Senior High School NU Al-Ma'ruf Kudus if we examine further in the curriculum and textbooks of Islamic Religious Education (PAI), there are several values of religious moderation that have been written in the RPP (Lesson Implementation Plan) and the LKS textbook. Some ways Senior High School NU Al-Ma'ruf Kudus values of religious moderation to students are as follows: 1) inserting the values of religious moderation in every subject at school, especially Islamic Religious Education (PAI). 2) congregational dhuhur prayer and dhuha prayer followed by dhikr together. 3) flag ceremony every Monday to foster a sense of nationalism for students. 4) prayer together or istighotsah before school tests and exams. 5) extracurricular activities. 6) Islamic holiday activities such as disaster relief efforts, zakat al-fitr (almsgiving), charity for orphans and the underprivileged in the local community, and offering sacrifices during Eid al-Adha. Thus,

without realizing it, we have been implementing the values of religious moderation among students, teachers, and the surrounding community.

Several stages in implementing the method of inserting religious moderation values in Islamic Religious Education (PAI) subjects are: 1) planning stage. Where teachers must prepare the material to be taught to students such as looking at the KD (Basic Competencies) in the RPP and textbooks to be taught. 2) implementation stage, PAI teachers teach in class with materials according to KD (Basic Competencies) and LKS textbooks then insert the existing character values of religious moderation according to the 21st Century RPP based on the character values of the Pancasila student profile (PPP) and the value of religious moderation according to Permendikbud No. 37 of 2018, namely: national commitment, tolerance, anti-violence and acceptance of tradition. In addition, teachers can also insert other values of religious moderation in the material being taught by means of a prologue and collaborating with learning methods such as discussion, demonstration and problem solving methods in class. 3) The learning evaluation stage, Islamic Religious Education teachers evaluate the extent of success of the material that has been taught to students by means of a post-test or by asking students about the material that has been taught at the end of the lesson.

The supporting factors are as follows: 1) The school organization is a 1 command system. 2) Islamic Religious Education teachers are competent and understand the material on religious moderation. 3) Adequate facilities, at Senior High School NU Al-Ma'ruf Kudus learning is very adequate both from classrooms, wifi in every class, and a digital religious laboratory. So that Islamic Religious Education teachers can freely combine learning activities both offline and online in order to apply the values of religious moderation to students.

The inhibiting factors are as follows: 1) teachers must make thorough preparations before learning activities begin in implementing the insertion method. 2) the influence of social media, when students have been taught about the values of religious moderation at school, they often open content from radical ustadz so that it can influence students' mindsets about how to practice religion politely, courteously, and civilized both at school and in society. 3) the influence of social interactions outside of school. 4) diversity of origins of students' schools.

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