

PAI TEACHERS' STRATEGIES IN INTERNALIZING THE VALUE OF RELIGIOUS MODERATION IN STUDENTS AT SMK-SMTI KOTA BANDA ACEH

Elisa Nur Pratiwi^{1a}, Marzuki Abu Bakar^{2b},

¹²Universitas Islam Negeri Ar-Raniry Banda Aceh

elisanurpratiwi07@gmail.com
marzukiabubakar@ar-raniry.ac.id

(*) Corresponding Author
elisanurpratiwi07@gmail.com

ARTICLE HISTORY

Received : 03-08-2025

Revised : 18-08-2025

Accepted : 19-08-2025

KEYWORDS

Strategies for Islamic Education Teachers, Religious Moderation, Students

ABSTRACT

This research is motivated by the challenges of religious moderation in Indonesia, especially in Aceh, which is known for the application of Islamic Sharia and religious diversity. The purpose of this study is to explore the strategies of Islamic Religious Education (PAI) teachers in internalizing the value of religious moderation in SMK-SMTI Banda Aceh, a vocational school that reflects this diversity. The research method used is a qualitative approach with a case study design, involving observation, in-depth interviews, and documentation to dig into information in depth. The results of the study show that the religious moderation policy in schools has been implemented effectively through equal treatment for students from various religious backgrounds and the internalization of moderation values in PAI learning. PAI teachers play an important role in relating the material to students' daily experiences, so that students can apply the value of moderation in social interactions. The conclusion of this study confirms that the internalization of the value of religious moderation not only strengthens academic understanding, but also forms the positive character of students who are ready to face diversity in society. These findings show the importance of education that prioritizes the values of religious moderation as a foundation for creating a more tolerant and inclusive society in the future.

This is an open access article under the CC-BY-SA license.



INTRODUCTIONS

Indonesia is a multicultural country with a diversity of ethnicities, ethnicities, languages, cultures, and religions. Based on data (RI 2023), six officially recognized religions are state-recognized, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The majority of Indonesia's population embraces Islam, but the plurality of religions that exist is both a wealth and a challenge in maintaining social cohesion (Mulyono 2023). Since 2019, strengthening religious moderation has been designated as one of the national priority programs to prevent polarization and strengthen tolerance between religious communities (RI 2022).

The city of Banda Aceh, as the center of the government of Aceh Province, is known for the application of Islamic Sharia. However, BPS data for Banda Aceh City (2023) shows religious diversity with 222,582 Muslims, 717 Protestant Christians, 538 Catholics, 39 Hindus, and 2,755 Buddhists. This reality demands mutual respect and a willingness to accept differences ((Rahman 2022); (Ismail 2021).

Schools have a strategic position in shaping a moderate young generation. Islamic Religious Education (PAI) teachers not only play the role of teachers of religious materials, but also as agents of social change that instill values such as tolerance, justice, and mutual respect (Hidayat and Hamid 2021); (Yusof, Ahmad, and Rahman 2021). Effective religious education in the multicultural era requires teachers to internalize the value of moderation into the entire learning process, not only in theory, but also in the practice of students' daily lives (Nurhayati 2020); (Abdullah 2021).

The latest phenomenon shows that the challenge of religious moderation among students is still real. (Indonesian Survey Institute 2022) found that 23% of high school/vocational school students in Indonesia have an exclusive tendency towards adherents of different religions, and 17% stated that they are uncomfortable interacting closely with friends of different religions. Study in Aceh by (Zainuddin and Fadli 2021) It shows that interfaith interactions in sharia-based schools are often limited to formal public spaces and rarely continue into deep social interactions.

This condition is also seen in SMK-SMTI Banda Aceh, a vocational school that since its establishment (1965) has accommodated students and teachers from diverse religious and ethnic backgrounds. Based on school data for the 2022/2023 school year, there are 3 non-Muslim students and two religious teachers from outside Islam. Results of the school's internal survey (SMK-SMTI Banda Aceh 2023) Of the 120 students showed: 68% of Muslim students admitted to rarely interacting with non-Muslim students outside of classroom activities, 22% of students only interacted in group or extracurricular activities, 10% of students had close friends of different religions. As many as 74% of students agree that "respecting religious differences is part of the teachings of Islam", but only 58% feel comfortable discussing religion with non-Muslim students.

This data is in line with the findings (Lubis 2020) that tolerance in multicultural schools is not always directly proportional to the level of interfaith social interaction. In this context, Transformational Multicultural Education Theory (Banks 2020) becomes relevant, as it emphasizes that multicultural education is not enough just on the acceptance of diversity, but should encourage students to actively participate in building social justice and fighting discrimination. This shows that the internalization of the value of religious moderation still requires a more contextual strategic approach. PAI teachers at SMK-SMTI Banda Aceh have an important role to bridge this difference, among others through the internalization of moderation values in the PAI curriculum, the use of participatory learning methods, the provision of examples, the facilitation of interfaith activities, and the creation of a safe dialogue space for students (Susanto 2021);(Lestari and Arifin 2022); (Karim 2022).

Several solutions have been implemented, both at the school and national levels, to address this challenge. At SMK-SMTI Banda Aceh, the principal and PAI teachers have held activities such as interfaith discussions, joint national holiday celebrations, and cross-class community service. At the national level, the Ministry of Religious Affairs has developed a program to Strengthen Religious Moderation (RI 2022) and moderation-based learning modules *Student Centered Learning*. However, the effectiveness of these interventions has not been fully measured in the context of diversity-based vocational schools such as SMK-SMTI Banda Aceh.

Previous studies relevant to this study were conducted by (Janah, Hidayati, and Maulidin 2024) at SMK Walisongo Semarang which researched the influence of religious moderation understanding on the formation of student tolerance attitudes. The results showed that the understanding of religious moderation had a positive effect on increasing tolerance, although external factors such as family views and social environment also influenced student behavior. Other research by (Karina Puji Lestari et al. 2025) at SMK Kristen Nusantara Kudus examines the application of multicultural education in building harmony and tolerance in the school environment. Their findings suggest that nondiscriminatory policies, inclusive curricula, and discussion-based learning methods and group work are effective in shaping attitudes of mutual respect, solidarity, and cooperation among students of different faiths.

These two studies strengthen the argument that the strategy of strengthening religious moderation in vocational schools needs to be carried out comprehensively through the internalization of moderation values in learning and the creation of an inclusive school environment.

The research gap arises because the majority of previous studies in Aceh have highlighted religious moderation in madrassas or public schools, rather than vocational schools with unique multicultural backgrounds. In addition, there has not been much research that integrates the Transformational Multicultural Education approach (Banks 2020) with Digital-Relational Social Interaction (Nasrullah 2021) as the foundation of PAI teachers' strategies in internalizing religious moderation.

Transformational Multicultural Education Theory emphasizes that diversity education is not only about acceptance, but also the active involvement of students in building social justice and fighting discrimination. Meanwhile, the Digital-Relational Social Interaction Theory underlines the importance of utilizing digital space as a means of forming moderate attitudes, in addition to face-to-face interaction. These two theories are relevant to formulate PAI learning strategies that are more contextual and adaptive to the digital era.

Religious moderation, known in Islam as *wasatiyyah*, emphasizes balance, justice, and a middle attitude in responding to differences. The Qur'an in Q.S. al-Hujurat:13 emphasizes the importance of knowing and respecting diversity as part of piety (Ministry of Religion of the Republic of Indonesia, 2020). This principle is a philosophical foundation for PAI teachers to build awareness of students' diversity.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ هَالِكٌ عَلَيْكُمْ خَيْرٌ ۝٣﴾

It means: "O humans, We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (Indonesia 2025).

Initial observations made by researchers in 2025 at SMK-SMTI Banda Aceh show that interfaith social interaction among students is still relatively limited. On some occasions, such as group study activities, class competitions, and flag ceremonies, Muslim and non-Muslim students can work well together. However, outside of these formal activities, there is a tendency for students to form friendship groups based on religious similarities and ethnic backgrounds. For example, during breaks in the cafeteria or gathering in the school area, non-Muslim students tend to sit together in small groups, while Muslim students are in larger groups.

This condition shows that although there is a strengthening of tolerance materials in the classroom, the internalization of these values has not fully formed inclusive social habits in the school environment. Strategies are needed that are more creative, practical, and touch the emotional aspects of students, for example through structured interfaith activities, collaborative projects, and mentoring programs that prioritize empathy and mutual understanding.

Based on the description above, this study is directed to answer three main questions: (1) How are the policies and strategies of school principals in supporting the strategies of PAI teachers to internalize the value of moderation in students? (2) What are the strategies used by PAI teachers in internalizing the value of moderation to students? (3) How do students understand the value of religious moderation taught through PAI learning?

By focusing on the research on SMK-SMTI Banda Aceh, it is hoped that a specific empirical picture can be obtained about the practice of religious moderation in vocational schools in the context of Aceh. The results of this research are expected to be a reference for the development of PAI learning strategies that are relevant to the current diversity challenges, as well as strengthen the role of schools in forming a moderate, tolerant, and inclusive young generation. Based on this background, the title of the research was chosen: "PAI Teachers' Strategies in Internalizing the Value of Religious Moderation in Students at SMK-SMTI Banda Aceh City"

RESEARCH METHOD

This research method uses a qualitative approach with the consideration that the focus of the study is to understand in depth the strategies of Islamic Religious Education (PAI) teachers in internalizing the value of religious moderation to students at SMK-SMTI Banda Aceh, which has multicultural characteristics and religious diversity. The qualitative approach was chosen because it was able to explore the meanings, processes, and dynamics that occur naturally in the school environment, and allowed researchers to understand the perspectives of the informants holistically (Creswell 2018); (Gunawan 2022).

The type of research used is a case study, which focuses on one special case, namely the strategy of PAI teachers at SMK-SMTI Banda Aceh. The case study design provides flexibility for researchers to conduct an in-depth exploration of school policies, learning strategies, and interfaith interactions that occur in a diversity-based vocational education environment. This approach is in accordance with the opinion (Yin 2018) that case studies are effectively used to understand phenomena in complex real-life contexts.

In this study, the researcher plays the role of the main instrument (human instrument) who is directly involved in the field, starting from the data collection stage to analysis. The presence of researchers is moderately participatory, namely involved in several school activities such as observation of learning activities and interfaith programs, but still maintains an objective distance so that the data obtained is valid and free of bias (Sigh, 2021). The direct presence of the researcher allows for in-depth observation of behaviors, interactions, and learning processes that cannot always be revealed through questionnaires or written documents.

The research subject is determined by the technique *purposive sampling*, namely the selection of informants based on their involvement in religious moderation practices in schools. The subjects consisted of 10 people including 1 principal (to explore policies and support for PAI teachers' strategies), 2 PAI teachers (as the main focus to uncover learning strategies), 4 Muslim and 2 non-Muslim students (to understand the acceptance and understanding of the value of religious moderation), and 1 non-PAI teacher (as a supporting informant to find out the multicultural climate of the school). According to (Etikan, Musa, and Alkassim 2016) and (Palinkas et al. 2015) purposive sampling is effective for qualitative research that requires depth of information from individuals who truly understand the phenomenon being studied.

Data collection is carried out through three main techniques. First, participatory observation, in which researchers observe PAI learning activities, interfaith interactions in the school environment, and extracurricular activities involving students from various religious backgrounds. Second, in-depth interviews (*in-depth interview*) with principals, PAI teachers, students, and other teachers to explore their experiences, strategies, and perceptions of religious moderation. Third, documentation, which is the collection of data from school documents such as curriculum, moderation learning modules, photos of activities, and school written policies. The combination of these three techniques is in line with the principle of triangulation to improve the validity of research findings (Patton 2015); (Carter et al. 2014).

The data obtained was analyzed with an interactive model (Miles, Huberman, and Saldaña 2014) which includes four stages, namely data collection, data reduction, data presentation, and drawing conclusions. Data reduction is carried out by selecting information that is relevant to the focus of the research, while the presentation of data is arranged in the form of narratives, tables, and diagrams to facilitate interpretation. Conclusions are drawn thematically based on the main categories that have been determined, such as school policies, PAI teacher strategies, student responses, as well as supporting and inhibiting factors. This thematic analysis is seen as appropriate to reveal the patterns of religious moderation learning strategies in multicultural schools (Braun and Clarke 2019).

RESULT AND DISCUSSIONS

1. School Policies Related to Moderation

The Principal of SMK-SMTI Banda Aceh, Rizqa Afdhila, the school's policy related to religious moderation is realized through equal treatment for all students and teachers from various religious backgrounds. The school provides simultaneous but different worship activities according to students' beliefs; for example, Muslim students follow

Qur'an literacy every morning, while non-Muslim students read their respective scriptures at the same time. For religious subjects, non-Muslim students acquire learning in their place of worship, such as a church, and the grades are handed over directly by the relevant religious teacher to the homeroom teacher. Although there is no specific program that explicitly raises the theme of moderation, the values of tolerance and togetherness are still internalized through PPKN lessons, which emphasize the importance of interaction without gaps between Muslim and non-Muslim students.

School policies also include supervision of the implementation of moderation grades through a routine survey mechanism to students, teachers, and other school residents. This survey aims to detect potential problems, complaints, or inputs related to interreligious relations. To date, there have been no reports of discrimination or discomfort experienced by minority groups. PAI teachers are given the freedom to internalize religious values according to their obligations, with the support of the school if necessary, both in the form of media and other facilities. This shows that there is a flexible but still structured policy to ensure the implementation of religious moderation in the school environment.

In addition, school policies are also reflected in routine activities that facilitate religious and cultural diversity. For example, the activities of the Pancasila Student Profile Strengthening Project (P5) and religious activities such as moral learning, fiqh, and prayer for Muslim students during the month of Ramadan, while non-Muslim students participated in studies according to their respective religions. Every school activity, including those involving external parties such as industry or religious leaders, is sought to accommodate religious and ethnic differences. This strategy shows that school policies are not only administrative, but also lead to real practices in building an inclusive and harmonious school environment.

The principal also emphasized the need to design a special program for religious moderation that is more structured in the future. The program is expected to involve all religious teachers and strengthen interfaith cooperation in intra and co-curricular activities. This step is expected to strengthen tolerance, expand interfaith social interaction, and maintain harmony in a multicultural school environment. Thus, school policies related to religious moderation not only emphasize equality and tolerance, but also encourage the creation of a school culture that respects differences and builds positive character for all students.

2. Support for the Moderation Program

Support for the religious moderation program at SMK-SMTI Banda Aceh can be seen from the involvement of teachers, schools, and outside parties in supporting the internalization of the value of moderation in students. PAI teachers are given the freedom to teach the values of moderation according to their obligations, with full support from the school if they need additional media or facilities. In addition, school activities such as the Pancasila Student Profile Strengthening Project (P5) and religious activities for Muslim and non-Muslim students are sought to accommodate diversity, so that all students feel cared for and appreciated in the application of moderation values.

Non-Muslim students like Bryan and Vio also showed full support for the school's moderation program. They feel cared for and involved in relevant activities, without experiencing discrimination or restrictions. Vio said that PAI teachers always provide the same opportunity to express their views, even in materials related to Islam, so that a healthy dialogue and mutual respect are created. This makes them feel like they are an important part of the school community.

Support is also seen through supervision and evaluation carried out by the school. The principal explained that there is a routine survey mechanism for students, teachers, and other school residents to detect potential problems, complaints, or inputs related to interreligious relations. Through this mechanism, schools can ensure that the internalization of moderation values runs smoothly, as well as provide responses or guidance when needed. In addition, PAI teachers play an active role in fostering and supervising the implementation of moderation by other fellow teachers through discussions, so that the approach applied remains consistent and in line with school policies.

Parent and community involvement, while not specifically directed at the moderation program, still supports school activities in general. This support provides an additional foundation for students to understand and practice the

values of religious moderation. In addition, students themselves benefit from the support of teachers and friends when they experience difficulties in understanding or applying moderation values, which strengthens the effectiveness of the program and makes the internalization of moderation values more comprehensive in the school environment.

Overall, student support for the moderation program at SMTI Vocational School shows that the school's inclusive approach has succeeded in creating a harmonious educational environment. This support is not only in the form of acceptance of the values of moderation, but also through active involvement in activities that promote tolerance and unity. With strong support from students, religious moderation programs in schools have a great opportunity to continue to grow and have a long-term positive impact.

3. Learning Methods Used by Teachers

The learning method used by PAI teachers at SMK-SMTI Banda Aceh in instilling the value of religious moderation emphasizes a contextual approach that is relevant to students' daily lives. PAI teachers, Riski Novendra and Sukardi, conveyed the value of moderation through short lectures, stories, and video screenings related to religious moderation. This is done due to limited time to take students to other religious places of worship. The internalization of the value of moderation is also carried out in PAI learning activities by relating the concept of religious moderation to students' daily experiences and lives, so that students can understand the concept of moderation practically.

In learning practice, Yudi Dopi Simanjuntak as a non-Islamic teacher also adjusts the method to the conditions and characteristics of students. No specific methods such as case studies or executions are formally applied; The approach used is more flexible and tailored to the needs of students. This allows teachers to more easily assess students' responses and understandings to religious moderation materials, so that learning strategies become more adaptive and contextual.

In addition, PAI teachers also play a role in fostering and supervising the application of moderation values by other fellow teachers. For example, through discussions in front of LPMD, teachers ensure that perceptions of religious moderation remain in line between teachers and students. This collaborative approach helps maintain consistency in the delivery of the material and overcomes misunderstandings that may arise during the process of internalizing the value of moderation.

Support from schools also makes it easier to implement this learning method. Although there is no special training related to religious moderation, the school still provides the facilities and learning media needed by teachers. School activities, including the Pancasila Student Profile Strengthening Project (P5) and religious activities for Muslim and non-Muslim students, are also used as a means of internalizing the value of moderation, so that the methods applied are not only limited to the classroom but are also reflected in students' daily activities.

Meanwhile, students, both Muslim and non-Muslim, feel the benefits of the learning methods applied. For example, the discussion of real cases of religious conflicts in Indonesia, tolerance seminars, as well as opportunities to discuss and ask questions during PAI lessons make students better understand and practice the values of moderation. With this interactive, contextual, and adaptive approach, the internalization of the value of religious moderation can be effective, encouraging students to become tolerant individuals and appreciate differences in daily life.

4. Internalizing the value of moderation into PAI material

The internalization of the value of religious moderation into Islamic Religious Education (PAI) materials at SMK-SMTI Banda Aceh is carried out by emphasizing the relevance of the concept of moderation to students' daily lives. PAI teacher, Riski Novendra, said that the values of moderation are taught through an understanding of respect for religious differences, tolerance, and fairness in social interactions. PAI material seeks to relate religious teachings to students' experiences, so that the concept of moderation is not only theoretical, but can be applied in real life in the school environment and society.

In learning practice, teachers use various approaches such as short lectures, stories, and video screenings related to religious moderation. This is intended so that students can understand the value of moderation concretely, even though time constraints make teachers unable to take students directly to other religious places of worship. In this

way, the internalization of the value of moderation becomes an integrated part of learning activities, so that students can capture the message of tolerance and mutual respect more effectively.

Students also feel the benefits of this internalization in PAI learning. For example, Nadine, a Muslim student, revealed that the moderation material made it easier to understand the importance of respecting religious, ethnic, and cultural differences. In addition, the opportunity to discuss and ask questions during PAI lessons deepens students' understanding of the values of moderation, so that they can apply the concept in their daily interactions at school. This shows that the internalization of moderation values into PAI materials runs holistically, touching on the cognitive, affective, and social aspects of students.

Furthermore, other school activities, such as tolerance seminars and religious projects, also support the internalization of the value of moderation in PAI materials. These programs provide a real context for students to practice the value of moderation, both in peer-to-peer interaction and in community-involved activities. Thus, the internalization of the value of moderation into PAI material not only strengthens academic understanding, but also forms the character of students who are tolerant, respectful of differences, and able to maintain harmony in a multicultural school environment.

5. Definition of Religious Moderation According to Students

According to students of SMK-SMTI Banda Aceh, the definition of religious moderation according to students shows a diverse understanding but is in line with the principles of mutual respect and tolerance. Nadine, a Muslim student, understands religious moderation as the ability to interact with other religions, respect differences, and uphold human values to avoid conflict. For Nadine, moderation is not just a theory, but a real practice in daily life at school and outside of school, which helps to form positive character and harmonious relationships between individuals.

Meanwhile, Putri, another Muslim student, defines religious moderation as a way of understanding and tolerating interfaith in a fair and balanced manner, without doing too much. He emphasized the importance of tolerance, respect for other religions, and avoiding physical and verbal violence. This definition arises from the learning experience in PAI subjects, where teachers use real cases of religious conflict to instill the value of moderation and guide students in being fair and respecting differences.

Gerardus Bryan Vernon, a non-Muslim student, emphasized that religious moderation means mutual understanding and tolerance between religious communities. Although he gained freedom in learning from other religions, his understanding of moderation was still absorbed through the teaching of PAI teachers who emphasized respect for differences of belief. Bryan sees moderation as an attitude of understanding and respecting the religious practices of others, thus building harmonious relationships in the school environment.

Yualfio Filemon Werger Sianipar, another non-Muslim student, emphasized that religious moderation is respecting differences between religions and beliefs. Although he often participates in his own activities during Islamic religious lessons, Vio understands the importance of tolerance, mutual respect, and respect for the principles of other religions. For Vio, the value of moderation applied in schools is very useful, as it helps students deal with diversity in daily life, both at school and in the wider community.

In addition, the students also emphasized that religious moderation is not only related to mutual respect, but also to the ability to build harmonious communication with others who have different beliefs. Nadine, for example, said that moderation makes it easier to accept differences and avoid conflicts, thus creating positive social interactions at school. This shows that understanding religious moderation for students is not only a cognitive aspect, but also a practical and emotional one, which helps them form an inclusive character.

Furthermore, non-Muslim students like Bryan and Vio consider religious moderation to be an important social skill in everyday life. They emphasized that this understanding helps them to be adaptive and still respectful of their Muslim friends when there are differences in religious practices, such as during religious lessons or school activities. Thus, the definition of religious moderation according to students focuses not only on passive tolerance, but also on the active application of the values of mutual respect, respect for diversity, and building harmonious cooperation in the school environment.

6. Moderation Values That Students Know

It is known that SMTI Vocational School students know various values of religious moderation taught by PAI teachers and applied in daily school life. These values include tolerance, respect for differences, fairness, deliberation, and mutual respect between religious communities. Nadine said that through the application of these values, she can appreciate her friends who are of different religions, ethnicities, and cultures, so that social interaction becomes more harmonious and a sense of togetherness is fostered.

Raffi and Gibran emphasized that the value of moderation such as tolerance and respect for other religions makes them wiser in interacting with classmates who have different beliefs. They also recognize the importance of avoiding violence both physically and verbal, so that the value of moderation is not only a concept, but also applied in everyday actions. According to Raffi, PAI teachers play a big role in instilling these values through discussions, case studies, and real-life experience-based teaching, which makes students' understanding of moderation more deep.

Meanwhile, non-Muslim students like Bryan and Vio also know the value of moderation in the form of tolerance, mutual understanding, and respect for differences. They consider that these values make it easier for them to interact with Muslim friends without causing conflict. In addition, teachers' support through freedom of learning and discussion opportunities helps them understand religious moderation more practically, so that these values are not only understood theoretically, but also applied in daily life at school.

Overall, the values of moderation that students are familiar with not only shape academic understanding, but also form positive social character. The application of these values helps students maintain harmonious relationships, respect differences, and behave fairly in various interactions in the school environment and outside of school. Thus, the values of moderation become an integral part of students' lives, equipping them with a tolerant and inclusive attitude as a provision to face diversity in society.

CONCLUSION

The conclusion of this study shows that the religious moderation policy in SMK-SMTI Banda Aceh has been implemented effectively through various activities and support involving all elements of the school. This policy includes equal treatment for students from various religious backgrounds, supervision through routine surveys, and internalization of moderation values in Islamic Religious Education (PAI) learning.

The implementation of this policy is not only administrative, but also reflects a real commitment to creating an inclusive and harmonious learning environment. The school has managed to provide a space for all students to worship according to their respective beliefs, which shows respect for diversity. Activities such as Qur'an literacy for Muslim students and in-house learning for non-Muslim students are concrete examples of these efforts.

PAI teachers play an important role in internalizing the value of religious moderation to students by using contextual and relevant learning methods. They relate the material to the students' daily experiences, so that learning becomes more meaningful and applicative. Through this approach, students not only understand the theory of moderation, but can also apply it in social interactions in the school environment. The methods used, such as discussions, case studies, and video playbacks, help students to better understand and feel the importance of moderation values in daily life.

The purpose of this research is to explore how the value of religious moderation can be internalized in education. The results show that with the support of the school and the active involvement of teachers, students can develop a tolerant attitude and respect for differences. This process not only strengthens academic understanding, but also forms the positive character of students who are ready to face diversity in society.

Thus, the internalization of the value of religious moderation in SMK-SMTI Banda Aceh contributes to the formation of a generation that is not only academically intelligent, but also has high empathy and social skills. This is especially important in the context of a multicultural society, where the ability to interact and collaborate with individuals from different backgrounds is key to creating harmony and peace. This research confirms that education

that prioritizes the values of religious moderation can be a strong foundation to build a more tolerant and inclusive society in the future.

REFERENCES

- Abdullah, A. 2021. "Pendidikan Agama Islam Di Era Multikultural." *Jurnal Pendidikan Islam* 10(1):45–58. doi: 10.15575/jpi.v10i1.12857.
- Banks, C. A. M. 2020. *Multicultural Education: Issues and Perspectives (10th Ed.)*. Hoboken, NJ: Wiley.
- Braun, V., and V. Clarke. 2019. "Reflecting on Reflexive Thematic Analysis." *Qualitative Research in Sport, Exercise and Health* 11(4):589–597. doi: 10.1080/2159676X.2019.1628806.
- Carter, N., D. Bryant-Lukosius, A. DiCenso, J. Blythe, and A. J. Neville. 2014. "The Use of Triangulation in Qualitative Research." *Oncology Nursing Forum* 41(5):545–547. doi: 10.1188/14.ONF.545-547.
- Creswell, J. W. 2018. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Los Angeles: Sage Publications.
- Etikan, I., S. A. Musa, and R. S. Alkassim. 2016. "Comparison of Convenience Sampling and Purposive Sampling." *American Journal of Theoretical and Applied Statistics* 5(1):1–4. doi: 10.11648/j.ajtas.20160501.11.
- Gunawan, I. 2022. *Metode Penelitian Kualitatif: Teori Dan Praktik*. Jakarta: Bumi Aksara.
- Hidayat, R., and A. Hamid. 2021. "Peran Guru PAI Dalam Meningkatkan Toleransi Peserta Didik Di Sekolah." *Jurnal Ilmiah Pendidikan* 5(2):120–130. doi: 10.36655/pendidikan.v5i2.142.
- Indonesia, Departemen Republic. 2025. "Al-Qur'an Dan Terjemahannya, QS Al-Hujurat:13."
- Ismail, F. 2021. "Harmoni Dalam Keberagaman: Tantangan Dan Peluang Di Aceh." *Jurnal Sosiologi Agama* 15(1):33–47. doi: 10.14421/jsa.2021.151-03.
- Janah, Anisa Miftahul, Arini Ulfa Hidayati, and Syarif Maulidin. 2024. "Pengaruh Pemahaman Moderasi Beragama Terhadap Pembentukan Sikap Toleransi Siswa SMK Walisongo Semarang." *VOCATIONAL: Jurnal Inovasi Pendidikan Kejuruan* 4(2):42–50. doi: 10.51878/VOCATIONAL.V4I2.4133.
- Karim, M. 2022. "Strategi Pembelajaran PAI Berbasis Moderasi Beragama." *Jurnal Pendidikan Agama Islam* 14(2):145–158. doi: 10.14421/jpai.2022.142-03.
- Karina Puji Lestari, Siti Nor Kholisoh, Dewi Setiyani, and Ahmad Fatah. 2025. "Membangun Harmoni Dan Toleransi Dalam Bingkai Keberagaman Agama Melalui Pendidikan Multikultural Di SMK Kristen Nusantara Kudus." *Sosial Horizon: Jurnal Pendidikan Sosial* 12(1):97–103. doi: 10.31571/sosial.v12i1.8814.
- Lembaga Survei Indonesia. 2022. "Survei Sikap Keberagamaan Pelajar SMA/SMK." Retrieved (<https://www.lsi.or.id/riset/>).
- Lestari, N., and M. Arifin. 2022. "Peran Guru Dalam Menanamkan Nilai Moderasi Beragama Pada Siswa." *Jurnal Pendidikan Islam* 13(1):25–37. doi: 10.15548/jpi.v13i1.4208.
- Lubis, M. 2020. "Toleransi Dan Interaksi Sosial Lintas Agama Di Sekolah Multikultural." *Jurnal Multikultural & Multireligius* 19(2):125–138. doi: 10.17509/jmm.v19i2.23345.
- Miles, Matthew B., A. Michae. Huberman, and Johnny Saldaña. 2014. *Qualitative Data Analysis: A Methods Sourcebook*. 3rd ed. SAGE Publications.
- Mulyono, E. 2023. "Keberagaman Dan Tantangan Moderasi Beragama Di Indonesia." *Jurnal Harmoni* 22(1):1–15. doi: 10.32488/harmoni.v22i1.591.
- Nasrullah, R. 2021. *Mediatisasi Interaksi Sosial*. Jakarta: Kencana Prenada Media Group.
- Nurhayati, N. 2020. "Internalisasi Moderasi Beragama Dalam Pembelajaran PAI." *Jurnal Pendidikan Islam Indonesia* 4(2):101–115. doi: 10.35316/jpii.v4i2.689.
- Palinkas, L. A., S. M. Horwitz, C. A. Green, J. P. Wisdom, N. Duan, and K. Hoagwood. 2015. "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research." *Administration and Policy in Mental Health and Mental Health Services Research* 42:533–544. doi: 10.1007/s10488-013-0528-y.
- Patton, M. Q. 2015. *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*. 4th ed. SAGE Publications.

- Rahman, M. 2022. "Moderasi Beragama Di Aceh: Antara Nilai Dan Praktik." *Jurnal Sosiologi Agama* 14(1):55–70. doi: 10.14421/jsa.2022.141-04.
- RI, Kementerian Agama. 2022. "Penguatan Moderasi Beragama 2019–2024. Kementerian Agama RI."
- RI, Kementerian Agama. 2023. "Data Statistik Agama Di Indonesia. Kementerian Agama RI."
- SMK-SMTI Banda Aceh. 2023. "Profil Sekolah." Retrieved (<https://smksmti-bandaaceh.sch.id>).
- Sugiyono. 2021. *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D*. Bandung: Alfabeta.
- Susanto, A. 2021. "Model Pembelajaran PAI Untuk Menumbuhkan Sikap Toleransi Siswa." *Jurnal Ilmiah Pendidikan* 6(1):88–99. doi: 10.36655/jip.v6i1.185.
- Yin, R. K. 2018. *Case Study Research and Applications: Design and Methods*. 6th ed. SAGE Publications.
- Yusof, N., R. Ahmad, and F. Rahman. 2021. "Teacher's Role in Fostering Religious Tolerance in Multicultural Schools." *International Journal of Education* 13(3):221–235. doi: 10.17509/ije.v13i3.25471.
- Zainuddin, M., and M. Fadli. 2021. "Interaksi Sosial Antaragama Di Sekolah Berbasis Syariat." *Jurnal Pendidikan Dan Kebudayaan* 6(2):89–102. doi: 10.24832/jpnk.v6i2.415.

