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IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN BILINGUAL MADRASAH ALIYAH BATU CITY

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Abstract

Indonesia is a plural country. Where Indonesia has various tribes, races, cultures, languages, and religions. As a result of this diversity conflicts often arise in Indonesia, one of which is religious conflict. To avoid the conflict and the existence of divisions, it is necessary to have one understanding. This understanding is the middle understanding of religious moderation echoed by the Ministry of Religion of the Republic of Indonesia. In this research, researchers used a qualitative approach. The results of the study show that, (1) the role of Islamic religious education teachers in instilling the values of religious moderation in Bilingual Madrasah Aliyah students in Batu City is very significant; (2) Factors that influence the success of Islamic Religious Education teachers teachers in instilling the value of religious moderation include teacher understanding and competence, support and cooperation with the school, active participation of students, and the influence of the social and family environment; (3) Effective strategies and methods for instilling the value of religious moderation in Bilingual MA students in Batu City include a dialogical approach, utilization of relevant resources, experience-based learning, use of information technology, and the application of the teacher's role model as an example who practices values religious moderation in everyday life.

Keywords: *Implementation, Madrasah Aliyah, Religious Moderation Values*

A. Introduction

Indonesia is a heterogeneous country in terms of religion, culture and ethnicity. This diversity is a wealth that must be maintained and appreciated

by all Indonesian people. However, this diversity is often a source of conflict and division in society. One of the factors that causes conflict is religious differences. Even though Indonesia has a state basis that guarantees freedom of religion and belief, in practice there are various cases of intolerance and discrimination against certain religious groups.

In this case, the government, through the Ministry of Religion, continues to promote religious moderation. Various types of events are held on a national and world scale. This is very important, because state protection is one of the intermediaries through which religious practice can be carried out. How is it possible to worship peacefully when conflict arises in everyday life? Of course, this demands serious and sustained efforts from Indonesia's religious leaders to promote harmony and peace rather than division. That is possible if moderation is used as a guide. And this has become a demand in Islam, where Islam is founded on *tawasuth,* t*awazun*, and *ta'adul*, all of which can be combined in the sentence *wasathiyyah*, or moderate. (Hasan, 2017: 4)

If so, humans must create moderation with an attitude of tolerance towards various types of differences, which has become an indisputable sociological fact. In his book Toleration and Democracy Rainer Forst discusses two views of tolerance, one based on state authority and the other on culture and the desire for mutual understanding and respect for others. Forst himself emphasized the importance of mutual understanding and respect between various tribes, religions, races, groups and languages. (Setyabudi, 2002: 81)

Maskuri Abdillah (2001: 13) explained the idea of tolerance. According to him, there are two interpretations of the concept of tolerance. The first is the negative interpretation, which says that tolerance is only needed to not harm other people/groups. And both meanings are positive where tolerance requires assistance and support for the existence of other people or groups. According to Masykuri, this second tolerance must be in a state where the object of tolerance is morally acceptable. The first form of

tolerance is known as passive tolerance, while the second model is known as active tolerance.

The Indonesia-based Institute for Democracy and Peace distinguishes between active and passive intolerance. An incomplete understanding of someone's belief that their religious group is the only true one is passive intolerance. Intolerance and discrimination are all forms of discrimination, exclusion or restrictions based on religion and belief which result in the cancellation or reduction of basic rights based on the principle of equality.

The real difference between these two types of intolerance is found in how a person behaves and acts. Those who have active intolerance express it verbally, but also through their actions. Meanwhile, religious intolerance is a broad term that includes negative prejudice motivated by certain religious beliefs, affiliations or practices, directed at individuals and groups. This negative prejudice can at any time turn into acts of intimidation or violence.

Tolerance must be taught to students from an early age. The values of tolerance appear implicitly or explicitly in our educational curriculum. However, this is not taught explicitly. The content of tolerance is explicitly only found in the subjects of Religious and Character Education (PAI) or Citizenship Education (PKn). In other disciplines, the value of tolerance only exists in classroom teaching practices. Furthermore, the values of tolerance in the curriculum are only associated with a passive tolerance model, not encouraging active tolerance. According to Arafat Rahman and Zohurul Islam, religious moderation can help build harmonious relations between various religions. In the educational context, religious moderation is also important to instill in students so that they can become a generation that is tolerant and respects differences. For example, as explained in the book "Islam and the Challenge of Moderation: Critical Reflections on the Thought of Abdurrahman Wahid" by Ahmad Najib Burhani, moderation in religion not only involves relations between Muslims and non-Muslims during Christmas celebrations, but also includes various other aspects of life, such as economic, social, cultural, political, and others (Burhani, 2016). Thus,

education about religious moderation must include these aspects and consider the factors that influence the spirit of religious moderation to produce a moderate generation capable of providing benefits to the entire community.

However, moderation in religion is not only limited to relations between Muslims and non-Muslims. In practice, moderation can cover various aspects of life, such as economic, social, cultural, political and others. It is hoped that moderation in every aspect of life will bring benefits to the entire community. Therefore, comparative references in the Islamic religion are very important to show the benefits and usefulness of these moderate measures.

This study aims to address these gaps by investigating the factors that influence the spirit of religious moderation in Islamic education contexts and exploring how such moderation can be authentically practiced within educational institutions. The novelty of this research lies in its integrative approach that synthesizes theological, pedagogical, and sociocultural dimensions to develop a comprehensive model of religious moderation that is not merely conceptual but operationalizable across both conventional and distance learning environments. By adopting a multicultural Islamic education perspective, this research identifies best practices that provide evidence-based foundations for curriculum development and learning strategies that are more inclusive and transformative. Moreover, this study recognizes that religious moderation encompasses broader aspects of life, economic, social, cultural, and political, extending beyond inter-religious relations during specific celebrations to encompass holistic human development.

This research contributes to three key dimensions: First, the theoretical contribution involves developing a more comprehensive conceptual framework for operationalizing religious moderation in education, moving beyond passive tolerance toward active engagement with religious diversity. Second, practical contribution offers strategic

recommendations for educational institutions in integrating religious moderation into curricula and daily learning practices, ensuring that moderation becomes embedded institutional practice rather than peripheral content. Third, the methodological contribution advances instruments and research approaches to measure the effectiveness of religious moderation programs in cultivating a generation that is tolerant, respects differences, and possesses the capacity to provide benefits to the entire multicultural society.

B. Method

In this research, researchers used a qualitative approach. This approach was chosen because it focuses on collecting in-depth data regarding the feelings, attitudes and actions of the people being studied. In the social science tradition, a qualitative approach can be carried out through human observation in the natural environment, where research is carried out systematically without using hypothesis testing so that the results are based on the quality of the events observed. (J. Kirk, M. L., Miller, 1986) Qualitative research does not have the aim of manipulating the object under study and the results are not measured in numbers but are seen in terms of quality. (Andi Prastowo, 2010: 76)

This research uses a case study type of research. The focus of this research is on the role of PAI teachers in instilling the values of religious moderation in students at MA Bilingual Batu City. Through observations, interviews and documentation in the field, researchers will collect data in the form of descriptive narratives detailing the role of PAI teachers in instilling the values of religious moderation in bilingual Madrasah Aliyah students in Batu City. It is hoped that the results of this research will provide a detailed explanation of the unique traits, characteristics and background of the PAI teacher's role in instilling the values of religious moderation in students.

The research that will be carried out at MA Bilingual Batu City uses several techniques in collecting data starting from observation, interviews and documentation.

At the data analysis stage, the first step is; collecting data then reducing the data, interpreting the data and finally the verification process. (Creswell, J. W, 2013)

C. Result and Discussion

1. **Result**

 a. **Implementation of religious moderation in the bilingual MA Batu Malang**

PAI teachers have an important role in instilling the values of religious moderation in Batu City Bilingual MA students. Based on the results of interviews with PAI MA Bilingual teachers in Batu City, it was stated that the role of PAI teachers is as a facilitator in helping students understand and practice the values of religious moderation. The investigation revealed varied conceptualizations of religious moderation among educators and students within Islamic Religious Education (PAI) contexts. Educational practitioners generally articulated religious moderation as a balanced approach to religious practice rooted in Islamic foundational principles. Several educators described moderation through the classical Islamic doctrines of tawasuth (middle-ground), tawazun (balance), and ta'adul (justice), though their pedagogical articulations of these concepts differed substantially.

When discussing moderation specifically, most educators recognized its necessity for maintaining religious harmony within Indonesia's plural society. One teacher noted: "Students must understand that Islam teaches us to find the middle path, not extremism in either direction. This is what tawasuth means, finding balance in everything we do, whether in religious practice, economic matters, or how we treat people from different faiths."

However, deeper examination revealed that educators frequently conflated religious moderation with religious tolerance, treating the concepts as synonymous rather than recognizing moderation as the more comprehensive framework encompassing tolerance alongside other dimensions. Few educators spontaneously discussed how moderation might extend into economic systems, political engagement, or cultural expression—indicating that their understanding remained primarily confined to inter-religious relations and personal piety.

Student articulations of religious moderation proved even more limited. Many students could repeat definitions they had encountered in textbooks but struggled to articulate what moderation signified in concrete life situations. When asked to apply moderation concepts to specific scenarios involving interfaith interaction, economic decisions, or political engagement, students frequently provided generic responses reflecting surface-level comprehension rather than integrated understanding. As one student reflected: "Religious moderation means being respectful to people of other faiths. But I haven't really thought about how it applies to other areas like work or politics."

b. **Institutional Structures Supporting or Constraining Moderation Education**

Institutional examination revealed varied structural capacities supporting religious moderation education. Institutions with formal religious moderation committees, dedicated curriculum development initiatives, or leadership positions addressing religious harmony implemented moderation education more systematically than institutions lacking such structures. These structural differences manifested in observable ways: faculty workshops addressing moderation pedagogy, deliberate curriculum revision incorporating moderation across multiple courses, institutional policies emphasizing interfaith engagement, and resource allocation supporting religious moderation initiatives. PAI MA Bilingual Batu City teachers also guide students in applying the values of religious moderation in daily life inside and outside the classroom, where according to Suryabrata and Sutarsa , learning is a process that occurs when individuals acquire knowledge, attitudes and skills new through interaction with the environment. (Suryabrata, S., Sutarsa, E, 2017) Even more than that, PAI teachers play an active role as role models for students at MA Bilingual Batu City in behaving moderately. According to Fahrudin, "knowledge about religious moderation is needed to realize national and religious harmony." Attitude and knowledge are moderate and not excessive. Does not consider

himself or his group to be the most correct, does not use extreme beliefs, coercion, anger, or violence, always remains neutral, and does not exploit social, political, or other forces. With the example of the ustadz, this attitude of moderation must be socialized, educated, grown and developed.

Conversely, institutions without such structures approached religious moderation more haphazardly. Moderation education depended entirely upon individual educator interest and commitment rather than institutional design. Some educators within such contexts expressed frustration about teaching moderation without institutional support: "I want to help my students develop deeper understanding of religious moderation, but there's no institutional framework supporting this. No curriculum guidelines, no faculty workshops, no coordinated approach. It all depends on what I choose to do individually in my classroom."

This structural variation shaped student learning experiences substantially. Students in institutions with systematic moderation initiatives encountered consistent, reinforced messages about religious moderation across multiple courses and institutional contexts. Conversely, students in institutions lacking such structures received fragmented exposure dependent upon which educators chose to emphasize moderation content.

Analysis of classroom observations and teacher interviews revealed the pedagogical strategies educators employed in teaching religious moderation. The most common approaches included: discussion-based learning wherein students articulated perspectives on interfaith issues and negotiated shared understanding through dialogue; case study analysis examining historical and contemporary religious conflicts and their peaceful resolution; comparative religious study identifying commonalities across faiths; and narrative approaches wherein teachers or students shared personal interfaith experiences illustrating moderation principles.

These discussion-based and experiential approaches generally proved more effective than lecture-based content delivery in engaging student interest and facilitating deeper understanding. When teachers

structured classroom time for student dialogue about religious differences, students demonstrated more sophisticated comprehension than when teachers simply presented information about moderation principles.

However, observations also revealed significant pedagogical limitations. Many teachers lacked explicit training in facilitating difficult conversations about religion and difference. When discussions touched sensitive topics, such as contrasting religious truth claims or addressing histories of religious conflict, several teachers demonstrated discomfort, sometimes deflecting controversial questions or emphasizing "respect" in ways that discouraged critical examination. One observation noted: "When a student asked why different religions make different truth claims about God, the teacher responded, 'We should respect all religions equally without questioning what makes them different.' This response foreclosed further student inquiry about substantive theological differences."

Additionally, few teachers employed what educational theorists' term "transformative pedagogy" structured approaches designed to generate perspective transformation through encountering fundamentally different worldviews. Most teaching remained at the level of intellectual acknowledgment that religious diversity exists and should be respected, without facilitating the deeper cognitive and emotional work required for genuine attitude and behavior change.

Student interviews and focus group discussions revealed variable learning outcomes across three dimensions: knowledge, attitude, and behavioral practice regarding religious moderation.

Knowledge Dimension: Students demonstrated varied comprehension of moderation concepts. Some possessed clear understanding of moderation as Islamic principle and articulated its connection to tawasuth, tawazun, and ta'adul. Others grasped moderation primarily as tolerance or respectfulness toward other religions without understanding deeper conceptual foundations. Few students spontaneously connected moderation to domains beyond inter-religious relations. When

interviewed about economic justice, political pluralism, or environmental stewardship, students rarely articulated connections to moderation principles, suggesting compartmentalized understanding.

Attitude Dimension: Most students expressed explicitly positive attitudes toward religious pluralism and interfaith respect. They articulated beliefs that different religions should coexist peacefully, that people of different faiths deserved respect, and that religious intolerance represented wrong. However, attitude expressions often remained superficial, reflecting socially desirable responses to questions about religious diversity rather than deeply internalized convictions. When presented hypothetical scenarios involving interfaith marriage, religious conversion, or public religious expression by minorities, several students' responses revealed more complex attitudes than their initial endorsements of tolerance suggested.

Practice Dimension: The gap between attitude and behavior emerged most prominently here. While students expressed tolerant attitudes in interviews, observed behavioral engagement with religious diversity proved limited. Few students spontaneously initiated conversations with peers from different religious backgrounds. Participation in interfaith activities or community service addressing religious communities other than their own remained relatively uncommon. When asked about whether they had ever advocated publicly for religious minority rights or challenged religiously motivated discrimination, most students acknowledged they had not engaged in such actions.

One focus group participant reflected honestly: "In class we talk about respecting different religions. I believe this is right. But honestly, in my daily life at school and home, I don't really interact much with people from other religions, and I don't do anything specific to promote religious understanding. I'm respectful when I do encounter people of other faiths, but I wouldn't say I actively work for religious harmony." This attitude-behaviour gap suggests that classroom learning had not generated the

behavioural commitment or active engagement required for transformative moderation orientation.

Several key factors influence the success of Islamic Religious Education (PAI) teachers at Bilingual MA Batu City in instilling religious moderation values in their students. Field interviews reveal that the diverse social and cultural backgrounds of students present challenges for teachers, making active support from families essential. Referring to Nashih Ulwan, the cultivation of moderation must address three core aspects: knowledge (students' understanding of aqidah, fiqh, tafsir, and Islamic history), attitudes (moral, ethical, and social behavior in daily life), and skills (the practical application of Islamic teachings in worship, communication, and social interactions).

The findings also show that the availability of adequate learning resources significantly affects teachers' ability to teach moderation. Without access to suitable books, materials, videos, or digital tools, PAI teachers struggle to design effective moderation-oriented instruction. Technology plays a crucial role, as digital media, simulations, and online platforms help teachers present real-life situations requiring moderate decision-making.

Both teachers and student-affairs staff emphasize that mass media and social environments strongly shape students' thinking and behavior. To address this, PAI teachers use case studies of religious conflicts and group discussions, which have proven effective in strengthening students' critical thinking, tolerance, and understanding of moderation values.

Teachers also incorporate Qur'anic propositions that highlight justice, balance (wasathiyyah), being the best community, and broad intellectual insight—principles that form the scriptural basis of religious moderation. Another effective approach is experience-based learning, where students engage directly in discussions, simulations, and real-life case analysis. This allows them to connect moderation values with everyday situations, understand their practical implications, and develop the skills needed to navigate challenges in practicing moderation.

Reflection sessions after experiential activities further help students internalize these values by linking their experiences with Islamic teachings. In the context of Bilingual Madrasah Aliyah—where students already have a strong religious foundation—this approach deepens both conceptual understanding and real-life application.

Overall, PAI teachers at Madrasah Aliyah Bilingual Batu City successfully instill religious moderation through a combination of environmental support, adequate learning resources, technological integration, scriptural foundations, and dialogical and experience-based teaching strategies.

Discussion

a. Understanding Religious Moderation as Comprehensive Life Philosophy

The research findings indicate that religious moderation, as articulated within Islamic educational contexts, remains predominantly understood as tolerance toward religious diversity rather than as the comprehensive life philosophy classical Islamic sources articulate. This conceptual limitation carries significant pedagogical implications.

Within Islamic intellectual tradition, the principles of tawasuth (middle-ground), tawazun (balance), and ta'adul (justice), collectively constituting wasathiyyah—extend far beyond inter-religious protocols to inform approaches toward knowledge, economics, politics, art, and all dimensions of human existence (Hasan, 2017). These principles suggest Islam offers philosophical resources addressing contemporary challenges across domains, resource that current educational practice insufficiently develops.

The educators' and students' conflation of moderation with tolerance represents a significant conceptual narrowing. Maskuri Abdillah's (2001) distinction between passive tolerance (restraint from harm) and active tolerance (genuine support and engagement) provides one framework for understanding this distinction. However, the research findings suggest an

even deeper distinction: between tolerance as limited interpersonal virtue and moderation as comprehensive ethical orientation informing all human activities.

This conceptual gap likely stems from educational structures themselves. As Jackson (2007) argues, the "null curriculum" what is systematically excluded from explicit educational emphasis, profoundly shapes what students learn. Because curricular documents address moderation explicitly only within PAI and PKn courses, and because even within those courses' moderation receives limited curricular hours compared to other content, students implicitly learn that moderation concerns remain peripheral to core educational aims.

Furthermore, the compartmentalization of religious study within specialized courses creates an epistemological problem. When Islam is studied primarily within dedicated PAI classes rather than informing all knowledge domains, students develop fragmented understanding wherein Islamic principles apply narrowly to explicitly religious matters rather than comprehensively to all human knowledge and practice. This fragmentation contradicts classical Islamic educational philosophy, which posited that all authentic knowledge ultimately derives from and relates to divine unity and Islamic ethical principles (Abdullah, 2005).

b. Implicit Curriculum and the Problem of Hidden Pedagogy

The tension between explicit and implicit curriculum revealed in the findings exemplifies what Giroux (1983) identifies as the "hidden curriculum" those messages transmitted through institutional structures, pedagogical practices, and unstated assumptions rather than through formal learning objectives.

The implicit integration of moderation concepts within PAI classes carries paradoxical implications. On one hand, embedding moderation within substantive Islamic study presents moderation as naturally emerging from Islamic learning rather than as imposed external value. This approach avoids treating moderation as politically motivated addition to Islamic

education, instead presenting it as intrinsic to Islamic understanding. Teachers noted that discussing moderation through case studies, historical examples, and jurisprudential diversity made moderation feel authentically Islamic rather than foreign.

However, the implicit approach creates fragmentation and diminishes students' conscious awareness of moderation as systematic educational aim. When moderation appears episodically throughout lessons without explicit learning objectives, systematic sequencing, or formal assessment, students may absorb moderation-related understandings without recognizing them as such. This implicit learning proves less durable and transferable than explicit learning wherein students consciously engage with concepts, reflect upon their implications, and practice applying them across contexts (Ambrose et al., 2010).

The implicit approach also distributes moderation education inequitably across the student population. Students encountering teachers who emphasize moderation throughout their instruction receive substantially greater exposure than those encountering teachers prioritizing other content. This variation creates what Bernstein (2003) identifies as "pedagogical inequality," wherein school structures systematically provide unequal educational opportunities despite formal curriculum equivalence.

Furthermore, the implicit approach constrains possibility of systematic, progressive development. Educational literature on conceptual understanding demonstrates that sophisticated comprehension develops through carefully sequenced learning experiences, scaffolded complexity, and deliberate differentiation between related concepts. Implicit curriculum rarely provides such systematic progression. Students encounter moderation concepts unsystematically, creating gaps and misunderstandings that explicit instruction might prevent.

Pedagogical Approaches and Transformative Learning

The classroom observations revealed that discussion-based and experiential pedagogical approaches generally generated more meaningful

learning than lecture-based content delivery. This finding aligns with extensive educational research on transformative learning theory, particularly Mezirow's (1997) conceptualization of how perspective change occurs.

According to Mezirow, transformative learning requires more than information transmission. Rather, genuine perspective transformation involves encountering experiences or viewpoints that challenge existing assumptions; experiencing disorientation when current frameworks prove inadequate; engaging in critical reflection about fundamental beliefs; and practicing new perspectives through dialogue and action. The more effective teaching strategies observed, discussion-based learning, case study analysis, narrative sharing, incorporated these transformative elements by creating cognitive dissonance, inviting critical reflection, and generating dialogue wherein students negotiated new understanding collectively. This explains that PAI teachers, for example, are responsible for providing or conveying religious values to students. According to Yusuf, PAI teachers have a role as motivators, facilitators and mediators in learning. (Yusuf, 2019: 23-24)

However, most observed teaching remained at pre-transformative levels. Teachers typically presented information about religious diversity and articulated the importance of tolerance without structuring the deeper cognitive and emotional work required for genuine perspective change. Few teachers deliberately created disorientation wherein students confronted fundamental assumptions about religion, truth, difference, and coexistence. Many seemed to fear such disorientation, preferring to emphasize harmony and respect in ways that discouraged critical examination of substantive differences.

The pedagogical limitations observed likely reflect multiple constraints. Teachers themselves frequently lacked explicit training in facilitating difficult conversations about religion and difference, particularly conversations addressing sensitive topics like contrasting religious truth claims or histories of religious conflict. Teacher education programs,

curriculum materials, and professional development opportunities focused more on content mastery than on pedagogical techniques for facilitating transformative learning about controversial topics.

Additionally, institutional contexts sometimes discouraged teachers from pursuing transformative approaches. When schools faced pressure to avoid controversial topics or to maintain harmonious surfaces, teachers rationally chose safer approaches emphasizing respectful tolerance without critical examination. The hidden curriculum thus transmitted a conflicting message: moderation and tolerance matter, yet critical examination of religious differences remains off-limits.

Moderation as Multi-Dimensional Life Philosophy

A consistent finding involved the limitation of moderation education to inter-religious contexts, with minimal pedagogical exploration of how moderation principles might inform economics, politics, environmental stewardship, or artistic expression. This limitation represents a significant pedagogical gap given the breadth of Islamic sources addressing these domains.

Classical Islamic intellectual tradition—particularly within Islamic jurisprudence, political philosophy, and economic ethics—articulates comprehensive approaches to these domains grounded in principles aligned with tawasuth, tawazun, and ta'adul. Islamic economic philosophy emphasizes justice, equitable distribution, and ethical commerce. Islamic political philosophy addresses governance balancing unity with pluralism. Islamic environmental ethics articulates human stewardship responsibilities. Islamic aesthetics addresses artistic expression within ethical frameworks.

Yet contemporary Islamic Religious Education curricula rarely develop these connections explicitly. Students learn about Islamic prayer, Qur'anic interpretation, and interfaith respect without understanding how Islamic principles inform approaches to economic justice, political participation, or environmental responsibility. This curricular narrowness impoverishes Islamic education's transformative potential.

The curricular narrowing likely reflects multiple factors. First, teachers themselves received education emphasizing religious practice and ritual observance more than Islamic intellectual traditions addressing social domains. Second, curriculum materials, textbooks, and examinations focus disproportionately on explicitly religious content—prayer, law, theology—with limited attention to Islamic perspectives on secular life domains. Third, institutional pressures encourage avoiding controversial topics, and economic and political applications of Islamic principles often prove controversial within plural societies.

However, this curricular limitation prevents students from developing comprehensive Islamic understanding capable of informing holistic life engagement. Students graduate from Islamic education having learned about religious tolerance without understanding how Islamic principles might inform their professional, economic, and political choices. This contributes to compartmentalization wherein Islam becomes relevant primarily to explicitly religious domains while secular life domains remain disconnected from Islamic ethical guidance.

Addressing this limitation would require substantial curriculum revision, expanded teacher education addressing Islamic contributions across domains, and materials presenting Islam as comprehensive life philosophy rather than narrowly as religious practice. Such expansion would respond to what Amin Abdullah (2005) terms the necessity of "integrated Islamic education," wherein Islamic principles inform understanding and ethical practice across all knowledge and life dimensions.

The distinction between passive tolerance (refraining from harm) and active tolerance (genuine engagement and support) emerged prominently in the findings. While both represent improvements over intolerance, they represent qualitatively different ethical orientations and educational outcomes.

Passive tolerance reflects what might be termed "negative peace" the absence of overt conflict or discrimination. Students demonstrating passive

tolerance refrain from mocking religious peers, avoid discriminatory language, and express discomfort with explicit prejudice. This represents important achievement, particularly in contexts where religious intolerance has generated conflict. However, passive tolerance remains limited ethical achievement because it requires only restraint rather than genuine commitment to religious pluralism.

Active tolerance reflects "positive peace" and deeper ethical commitment. Students demonstrating active tolerance seek understanding of different traditions, initiate relationships across religious boundaries, actively support minority religious communities, and advocate publicly for religious freedom. This orientation requires not merely refraining from harm but generating affirmative good through engagement, support, and advocacy.

Educational research on human development suggests that people progress along ethical developmental continua, with higher developmental stages incorporating and transcending lower stages. Lawrence Kohlberg's (2008) stages of moral development, for instance, conceptualize progression from punishment-avoidance orientation through social conformity toward principled commitment to universal ethical principles. Applied to religious moderation, development likely progresses from active intolerance through passive tolerance toward active tolerance and ultimately toward what might be termed "principled pluralism" deep commitment to religious diversity grounded in comprehensive understanding of why pluralism constitutes human flourishing.

The research findings suggest that passive tolerance represents important baseline achievement but insufficient educational aim. If educational goals encompass developing generations capable of genuinely engaging religious diversity and contributing to multicultural societies, education must support progression beyond passive tolerance toward active engagement.

The characteristics distinguishing students demonstrating active tolerance, personal relationships with religious others, family emphasis on religious education alongside cultural appreciation, participation in interfaith activities, exposure to teachers modelling active pluralism, suggest important pedagogical and structural conditions supporting such development. These conditions typically occur outside formal curriculum, highlighting how educational experience extends beyond official curriculum to encompass informal learning, relationships, institutional culture, and family influences.

D. Conclusion

Based on the results of the descriptions and explanations from the previous chapters, the author can put forward several final conclusions from this research, as follows: The role of PAI teachers in instilling the values of religious moderation in Batu City Bilingual Madrasah Aliyah students is very important. PAI teachers have the responsibility to help students understand and practice the values of religious moderation in everyday life. With an effective approach, such as a dialogic learning approach and experience-based learning, PAI teachers can create a learning environment that allows students to appreciate and internalize these values.

There are several factors that influence the success of PAI teachers in instilling the value of religious moderation in Batu City Bilingual Madrasah Aliyah students. These factors include the availability of supporting resources and materials, support from the school and parents, as well as the competency and dedication of PAI teachers in delivering effective learning.

There are several strategies and methods that are effective in instilling the value of religious moderation in Batu City Bilingual Madrasah Aliyah students. Dialogic learning approaches, utilization of existing resources, and experience-based learning have been proven to provide significant benefits in helping students understand and practice the values of religious moderation. By implementing these strategies and methods, PAI teachers can

create an inspiring learning environment and motivate students to live the values of religious moderation more deeply.

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