



Internalization of Religious Moderation Values in the Qur'an Hadith Textbooks at Madrasah Aliyah

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Abstract

One of the programs to overcome religious conflicts through educational institutions is to develop a curriculum by internalizing the values of religious moderation in textbooks on Al-Qur'an and Hadith subjects. This paper examines the internalization of the values of religious moderation contained in Al-Quran hadith textbooks through the learning process at Madrasah Aliyah Negeri 3 Banda Aceh City. It also explores the supporting and inhibiting factors in the implementation. A qualitative approach was conducted through interviews, document review, and observation. Research informants were the principal, teachers who taught the Quran Hadith subjects in classes X, XI, and XII, and students representing each class. The data analysis techniques were data reduction, display or presentation of data, and conclusion drawing. The results showed many values of religious moderation in the Quran hadith textbooks. Still, there were no clear and firm explanations for understanding these moderation values because the explanations and interpretations of verses and hadiths presented in the textbooks still need additional, more comprehensive explanations regarding content and from the teacher's side. Teachers internalizing the values of religious moderation still focused on oral presentation (lecture method) even though in other conditions, there is also urgency in implementing these values in direct and indirect learning. The obstacle teachers face in internalizing the values of religious moderation in the Quran hadith subjects is the lack of clear and comprehensive knowledge and understanding of the content of religious moderation values and appropriate methods for transforming these values.

Keywords: Al-Qur'an Hadith, internalization, religious moderation

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A. Introduction

Indonesia is a pluralistic nation with diverse races, ethnicities, tribes, cultures, languages and religions. This diversity makes Indonesia rich in culture and a national asset in both economic and social aspects. However, suppose it is not managed and bridged appropriately. In that case, this diversity has the potential to become a cause that can give rise to clashes, thus triggering conflict, especially in the current era of communication and information technology advances, which have changed the dimensions of Indonesian people's lives over time (Nur & Mukhlis, 2016).

Indonesia's long history has recorded various cases of conflict triggered by multiple issues such as tribal, non-indigenous, Indigenous, and religious issues. Among these issues, conflicts based on religious issues are the most intense in Indonesia, although sometimes they are also influenced by several other factors, such as economic and political disparities (Fahri & Zainuri, 2019). Aceh is no exception; its history is also decorated with conflicts between schools of thought and debates over differences in religious understanding during every historical period of the development of Islam in Aceh. Ignoring conflicts over a long period, the post-tsunami period in Aceh is quite an example of a religious conflict that has never been resolved. The conflict between Aswaja and Wahhabi is an example of a conflict between sects that has never been resolved and has even led to contestation in the struggle for management and management of mosques and Islamic da'wah activities in several areas (Afwadzi, 2020).

In overcoming religious conflict, efforts are needed to strengthen the moderate religious understanding that can respect differences and accept diversity both in understanding and in religious practice to avoid mutual blaming and truth claims that lead to radical attitudes, hostility, and violence. The Ministry of Religion has issued a policy to strengthen religious moderation to respond to and overcome this intolerant attitude towards differences. Furthermore, the Directorate General of Islamic Education, a government institution with authority in implementing Islamic education, formed the Religious Moderation Implementation Working Group, which is responsible for strengthening religious moderation. This working group is tasked with designing a model for implementing religious moderation in educational pathways in the Islamic education environment. One of the programs is to update the curriculum by internalizing the values of religious moderation in Islamic religious education textbooks used in schools/madrasas, including Islamic Religious Education textbooks, Al-Qur'an Hadith, History of Islamic culture, and Aqidah Akhlak (Indonesia, 2019).

Therefore, how the values of religious moderation are internalized in textbooks needs to be studied, analyzed, and criticized to assess and develop if weaknesses are found. Apart from that, it is also essential to study how the application of religious moderation values in the teaching and learning process is conveyed in schools/madrasas so that supporting and inhibiting factors, as well as obstacles faced by madrasas in their implementation, are found. This article will fill the gap in studies related to these two things so that it can offer solutions that can improve the quality of education, especially about religious moderation.

B. Literature Review

Historically, the word wasatiyyah comes from Arabic and is related to several letters: waw, siin, and tho. Wasatiyyah means justice, khiyar (best choice), and middle (Mushaddad, 2013). Wasathiyah is an Islamic teaching that directs its

followers to be fair, balanced, beneficial, and proportional, often called 'moderate' in all dimensions of life. Wasathiyyah means attitude and fairness towards a choice. Yusuf Al-Qardhawi said, "The word Wasathiyah means tawazun (balance). It means to be fair and balanced between opposing aspects where no aspect dominates all influences and eliminates the influence of other aspects. No aspect uses excessive rights that narrow the rights of other aspects."

Washathiyah is not an Islamic thought that collaborates on the culture of certain countries, certain sects, certain schools of thought, supervised congregations, and finally, due to specific times. Still, Islamic moderation is the essence of Islamic teachings. Wasathiyyah is used as a neutralizer of two extreme attitudes of the large intestine, namely the point of human values and rabbaniyah values, between spirit and material, between the world and the afterlife, between reason and revelation, past and future, individual and social, between ideality and reality, between what remains and what changed. In this way, a moderate attitude can be used as a bridge for both parties to enjoy the other party's potential in a balanced manner, without advantages and gaps (Sifa, 2017).

Research by Kurniawan, Marlina, & Anggara (2023), entitled *Internalization of Religious Moderation Values in Intracurricular Activities at State Islamic Senior High School 1 (Model) Lubuklinggau*, indicates that internalization of religious moderation values is carried out through intracurricular programs that include the integration of religious values in learning the Al-Qur'an and Hadith. Textbooks convey the concepts of pluralism, tolerance, and respect for differences. Interactive learning strategies like group discussions and ethical dilemma simulations help students understand and internalize moderation values. This method effectively increases students' awareness of harmoniously living together (Kurniawan et al., 2023).

Research by Maharani & Rahmaniar (2023), entitled *Religious Moderation in the Islamic Religious Education Curriculum in Madrasah*, reveals that religious moderation values have been integrated into the Islamic Religious Education curriculum through the Al-Qur'an and Hadith textbook. The book contains material that teaches tolerance between religious communities and builds moderate student character. In addition, teaching is complemented with examples of verses from the Qur'an and Hadith relevant to moderation. A project-based learning approach is also applied to increase students' active participation and support their understanding of the importance of multicultural life (Maharani & Rahmaniar, 2023).

Research by Nugraha (2020), entitled *The Implementation of Religious Moderation Values in Islamic Education Learning at Cendekia Islamic Junior High School, Cianjur Regency, Indonesia*, shows that the values of religious moderation are taught through the integration of Al-Qur'an Hadith material in learning. Textbooks feature stories that illustrate the importance of tolerance and social justice. Students are invited to analyze and practice these values in everyday life. In addition, methods such as simulations and case studies are used to strengthen students' understanding of issues of diversity and inclusivity (Nugraha, 2020).

Research by Mudrik (2023), entitled *The Influence of Islamic Religious Education Learning in Shaping the Moderate Character of Students in School: A Social Pedagogy Analysis*, found that Al-Qur'an Hadith textbooks play an important role in shaping students' moderate character. A socio-pedagogical approach is applied in teaching to create a learning environment that encourages tolerance, dialogue, and cooperation among students. Textbooks are used to support discussions on verses of

the Qur'an that are relevant to the values of moderation, such as justice, compassion, and respect for differences (Mudrik, 2023).

Research by Masturaini & Yunus (2022), entitled Religious Moderation Values at Shohifatusshofa NW Islamic Boarding School Rawamangun, emphasizes the importance of using Al-Qur'an Hadith textbooks as the primary source in learning religious moderation. A holistic approach involving class discussions, interactive activities, and experiential teaching is applied to help students understand the importance of moderation. Textbooks provide a systematic framework for building attitudes of tolerance, empathy, and openness to cultural and religious diversity (Masturaini & Yunus, 2022).

C. Method

This research is field research with a qualitative approach to find out how the values of religious moderation are internalized in Al-Quran Hadith Madrasah Aliyah textbooks and how educators convey them to students, as well as supporting and inhibiting factors in the implementation. This research was conducted at Madrasah Aliyah Negeri 3 Banda Aceh City. Data was collected through in-depth interviews (in-depth interviews) directly with informants to obtain complete information about applying religious moderation values at the research location. Research informants were the principal, teachers who taught Al-Quran Hadith subjects in classes X, XI, and XII, and students representing each class. The interview is carried out by combining two forms of interview, namely a structured interview, which uses questions prepared in the interview guide, and an unstructured interview, which asks open questions spontaneously as a development of the structured questions.

Data was also collected by reviewing documents containing information about research questions, mainly Al-Quran Hadith textbooks and Learning Implementation Plans (RPP) used in the classroom learning process. It also collects other supporting data from school archives regarding madrasa policies, guidelines, and curricula. The researcher also made direct observations at the research location to see the teaching and learning activities in Al-Quran Hadith subjects. This data is needed to triangulate research data to support data obtained through interviews and documents. In carrying out this observation, the researcher prepared an instrument as an observation note sheet. Data analysis is carried out after all the necessary data has been wholly obtained to solve the problems in the research. The data analysis techniques were data reduction, display or presentation of data, and conclusion drawing.

D. Findings

1. Internalization of the Values of Religious Moderation in Al-Quran Textbooks Quran Hadith

The study of how the verses of the Quran are interpreted and the hadiths of the Prophet are narrated in the textbook will be the focus of critical analysis and, at the same time, offer suggestions on how the interpretation of the verses and hadiths should be narrated in the textbook to provide a more moderate understanding to produce and foster an attitude of moderation in students.

a. Mapping Core Competencies (KI) and Basic Competencies (KD) for Al-Quran Hadith Subjects related to Religious Moderation Values

Based on the results of the RPP documentation, it was found that the values of religious moderation are contained in the KI and KD of the Al-Quran Hadith

Textbook. The value of moderation is explicitly conveyed in Core Competency (KI) 2 on social attitudes. KI 2 Al-Quran Hadith Textbook reads: "Showing honest, disciplined, responsible, caring behavior (cooperation, collaboration, tolerance, peace), polite, responsive and proactive as part of the solution to various problems in interacting effectively with the social and natural environment and placing oneself as a reflection of the nation in world relations."

KI 2 above contains the principles of moderation as mandated in the Decree of the Director General of Islamic Education Number 7272 of 2019 as a guideline for implementing religious moderation in Islamic education. Among the principles conveyed is *tawasuth*, where students are taught a peaceful and polite attitude so that they do not exaggerate differences and diversity and prioritize attitudes of *ukhwah* (brotherhood) and *tasamun* (tolerance) in interacting with each other, both with non-Muslims and other religious brothers and sisters.

Apart from that, KI 2 also contains egalitarian (*musawah*) and deliberative (*syura*) values. Students are also taught to respect and recognize each other's dignity without distinction of gender, skin color, social status, race, or ethnicity. They are taught the attitude of treating others fairly and equally without privilege. The value of *shura*, which is an attitude of discussing, planning, and deciding cases together by exchanging views and respecting each other so that behavior can be realized that involves the participation of all elements of society in determining matters related to shared interests, is also clearly manifested in KI 2.

Likewise, for basic competencies (KD), the values of religious moderation are contained in many KD textbooks for Al-Quran Hadith subjects and many of the discussion themes taught. As in the class Likewise, in the theme of Maintaining Environmental Sustainability, an attitude of concern for the surrounding environment and responsibility for protecting nature are among the values of moderation. Many other moderation values are spread across KD from the many themes discussed in the Al-Qur'an Hadith textbook. Values of tolerance, tolerance for differences and diversity, cultivating deliberation, upholding justice and honesty, and so on.

However, even though these values of religious moderation are contained and stated clearly in the KI and KD of the Al-Qur'an Hadith Textbook, these values have not been explicitly conveyed in the discussions on the themes contained in textbooks. In some themes, the values are sometimes explained well. Still, in most themes, these values are only mentioned and not followed by a more comprehensive explanation of how these values are interpreted appropriately and correctly and how these values are practiced and applied in the learner's everyday life.

The verses of the Qur'an and the hadiths of the appointed prophets, which should be used as references in conveying the meaning and application of the values being discussed, sometimes only function as confirmation and additional information, where the verses and hadiths are not linked thoroughly to the discussion theme related to moderation. For example, when discussing *amar ma'ruf nahi mungkar*, the message of verses 13-17 of Surah Luqman is used as a discussion in the theme. An explanation regarding the intent and application was not provided. There is no further explanation on understanding and implementing the concept of *amar ma'ruf nahi mungkar*. This is one of the reasons that certain groups of people often display radical attitudes and behavior in the name of messages and orders from *amar ma'ruf nahi munkar*.

Likewise, believers do not carry out immoral acts in the hadith explanation. To avoid legitimizing the treatment of persecution against perpetrators of adultery, it needs to be interpreted and explained with a more reconciling meaning regarding treatment and assumptions as well as how to behave towards perpetrators of immorality. Messages such as not being allowed to take the law into their own hands and not judging sinners as humans who should be hated and punished may need to be emphasized in textbooks to encourage more respectful and conciliatory attitudes among students.

b. Presentation of Themes related to Religious Moderation in Textbooks for Al-Quran Hadith Subjects

Based on the documentation results, researchers found that the interpretation and explanation of the verses of the Al-Quran and the sharah of the hadith contained in the Al-Quran Hadith textbook still seemed very textual. The verses of the Al-Quran contained in textbooks have not been interpreted using an approach based on Islamic moderation, such as the maqashid approach, which respects the text but, on the other hand, also captures the meaning behind the text so that it can mediate the two epistemological tensions of interpretation between textualists and liberalists. The same thing is also found when dealing with the sharah of the Prophet's hadiths.

Furthermore, themes that have become controversial issues in society, such as jihad, the caliphate, and other issues, are not discussed in textbooks. The author sees that this should be an opportunity for teachers as educators to provide a moderate understanding that is more reconciling so that it can play a role in straightening out erroneous understandings that may have been exposed to students' minds through their easy and fast access to social media in today's era of information technology development.

Apart from that, although sometimes the themes discussed in textbooks relate to issues developing in society, the explanations of verses and hadiths presented in textbooks do not relate to related issues. This shows that the textbooks prepared have not responded to contextual societal problems. The development of tafsir studies in contemporary times has led to efforts to actualize the role of the Al-Quran in global issues. It is undoubtedly a challenge for educators to narrate to students with simple diction that their minds can understand.

2. Strategy for Conveying the Values of Religious Moderation in Learning Al-Qur'an Hadith

Based on the observation results, the internalization of religious moderation values is not directly conveyed in a special subject. Still, it is conveyed in learning Al-Quran hadith subjects by adding these moderation values to the learning process. In this way, students do not feel burdened by additional lessons because they do not add specific subjects. This pattern of internalizing religious moderation education, delivered indirectly, has succeeded because madrasas/schools involve all elements, especially teachers of Al-Qur'an and Hadith subjects as the leading sector.

The values of religious moderation education that are internalized in the learning of the Qur'an and Hadith at Madrasah Aliyah are the values of tolerance, religious harmony, caring attitudes towards others, love of peace, politeness, responsiveness, and proactive as part of the solution to various problems, in interacting effectively with the social environment. Apart from that, there are also the values of ukhuwah (brotherly attitude), harmony, good prejudice (husnuzzan), brotherhood (ukhuwah), tolerant and harmonious and avoiding acts of violence, maintaining togetherness with other people by advising each other, and be

competitive in kindness, moderate and polite, upholding the Islamic values of rahmatanlil-amin and being wisely alert to deviations from Islamic teachings developing in society. The aim is to form students who have a moderate attitude, are tolerant and harmonious with others, love peace, and become spreaders of love between fellow humans and their environment.

Based on the interview results with Islamic Religious Education teachers, implementation of the internalization of religious moderation values in Al-Qur'an hadith learning at madrasah aliyah is carried out through the following steps: First, selecting and determining prioritized religious moderation values to be developed based on the results of context analysis by considering the availability of facilities and infrastructure and conditions. There is. Religious tolerance is highly emphasized in learning; students understand the meaning of religious tolerance as part of religious moderation in life. Second, designing and designing learning by compiling a syllabus and Learning Implementation Plan (RPP), which incorporates the values of religious moderation in learning, then carrying out the learning process following the syllabus and RPP, which have integrated the values of religious moderation. Third, religious moderation attitudes should be implemented in students' daily lives, and fourth, religious moderation values should be instilled in the learning process through three main steps: planning, implementing, and evaluating learning.

Based on the observation results, the internalization of the values of religious moderation through learning the Al-Qur'an hadith at Madrasah Aliyah contains interactive, holistic, integrative, scientific, contextual, thematic, effective, and learner-centered characteristics. The characteristics are as follows.

- a. Interactive is a graduate learning achievement that prioritizes two-way interaction between students and teachers.
- b. Holistic is a learning process that encourages the formation of a comprehensive mindset by internalizing the values of religious moderation.
- c. Integrative is where students' learning competencies are achieved through an integrated learning process to meet overall learning standards in a single program through a thematic approach.
- d. Scientific is the learning competency of students achieved through a learning process that prioritizes a scientific approach to create an academic environment based on a system of values, norms, and rules of science that upholds religious and national values.
- e. Contextual is the learning competency of students achieved through a learning process adapted to the demands of their ability to solve problems in their domain of expertise.
- f. Thematic is the learning competency of students achieved through a learning process that is adapted to the characteristics of the subject and linked to real problems through a comprehensive approach
- g. Effectiveness means that students' learning competencies are successfully achieved by prioritizing the material's internalization correctly and adequately within an optimum period.
- h. Student-centered learning is where students' learning competencies are achieved through a learning process that prioritizes the development of students' creativity, capacity, personality, and needs, as well as independence in seeking and finding knowledge.

During the interviews with Islamic Religious Education teachers, the researcher asked the Islamic Religious Education teacher about the purpose of

internalizing the values of religious moderation at Madrasah Aliyah Negeri 3 Banda Aceh City. The Islamic Religious Education Teacher answered: "Our goal is to help students manage Islamic morals, emotions, and spirituality of our students, internalize the values of religious moderation in life, adopt religious principles, and determine the focus of student independence in our school."

So, the aim of internalizing the values of religious moderation in Madrasah Aliyah Negeri 3 Banda Aceh City is:

- a. Helping students manage Islamic morality based on the Al-Qur'an Hadith.
- b. Helping students to manage emotions and spirituality in expressing self-concept and freedom of opinion
- c. Helping students internalize religious moderation values in the quality of life independently and collectively.
- d. Helping students to adopt religious principles as a guide for life in society
- e. Helping students to determine the focus of independence based on moral values.

Based on the results of documentation studies on textbooks and lesson plans, in conveying various moderation values in learning Al-Qur'an hadith subjects at madrasah aliyah, they are realized in textbooks or teaching materials and become learning materials in class. Religious moderation is not a subject, but its content has been integrated into the Al-Qur'an and Hadith subjects taught. Moderation content is also included in teaching Arabic in the madrasa environment. The substantive content of moderation is included in the sub-chapters in the Al-Qur'an hadith subject. The discussions in all chapters of the Al-Qur'an hadith subject already contain moderation messages. Specifically, the content of moderation is emphasized on sub-themes or topics.

3. Supporting and Inhibiting Factors for Implementing Religious Moderation Values in Al-Qur'an Hadith Learning at Madrasah Aliyah Negeri 3 Banda Aceh City

Based on the interview results with Islamic Religious Education teachers, several supporting and inhibiting factors were found in implementing the internalization of religious moderation values in learning the Koran and Hadith at Madrasah Aliyah. Among the factors supporting the internalization of the value of religious moderation in Madrasah Aliyah are (a) the existence of high commitment from the top manager (principal) and the commitment of the deputy principals and teachers of Quran and Hadith subjects, (b) the availability of adequate facilities and infrastructure, (c) the implementation of rules and regulations that support the implementation of fostering attitudes of religious moderation in students' daily lives, and (d) the existence of a distinctive curriculum

Based on the interview results with Islamic Religious Education teachers, among the inhibiting factors are (a) the heterogeneity of students' backgrounds who do not yet know in depth about the concept of moderation of various types; (b) lack of knowledge of Quran hadith subject teachers regarding the meaning and existence of religious moderation values in the Al-Quran hadith subject. (c) there is no evaluative communication connectivity between teachers of the Koran Hadith subject and the parents/guardians of students (d) there are still some teachers who are not yet 100% committed to the urgency of fostering an attitude of religious moderation, which is considered to be irrelevant to teaching values religion and (d) there is still a lack of socialization of the values of religious moderation from the ministry of religion to teachers of Al-Quran hadith subjects.

E. Discussion

The internalization of religious moderation values within the context of Islamic education, particularly in the Al-Qur'an and Hadith textbooks used in Madrasah Aliyah Negeri 3 Banda Aceh City, is a critical area of study that addresses the pressing need for educational frameworks that promote tolerance, diversity, and peaceful coexistence among students from various backgrounds. Religious moderation encompasses a commitment to national unity, respect for diversity, and rejecting radical ideologies that can lead to violence in the name of religion (Yusuf et al., 2023). This internalization process is not merely an academic exercise but a vital component in shaping the character and worldview of students, preparing them to navigate the complexities of a pluralistic society.

The concept of internalization, as defined in the Big Indonesian Dictionary, refers to embedding beliefs and values into one's consciousness, leading to behavior that reflects those values (Huda, 2024). In religious education, students must learn about religious moderation and embody these principles daily. Huda emphasizes that integrating religious moderation values into Islamic education can be achieved through a well-structured curriculum that includes formal and hidden curricula (Hermawan, 2020). The formal curriculum provides the necessary content, while the hidden curriculum comprising the values and norms conveyed through the school environment reinforces these teachings.

Moreover, the development of teaching materials that emphasize religious moderation is essential for effective internalization. Lesilolo notes that when students engage with materials that reflect moderate values, they are more likely to develop a deep-seated understanding and appreciation for these principles, influencing their decision-making processes (Lesilolo, 2022). This approach aligns with the findings of Suryana and Hilmi, who argue that educational institutions must actively combat radicalism and promote tolerance through the internalization of moderate Islamic values (Suryana & Hilmi, 2023). The role of educators in this process cannot be overstated; they serve as facilitators who guide students in understanding and applying these values in real-life situations.

The integration of local cultural contexts into the teaching of religious moderation is another critical aspect. As highlighted by Nugroho and Nailufaz, incorporating local religious content into the curriculum helps students relate to the values of moderation within their cultural framework (Nugroho & Nailufaz, 2022). This approach makes the teachings more relevant and fosters students' sense of belonging and identity. The emphasis on local culture is echoed by Khalilurrahman, who argues that internalizing religious moderation should also reflect students' diverse cultural backgrounds, thereby enhancing their national identity (Khalilurrahman, 2023).

In addition to curriculum development, the methodologies employed in teaching religious moderation are crucial. Various studies suggest that problem-based learning and interactive teaching strategies can significantly enhance internalization (Zulfatmi, 2023). For instance, using case studies and real-life scenarios allows students to apply moderate values in practical contexts, reinforcing their understanding and commitment to these principles. Furthermore, the involvement of parents and the community in the educational process can create a supportive environment that encourages the practice of religious moderation beyond the classroom (Syaikhon Syaikhon, 2023).

The challenges faced in the internalization of religious moderation values are multifaceted. As noted by Fajri, the existing curriculum often reflects rigid and exclusive tendencies that do not adequately promote moderation (Fajri, 2022). This necessitates reevaluating educational materials and teaching practices to ensure they align with the ideals of religious moderation. Integrating moderate values into the curriculum must be systematic and comprehensive, addressing the content and pedagogical approaches used in teaching (Purwanto et al., 2019).

Moreover, the role of Islamic boarding schools and higher education institutions in promoting religious moderation is significant. Research indicates that these institutions are pivotal in instilling moderate values among students, as they often serve as centers for character development and moral education (Nasir & Rijal, 2021). The collaborative efforts between various educational institutions can further enhance the reach and effectiveness of religious moderation initiatives, creating a cohesive framework that supports students in their journey toward becoming responsible and tolerant individuals.

In conclusion, internalizing religious moderation values in Al-Qur'an and Hadith textbooks at Madrasah Aliyah Negeri 3 Banda Aceh City is a vital endeavor that requires a multifaceted approach. This includes the development of relevant teaching materials, the incorporation of local cultural contexts, the application of effective teaching methodologies, and the active involvement of educators, parents, and the community. By fostering an educational environment that prioritizes religious moderation, we can equip students with the necessary tools to navigate a diverse society and contribute positively to national unity and social harmony.

Integrating religious moderation values in learning Al-Qur'an and Hadith is a multifaceted endeavor that requires a comprehensive strategy. This strategy must consider various pedagogical approaches, the psychological dimensions of students, and the socio-cultural context in which they are situated. The importance of contextual teaching and learning models is emphasized in recent studies, which suggest that such models can significantly enhance students' understanding of Al-Qur'an and Hadith by aligning educational practices with learners' psychological and emotional needs (Sabarudin, 2023). This approach facilitates cognitive learning and fosters a deeper emotional connection to the material, which is crucial for instilling values of moderation and tolerance.

Moreover, integrating audiovisual media in teaching Al-Qur'an and Hadith has improved students' concept mastery and religious attitudes. Educators can use video and other multimedia resources to create a more engaging learning environment that resonates with students' experiences and cultural backgrounds (Annas & Permana, 2022). This method aids in the retention of knowledge and helps shape students' character by embedding the moral teachings of the Qur'an into their everyday lives. The Qur'an serves as a primary source of ethical guidance, and its verses often highlight the importance of moderation and balance in religious practice, which is essential for countering extremism (Daffa, 2023).

The Abu Dhabi Document advocates for religious moderation and underscores the necessity of fostering a culture of tolerance and understanding among students. It emphasizes the role of educational institutions in promoting these values through structured curricula incorporating teachings from the Qur'an and Hadith. By addressing issues of violence and intolerance through the lens of religious texts, educators can help students develop a nuanced understanding of their faith that rejects extremism and embraces coexistence with others. This is particularly relevant

in diverse societies where interfaith dialogue and mutual respect are paramount for social harmony (Daffa, 2023).

In addition to pedagogical strategies, developing specific learning modules that integrate religious teachings with other subjects, such as mathematics, has been explored. For instance, creating Qur'an and Hadith-based mathematics modules demonstrates that religious values can be interwoven with academic subjects, enriching students' educational experiences and promoting a holistic understanding of knowledge (Choirudin et al., 2021). This interdisciplinary approach enhances students' academic skills and reinforces their religious identity and moral framework, essential to character education.

The PRADAEC learning model, which focuses on the cognitive and emotional aspects of learning, has been identified as an effective method for teaching Al-Qur'an and Hadith while promoting religious moderation (Mufidah et al., 2022). This model encourages active participation and critical thinking among students, allowing them to engage with the material meaningfully. By fostering an environment where students can express their thoughts and questions, educators can guide them toward a balanced understanding of their faith that emphasizes moderation and compassion.

Furthermore, internalizing Pancasila values through Al-Qur'an and Hadith materials has been highlighted as a crucial aspect of Islamic education. This approach equips students with knowledge and instills the moral values necessary for responsible citizenship in a multicultural society (Siswanto, 2023). The emphasis on character development through religious education is vital for nurturing individuals knowledgeable about their faith and committed to upholding justice, equality, and respect for diversity.

The role of technology in enhancing the learning experience of Al-Qur'an and Hadith cannot be overlooked. Integrating information and communication technology (ICT) in teaching practices has facilitated a more interactive and engaging learning environment (Hakim, 2023). By leveraging digital tools, educators can innovatively present religious content that captures students' attention and encourages active participation. This technological approach aligns with contemporary educational trends and prepares students for a rapidly changing world.

Moreover, implementing religious moderation education in schools can be achieved through extracurricular activities and special programs that promote interfaith dialogue and understanding (Albana, 2023). These initiatives allow students to engage with peers from diverse backgrounds, fostering a sense of community and shared values. Such experiences are essential for cultivating a culture of moderation and respect, which is necessary for peaceful coexistence in pluralistic societies.

In conclusion, conveying the values of religious moderation in learning Al-Qur'an and Hadith requires a multifaceted strategy encompassing pedagogical innovation, technological integration, and a commitment to character education. Educators can effectively instill the principles of moderation and tolerance in their students by employing contextual teaching methods, utilizing multimedia resources, and fostering an inclusive learning environment. This holistic approach enhances students' understanding of their faith and equips them with the moral compass necessary for navigating the complexities of modern society.

F. Conclusion

Based on the descriptions above, it can be concluded that there are many principles and values of religious moderation in the Al-Quran hadith textbooks. Still,

there is no clear and firm explanation for understanding these moderation values because the descriptions of explanations and interpretations of verses and hadiths presented in the textbook are still shallow and require additional explanations that respond to the implementation of the values of religious moderation. In its implementation, teachers still focused on verbally presenting the values of religious moderation. However, in other conditions, there is also urgency in implementing these values in direct and indirect learning. In implementing the values of religious moderation, obstacles are still found due to the lack of socialization of a clear and binding understanding of the values of religious moderation. The implications of the research results have a significant impact on various parties. For schools, the results of this study provide important insights for developing a curriculum that supports religious moderation and diversity. For teachers, this study guides internalizing the values of religious moderation in learning, encouraging the creation of moderate and tolerant student characters. For students, this study plays a vital role in forming a broader understanding of religion and teaching the values of tolerance and peace. This study opens up opportunities for further research regarding applying religious moderation values in Islamic education and evaluating its impact on student character.

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