



Islamic Education and Religious Moderation: A Case Study of the Pancasila Student Project

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ABSTRACT

The high number of cases of intolerance among junior high school students shows the urgency of internalizing religious moderation, so effective strategies are needed in the educational environment. This study aims to examine SMP 1 Undaan Kudus, which integrates the value of moderation through P5 “Outingclass Tempat Ibadah” (Outingclass Place of Worship) in internalizing the values of moderation in students of different religions. The research uses a qualitative field research approach with data collection from four informants (principal, vice principal for curriculum, Islamic education teacher, Buddhist religion teacher) through observation, interviews, and documentation. The data were analyzed through reduction, presentation, and thematic conclusion drawing. The results showed that this project became a bridge for interfaith understanding through visits to Islamic, Christian, and Buddhist places of worship, which provided direct experiences of interacting with different religious practices. This activity enriched students' knowledge, strengthened the values of *tasamuh* (tolerance), *tahadhdhur* (civilization), and *musawah* (equality), and emphasized the role of teachers as role models, mentors, and evaluators. However, implementation faced challenges such as time constraints, differences in student enthusiasm, and the need for continuous follow-up by expanding the scope of the project so that its impact would be long-lasting. The study concludes that the contextualization of Islamic education and religious moderation can inspire an inclusive school climate and serve as a reference for the development of national P5 policies. It is recommended that similar programs be developed with attention to logistical and pedagogical aspects to maximize learning outcomes.

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1. Introduction

Currently, the problems faced by Indonesia are more diverse than before. The occurrence of cases of intolerance of ethnicity, religion, race, culture and intergroup (SARA) has entered into various aspects of society including the world of education in the school environment. Where the realm of religion is a sensitive part in the case of this problem. The results of BIN data reporting cited by Fahrudin, et al. are 39% of Indonesian students have been categorized as affected by radicalization (Fahrudin et al., 2024). Based on the results of the Setara Institute for Democracy and Peace survey quoted by VOA Indonesia, there are several worrying findings, one of which is the increasing number of active intolerant students in the junior high school environment. This survey has been conducted for almost half a year, from January to March 2023, involving nearly a thousand students (947) in five major cities including Bogor, Bandung, Padang, Surabaya and Surakarta. Halili Hasan as Executive Director of the Setara Institute said the number of actively intolerant students increased by 5.6% when compared to a similar survey that had been conducted previously (Fanindy & Mupida, 2021; Laelah et al., 2023; VOA Indonesia, 2023).

Based on previous research conducted by Riyyadi Ilmi et al, 65 cases of intolerance have occurred in schools from 2019 to 2023. The results of his research show that cases of intolerance in 2019 have occurred as many as 7 cases, 2020 as many as 14 cases, 2021 as many as 11 cases, 2022 as many as 3 cases until the peak in 2023 as many as 30 cases. These various cases of intolerance can be caused by disputes between religions or different religions. (Ilmi et al., 2024). This phenomenon shows a gap between inclusive Islamic education policies and practices in the field. The policy of religious moderation initiated by the Indonesian Ministry of Religious Affairs has actually become a national strategy to strengthen tolerance in educational institutions, in line with the concept of wasatiyyah in Islam, which emphasizes balance, tolerance, and justice (Syed Ismail et al., 2017; Yaakub et al., 2019; Yusuf et al., 2025). The concept of religious moderation itself has strong roots in the history of Islamic thought in Indonesia, whether through the influence of religious organizations, Islamic boarding schools, or state policies. At the same time, however, it remains open to criticism, especially regarding the potential for bias in its implementation, which is tailored to the expectations of the government or certain community groups (Ma'arif et al., 2022; Ma'arif et al., 2023; Mohd Khambali Hambali et al., 2017).

In the context of global Islamic education, religious moderation is also implemented through various approaches such as multicultural curriculum integration, interfaith education, and strengthening digital literacy to prevent online radicalization (Ma'arif et al., 2023; Yusuf et al., 2025). In Malaysia, the concept of wasatiyyah has been incorporated into constitutional policy as the foundation for religious harmony (Yusuf et al., 2025), while in other countries such as Egypt and Morocco, the approach to religious moderation focuses on teacher training and value-based curriculum reform (Syed Ismail et al., 2017). This comparison shows that Indonesia's strategy through the Pancasila Student Profile Strengthening Project (P5) has its own uniqueness because it combines Pancasila values with the principles of religious moderation in both intra- and extracurricular activities.

A number of studies have shown the effectiveness of P5 in improving students' attitudes toward tolerance. So from the research of Azhari, et al revealed that P5 has a significant impact on the formation of students' religious moderation attitudes in schools

such as increasing students' religious awareness to be more tolerant and respectful of religious differences (Azhari et al., 2024). In addition, research by Noptario, et al. shows that P5 and PPRA are proven to be effective in increasing religious moderation in schools with an average P5 quality score of 74.30 and P5-PPRA 87.20 in quantitative terms (Noptario et al., 2024). Meanwhile, Elysam and Rossidy's research states that instilling an attitude of harmony through religious moderation education can be applied through a strategic process in the implementation of intracurricular and P5 activities such as exemplary, discipline, habituation of PAI teachers' strategies, creating a conducive atmosphere, integration and internalization (Elsyam & Rossidy, 2024). However, despite these positive results, the implementation of P5 in the field is not without challenges, such as limited resources, cultural resistance from schools, and the potential for formalization without internalization of values.

Then the high number of intolerance cases has been discussed by Didin Syafrudin as a senior researcher at the Center for Islamic Studies and Society (PPIM) UIN Syarif Hidayatullah said that the lack of interaction and dialogue between students based on the different backgrounds of students is one of the causes of intolerance in the school environment (A. O. Ahmad et al., 2022). For example, the case experienced by one of the students at SDN Jomin Barat II who has become a victim of intolerance and bullying because she comes from a family of believers (Setara Institute, 2023). This makes student morale in Indonesia relatively low from the evidence of the above cases involving students. This situation calls for a more contextual and participatory strategy, in which schools serve as laboratories of diversity that bring the values of Pancasila to life.

The high number of intolerance cases in the school environment, the government is trying to make a religious moderation policy so that it will increase tolerance in educational institutions without involving SARA issues in society (Elsyam & Rossidy, 2024). The urgency of internalizing the moderation policy is very necessary in maintaining diversity in Indonesia according to Pancasila. In its implementation, the Ministry of Religious Affairs of the Republic of Indonesia has also made efforts to implement religious moderation policies through the P5 (Pancasila Student Profile Strengthening Project). This P5 program hopes to form an attitude of Pancasila and religious moderation in the school environment so that it has a relationship with religious moderation based on the dimensions of P5 (Ilmi et al., 2024).

One school that serves as an interesting example, which has integrated the values of religious moderation in the form of the P5 program, is SMP 1 Undaan Kudus. Based on the observation, SMP 1 Undaan Kudus has unique aspects, among others, the diversity of religious backgrounds of its students. Although the majority of students at SMP 1 Undaan Kudus are Muslim, there are also some non-Muslim students such as Protestant Christians and Buddhists. The existence of Buddhist students is very rare in other schools in Kudus, especially since this school has accommodated the existence of moderation in the school environment for students (Peneliti, 2024a). In addition, another unique aspect is the existence of Buddhist teachers, which is certainly not owned by other schools, especially in the Kudus and surrounding areas. SMP 1 Undaan Kudus was once an inclusive school role model in the context of accommodating students from diverse religious backgrounds. Based on this, the teachers received full support from the principal to implement the P5 program which is inclusive and effective in shaping the climate of religious moderation in the school (Peneliti, 2024b).

Based on the analysis of previous studies, the researcher presents a novelty compared to previous studies by highlighting the internalization of religious moderation policies concretely through the P5 program, especially the context of “Outingclass Tempat Ibadah” (Outingclass Place of Worship) on the implementation of religious moderation at the junior high school level that has never existed before in the Kudus area. This situation makes SMP 1 Undaan Kudus a rich location for observing the complexity of implementing religious moderation, both in terms of opportunities and challenges. The principal's full support for the inclusive P5 program, particularly through the “Outingclass Tempat Ibadah” (Outingclass Place of Worship) activity, makes this school not only a role model but also a dynamic arena for understanding the integration of religious moderation policies at the junior high school.

Thus, researchers are interested in conducting further research with several objectives. First, this study will describe how concrete forms of integration of religious moderation in the P5 Program at SMP 1 Undaan Kudus. Second, to describe and analyze the implementation of the internalization of religious moderation values through the P5 Program “Outingclass Tempat Ibadah” at SMP 1 Undaan Kudus. Third, this study seeks to analyze how the role of religion teachers in strengthening the value of religious moderation through the P5 program “Outingclass Tempat Ibadah” in this school. By understanding the meaning of religious moderation policies in schools and the values contained therein, it can prevent the emergence of intolerance cases in schools and strengthen the existence of moderation values

So that this research hopes to fill the void of other studies that tend to be theoretical and limited to religious activities and less specific to the local context of the school. The researchers hope to make a valuable contribution to a deeper understanding of the implementation of religious moderation policies through the P5 program at SMP 1 Undaan Kudus. Thus, this study is expected to not only provide practical contributions to strengthening an inclusive school climate but also theoretical contributions to the development of moderate Islamic education that is relevant to the local context and in line with the global discourse on wasatiyyah and religious moderation.

2. Method

Research Design

This study employed a qualitative field research design to explore the internalization of religious moderation values through the P5 project entitled “*Outingclass Tempat Ibadah*” at SMP 1 Undaan Kudus. Qualitative methods were chosen to capture the natural setting of the research subject and to provide in-depth descriptions of the phenomena (Harahap, 2019; Zafi et al., 2023).

Partisipants

The primary participants consisted of four key informants representing the school community: the principal (Rodhi), vice principal of curriculum (Henny Wahyuningrum), Islamic religion teacher (Farhatu Solchah), and Buddhist religion teacher (Purwanto). These informants were selected purposively due to their direct involvement in the planning and implementation of the P5 program.

Data Collection

Data were collected in two stages, November 14 and 18, 2024, using observation, interviews, and documentation. Observations were conducted directly at the research site to capture classroom and project activities. Semi-structured interviews were guided

by flexible questions that allowed contextual exploration with each informant. Documentation included school policy documents, curriculum guidelines, and relevant media sources. Primary data were obtained from field observations and interviews, while secondary data were sourced from academic references and mass media reports relevant to the topic (Hasan et al., 2022).

Triangulation Procedures

To ensure the validity of findings, this study applied source triangulation, technique triangulation, and time triangulation. Source triangulation was achieved by cross-checking information among the four informants. Technique triangulation was implemented by comparing observation notes with interview transcripts and documentation. For example, *"interview transcripts were cross-checked against field notes to confirm consistency of data."* Time triangulation was carried out by conducting interviews and observations on two different days (November 14 and 18, 2024), allowing researchers to validate data across separate occasions (Sugiyono, 2023).

Data Analysis

Thematic analysis was conducted through three stages: data reduction, data presentation, and conclusion drawing (Hasan et al., 2022). Data reduction involved selecting and focusing on information relevant to research objectives. Data presentation was organized to highlight emerging patterns regarding the integration of religious moderation in the P5 project. Finally, conclusions were drawn to interpret the meaning and implications of the findings.

Limitations

This study is limited to a single school (SMP 1 Undaan Kudus), which may constrain the generalizability of results to other contexts. Therefore, the findings should be interpreted within the local sociocultural setting. Additionally, time constraints during data collection restricted prolonged engagement with participants, which may have affected the depth of observation.

3. Finding and Discussion

Finding

This research begins with finding informants in the process of collecting data to extract information. The researcher made direct observations to SMP 1 Undaan Kudus and conducted interviews with several informants such as the principal, vice principal of curriculum, Islamic religious education teacher, and Buddhist religious education teacher. The research informants are part of the school community who know about the integration of moderation policy through the P5 program in this school. Researchers have conducted interviews using the same interview guidelines but developed according to the context and interaction of researchers with interviewed informants. The description of the findings in the field from the research results will be discussed as follows:

Forms of Religious Moderation Integration in the P5 Program at SMP 1 Undaan Kudus

Researchers found that SMP 1 Undaan Kudus is very concerned about the existence of religious moderation integration in schools so that this school has never occurred cases of intolerance like other schools caused by disputes between religions or different religions in the school environment. One of the concerns about the existence of religious moderation is to provide various facilities equally to students, including accommodating religious subject teachers for each religion. The diversity of students at SMP 1 Undaan Kudus can be seen from the number of students with diverse religious backgrounds (Peneliti, 2024a). The following is the result of data on student religious diversity obtained by researchers in the following table.

**Table 1. Data on Religious Diversity of Students of SMP 1 Undaan Kudus
Period 2024/2025**

No	Religion	Grade 7	Grade 8	Grade 9
1	Islam	253	265	239
2	Buddhism	3	2	3
3	Christianity	0	1	2

Based on Table 1, there is religious diversity among the students of this school in the 2024/2025 academic year. This is not necessarily owned by other schools in Kudus. As said by Rodhi as the Principal of SMP 1 Undaan Kudus, he argues about the religious diversity practiced by his students as follows:

“The religion of the students is quite diverse. There is Islam in the largest number. There are other than Islam such as Protestant Christianity and Buddhism which are not so few in number. Moreover, Buddhist students are very rare in Kudus schools. So we try to facilitate it by providing various activities fairly and evenly, including providing religious subjects. We already have permanent religion teachers, 3 Islamic teachers, 1 Protestant Christian teacher, and 1 Buddhist teacher.” (Rodhi, personal communication, November 14, 2024).

The quote above is one of the religious moderation policies carried out by this school. The existence of this public school does not require its students to have the same religion as one another. In fact, this school has become one of the pilot schools in Kudus for schools that have non-Muslim students because it is considered to have religious diversity management in implementing religious moderation well while facilitating students with their respective religious teachers.

In addition, this school has other policies in integrating religious moderation which can be seen from the results of the interview with the principal in Table 2 below.

Table 2. Religious Moderation at SMP 1 Undaan Kudus

Name	Position	Religious Moderation Policy
Rodhi, S.Pd., M.Pd.	Principal	<ol style="list-style-type: none"> 1. Pembiasaan bersalaman di pagi hari “The habit of shaking hands in morning” 2. Pembiasaan doa bersama “Habituation of prayer together” 3. Perayaan hari besar agamanya “Religious Holiday Celebrations” 4. Fasilitasi lomba MAPSI, MAPHUDA, dan MAPK “Facilitation of MAPSI, MAPHUDA, and MAPK competitions” 5. Pelaksanaan amal dana jimpitan “Implementation of jimpitan fund charity” 6. Program P5

His narrative from Table 2 shows that the integration of religious moderation in this school includes getting used to students shaking hands in the morning, both of the same religion and different religions to train the spirit of politeness, courtesy, and respect for others. In addition, Muslim students practice praying together (asmaul husna) in the morning. Buddhist students perform “Sembahyang Puja Bakti” in the library accompanied by Buddhist teachers, as well as Protestant Christian students (Peneliti, 2024a).

The school also gives freedom for non-Muslim students to participate in PHBI celebrations by becoming a committee for reception, attendance, and consumption. In addition, non-Muslim students are also given permission to hold their religious celebration activities in the library with the help of Muslim students with the hope that students live in harmony and peace without distinguishing one another. This school has also implemented religious moderation in the form of P5 programs for students such as conducting outing classes to places of worship, entrepreneurship bazaars, organizing democratic votes, and other projects according to the context of religious moderation (Peneliti, 2024b).

Furthermore, researchers conducted an interview with Henny Wahyuningrum as the head of curriculum who manages the P5 Program policy, according to her, the integration of religious moderation policies can be applied in the P5 Program as follows:

“The P5 program needs to be implemented because there is a lot of interest from students with direct, real, and fun learning opportunities through certain project-based themes. This can foster the value of Pancasila and moderation such as training independence, equality, cooperation, tolerance, creativity, and others by paying attention to the surrounding environment” (H. Wahyuningrum, personal communication, November 18, 2024).

Wahyuningrum added that currently the 2024/2025 school year has entered the third year of implementing the P5 program policy. The P5 program implemented in this school in the 2024/2025 school year can be seen from the following table.

Table 3. P5 Program of SMP 1 Undaan Kudus for the Period 2024/2025

Theme	Project Title	Class
Gaya Hidup Berkelanjutan	▪ Membatik <i>Ecoprint</i> Ramah Lingkungan	(8)
	▪ Kurangi Sampah Plastik Menjadi Estetik	(9)
Kearifan Lokal	▪ Kunjungan ke Menara Kudus & Museum Jenang	(8)
Bhineka Tunggal Ika	▪ Satu Nama Beda Rasa	(7)
	▪ <i>Outingclass</i> Tempat Ibadah	(9)
Bangunlah Jiwa Ragaku	▪ Badanku Sehat Jiwaku Kuat	(7)
Suara Demokrasi	▪ Pemilihan Ketua Osis SMP 1 Undaan	(8)
Kewirausahaan	▪ Membangun Jiwa Entrepreneurship	(7)
	▪ Langkah Awal Menjadi Wirausahawan Muda	(9)

Based on Table 3, researchers analyzed the P5 program in this school which is carried out by each grade level 3 times per year. Each grade level gets different projects even though they have the same theme. From several themes of the P5 Program, researchers are interested in continuing the next observations and interviews by choosing the theme of *Bhinneka Tunggal Ika* “Outingclass Tempat Ibadah” which is discussed further because when analyzed by researchers, this project has a connection to the integration of religious moderation.

Implementation of Internalization of Religious Moderation Value through P5 Program “Outingclass Tempat Ibadah”

Based on the results of observations by conducting interviews with the waka curriculum of SMP 1 Undaan, Henny Wahyuningrum, said that the implementation of the P5 Program with the "Outingclass Place of Worship" Project is as follows.

“The program was carried out on October 22, 2024 for grade 9 to apply the value of religious moderation by visiting several places of worship, especially the implementation of the material of Hajj and Rukhsah Jamak and Qashar Prayers in PAI learning. Then we take 3 places according to the religion of the students without discriminating so that it will be equal and arise inter-religious tolerance for students.” (H. Wahyuningrum, personal communication, November 18, 2024).

The “Outingclass Tempat Ibadah” project was held on October 22, 2024 as part of the theme of *Bhinneka Tunggal Ika* in the P5 Program for grade 9 at SMP 1 Undaan Kudus. This activity is designed to strengthen the value of religious moderation through direct experience of students by visiting interfaith places of worship. The visit can be seen in Table 4 below.

Table 4. “Outingclass Tempat Ibadah” Program P5 SMP 1 Undaan Kudus Period 2024/2025

Religion	Visit Location	Main Activities
Islam	Firdaus Fatimah Zahra	Practicing Hajj rituals, exploring a replica of the Kaaba, etc.
Buddha	Vihara Buddhagaya Watugong	Dharmayatra prayers, Pradaksina rituals, introducing the Buddhist history of the monastery object.
Christianity	Gereja Solla Gratia	Rituals of worship, material understanding of church history and its mission in a pluralistic society.

He added that in integrating moderation through the project, of course, following the Ministry of Education's P5 development guidelines designed by the school as follows.

“When we visit, we don't just go there, but we have planned the P5 dimensions that are used such as Belief, Fear of God Almighty, Global Diversity, and Critical Reasoning. Also pay attention to the aspect of moderation value.” (H. Wahyuningrum, personal communication, November 18, 2024).

Based on this statement, the visit above is a real step to instill moderation to students through direct experience, students learn to respect religious diversity while instilling Pancasila values in life so that the experience not only broadens students' understanding of moderation, but forms a tolerant, civilized, and respectful attitude towards diversity so as to create a harmonious and peaceful school environment without intolerance.

So the “Outingclass Tempat Ibadah” project above is concrete evidence of the integration of religious moderation in this school through the P5 Program with the theme of Unity in Diversity. Furthermore, in conducting a program, there are certainly goals to be achieved by adjusting the values of Pancasila such as the achievement of themes, dimensions, and elements. The achievement goals are related to the values of moderation according to the P5 Kemendikbudristek development guidelines so that they have a connection that hopes to make students understand the meaning of religious moderation values. The connection can be seen in Table 5 below.

Table 5. Project “Outingclass Tempat Ibadah” P5 Program SMP 1 Undaan Kudus Period 2024/2025

Theme: <i>Bhinneka Tunggal Ika</i>		
Project: <i>Outingclass Tempat Ibadah</i>		
Dimensions	Elements	Moderation Value
Beriman, Bertakwa kepada Tuhan Yang Maha Esa	<ul style="list-style-type: none"> Akhlak Beragama Akhlak kepada Manusia 	<ul style="list-style-type: none"> <i>Tasamuh</i> (Tolerance) <i>Tahadbdhur</i> (Civilized)
Berkebhinekaan Global	<ul style="list-style-type: none"> Mengenal dan menghargai keanekaragaman Berkeadilan 	<ul style="list-style-type: none"> <i>Musawah</i> (Equality)

Bernalar Kritis

▪ Refleksi Pemikiran dan Proses Berpikir

From Table 5, this project has a connection with the value of moderation by integrating various dimensions and elements that are relevant in shaping the character of moderate students. One of the important values instilled is the Value of Tahadhdhur (Civilized) by maintaining adab and courtesy during visits to places of worship and paying attention to commendable morals and integrity as khairu ummah in life. The implementation, students are taught to bring up a humble attitude as a form of respect for religious differences. This is very important in instilling students' understanding to always respect the worship practices and beliefs of other religions in their places of worship as part of the manners of moderate life.

In addition, there is ***“Dimensi Beriman, Bertakwa kepada Tuhan Yang Maha Esa”*** focusing on ***“Elemen Akhlak Beragama”*** and ***“Elemen Akhlak kepada Manusia”***. Students are trained to recognize and love God Almighty by living values such as ***Tasamuh (Tolerance)*** and ***Musawah (Equality)***. These visits not only broaden students' horizons of other religions, but build awareness of the importance of equality and respect for differences as the core of religious moderation. Meanwhile, ***“Dimensi Berkebhinekaan Global”*** involves ***“Elemen Mengenal dan Menghargai Keanekaragaman & Berkeadilan”***, which also support the moderation values of ***Tasamuh*** and ***Musawah***. By making this visit, students are invited to tolerate the diversity of Indonesian religions and cultures. This experience helps students understand the rich diversity that needs to be preserved, as well as fostering a sense of social justice and equality by not discriminating against other religious practices. In addition, ***“Dimensi Bernalar Kritis”*** through ***“Elemen Refleksi Pemikiran & Proses Berpikir”*** and ***“Elemen Merefleksi & Mengevaluasi Pemikirannya Sendiri”*** Thoughts allows students to internalize their experiences during the visit. With reflection, students see differences as a force for building social harmony, not as a conflict.

However, in the implementation of visits to interfaith places of worship, it cannot be denied that there are dynamics of interaction that do not always run smoothly. Some students experienced discomfort, for example, when they had to enter a house of worship that was different from their own religion or when they witnessed rituals that were unfamiliar to them. This situation caused awkwardness and doubt, although in general it could be overcome through the guidance of teachers who continued to emphasize the importance of respect and openness. In fact, these moments of discomfort became valuable learning experiences, as they required students to rearrange their perspectives and foster empathy in dealing with differences. Thus, unexpected interactions were not seen as obstacles, but as part of the process of internalizing more authentic values of moderation.

In addition, the level of student acceptance of moderate values varies. Some students show profound changes in attitude, for example, becoming more reflective, open-minded, and able to see religious differences as a social strength. Meanwhile, other students tend to simply participate in activities without meaningful emotional or psychological involvement. This shows that the internalization of moderation values is not automatically uniform in every individual, but is influenced by background, mental readiness, and previous experiences. Therefore, follow-up in the form of reflection,

group discussions, and personal guidance is important so that all students, both active and passive, can feel the deep meaning of this interfaith experience and not stop at the level of formal compliance.

The Role of Religious Teachers in Internalizing the Value of Religious Moderation through the P5 Program “Outingclass Tempat Ibadah”

In internalizing the value of religious moderation through visits to several places of worship, it certainly cannot be separated from the various roles of teachers at school, especially the role of accompanying religious teachers such as Farhatus Solchah (Islamic Religion Teacher) and Purwanto (Buddhist Religion Teacher) who became one of the informants of this research so that they play an important role in guiding students. The researcher then conducted an interview with Farhatus Solchah who emphasized the importance of tolerance by providing responses regarding the role of religious teachers in strengthening religious moderation as follows.

“As PAI teachers, we play four roles in strengthening the moderation policy. For example, the role of a role model when practicing manasik worship at Firdaus Fatimah Zahra. We always teach students to respect places of worship of other religions as part of moderate social manners. We also motivate and always guide them from the beginning to the end in conducting visits and worship practices such as Manasik Practices, Jamak and Qashar Prayers. After completion, we evaluate the project of visiting the place of worship.” (F. Solchah, personal communication, November 18, 2024).

Likewise, Purwanto as a Buddhist teacher said when meeting him as follows.

“I certainly played an important role in guiding our students to the temple and taking students of other religions to Solla Gratia Church. These visits strengthen students' awareness of the importance of respecting religious differences while maintaining their faith identity. This is done to foster character and tolerance. We also model good behavior to adherents of other religions by establishing kinship so that it will motivate them not to be inferior to participate in this activity. Moreover, this visit is the first time for Buddhist and Protestant Christian students to go to the place which is certainly different from the previous year so that as organizers we need to facilitate it well.” (Purwanto, personal communication, November 18, 2024).

From the various explanations above, researchers can conclude that through the P5 program themed *Bhinneka Tunggal Ika* with the project “Outingclass Tempat Ibadah” has strengthened the values of religious moderation. This can provide valuable lessons and moral messages both religious and social to students. In addition, the implementation of the P5 program policy above does not escape the role of religious teachers in assisting students. So that this message is very clearly illustrated in the project which has been mentioned in the previous section including the Value of *Tasamuh* (Tolerance), the Value of *Tabadhdhur* (Civilized), and the Value of *Musawah* (Equality) according to the results of the research findings obtained.

Discussion

This study reveals that the practice of religious moderation integration in the “Outingclass Tempat Ibadah” Project in the P5 Program themed *Bhinneka Tunggal Ika* at SMP 1 Undaan Kudus is very inspiring and contributes significantly to other schools because it succeeds in creating real harmony through direct visits to places of worship without religious discrimination (Muadin & Ilyasin, 2024). The effectiveness of this program lies in its experiential approach, where students encounter diversity not only as a concept but as a lived reality, thereby strengthening empathy and mutual respect. The supportive role of teachers in guiding interactions and facilitating reflection also explains why the project managed to avoid potential tensions that often accompany interfaith encounters.

Nevertheless, questions remain regarding the scalability of such a program. Expanding it to schools with larger or more heterogeneous student populations may introduce new challenges, such as heightened resistance, stronger identity boundaries, or logistical constraints in managing visits to multiple religious institutions. Furthermore, the project must continuously negotiate the inherent tension between affirming one’s own religious identity and respecting the practices of others (N. Ahmad et al., 2025). At SMP 1 Undaan Kudus, these tensions were addressed through careful preparation, explicit emphasis on shared civic values, and teacher mediation, ensuring that differences were approached as opportunities for learning rather than sources of conflict. This suggests that the program’s success is not only a product of its design but also of the school’s supportive climate and leadership commitment, which may not be easily replicated elsewhere.

The implementation of the “Outingclass Tempat Ibadah” project also illustrates a significant theoretical debate within Islamic education: the tension between *moderatisme* and *secularism*. On one hand, religious moderation (*wasathiyah*) emphasizes balance, tolerance, and the integration of faith with civic life (Mohd Khambali Hambali et al., 2017; F. N. Pratama et al., 2025). On the other hand, secular approaches to pluralism often frame religious diversity purely as a social or cultural reality, detached from theological underpinnings (N. Ahmad et al., 2025; Ma’arif et al., 2023). The case of SMP 1 Undaan demonstrates that moderation in the Islamic sense does not require abandoning religious identity, but rather harmonizes faith commitments with respect for other traditions. This position challenges secularist assumptions that interfaith harmony can only be achieved by relegating religion to the private sphere. Instead, it affirms that Islamic education, when rooted in *wasathiyah*, can nurture inclusive attitudes without compromising religious devotion. Because the truth is that humans will certainly coexist even though there are various differences in religious diversity around them (Khojir et al., 2024). On the other hand, the existence of religious diversity is also usually used as material to cause conflict between people. However, the religious diversity found in this school does not create conflicts despite the different religious backgrounds (N. Ahmad et al., 2024; L. Dewi et al., 2021).

Furthermore, from the existing literature, diversity is a *sunnatullah* so it certainly cannot be avoided. By facing the life of a pluralistic society, an effective strategy needs to be used in regulating all elements with a moderate Islamic education policy so that there is no radical attitude or conflict clashes between groups (Fahri & Zainuri, 2019). Therefore, it is considered important by the government to create a special program in overcoming these conditions in society with a religious moderation program (Mukhibat

et al., 2023). This religious moderation has been echoed by KEMENAG RI through the religious moderation policy by Lukman Hakim Saifuddin as the originator of religious moderation in 2019 in Indonesia (Wardati et al., 2023).

Recent comparative studies have illuminated how models of religious moderation education in Indonesia and Malaysia achieve different outcomes depending on how they navigate the balance between religious identity and inclusivity. For instance, a recent work from (Bahri et al., 2025) documents that programs succeed when they allow students to maintain strong religious identities while simultaneously fostering civic virtues such as tolerance, pluralism, and mutual respect. Meanwhile, another study from (Imamah, 2023) emphasizes that curriculum reform which embeds moderation values (wasathiyah, equality, and interfaith dialogue) into learning outcomes produces more inclusive and tolerant educational environments.

These literatures support the idea that the success of the *Outingclass Tempat Ibadah* project may stem from aligning with theoretical frameworks of Islamic education that do not see faith and modern societal values as mutually exclusive. They contrast with secularist views which often posit religious identity as something to be privatized; instead, these newer studies suggest that moderation-oriented Islamic education allows public expression of faith in ways that reinforce social cohesion rather than division.

Religious moderation itself from the word moderation means moderate or not excessive attitude so as to treat others by prioritizing balance in terms of beliefs, morals, and character both dealing with individuals and with state institutions (Ihsan, 2022). While in Arabic, moderation is known as *wasathiyah* which is translated from the word fair (*I'tidal*) and balanced (*Tawazun*). Meanwhile, in the KBBI quoted by Tim Penyusun KEMENAG RI, “moderation” does not exceed the limit or lack so that the word “moderation” is juxtaposed with “religion”, to become “religious diversity” (Tim Penyusun Kementerian Agama RI, 2019). This is in line with Supa'at that moderation is not a new belief in religious diversity but moderation includes a view of the process of understanding and practicing religious teachings so that when running it is always in a moderate direction (Supa'at, 2021).

Religious moderation is not focused on the scope of society, but also educational institutions. This can be obtained from the five main strategies of religious moderation, one of which is the internalization of a religious moderation-based education system (Rozaq et al., 2024). So with various internalizations of religious moderation carried out by SMP 1 Undaan, it has been in accordance with the 2020-2024 Religious Moderation Road Map by making the world of education an effective intermediary in instilling religious moderation in the school environment so that school institutions are realized without discrimination so as not to cause problems of religious intolerance (Tim Kelompok Kerja Moderasi Beragama, 2020). So according to Haris, et al, the existence of religious moderation can make students understand each other the importance of respecting the diversity of other students by growing the value of moderation in themselves which hopefully can keep students away from radical and intolerant sikappradikal among others (Haris et al., 2024).

Furthermore, one of the internalization of moderation in this school is the P5 program. The P5 program is a program implemented based on an independent curriculum that aims to create student competence through projects according to the needs and culture of the school (Asiati & Hasanah, 2022). This P5 policy is in line with the Decision of the Head of the Agency for Standards, Curriculum, and Education

Evaluation of the Ministry of Education, Culture, and Technology Research Number 009/H/Kr/2022 concerning the Dimensions, Elements, and Sub-elements of P5, which explains that the P5 Merdeka Curriculum serves as a reference for educators in building student character and competencies (Hadi et al., 2023). The P5 program also encourages students to contribute to their environment so that the internalization of religious moderation through the P5 program needs to be implemented (Ulandari & Rapita, 2023). The P5 program certainly has an impact in shaping the attitude of religious moderation so as to ensure harmony and harmony in religious diversity so that the P5 program will be a driver of the realization of moderation (Azhari et al., 2024).

Furthermore this implementation also raises critical questions. As a state-sponsored initiative, religious moderation policy could unintentionally marginalize or constrain certain expressions of religiosity that do not neatly align with the government's narrative of "moderation." This tension suggests that the positive results observed cannot be attributed solely to the program itself but may also reflect broader contextual factors, such as the inclusive culture of the school, the leadership's commitment to diversity, and the active role of teachers in facilitating reflection.

Conceptually, the internalization of moderation can be understood not as a uniform outcome of policy, but as a layered process. Students first encounter religious difference through structured exposure (e.g., visits to places of worship), followed by guided reflection that helps them reframe these experiences, and finally through habituation and role modeling that allow values to become embodied dispositions. Such a model implies that moderation is less about compliance with a state policy and more about the gradual cultivation of civic and spiritual virtues in daily school life. Recognizing this distinction is important to avoid reducing "religious moderation" to a formal slogan, while instead appreciating it as a dynamic process of value formation that requires both institutional support and personal transformation.

SMP 1 Undaan Kudus in implementing the P5 program has entered its third year in the 2024/2025 school year. This junior high school level has a provision for the number of themes as many as 3-4 projects each year from each grade level. So that this school has followed the procedures and implemented the P5 program well and smoothly for 3 times for all levels (Kemendikbudristek, 2024). From several themes, one of the themes chosen is the theme of *Bhinneka Tunggal Ika* with the project "Outingclass Tempat Ibadah" which is discussed further because it is closely related to the integration of religious moderation.

The theme of *Bhinneka Tunggal Ika* is common to start the implementation of an independent curriculum. Because *Bhinneka Tunggal Ika* is the motto of Indonesia which presents the character of the nation with the values of diversity to become one unit. This trains students in developing an attitude of tolerance, patience, and maintaining habits so that students are required to run the P5 program (N. D. Dewi & Darmayanti, 2023). This attitude of moderation was implemented by the founders of the Indonesian nation when they wanted to create the motto *Bhinneka Tunggal Ika* in uniting Indonesia's diversity. The theme of *Bhinneka Tunggal Ika* can also create a spirit of nationalism, patriotism and respect for differences so that it creates a positive atmosphere and a sense of love for the country to its students (A. Pratama & Haryati, 2024).

Furthermore, the "Outingclass Tempat Ibadah" project was held on October 22, 2024. This project was designed in order to strengthen the attitude of tolerance, diversity, and moderation through visits to various places of worship according to their religion.

Muslim students participated in manasik practice at Firdaus Fatimah Zahra. This place is one of the most luxurious manasik places in Central Java with replica facilities of Kabah, Masjidil Haram, Sai place, Saudi Arabian immigration and other facilities designed in such a way that it is similar to the location of Hajj and Umrah in Makkah (Dinas Kebudayaan & Pariwisata Kota Semarang, 2023). In addition, there is a museum of Saudi Arabian culture and the history of the Prophet Muhammad which provides additional insight into the religious and cultural diversity of his time so that this visit integrates Islamic learning, history, culture, while strengthening the values of moderation (Orami, 2024).



Figure 1. Hajj Manasik Practice for Islamic Students

While Buddhist students perform *Sembahyang Dharmayatra* in the form of pilgrimage at the holy place, namely Watugong Buddhagaya Vihara. During their visit, they also performed the *Ritual Pradaksina* by circling the shrine three times as a symbol of respect. This visit provides a spiritual experience similar to the meaning of the pilgrimage so that it teaches students to appreciate the cultural and religious diversity of the nation by involving themselves in Buddhist historical activities and understanding the meaning of *Dharmayatra* (pilgrimage) (Tim Buddha Wacana, 2022). The Buddhist visit to Watugong Buddhagaya Vihara not only introduced students to ritual practices such as Dharmayatra and Pradaksina, but also exposed them to the historical and cultural significance of Buddhism in Indonesia. For Buddhist students, this provided an affirming experience of identity recognition, while for non-Buddhist students it offered an opportunity to observe and appreciate a tradition often underrepresented in mainstream education. Yet, such encounters also posed moments of tension; some students initially expressed hesitation when confronted with unfamiliar symbols and rituals. With careful teacher mediation, these moments became opportunities to practice respect and self-restraint, reinforcing moderation as a civic as well as spiritual virtue.



Figure 2. Sembahyang Dharmayatra for Buddhist Students

In addition, Christian students visited the Solla Gratia Church which was founded in 1988 to introduce the history of the church as well as its current mission of service which still exists even though the church is old. They are invited to understand the presence and role of the church in a pluralistic society so that they hope to develop an attitude of openness and tolerance towards society. The visit to Solla Gratia Church provided Christian students with validation of their presence in a predominantly Muslim environment. Students were encouraged to view the church not merely as a place of worship but as a community institution committed to service and plural coexistence. Through reflective discussions, teachers guided students to recognize that acknowledging difference does not imply compromising one's own beliefs but rather affirms the principle of living together peacefully.



Figure 3. Worship at Solla Gratia Church for Christian Students

So the above visit is concrete evidence of the integration of religious moderation in the “Outingclass Tempat Ibadah” project in the P5 Program with the theme of *Bhinneka Tunggal Ika* in this school. When associated with education, education is one of the main elements in building the era so that education has an urgency and plays an important role in teaching life values to develop and realize the life of the nation and state of Indonesia (Nusaibah & Khusniyah, 2024). Education is also said to be part of the foundation in building quality and competitive human resources. So that teachers have important responsibilities regarding the teaching and learning process in schools as stated in Law No. 14 of 2005 concerning Teachers and Lecturers which outlines that teachers have the responsibility to educate, teach, guide, evaluate, etc. for students (Republik Indonesia, 2005). This causes teachers to be professional so that they have a role to provide teaching, education, direction, guidance, assessment of student learning outcomes. Therefore, teachers play an important role in the world of education (Nusaibah, 2020).

Teachers are also very influential when forming students' awareness of moderation in addressing religious diversity (Isyara et al., 2023; F. N. Pratama, 2024). For example, the role of religion teachers in strengthening religious moderation in schools. There are several roles of religion teachers in the implementation of internalizing the value of religious moderation in this school through the “Outingclass Tempat Ibadah” Project, including role models, motivators, mentors, organizers, and evaluators.

The role of role models is shown in worship practices such as congregational prayers, *Jama'* - *Qashar* prayers and *manasik* practices. This exemplary role includes social behavior towards non-Muslim teachers and students by maintaining tolerance (*tasamuh*) even though the direction of visiting places of worship is different because this visit is actually considered to have equality without distinguishing (*musawah*). In addition, the teacher's exemplary action was realized by taking Christian students to Solla Gratia

Church because the Christian teacher at that time was unable to participate in this visit. This action shows the exemplary value of still taking them to their place of worship by respecting religious differences (*tasamuh*). This exemplary role is in line with the research of Oktavia, et al. who stated that the exemplary attitude of teachers is an effective way to instill moderation in students because students tend to imitate the behavior observed from their teachers (Oktavia & Purwowododo, 2024).

In addition, the teacher acts as a motivator such as motivating students not to leave their worship during the trip. Teachers also motivate their students to be diligent in saving and praying so that they can perform Hajj in the future as well as motivating their students to appreciate religious diversity during the visit. In addition, motivating non-Muslim students not to be inferior to participating in this visit, even though the number is small because with courage they can gain the benefits of knowledge, especially religious tolerance by strengthening the attitude of tolerance (*tasamuh*). This is in line with the research of Asriyanto, et al. that teacher motivation not only focuses on academic learning outcomes but also character building of tolerant attitudes in strengthening moderation values (Asriyanto et al., 2023).

The role as a mentor is also very crucial. The implementation of this visit, the teacher guided the students in preparing for the Pre-Outingclass manasik practice, starting from the material to the procedures for wearing ihram and the practice of worship during the trip on the material of Rukhsoh Ibadah. While other religious teachers provide Pre-Outingclass in the Library of SMP 1 Undaan and direct practice at Buddhagaya Watugong Vihara along with explanations of Buddhist history through objects there. The teacher also accompanied Christian students to Solla Gratia Church to show that the teacher was able to guide students with religious diversity even though they only waited outside the church when the service began. This is in line with the research of Asriyanto, et al., revealed that the guiding role of the teacher can be realized by providing direction for students in religious activities as well as providing planting the value of tolerance (*tasamuh*) to students by not discriminating to internalize the value of moderation (*musawah*) (Asriyanto et al., 2023).

The teacher also acts as an organizer by organizing the Dharmayatra Prayer (pilgrimage) to Watugong Buddhagaya Monastery to introduce students to the meaning of cultural and religious diversity so as to ensure the smooth running of the prayer, especially since the pilgrimage visit was the first time Buddhist students there had previously only visited the Sam Poo Kong Temple (Confucian place of worship). This is in line with the research of Purbajati, et al., emphasizing teachers as organizers who have the responsibility for the success of activities, including paying attention to the values of religious moderation as the core of the activities that have been designed (Purbajati, 2020).

In addition, the teacher acts as an evaluator in ensuring the success of the project by evaluating the implementation of the visit so as to identify the achievement of religious moderation values instilled through the visit. The teacher ensures that the students always maintain manners during the visit so that the hope is that it can lead to a humble attitude in respecting students of other religions. This is very important in instilling students' understanding to always respect the practice of worship and beliefs of other religions in their places of worship as part of civilization in living a moderate life (*Tabadhdhur*) Evaluation is important to ensure the sustainability of the program in the future and improve its weaknesses. This is in line with the research of Asriyanto, et al., that

evaluation is important to assess the extent to which the value of religious tolerance can be achieved while providing input for improvement (Asriyanto et al., 2023).

Through the five roles above, religion teachers in this school have succeeded in implementing the values of religious moderation by not only being role models but providing motivation, guidance, evaluation, and organizing the “Outingclass Tempat Ibadah” project. In addition, the integration of moderation values above is a real step to strengthen the values of religious moderation to students directly by learning to respect the diversity of religions and religious cultures in various places of worship. This experience not only broadens students' understanding of moderation, but forms a fair, equal (*musawah*), tolerant (*tasamuh*), civilized (*tahadhdhur*), and respectful attitude towards diversity according to the values of Pancasila and religious moderation so as to create a peaceful school environment without intolerance.

4. Conclusion

This study shows that the “Outingclass Tempat Ibadah” project in the P5 program at SMP 1 Undaan Kudus provides a model that is appropriate to the context of how Islamic education can instill religious moderation through experiential learning. This project reflects the values of Bhinneka Tunggal Ika (unity in diversity) and religious moderation, such as tolerance (*tasamuh*), civility (*tahadhdhur*), and equality (*musawah*) as the keys to success in implementing the P5 program. By directly involving students in interfaith meetings, this program fosters empathy, politeness, and tolerance while remaining consistent with the Ministry of Education's independent curriculum and supporting the goal of inclusive education in Sustainable Development Goal (SDG) 4. Therefore, the above project is expected to inspire other schools to prove that religious diversity enriches, complements, and strengthens the unity of all elements in the school. These findings highlight that the success of moderation initiatives depends on school culture, teacher facilitation, and reflective practices, not just policy alone, thus requiring longitudinal and comparative studies to assess sustainability and transferability, as well as more in-depth exploration of student perspectives.

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