Integrating Religious Moderation into Islamic Religious Education: Strategies and Impacts

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Article Information	Abstract
Keywords: Religious Moderation, Islamic Religious Education, Value Implementation, Tolerance.	This study examines the implementation of religious moderation values in Islamic religious education at SMK TI Bali Global Klungkung. Through a qualitative approach, the main finding of this research is the identification of ten religious moderation values being implemented: justice, balance, tolerance, centrism, love for the country, deliberation, improvement, pioneering, non-violence, and cultural friendliness. The implementation is achieved by integrating these values into the curriculum, evaluation techniques, and daily life practices, as well as through habituation and exemplification. The results have positive implications, such as establishing harmonious relationships between Muslim students and the community, increasing student achievement and creativity, and boosting the number of Muslim students in the school. The findings align with the concept of moderation in Islam, behavioristic theory, and expert opinions on religious moderation as a solution to the problem of radicalism. This research contributes to forming students with moderate, tolerant, fair, balanced, and non-violent characters who can adapt to a pluralistic environment under the objectives of Islamic education. The limitation of this study is that its scope is confined to one school.
Kata kunci: *Moderasi Beragama,* *Pendidikan Agama Islam,* *Implementasi Nilai,* *Toleransi.*	*Abstrak.* *Penelitian ini bertujuan mengkaji implementasi nilai-nilai moderasi beragama dalam pendidikan agama Islam di SMK TI Bali Global Klungkung. Melalui pendekatan kualitatif, temuan utama penelitian ini adalah identifikasi 10 nilai moderasi beragama yang diimplementasikan yaitu keadilan, keseimbangan, toleransi, tengah-tengah, cinta tanah air, musyawarah, perbaikan, kepeloporan, anti kekerasan, dan ramah budaya. Implementasinya dilakukan dengan menjadikan nilai-nilai tersebut sebagai bagian dari materi, teknik evaluasi, praktik kehidupan sehari-hari, serta melalui habituasi dan keteladanan. Hasilnya memberikan implikasi positif seperti terjalinnya hubungan harmonis antara siswa Muslim dengan masyarakat, peningkatan prestasi dan kreativitas siswa, serta peningkatan jumlah siswa Muslim di sekolah tersebut. Temuan ini sejalan dengan konsep moderasi dalam Islam, teori behavioristik, dan pendapat ahli tentang moderasi beragama sebagai solusi masalah radikalisme. Penelitian ini berkontribusi dalam membentuk peserta didik berkarakter moderat, toleran, adil, seimbang, anti kekerasan, serta mampu beradaptasi dengan lingkungan pluralistik sesuai tujuan pendidikan Islam. Keterbatasannya adalah ruang lingkup penelitian di satu sekolah saja.*

INTRODUCTION

Religious moderation has become an important issue in religious discourse in Indonesia (K. Hasan & Juhannis, 2024; Ma`arif, Rofiq, & Sirojuddin, 2022; Muhajarah & Soebahar, 2024; Mukhibat, Effendi, Setyawan, & Sutoyo, 2024). This concept has been rooted in Indonesian culture for a long time, as expressed by (Ibrahim et al., 2013; Jubba, Awang, Qodir, Hannani, & Pabbajah, 2022; Jubba, Awang, & Sungkilang, 2021) stated that the attitude of religious moderation has been reflected in cultural values in Indonesia in combining religion and culture, and both can go well in the lives of Indonesian people. However, the outbreak of cases of intolerance and radicalism motivated by religious sentiment has become a real threat to the harmony of religious life in Indonesia (Alazeez, AL-Momani, & Rababa, 2024; Aryati & Suradi, 2022). This fact further emphasizes the urgency of implementing religious moderation in various aspects of life, including education (Burga & Damopolii, 2022; Davids, 2017).

The realm of education, particularly at the high school level, plays a strategic role in promoting the values of religious moderation (Robison & Hadiz, 2017; Sahri, 2024; Sahri & Hali, 2023). This moderation is underscored by research findings from the Centre for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah in 2017, which revealed that 58.5% of the population studied exhibited radical or highly radical tendencies, while only 20.1% were moderate. This data highlights the vulnerability of high school students to radical and intolerant views (Hasan & Chumaidah, 2020). Therefore, implementing religious moderation education at this educational level is crucial as a preventive measure to curb the spread of radical and intolerant ideologies among students.

Vocational High School of Information Technology (IT) Bali Global Klungkung is one of the schools with a unique student composition and an equal number of Muslim and Hindu students. Of the 350 students, 80 are Muslim, and 270 are Hindu. This condition raises challenges in the implementation of religious moderation education, especially for Muslim students who are the minority in the school environment. If not equipped with good religious moderation education, Muslim students in this school have the potential to face minority sentiment due to the low understanding of tolerance of diversity in high school students. This condition can trigger bullying or student brawls, as well as the potential to engage in radicalism as a form of excessive defense of their religious teachings (Ali, Afwadzi, Abdullah, & Mukmin, 2021; Karman, Anwar, Syarifudin, & Muhtar, 2021).

The novelty of this research lies in its specific focus on implementing religious moderation in the context of Islamic religious education in schools with religiously diverse student composition. Although there have been several previous studies that examine the urgency of Islamic religious education in developing student character, such as research (Fathurrochman, Ristianti, & Arif, 2019; M. S. Hasan, Azizah, & Rozaq, 2023; Kader, Rofiq, & Ma`arif, 2024; Masturin, 2022; Mujani, Rozali, & Zakaria, 2015)Not many have specifically discussed implementing religious moderation in a school environment with high religious diversity. This research is expected to be a new reference in the study of religious moderation and Islamic religious education and to provide a new perspective in the effort to create an educational environment that is inclusive and tolerant of diversity.

This study examines the implementation of religious moderation values in Islamic religious education at SMK Teknologi Informatika (TI) Bali Global Klungkung. As a qualitative approach, this research will explore how the values of religious moderation are integrated into Islamic religious education learning, as well as identify the supporting and inhibiting factors in its implementation. This research is expected to contribute to the development of religious moderation education in the school environment, especially in areas with high religious diversity, and enrich the treasure of knowledge in Islamic religious education and religious moderation.

RESEARCH METHODS

This research uses a qualitative approach with a case study type. Qualitative research is chosen because it aims to understand holistically and deeply the phenomenon of the implementation of religious moderation values in Islamic religious education at SMK *Teknologi Informatika* (TI) Bali Global Klungkung. The case study approach explores a program, activity, process, or individual in depth in a limited time and activity.

Research data were collected through observation, interviews, and documentation (Corbin & Strauss, 2008). Observation guidelines were used to observe students' worship, discipline, hygiene, and social aspects. Unstructured interviews were conducted with the principal, teachers, students, and related parties. Documentation was in the form of records, history, or biography relevant to implementing religious moderation values in Islamic religious education at the school.

Data analysis was carried out using qualitative descriptive techniques, and data was compiled, explained, and analyzed simultaneously with data collection (Creswell & Creswell, 2018). According to Miles and Huberman's (Miles, Huberman, & Saldana, 2018) theory, the data analysis process follows the steps of data reduction, data presentation, and data verification or conclusion. The validity of the data in this research was carried out using triangulation techniques, namely checking the validity of the data through different sources, methods, and times. Source triangulation is carried out by comparing information from different sources. Technical triangulation is carried out by comparing data from observation, interviews, and documentation. Time triangulation is carried out by checking at different times and situations. Researchers will also extend observations to obtain more complete and valid data if necessary.

RESULTS AND DISCUSSION
Results

Religious Moderation Values in Islamic Religious Education at Bali Global Klungkung Information Technology Vocational High School This study's findings reveal that religious moderation values have been comprehensively implemented in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School. Based on in-depth interviews with Mrs. Widyanti Herdyaningrum as the Islamic Religious Education (PAI) teacher, information was obtained that there are ten values of religious moderation instilled in students, namely: justice/straightness ('*adalah*), balance (*tawazun*), tolerance (*tasamuh*), moderation (*tawassuth*), love for the country (*muwathonah*), deliberation (*ash-syura*), improvement (*ishlah*), pioneering (*qudwah*), non-violence (*la "uruf*), and culture-friendly (*i'tiraf al 'uruf*).

Mrs. Widyanti stated that the values of religious moderation are integrated into Islamic Religious Education learning materials according to the grade level. For example, the value of deliberation and moderation is included in the material on sources of Islamic law for grade X, and the value of tolerance and non-violence is included in the material for grade XI. In contrast, the value of justice/righteousness is implicitly included in the inheritance material for grade XII. The following is his explanation:

"The values of moderation applied in learning are included in class X material, namely deliberation, and moderation, which is included in the material on sources of Islamic law. Class XI, including tolerance and avoiding acts of violence, class XII material is fair, which is implied in the inheritance material."

Besides being integrated into learning materials, religious moderation values are also used as indicators in learning evaluation techniques for affective aspects. Mrs. Widyanti explained that she keeps a journal containing student behavior observation sheets, by including values such as pioneering and improvement as assessment indicators. This is done with the aim that students get used to good behaviors based on Islamic teachings and make them a habit in everyday life. As the result of the interview:

"To reinforce other moderating values, I included some moderating values as indicators in the learning evaluation technique for affective aspects. I make a journal containing student behavior observation sheets. I do this so that students get used to these good behaviours, which are based on the Qur'an and Hadith, which have been exemplified by the Prophet."

Implementation of Religious Moderation Values in Islamic Religious Education

In implementing the values of religious moderation, Islamic Religious Education teachers at Bali Global Klungkung Information Technology Vocational High School use several strategies, both in class and outside class hours. First, the values of religious moderation are integrated into the Islamic Religious Education lesson plan (RPP) by the established competency standards so that these values can be taught structurally and systematically to students.

Second, Mrs Widyanti as the Islamic Religious Education teacher takes a persuasive approach outside of class hours by communicating and discussing with students about the values of religious moderation. She took the opportunity during casual interactions to instill an understanding of religious values in the present context. The following is her narration:

"Outside of learning hours, I always communicate with the children where I emphasize certain words. For example, children must be serious about this phase of learning at Vocational High School, with the hope of having competencies that can guarantee their lives or their future. So that religious values become balanced between the purpose of life for the hereafter and the world."

Third, Mrs. Widyanti applies culture-friendly values by organizing local culture-based art performances that combine cultural elements with elements of Islamic preaching. One example is a ballet that tells the story of Gusti Ayu Made Rai, a character who illustrates peace between Islam and Hinduism in ancient history. Through this activity, students are taught to appreciate local culture and rebuild good relations between Muslims and Hindus that had been strained due to terrorism in Bali.

"We have art activities, which we do as a means of da'wah to convey the peaceful values of Islam... We are trying to rebuild the good relations that have existed for a long time but were weakened by terrorism. And we also try to fortify the souls of students from radicalism." (W.02)

Fourth, the value of balance is instilled in daily activities at school, such as when eating together by separating places and menus for Muslim and non-Muslim students. This is done to respect the differences in eating procedures according to the teachings of each religion, but still in an atmosphere of togetherness. Mrs. Widyanti also emphasizes the importance of tawaduk (humble) attitude to students, not only to Muslim teachers But also to all teachers and staff at the school.

"It is important to have an attitude that does not look at my religion and other religions, it is an ethical issue. Now this behavior is what we frame with the hope that in the future when children grow up, they will not see things based on tribal, religious, regional, and other values, but rather the value of truth." (W.02)

Implications of the Implementation of Religious Moderation Values in Islamic Religious Education

The implementation of religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School has had a significant positive impact, both in the school environment and the surrounding community. The following are the implications of the implementation of the values of religious moderation.

Based on observations and interviews with Mrs. Nyoman Suartini, a trader around the school, information was obtained that students of Bali Global Klungkung Information Technology Vocational High School show very polite, orderly behavior, and help the surrounding community without being asked. Mrs Nyoman stated that during her time selling around the school, she has never heard students speak disrespectfully or get involved in fights. "As long as I've been selling here, I've never heard the children talking disrespectfully, indecently, or discussing things that are fighting."

Mrs. Nyoman also appreciates the leadership of the Principal, Mr. I Gusti Lanang Made Puji, who has succeeded in shaping students' excellent behavior and helping the surrounding community without being asked. This shows that the application of religious moderation values, such as tolerance, non-violence, and cultural friendliness, has created a harmonious relationship between Muslim students and the surrounding Hindu-majority community.

Increased School Achievement with the Development of Achievement and Creativity of Muslim Students Another impact of the implementation of religious moderation values is the increased school achievement with the development of achievement and creativity of Muslim students. Based on information from Mr. I Made Arya Wirawan, S.Pd. as Vice Principal of Curriculum, Bali Global Klungkung Information Technology Vocational High School has achieved several achievements at the national level in various fields, such as quiz competition, web design, blog design, poster design, Microsoft Excel, computer olympiad, informatics olympiad, song competition, and modeling competition. "We achieved these achievements through cooperation with various parties. Disciplined training, parents who

support the school program, interfaith and field teachers who work together, and also the atmosphere of kinship that is built, Ma'am."

These achievements show that the application of religious moderation values, such as justice, deliberation, moderation, pioneering, and improvement, has encouraged students to develop their full potential and achieve proud achievements. The atmosphere of kinship and cooperation between students, teachers, and parents also contributes to improving school achievement.

Increased Number of Muslim Students Attending Bali Global Klungkung Information Technology Vocational High School One of the positive impacts is the increased number of Muslim students attending Bali Global Klungkung Information Technology Vocational High School. This is due to the school policy that provides Muslim uniform facilities for Muslim students who want to wear jilbab at school. Mr. I Gusti Lanang Made Puji, the Principal, stated: "Our school is the first school to provide Muslim uniform facilities for Muslim students who still want to wear the jilbab at school." (W.01)

This policy provides flexibility for Muslim students to practice their religious teachings without feeling limited by school rules. In addition, parents also do not need to worry about sending their children to Bali Global Klungkung Information Technology Vocational High School because the need for Muslim uniform facilities has been fulfilled.

Based on observations made in the Bali Global Klungkung Information Technology Vocational High School environment, the atmosphere in the school feels orderly, comfortable, and friendly. Students show a polite and alert attitude in helping guests who come to the school. This is reflected in the statement of a student named Ida Bagus Purwandika:

"In this school, we are always emphasized to prioritize good behavior, take the initiative, maintain cleanliness, and so on... We are used to this school, ma'am, meeting with visiting ladies and gentlemen. So you don't have to worry if you don't know who to contact." (W.06)

In addition, the researcher also observed that female Muslim students are allowed to wear the jilbab at school, and on Thursdays, all students wear regional uniforms with designs that adjust the dress code according to Islamic teachings for Muslim students. This shows that the school respects freedom of religion and accommodates the needs of Muslim students in practicing their religious teachings.

Based on the documentation obtained, there is evidence that Bali Global Klungkung Information Technology Vocational High School has achieved several achievements at the national level in various fields, such as quiz competition, web design, blog design, poster design, Microsoft Excel, computer olympiad, informatics olympiad, song competition, and modeling competition. This shows that the application of religious moderation values in Islamic religious education at the school has had a positive impact on student achievement.

Based on the results of research that includes in-depth interviews, observation, and documentation, it can be concluded that the implementation of religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School is carried out comprehensively through integration into learning materials, learning evaluation techniques, and activities outside of class hours. The values of religious moderation that are instilled include justice/righteousness, balance, tolerance, moderation,

love for the country, deliberation, improvement, pioneering, non-violence, and cultural friendliness.

The application of the values of religious moderation has a significant positive impact, including the creation of harmonious relationships between Muslim students and the surrounding community, increasing school achievement with the development of Muslim students' achievements and creativity, and increasing the number of Muslim students attending Bali Global Klungkung Information Technology Vocational High School. In addition, the atmosphere in the school feels orderly, comfortable, and friendly, with students who show politeness, readiness, and initiative in helping others.

Furthermore, the research findings are described in the following table:

Table 1. Research Findings

No	Research aspects	Research Findings
1	Promoted Values of Religious Moderation	Justice/righteousness, balance, tolerance, moderation, love of country, deliberation, improvement, pioneering, non-violence, and culture-friendly.
2	Implementation Method	Integration into learning materials, learning evaluation techniques, and activities outside of class hours.
3	Positive Impact	1. The creation of harmonious relationships between Muslim students and the surrounding community. 2. Improved school performance with the development of Muslim students' achievements and creativity. 3. Increased number of Muslim students attending SMK TI Bali Global Klungkung. 4. An orderly, comfortable, and friendly school atmosphere. - Students who show courtesy, readiness, and initiative in helping others.

DISCUSSION

This study examines the implementation of religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School. The main finding of this research is the identification of 10 values of religious moderation implemented in Islamic religious education: justice, balance, tolerance, moderation, love for the country, deliberation, improvement, pioneering, non-violence, and culture-friendly (Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Halomoan, Moeis, & Yakubu, 2023; Sahin, 2018). These values are implemented in various ways, such as being part of the subject matter, using evaluation techniques, and practicing them in daily life.

This study's findings align with the concept of religious moderation advocated in Islam. As explained by (Zakariyah, Fauziyah, & Kholis, 2022) a moderate attitude is an approach that can solve problems that occur in society to achieve peace. Implementing religious moderation values in Islamic religious education in schools aims to build an understanding based on tolerant and non-extreme behavior (Hassan, Suhid, Abiddin, Ismail, & Hussin, 2010). This value is to Islamic teachings that develop an attitude of tolerance, respect for differences in beliefs, avoid violence, respect for the way of worship, and avoid being extreme, which has the impact of cornering adherents of other religions (Alawi & Maarif, 2021).

One of the values of religious moderation found in this study is the value of tolerance. This value must be instilled in Islamic religious education, especially in a pluralistic society like Indonesia (Maarif, Muarofah, Sianipar, Hariyadi, & Kausar, 2024; Watung, Sunarno, Fitriyah, Saputra, & Abas, 2023). Religious tolerance is an attitude of mutual respect and appreciation for differences in beliefs and worship practices between adherents of different religions (Sumarni, 2018). In Islamic teachings, religious tolerance is recommended, as stated in QS. Al-Kafirun verse 6 means: "*For you, your religion, and me, my religion.*" This verse teaches everyone to embrace religion and beliefs without imposing their will on others.

In addition to the value of tolerance, this study also found the value of justice and balance as part of the values of religious moderation implemented in Islamic religious education. The value of justice is very important to instill so that students can be fair in all matters, both in relationships with fellow humans and with God (Ezzani, Brooks, Yang, & Bloom, 2021). Meanwhile, the value of balance teaches students to maintain balance in life, both in spiritual and worldly aspects.

Implementing religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School is carried out in various ways, such as being part of the subject matter, using evaluation techniques, and practicing everyday life. This is in line with the concept of Islamic religious education, which emphasizes not only cognitive but also affective and psychomotor aspects (Ahmadi, Syukur, Shodiq, & Rahman, 2022; Zaduqisti, Mashuri, Zuhri, Haryati, & Ula, 2020).

The findings of this study are also in line with behavioristic theory, which states that development, practice, and learning give birth to habits in human life (Colwill, Lattal, Whitlow, & Delamater, 2023; Nadlifah, Siregar, Ismaiyah, & Maulidah, 2023). Implementing religious moderation values in Islamic religious education is carried out with a continuous and consistent habituation method so that it becomes a culture at school. Habituation and school culture are synergized with the exemplary model (Rouzi, Afifah, Hendrianto, & Desmita, 2020). Hall and friends state that student behavior increases if reinforcement is carried out and given based on what they have done (Kustati, Kosim, Sermal, Fajri, & Febriani, 2024; Widarti, Rokhim, Yamtinah, Shidiq, & Baharsyah, 2024).

Implementing religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School has positive implications.

First is creating a harmonious relationship between Muslim students and the surrounding community. This moderation is the opinion (Faisal, Pabbajah, Abdullah, Muhammad, & Rusli, 2022) that Islamic religious education is an effort to foster and nurture students understanding of Islamic teachings, where the ultimate goal is to practice and make Islam a way of life. When education is successful, the values instilled will become the character of students(Cheung & Lee, 2010).

Second, improving school achievement by developing the achievements and creativity of Muslim students. Imelda (Berglund, 2017) argues that Islamic religious education is more directed to the process of forming students' character so that they can implement Islamic teachings for the hereafter. Increased achievement significantly changes students' behavior, value systems, working methods, equipment used, ways of thinking, and behavior (Farrukh, Ansari, Raza, Wu, & Wang, 2022). These changes aim to improve school effectiveness.

Third, increasing the graph of Muslim students with the number of Muslim parents who send their children to Bali Global Klungkung Information Technology Vocational High School. This shows a mental adjustment to the physical and social environment, as well as the ability to change it through the teachings of Islam (Allur, Heras-Saizarbitoria, Boiral, & Testa, 2018; Lahmar, 2020). In addition, there is a correction of mistakes, weaknesses, and shortcomings of students in understanding and practicing Islamic teachings in everyday life, as well as teaching about the system and function of Islamic religious science.

Overall, the findings of this study make an important contribution to implementing religious moderation values in Islamic religious education. The implementation of these values through various means, such as being part of the subject matter, evaluation techniques, and practices in daily life, has proven effective in creating harmonious relationships between Muslim students and the surrounding community, improving school achievement, and increasing the number of Muslim students in the school.

This research also supports relevant previous theories, such as behavioristic theory and experts' opinions on the importance of a moderate attitude in solving community problems and fighting radicalism (Ardiansyah & Yanda, 2023). This study's findings align with (Wijaya Mulya & Aditomo, 2019) opinion, which states that implementing religious moderation values in Islamic religious education at the senior high school level is the best way to fight radicalism. It aims to recognize differences and diversity and be ready to live in harmony with the diversity of Indonesian customs and culture. Some of the steps suggested by Wijaya are developing critical discussions, building counter-discourses of ideas and narratives, and developing and supporting social relationships and diversity networks.

The findings of this study are also in line with the concept of religious moderation advocated in Islam. As explained in QS. Al-Baqarah verse 143, Allah SWT states that Muslims are a moderate or middle people, namely: "*And thus (also) We have made you (Muslims), a just and chosen people that you may be witnesses to (the deeds of) mankind and that the Messenger (Muhammad) may be a witness to (the deeds of) you.*" This verse emphasizes that Muslims are moderate, not extreme, to the right or left (Kurth & Glasbergen, 2017). This moderate attitude toward religion is very important to apply in social life, especially in a pluralistic society like Indonesia.

In addition, the findings of this study support the concept of Islamic religious education, which emphasizes not only cognitive aspects but also affective and psychomotor aspects (Chowdhury, 2018). The implementation of religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School is carried out in various ways, such as being part of the subject matter (cognitive aspect), evaluation techniques (affective aspect), and practice in daily life (psychomotor aspect).

This is in line with the objectives of Islamic religious education conveyed by (Ebrahimi, Yusoff, & Ismail, 2021; Mukhibat et al., 2024), namely first, forming a kamil person as Allah's representative on earth, secondly, the realization of a *kaffah* person (M. S. Hasan, 2021) which has three dimensions: religious, cultural, and scientific. Thirdly, it creates human awareness as the Khalifah of Allah, servant of Allah, and heir to the Prophets and provides adequate knowledge in carrying out these human functions.

Thus, implementing religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School makes an important

contribution in shaping students with moderate, tolerant, fair, balanced, and non-violent characters who can adjust to a pluralistic socio-cultural environment. This finding aligns with Islamic religious education's objectives, emphasizing cognitive, affective, and psychomotor aspects (Aliani, Alam, Rofiq, & Srinio, 2023; Ciptaningsih & Rofiq, 2022; Dian, Indayanti, Fanani, & Nurhayati, 2023).

This research also provides practical implications for other schools to implement the values of religious moderation in Islamic religious education. This implementation can be done through various ways, such as being part of the subject matter, evaluation techniques, and practices in daily life. In addition, habituation and exemplary approaches also need to be applied so that the values of religious moderation can become a culture in schools. Nevertheless, this study also has limitations; it only examines the implementation of religious moderation values in Islamic religious education in one school. Future research can expand the scope of the study by examining the implementation of religious moderation values in several schools or even at a wider level, such as the district or provincial level. In addition, future research can also examine the factors that support or hinder the implementation of religious moderation values in Islamic religious education.

CONCLUSION

This study examines the implementation of religious moderation values in Islamic religious education at Bali Global Klungkung Information Technology Vocational High School. The main finding identifies ten implemented values of religious moderation: justice, balance, tolerance, moderation, love for the country, deliberation, improvement, pioneering, non-violence, and culture-friendly. Implementing these values is done in various ways, such as by being part of the subject matter, using evaluation techniques, and practising daily life through habituation and exemplary approaches. This implementation has positive implications, including creating harmonious relationships between Muslim students and the surrounding community, increasing school achievement and creativity, and increasing the number of Muslim students in the school. This study's findings align with the concept of religious moderation in Islam, behavioristic theory, and experts' opinions on the importance of a moderate attitude in solving community problems and fighting radicalism.

This research provides an important contribution to forming students with moderate, tolerant, fair, balanced, non-violent characters who can adjust to a pluralistic socio-cultural environment by the objectives of Islamic religious education. However, the limitation of this study is that it only examines the implementation in one school, so further research can expand the scope and examine the supporting or inhibiting factors for the implementation of religious moderation values.

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