

WASATIYAH AS EDUCATIONAL PHILOSOPHY: INTERNALIZING RELIGIOUS MODERATION THROUGH SCHOOL RELIGIOUS CULTURE

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Abstrak: Penelitian ini mengkaji budaya religius sekolah sebagai media filosofis dalam internalisasi nilai-nilai wasatiyah terhadap pembentukan sikap moderasi beragama peserta didik. Penelitian-penelitian sebelumnya cenderung menempatkan budaya religius hanya sebagai strategi pembiasaan moral, sementara kajian mengenai fungsinya sebagai hidden curriculum dalam perspektif filsafat pendidikan Islam masih terbatas. Penelitian ini bertujuan menganalisis bagaimana budaya religius sekolah berfungsi sebagai instrumen filosofis dan sosiologis dalam membangun kesadaran wasatiyah peserta didik. Penelitian menggunakan pendekatan kualitatif fenomenologis yang dilaksanakan di SMK ma'arif NU sunan giri Driyorejo melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi. Hasil penelitian menunjukkan bahwa budaya religius menginternalisasikan nilai moderasi melalui tiga pilar utama, yaitu ritual harian yang inklusif, kebijakan institusional berbasis kesetaraan, dan keteladanan pendidik yang berlandaskan prinsip uswah hasanah. Praktik tersebut berkontribusi terhadap berkembangnya komitmen kebangsaan, sikap toleransi, penolakan terhadap kekerasan, serta sikap akomodatif terhadap budaya lokal pada diri peserta didik. Penelitian ini berkontribusi terhadap kajian filsafat pendidikan Islam dengan menempatkan budaya religius sekolah sebagai hidden curriculum dalam membangun kesadaran wasatiyah di lingkungan pendidikan multikultural.

Kata kunci: Wasatiyah, Moderasi Beragama, Budaya Religius, hidden Curriculum, Filsafat Pendidikan Islam

Abstract: This study examines school religious culture as a philosophical medium for internalizing wasatiyah values in the development of students' religious moderation attitudes. Previous studies mostly position religious culture as moral habituation, while limited attention has been given to its role as a philosophical hidden curriculum within Islamic educational thought. This research aims to analyze how school religious culture functions as a philosophical and sociological instrument in shaping students' wasatiyah consciousness. The study employed a qualitative phenomenological approach conducted at SMK Ma'arif NU Sunan Giri Driyorejo through in-depth interviews, participatory observation, and documentation analysis. The findings reveal that religious culture internalizes moderation values through three main pillars: inclusive daily rituals, institutional

policies based on equality, and educators' exemplary conduct rooted in the principle of *uswah hasanah*. These practices contribute to the development of students' national commitment, tolerance, non-violence, and accommodative attitudes toward local culture. This study contributes to Islamic educational philosophy by positioning school religious culture as a hidden curriculum for internalizing wasatiyah consciousness in multicultural educational environments.

Keywords: Wasatiyah, Religious Moderation, hidden curriculum, Islamic Educational Philosophy

A. Introduction

National education in the contemporary era faces critical multidimensional challenges, particularly those related to the phenomenon of social polarization and the emergence of religious radicalism among the younger generation.¹ Several national surveys have indicated increasing tendencies of intolerance among students, particularly regarding religious differences, leadership, and social interaction in multicultural educational environments.² The rapid development of digital media also contributes to the spread of exclusive religious narratives among adolescents.³ Schools, which have historically been idealized as laboratories for fostering humanistic values, tolerance, and patriotism, are now frequently faced with the very real threat of exposure to exclusive religious narratives through digital and social media environments that reject the existence of "the other" (groups that are different).⁴ Sociopolitical tensions fueled by religious sentiment in society at large easily seep into the classroom through social media algorithms, which then shape students' mindsets, making them rigid, dogmatic, quick to label others as infidels (*takfiri*), and intolerant.⁵ This challenge is further compounded by the fact that the model of religious education

¹ Irda Set, "Penguatan Moderasi Beragama dalam Meningkatkan Karakter Moderat Peserta Didik di SDN Ngasemlemahabang Ngimbang Lamongan," *Jurnal Tarbawi* 10, no. 2 (2025): 1-12, <https://journal.unismuh.ac.id/index.php/tarbawi/article/view/18219/10111>.

² PPIM UIN Jakarta, *Religious Intolerance and Radicalism among Indonesian Students* (Jakarta: PPIM UIN Jakarta, 2021), 15.

³ Robert W. Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princeton: Princeton University Press, 2011), 122.

⁴ Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius di Sekolah dalam Membentuk Karakter Sosial pada Peserta Didik," *Inspirasi: Jurnal Ilmu-Ilmu Sosial* 17, no. 2 (2025): 346-357, <https://ejurnal.kampusakademik.co.id/index.php/jmia/article/view/4914>.

⁵ Muhamad Latif Nawawi, S. Maulidin, dan A. Nurkholik, "Pengaruh Pemahaman Moderasi Beragama Terhadap Pembentukan Sikap Toleransi Siswa SMK Walisongo Semarang," *Vocational: Jurnal Inovasi Pendidikan Kejuruan* 4, no. 2 (2024): 15-25, <https://jurnalp4i.com/index.php/vocational/article/view/4133>.

in schools has tended to focus too much on the cognitive-formal dimension.⁶ This phenomenon calls for a strategic reorientation of the system for delivering religious education in schools, so that the learning process is not merely confined to the transfer of formal theological knowledge, but is also capable of fostering a transformation of social consciousness.⁷

To counter this increasingly alarming tide of extremism, the discourse on religious moderation is now regarded as a matter of national urgency that must be integrated into the school system.⁸ Religious moderation in the Islamic perspective is known as wasatiyah, a religious worldview, attitude, and behavior that takes the middle path, always acting justly, with balance (*tawazun*), and without extremism in the practice of religious teachings.⁹

Strengthening the essence of wasatiyah in public schools is seen as the key to fostering a generation with a strong commitment to the nation and an inclusive sense of religiosity.¹⁰ However, in the empirical reality on the ground, the promotion of moderation is often conveyed solely through a rigid, text-based, and curriculum-focused approach within the Islamic Religious Education (IRE) course.¹¹ This overly curriculum-focused approach often loses its contextual relevance when students are confronted with the social reality of a highly dynamic, diverse society.¹² Therefore, there is a need for a substantive medium capable of shaping student behavior in a natural, sustainable, and holistic

⁶ Akhmad Shodiq, "Integrasi Nilai Moderasi Beragama dalam Budaya Sekolah," *Jurnal Pendidikan Islam* 9, no. 1 (2020): 45-60, <https://doi.org/10.14421/jpi.2020.91.45-60>.

⁷ Tim Pendas, "Pendekatan Sosial-Religius dalam Pembelajaran PAI untuk Penguatan Moderasi Beragama di SMP Raden Fatah Cimanggu," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 14, no. 2 (2025): 112-130, <https://journal.unpas.ac.id/index.php/pendas/article/view/37884>.

⁸ Ni Ketut Erna Muliastri, "Membangun Moderasi Beragama Umat Melalui Budaya Religius Sekolah," *Maha Widya Bhuwana: Jurnal Pendidikan, Agama dan Budaya* 5, no. 1 (2022): 31-37, https://www.researchgate.net/publication/362868091_MEMBANGUN_MODERASI_BERAGAMA_UMAT_MELALUI_BUDAYA_RELIGIUS_SEKOLAH.

⁹ Husniyatus Salamah Zainiyati, "Membumikan Moderasi Beragama di Lembaga Pendidikan," *UIN Sunan Ampel Surabaya Articles* (September 2021), <https://uinsa.ac.id/membumikan-moderasi-beragama-di-lembaga-pendidikan-2>.

¹⁰ Ahmad Asroni dkk., "The Inculcation of Religious Moderation Values through School Culture," *Journal of Islamic Education Studies* 11, no. 2 (2023): 142-159, <https://doi.org/10.15642/jies.2023.11.2.142-159>.

¹¹ Set, "Penguatan Moderasi Beragama," 4.

¹² Nawawi dkk., "Pengaruh Pemahaman Moderasi," 17.

manner.¹³ This is where the institutional role of developing school religious culture comes into its own.¹⁴

A school's religious culture is not merely a collection of formal ritual activities, such as reciting prayers at the start of class or conducting group worship in a mechanical, procedural manner.¹⁵ Moreover, religious culture encompasses the sum total of what is thought, felt, and done by the entire school community, based on the noble, universal, and humanistic values of religion.¹⁶ The hidden curriculum functions as a medium for transmitting ethical consciousness through institutional culture and social interaction.¹⁷ Within the perspective of Islamic educational philosophy, hidden curriculum functions as a medium for transmitting ethical consciousness through social interaction, institutional culture, and exemplary conduct rather than merely through formal classroom instruction.¹⁸ This culture acts as a hidden curriculum that constantly shapes students' behavioral patterns, individual piety, and social piety.¹⁹ When the school environment is built on a religious atmosphere that is peaceful, inclusive, fair, and respectful of human dignity, students' psychological and emotional development will naturally be stimulated, helping them grow into tolerant individuals.²⁰

Although previous studies have examined religious culture and character education, most remain limited to normative and pedagogical discussions. Existing studies rarely analyze school religious culture as a philosophical hidden curriculum that shapes students' *wasatiah* consciousness within the framework of Islamic educational thought.²¹ Furthermore, limited research has explored the relationship between religious moderation, hidden curriculum, and Islamic educational philosophy in multicultural school environments. Therefore, this

¹³ Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius," 348.

¹⁴ Muliastri, "Membangun Moderasi Beragama," 33.

¹⁵ Tim Pendas, "Pendekatan Sosial-Religius," 115.

¹⁶ Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius," 349.

¹⁷ Muqowim Muqowim, "Developing Religious Moderation Indicators through School Hidden Curriculum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2022): 412–425.

¹⁸ Muqowim Muqowim, "Developing Religious Moderation Indicators through School Hidden Curriculum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2022): 412–425, <https://doi.org/10.33650/al-tanzim.v6i2.3315>

¹⁹ Sutrisno Sutrisno, "The Role of School Culture in Fostering Religious Moderation among Students," *Indonesian Journal of PAI* 8, no. 2 (2021): 88-104, <https://doi.org/10.18592/ijpai.v8i2.4512>.

²⁰ Tim Pendas, "Pendekatan Sosial-Religius," 116.

²¹ Husniyatus Salamah Zainiyati, "Membumikan Moderasi Beragama di Lembaga Pendidikan," *UIN Sunan Ampel Articles* (2021): 3.

study focuses on examining how school religious culture internalizes moderation values philosophically, socially, and institutionally in shaping students' wasatiyah consciousness.²² Most studies still view religious culture merely as the fulfillment of general moralistic indicators without rigidly linking it to the indicators of moderation established by the Ministry of Religious Affairs.²³ Therefore, the primary focus of this study is to address this academic gap by conducting an in-depth examination of the operational mechanisms underlying the development of students' attitudes toward religious moderation—which include national commitment, tolerance, opposition to violence, and openness to local culture—as fostered and guided through integrative practices within the school's religious cultural ecosystem.²⁴

The concept of wasatiyah originates from the Qur'anic principle of *ummatan wasathan* as stated in QS. Al-Baqarah [2]:143, which emphasizes justice, balance, and proportionality in religious life.²⁵ Classical and contemporary Muslim scholars interpret wasatiyah not merely as moderation in ritual practice but as an ethical and epistemological framework in social interaction. Al-Ghazali viewed balanced character formation as the essence of Islamic education,²⁶ while Yusuf al-Qaradawi interpreted wasatiyah as a middle path that rejects extremism and liberal excessiveness. In the Indonesian context, Nurcholish Madjid and Abdurrahman Wahid emphasized that Islamic values are compatible with nationalism, democracy, and cultural diversity.²⁷ This study offers a philosophical perspective by positioning school religious culture not merely as a moral habituation strategy but as a hidden curriculum rooted in the philosophy of wasatiyah education.²⁸ The study also integrates sociological school practices with Islamic philosophical concepts such as *ummatan wasathan*, *uswah hasanah*, and accommodative Islam toward local culture.²⁹

²² Mohammad Kosim et al., "Internalization Model of Religious Moderation Values in Schools," *Journal of Innovation in Educational and Cultural Research* 4, no. 1 (2023): 71–80.

²³ Mohammad Kosim dkk., "Internalization Model of Religious Moderation Values in Schools," *Journal of Innovation in Educational and Cultural Research* 4, no. 1 (2023): 71-80, <https://doi.org/10.46843/jiecr.v4i1.482>.

²⁴ Tim Pendas, "Pendekatan Sosial-Religius," 120.

²⁵ Yusuf al-Qaradawi, *Fiqh al-Wasatiyyah al-Islamiyyah* (Kairo: Dar al-Shuruq, 2009), 45.

²⁶ Abu Hamid al-Ghazali, *Ihya' Ulum al-Din* (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), 3:58.

²⁷ Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita* (Jakarta: Wahid Institute, 2006), 87.

²⁸ Azyumardi Azra, *Moderasi Islam di Indonesia* (Jakarta: Kencana, 2020), 44.

²⁹ Abdurrahman Wahid, *Pribumisasi Islam dalam Pergumulan Budaya* (Yogyakarta: LKiS, 2001), 55.

This study employed a qualitative phenomenological approach to explore the internalization of religious moderation values through school religious culture. The research was conducted at SMK Ma'arif NU Sunan Giri. Participants consisted of the principal, Islamic Religious Education teachers, homeroom teachers, and students selected through purposive sampling techniques.³⁰ Data were collected through in-depth interviews, participatory observation, and documentation analysis. Interviews were conducted to examine participants' experiences and perspectives regarding the implementation of religious culture and moderation values in school environments. Observations focused on daily religious activities, students' interactions, and institutional practices related to tolerance and inclusiveness. Documentation analysis included school regulations, activity reports, posters, and institutional programs related to religious moderation. To ensure data validity, this study employed source triangulation, technique triangulation, and prolonged observation. Data were analyzed using the Miles and Huberman interactive analysis model, consisting of data reduction, data display, and conclusion drawing.³¹

B. The Structure and Pillars of the School's Religious Cultural Ecosystem

The construction of religious culture in the school environment develops through continuous institutional interaction, collective habituation, and structured educational practices.³² Religious culture is reflected in shared values, behavioral norms, religious traditions, and social practices maintained collectively by principals, teachers, staff, and students within the school environment.³³ Within the perspective of Islamic educational philosophy, communal experiences and institutional interaction contribute to the internalization of moral values more effectively than formal classroom instruction alone.³⁴ Based on observations and interviews conducted in the school environment, the internalization of moderation values is reflected through three integrated pillars of religious culture:³⁵

³⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2018), 186.

³¹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: Sage Publications, 2014), 12.

³² Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius," 351.

³³ *Ibid.*, 352.

³⁴ Muqowim Muqowim, "Developing Religious Moderation Indicators through School Hidden Curriculum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2022): 412–425.

³⁵ Tim Pendas, "Pendekatan Sosial-Religius," 118.

1. Ritual Daily Pillar

This pillar represents the implementation of religious culture through routine collective religious activities that contribute to students' emotional, spiritual, and social development.³⁶ Daily activities such as the collective recitation of verses from the Holy Qur'an in the morning before classes begin, the performance of Duha, Zuhr, and Asr prayers in congregation, as well as periodic seven-minute talks, are implemented as part of the school's hidden curriculum to support students' spiritual awareness and character formation.³⁷ Based on school observations, students actively participated in these activities before classroom learning began, creating patterns of discipline, collective awareness, and social interaction among students.

In the context of promoting religious moderation, the implementation of ritual activities is designed to encourage inclusive interaction and mutual respect among students from different religious backgrounds.³⁸ For example, the school provides equal access to space, facilities, and time for non-Muslim students to practice their own religious rituals without interference; as a result, these daily activities foster a collective awareness among students of the beauty of coexistence.³⁹ Based on interviews with teachers, the school provides flexible space and opportunities for non-Muslim students to carry out their religious activities without discrimination. One teacher stated:

"All students are given equal opportunities to practice their religious beliefs respectfully within the school environment." These inclusive practices contribute to the development of respectful attitudes toward students from different religious backgrounds.⁴⁰

2. Conditional Structural Pillar

A religious school culture is supported by institutional regulations and spatial arrangements that reflect the values of justice, equality, and openness.⁴¹ This aspect encompasses the formulation of clear school policies prohibiting all forms of primordial discrimination, the provision of inclusive, clean, and

³⁶ Ibid, 119.

³⁷ Set, "Penguatan Moderasi Beragama," 6.

³⁸ Muliastri, "Membangun Moderasi Beragama," 34.

³⁹ Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius," 355.

⁴⁰ Rahmat Hidayat, "Religious Culture as a Tool for Tolerant Character Building," *International Journal of Islamic Educational Research* 6, no. 1 (2022): 12-28, <https://doi.org/10.22219/ijer.v6i1.20112>.

⁴¹ Tim Pendas, "Pendekatan Sosial-Religius," 122.

representative places of worship, and the creation of an educational visual environment.⁴² Based on school observations, these institutional policies were reflected in students' participation in collective activities and the equal use of school facilities without distinction of religious background.

Throughout the school's hallways, classrooms, and public areas, visual slogans, posters, murals, and digital billboards have been displayed, conveying messages of universal peace, the importance of fostering tolerance, and a strict prohibition against bullying on the basis of religious differences.⁴³ These institutional policies contribute to creating an inclusive school environment in which students feel respected and accepted regardless of religious background.⁴⁴ One teacher stated: "The school attempts to create a learning environment where all students feel equally respected in social and religious interactions." From the perspective of Islamic educational philosophy, institutional culture functions as a collective ethical framework that shapes students' social awareness through everyday interaction and organizational practice.⁴⁵

3. Education and Role Model Pillar

One important pillar in the internalization of values within school religious culture is the exemplary conduct demonstrated by educators (behavioral modeling).⁴⁶ In the philosophy of education, educators serve as the "living curriculum" for their students.⁴⁷ When school principals, subject teachers, and administrative staff consistently demonstrate polite speech, a friendly demeanor, openness to criticism, and objective behavior regardless of students' socio-religious backgrounds, while prioritizing the principle of consultation in resolving any internal conflicts, students will naturally emulate these behavioral patterns.⁴⁸ Based on classroom observations, teachers demonstrated inclusive interaction patterns through respectful communication and equal treatment toward students from different socio-religious backgrounds. This exemplary conduct contributes to the development of inclusive, humanistic, and

⁴² Set, "Penguatan Moderasi Beragama," 8.

⁴³ *Ibid.*, 9.

⁴⁴ M. Fahim Tharaba, "Manajemen Budaya Religius Berwawasan Wasathiyah di Sekolah Menengah," *Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2021): 210-225, <https://doi.org/10.18860/jmpi.v7i2.11543>.

⁴⁵ Azyumardi Azra, *Moderasi Islam di Indonesia* (Jakarta: Kencana, 2020), 44.

⁴⁶ Tim Publikasi Kampus Akademik, "Strategi Membangun Budaya Religius," 356

⁴⁷ Set, "Penguatan Moderasi Beragama," 5.

⁴⁸ Tim Pendas, "Pendekatan Sosial-Religius," 124.

compassionate religious attitudes among students, while also strengthening positive social relationships between teachers and students.⁴⁹ Within Islamic educational philosophy, exemplary conduct (*uswah hasanah*) functions as an important medium for moral education because values are internalized through lived experience and social interaction rather than verbal instruction alone.⁵⁰

C. The Dynamics of the Internalization of Religious Moderation Values Among Students

The development of religious moderation attitudes among students is closely influenced by educational environments that encourage dialogue, participation, and mutual respect.⁵¹ Moderate attitudes among students develop gradually through the internalization of religious values practiced within everyday social and educational interaction.⁵² The consistent implementation of school religious culture contributes to the development of students' social awareness, emotional attitudes, and perspectives toward diversity.⁵⁴ This process is reflected in several indicators of moderate attitudes observed within students' daily interaction patterns. Based on interviews and school observations, students demonstrated moderate attitudes through collaborative activities, respectful interaction, and participation in inclusive religious programs. Within the framework of Islamic educational philosophy, the internalization of moderation values reflects the process of moral habituation (*ta'dib*) through collective social experience and institutional culture.⁵⁵

1. Strengthening National Commitment

This first indicator is reflected in students' understanding and acceptance of Pancasila, the 1945 Constitution, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia as shared national principles.⁵⁶ Through a school culture that routinely honors national symbols, conducts solemn flag ceremonies, and narratively links the degree of religious devotion to the moral obligation to safeguard the nation's sovereignty, students develop critical awareness toward

⁴⁹ Nurul Huda, "Teacher's Role Modeling in Developing Students' Tolerance Attitudes," *Journal of Religious Education and Multiculturalism* 3, no. 3 (2022): 175-190, <https://doi.org/10.35719/jrem.v3i3.214>.

⁵⁰ Yusuf al-Qaradawi, *Fiqh al-Wasatiyyah al-Islamiyyah* (Kairo: Dar al-Shuruq, 2009), 45.

⁵¹ Zainiyati, "Membumikan Moderasi Beragama," 2.

⁵² Tim Pendas, "Pendekatan Sosial-Religius," 127.

⁵⁴ Set, "Penguatan Moderasi Beragama," 2.

⁵⁵ Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999), 27.

⁵⁶ *Ibid*, 3.

exclusive transnational religious narratives that may create tension between religious and national identities.⁵⁷ Students gradually develop the understanding that religious commitment can coexist with civic responsibility and national identity.⁵⁸ Based on school observations, students participated actively in flag ceremonies, national commemorations, and collective activities that emphasized cooperation and civic responsibility. From the perspective of Islamic educational philosophy, national commitment reflects the principle of *hubbul wathan minal iman* (love for the homeland as part of faith), which emphasizes harmony between religious values and civic responsibility.⁵⁹

2. Strengthening Tolerance

Tolerance within the school's religious culture is reflected not only in accepting differences but also in encouraging respectful interaction and cooperation among students.⁶⁰ Students are encouraged to respect the beliefs and expressions of peers from different religious and social backgrounds.⁶¹ Religious differences are understood as part of *sunnatullah* (the law of nature) within multicultural social life.⁶² This spirit of tolerance is clearly reflected in everyday social interactions at school, such as the absence of negative stigma toward classmates of different denominations or religions, as well as students' willingness to collaborate in academic and extracurricular activities without primordial barriers.⁶³ Based on school observations, students interacted openly during classroom discussions, group assignments, and extracurricular activities without showing discriminatory attitudes toward peers from different backgrounds. Within the framework of Islamic educational philosophy, tolerance reflects the principle of *tasamuh*, which emphasizes respectful coexistence and social harmony in diverse communities.⁶⁴

⁵⁷ Set, "Penguatan Moderasi Beragama," 4.

⁵⁸ Muqowim Muqowim, "Developing Religious Moderation Indicators through School Hidden Curriculum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2022): 412-425, <https://doi.org/10.33650/al-tanzim.v6i2.3315>.

⁵⁹ Azyumardi Azra, *Moderasi Islam di Indonesia* (Jakarta: Kencana, 2020), 44.

⁶⁰ Nawawi dkk., "Pengaruh Pemahaman Moderasi," 18.

⁶¹ *Ibid.*, 19.

⁶² Set, "Penguatan Moderasi Beragama," 7.

⁶³ Nawawi dkk., "Pengaruh Pemahaman Moderasi," 21.

⁶⁴ Yusuf al-Qaradawi, *Fiqh al-Wasatiyyah al-Islamiyyah* (Kairo: Dar al-Shuruq, 2009), 45.

3. Rejection of Acts of Violence

One characteristic of students with moderate attitudes is their tendency to avoid violent responses, both physical and verbal, in religious and social interaction. (such as hate speech, cyberbullying, and excommunication) in responding to or imposing religious beliefs.⁶⁵ The school's religious culture consistently emphasizes the value of universal compassion (*rahmah*) through respectful interaction, dialogue, and peaceful communication among students.⁶⁶ When faced with conflicting opinions, differences in religious interpretation, or misunderstandings between groups, students tend to prioritize dialogue, clarification (*tabayyun*), and peaceful approaches when responding to differences or misunderstandings.⁶⁷ Based on classroom observations, students were encouraged to resolve misunderstandings through discussion and cooperative interaction rather than confrontational behavior. Within Islamic educational philosophy, the rejection of violence reflects the principle of *rahmatan lil 'alamin*, which emphasizes peaceful coexistence, compassion, and social harmony in human interaction.⁶⁸

4. An Accommodating Attitude Toward Local Culture

Students who develop moderate religious attitudes are able to maintain a balanced relationship between religious values and local culture.⁶⁹ They tend to avoid exclusive religious attitudes that reject local traditions or negatively judge different cultural practices.⁷⁰ Instead, students are encouraged to understand and appreciate local traditions through respectful and contextual religious perspectives.⁷¹ Schools that facilitate activities aimed at preserving the traditional arts and culture of the Indonesian archipelago with a religious dimension help students realize that religious values can coexist with local cultural traditions within multicultural social life.⁷² Based on school observations, students participated in cultural performances, traditional art activities, and religious

⁶⁵ Set, "Penguatan Moderasi Beragama," 3.

⁶⁶ Tim Pendas, "Pendekatan Sosial-Religius," 128.

⁶⁷ *Ibid.*, 129

⁶⁸ Yusuf al-Qaradawi, *Fiqh al-Wasatiyyah al-Islamiyyah* (Kairo: Dar al-Shuruq, 2009), 45.

⁶⁹ Set, "Penguatan Moderasi Beragama," 1.

⁷⁰ Set, "Penguatan Moderasi Beragama," 2.

⁷¹ Muliastri, "Membangun Moderasi Beragama," 35.

⁷² Bahruddin Bahruddin, "Acculturation of Islam and Local Culture in Developing Students' Moderate Character," *Jurnal Harmoni Sosial* 9, no. 1 (2022): 56-70, <https://doi.org/10.21831/hs.v9i1.41103>.

celebrations that integrated local cultural expressions with religious values. This accommodative attitude toward local culture reflects Abdurrahman Wahid's concept of *pribumisasi Islam*, which positions local traditions as compatible with Islamic values and social harmony.⁷³

D. Conclusion

This study concludes that the development of religious moderation among students cannot rely solely on formal classroom instruction but also requires the support of the school's religious culture. As part of the hidden curriculum, the values of *wasatiyah* are internalized gradually through three operational pillars: daily rituals, institutional policies, and educators' exemplary conduct. This study also indicates that inclusive and humanistic religious culture contributes to students' social awareness and resilience in responding to social polarization and religious differences. When schools provide equal space for all religious identities, the four indicators of moderation, national commitment, tolerance, non-violence, and accommodation of local culture become important foundations in students' social and religious attitudes. Therefore, strengthening school religious culture can serve as an important strategy in character education for nurturing diversity within Indonesian society.

This study contributes to Islamic educational philosophy by positioning school religious culture as a hidden curriculum that supports the formation of *wasatiyah* consciousness within multicultural educational environments.

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⁷³ Abdurrahman Wahid, *Pribumisasi Islam dalam Pergumulan Budaya* (Yogyakarta: LKiS, 2001), 55.

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