

CULTIVATING RELIGIOUS MODERATION THROUGH
HADĪTH CONTENT IN JUNIOR HIGH SCHOOL:
A Psychological Perspective on State and Al-Azhar Teaching
Materials

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Abstract: The spread of intolerance and radicalism among adolescents has made the internalization of religious moderation increasingly urgent for basic and secondary education. This study examines the ḥadīth content of the Islamic Religious Education (PAI) teaching materials used in parallel at SMP Islam Al-Azhar 29 Semarang and its implications for cultivating moderation, viewed through a psychological lens. Through a qualitative content analysis and comparative reading of the two sets of materials, those of the Ministry of Primary and Secondary Education and those of the Al-Azhar Islamic Education Foundation (YPI Al-Azhar), the study classifies ḥadīth content into four fields (creed, jurisprudence, Islamic history and culture, and ethics) and assesses the strength of its implications for moderation. Three findings emerge. First, both sets present ḥadīths in two modes, explicit (with Arabic text, translation, and source) and implicit (paraphrase or attribution without them). Second,

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the Ministry materials show greater moderation potential by number of chapters, the YPI Al-Azhar materials by number of ethics-related ḥadīths. Third, the Ministry materials emphasize the social dimension of moderation, while the YPI Al-Azhar materials emphasize its ritual dimension. The two sets are therefore complementary, and their use is best reinforced by a psychological-pedagogical approach: experiential learning, modeling and habituation, and emotion regulation.

Keywords: Ḥadīth content; Islamic religious education; Religious moderation; Character education; Psychological perspective.

Introduction

In Indonesia's multicultural and multireligious society, Islamic Religious Education (*Pendidikan Agama Islam*, PAI) in schools is not merely a means of transmitting religious knowledge; it is also a strategic instrument for shaping students into tolerant and inclusive citizens.¹ As a form of multicultural education, an approach that recognizes difference and accommodates the perspectives of diverse cultural groups, it is expected to contribute to social peace.² A pressing challenge, however, is the spread of intolerance and radicalism among adolescents, often triggered by a narrow, textualist reading of religious sources.³ This situation calls for strengthening moderation values in PAI teaching materials, including through ḥadīth content that teaches compassion, respect for difference, and fair and proportionate conduct.⁴

¹ Rosidin Rosidin, Masyithah Mardhatillah, Fenty Andriani, Abdul Rahman Addakhil, "Moderate Interpretation in Islamic Religious Education Textbooks: A Case Study in An Indonesian Islamic Senior High School," *Jurnal Lektur Keagamaan* 22, no. 2 (December 31, 2024): 383-420. <https://doi.org/10.31291/jlka.v22i2.1273>.

² John W. Santrock, *Educational Psychology*, 2nd ed. (Texas: McGraw Hill Company, 2004).

³ Ahmad Shofyan, "Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0," *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 126–14., <https://doi.org/10.61094/arrusyd.2830-2281.24>; Yazida Ichsan, Sahiron Syamsudin, Zalik Nuryana, Sukiman, "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 247–263. <https://doi.org/10.14421/jpai.v21i1.9944>.

⁴ Dadan Rusmana, Heri Gunawan, and Dwi Martiningsih, "Instilling Moderation: Transforming Religious Education in Madrasah Aliyah," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 30, 2025): 77–102. <https://doi.org/10.26811/peuradeun.v13i1.1830>; Amalia Hasanah and Siti Rohimah, "Nilai-nilai Moderasi Beragama dalam Buku

Teaching materials, and especially the ḥadīth content within them, deserve particular attention in this regard for two reasons. First, such materials reproduce the two primary sources of Islamic teaching, the Qur'an and the ḥadīth of the Prophet, and these texts carry ideological and theological weight that bears directly on the values students absorb. Ḥadīths in particular have been invoked to justify conduct at odds with moderation, for instance, in matters of interfaith relations, and several are open to contradictory readings: one consistent with a moderate outlook, the other with a radical one.⁵ A frequently cited example is the ḥadīth on the command to forbid wrong and the ḥadīth on changing what is evil.⁶

Second, in schools managed by Islamic foundations, the materials in use are drawn not only from the Ministry of Primary and Secondary Education but also from the foundation that oversees the school. The ideological orientation of those who lead the foundation shapes other elements of school life as well. Such foundations include not only the central Al-Azhar Islamic Education Foundation but also the local foundations that partner with it. The potential for ideological tension among these actors, between the center and the regions, and among the regions themselves, is considerable, since each may seek to promote its own orientation, which does not always align with the values mandated by the national curriculum.

Cultivating moderation values is also best begun early, in childhood and adolescence, for two reasons. First, values instilled during this phase take root more deeply than those introduced later.⁷ Second, the recruitment of potential radical actors has in recent years extended to children and adolescents, so that early moderation education can serve a preventive function. In practice, such

Teks al-Qur'an Hadits Kelas XI Terbitan Kemenag RI Tahun 2020," *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 6, no. 2 (2025): 353–365, <https://doi.org/10.37364/jireh.v6i2.324>.

⁵ Muhammad Irfan Helmy, Ahmad Darajat Jumadil Kubro, Muhamad Ali, "The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377-401. <https://doi.org/10.18326/ijims.v11i2.351-376>

⁶ Abī al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim*, (Riyad: Bayt al-Afkār al-Dawliyah, 1998), 51.

⁷ Nikmah Rahmawati, "Kenakalan Remaja dan Kedisiplinan: Perspektif Psikologi dan Islam," *Sawwa: Jurnal Studi Gender* 11, no. 2 (2017): 267–288, <https://doi.org/10.21580/sa.v11i2.1458>.

recruitment is bound up with family dynamics, and children often become victims of their families' choices.

Ḥadīth, the second source of Islamic teaching after the Qur'an, offers a rich repository of moral values that can be internalized through learning, particularly values that foster tolerance among religious communities. Internalizing these values effectively requires a psychological approach because psychology can explain how learners process, understand, and absorb moral messages both cognitively and affectively.⁸ Integrating ḥadīth content into PAI teaching materials with the support of such an approach can therefore be a meaningful strategy for shaping students who are moderate, empathetic, and tolerant amid national diversity.

Studies of religious moderation in Islamic education have tended to examine a single set of textbooks or curriculum documents, and have given limited attention either to ḥadīth content specifically or to the psychological processes through which moderation is internalized. What is rarely done, and what this study makes its central move, is to place two sets of teaching materials side by side: those issued by the state, through the Ministry of Primary and Secondary Education, and those issued by an Islamic foundation. The comparison matters because many schools use the two in parallel, yet the materials are shaped by different actors and may carry different emphases. This study, therefore, compares the ḥadīth content of the state and Al-Azhar foundation PAI teaching materials used at SMP Islam Al-Azhar 29 Semarang, reading that content through a psychological lens. It pursues three questions: first, how do the moderation values embedded in the two sets of teaching materials compare; second, what are the implications of their ḥadīth content for cultivating moderation values in students; and third, what psychological-pedagogical strategies can strengthen the internalization of those values?

Religious Moderation, Tolerance, and the Psychological Perspective

Several theoretical frameworks describe the psychological processes that underlie competing understandings of tolerance and

⁸ Robert E. Slavin, *Educational Psychology: Theory and Practice*, 9th ed. (New Jersey: Pearson Education, 2009).

intolerance.⁹ Walzer characterizes tolerance as a spectrum running from passive acceptance for the sake of peace to enthusiastic endorsement of diversity.¹⁰ Forst, together with Hancock and Mattick, links tolerance to the related notions of permission, coexistence, respect, and appreciation.¹¹ Tolerance may also be defined as the capacity to accept or endure something one disapproves of or regards as negative. It presupposes self-control: more tolerant individuals are willing to accept conduct they continue to disapprove of because they judge their disapproval of another group's practices or beliefs, such as ritual animal slaughter, to matter less than the reasons for continuing to accept them, such as freedom of religion. Understood in this way, tolerance is distinct from cultural relativism, since people tend to apply liberal minimum standards and the principles of harm and rights when deciding what should and should not be tolerated.¹²

Moderation is closely tied to tolerance. To be tolerant is to occupy a middle ground that does not treat one's own convictions as the only truth but leaves room for the possibility that others may also be right. Moderation in this sense is inclusive rather than exclusive, the exclusive attitude being one that shuts out anyone deemed inconsistent with one's own beliefs.¹³ Tolerance allows differences to exist; indeed, differences are what make tolerance necessary. The need to manage disagreement makes tolerance both relevant and urgent; tolerance of differing beliefs and ways of life is widely regarded as a

⁹ Maykel Verkuyten and Kumar Yogeeswaran, "The Social Psychology of Intergroup Toleration," *Personality and Social Psychology Review* 21, no. 1 (2017): 72–96, <https://doi.org/10.1177/1088868316640974>.

¹⁰ Michael Walzer, "The Politics of Difference: Statehood and Toleration in a Multicultural World," *Ratio Juris* 10, no. 2 (1997): 165–176, <https://doi.org/10.1111/1467-9337.00051>.

¹¹ Rainer Forst, *Tolerance in Conflict* (Cambridge: Cambridge University Press, 2012), 21, <https://doi.org/10.1017/CBO9781139051200>; Jason Hancock and Karen Mattick, "Tolerance of Ambiguity and Psychological Well-being in Medical Training: A Systematic Review," *Medical Education* 54, no. 2 (2020): 125–137, <https://doi.org/10.1111/medu.14031>.

¹² Verkuyten and Yogeeswaran, "The Social Psychology of Intergroup Toleration."

¹³ Tolerance is a positive, critical, and adequate response by individuals to differences in perspectives, ways of life, ideologies, religions, cultures, and so on. However, each individual can express themselves freely and live side by side in peace. See Maykel Verkuyten and Rachel Kollar, "Tolerance and Intolerance: Cultural Meanings and Discursive Usage," *Culture & Psychology* 27, no. 1 (2021): 172–186, <https://doi.org/10.1177/1354067X20984356>.

precondition for a functioning society, whereas intolerance breeds division, tension, and hostility between individuals and groups.¹⁴

More fully defined, tolerance is an unwillingness to interfere with others' beliefs or behavior, combined with an acceptance of what one regards as negative in them. It rests on value-based reasons for that acceptance, acceptance understood as non-interference. The self-control it requires is neither coerced nor grounded in fear, social disapproval, the threat of sanction, or concern for one's self-image. Tolerant individuals are motivated intrinsically rather than extrinsically; their reasons for not interfering with the beliefs and behavior of disapproved-of out-group members are internal and value-based.

Tolerance is therefore distinct from both indifference and relativism, because it involves limits on what can and should be accepted.¹⁵ Some beliefs or practices are always regarded as intolerable, because they are judged morally unacceptable, or destructive of cultural continuity and social cohesion. Children as young as five can recognize non-relativistic criteria for evaluating beliefs that reflect genuine disagreement, and most individuals regard their own moral convictions as absolute and universal. Societies marked by tolerant and moderate attitudes tend to enjoy better health, lower crime rates, and stronger social cohesion.¹⁶

Moderation can also be understood as a balanced way of thinking and interacting between two extremes, consistent with the principles of Islam in matters of creed, worship, and social relations. It aligns with the objectives of Islamic law (*maqāṣid al-sharī'ah*), the preservation of religion, life, intellect, property, and lineage. The conception of *maqāṣid* adopted here is that of Jasser Auda, for whom *maqāṣid* carries not only the passive sense of preservation (*al-hifẓ*) but also the active sense of development (*al-tanmīyah*).¹⁷

Although psychology lacks a term exactly synonymous with moderation, a concept proper to religious studies and social policy, several psychological constructs are closely related to it, among them

¹⁴ Ibid.

¹⁵ Forst, *Tolerance in Conflict*, 20-23.

¹⁶ Daniel J. Christie and Andrew Dawes, "Tolerance and Solidarity," *Peace and Conflict: Journal of Peace Psychology* 7, no. 2 (2001): 131-142, https://doi.org/10.1207/S15327949PAC0702_04.

¹⁷ Jasser Auda, *Maqāṣid al-Sharī'ah Kafalsafah li al-Tashrī' al-Islāmī Ru'yah Manzūmiyah* (Virginia: al-Ma'had al-Ālamī li al-Fikr al-Islāmī, 2012), 115-134.

cognitive flexibility, open-mindedness, religious tolerance, empathy, and moral reasoning. These constructs make it possible to examine, in psychological terms, how moderation values are received and internalized by learners.

A psychological perspective is useful not only for defining moderation but also for pedagogy, since the internalization of moderation values is itself a learning process. Three bodies of psychological theory inform the present study and are taken up again in its final section. The first is experiential learning, which holds that values are grasped most deeply when encountered through concrete experience and reflection rather than through exposition alone. The second is social, or observational, learning, which explains how learners acquire attitudes and conduct by observing and imitating credible models, most importantly, their teachers. The third is emotion regulation, the set of processes by which learners manage their emotional responses, relevant because tolerance must hold precisely in situations that provoke discomfort or disagreement. Together, these perspectives make it possible to ask not only what moderation values the ḥadīth content carries, but how those values can be cultivated in students.

Teaching Materials and Analytical Approach

SMP Islam Al-Azhar 29 Semarang is a revealing site for examining how the ḥadīth content of teaching materials bears on the cultivation of religious moderation. What makes it so, in the first place, is that it does not rely on a single body of teaching materials: it draws at once on the materials issued by the state and on those of an Islamic foundation, so that the two can be read against each other within one school. Beyond this, two features of the school, its institutional position and its location, give that comparison a wider significance.

The first is institutional. The school is affiliated with the central Al-Azhar Islamic Education Foundation in Jakarta, and in this respect, its experience is not merely local: the qualification framework of the central foundation remains dominant, alongside that of the Ministry of Primary and Secondary Education, across the many schools that carry the Al-Azhar name, so that what is observed here echoes a far wider network. At the same time, the school is administered by the Al-Himsya Foundation, named for its founder,

Haji Imam Syafii, who was active in the leadership of Nahdlatul Ulama (NU) in Central Java before turning to the foundation and his other enterprises. The school thus sits at the meeting point of several orientations, central and local, Al-Azhar and NU, and it is precisely at such junctions that the way teaching materials handle moderation ceases to be a neutral matter.

The second feature is the school's location. SMP Islam Al-Azhar 29 stands in Mijen District, Semarang, an area in rapid transition from rural to urban and marked by considerable social dynamism. Its many new residential developments have brought in residents of diverse religious and ideological backgrounds, whose presence inevitably meets, and sometimes unsettles, longer-established orientations. Mijen is also home to an educational institution associated with Abu Bakar Ba'asyir, a figure some regard as radical. For the students of this school, religious diversity is therefore not an abstraction but a feature of daily life. Some of their parents come from the new residential areas, and the school itself stands within a housing complex. Whether these district-level dynamics reach into the classroom would require a separate study, but preliminary observation suggests they do, and it is against this background that the moderation of the teaching materials acquires its urgency.

The school's use of teaching materials has not been static. Over time, it has moved through at least three patterns: at first, the materials of the Ministry of Primary and Secondary Education alone; then those of the Ministry together with the Al-Azhar Foundation; and more recently, those of the Ministry, the Al-Azhar Foundation, and the Al-Himsya Foundation. The discussion here concerns the second pattern, the one in effect when the materials were examined,¹⁸ and the one that brings the state and the foundation into direct contact. The materials at issue are therefore two sets of PAI textbooks for junior high school, three volumes for Grades VII–IX from the Ministry of Primary and Secondary Education, and three from the Al-Azhar Islamic Education Foundation (YPI Al-Azhar), read here alongside an interview with a PAI teacher at the school.

Read side by side, the two sets invite comparison along several lines: how many ḥadīths each contains, and how those ḥadīths are presented, translated, and explained. The most immediate contrast is

¹⁸ Interview with Mrs. Fadlilah, S. Ag. (Islamic Education Teacher)

one of sheer quantity. The YPI Al-Azhar materials hold far more ḥadīths than the Ministry materials, 370 against 65, a combined corpus of 435 (Table 1), and the imbalance is itself revealing, since it suggests that the foundation’s materials treat the ḥadīth as a more central vehicle of instruction. So wide a gap would make a grade-by-grade comparison uneven, and for that reason, the closer analysis concentrates on the Grade IX materials, the level at which the two sets stand nearest to each other: 74 ḥadīths in the YPI Al-Azhar volume¹⁹ and 28 in the Ministry volume,²⁰ a Grade IX corpus of 102.

Moderation can be traced in these materials at two levels. The first and most visible is the chapter title. Both sets are organized, in terms of the 2013 Curriculum, around four Core Competencies (*Kompetensi Inti*, KI) and their Basic Competencies; because moderation falls under the domain of attitude, it surfaces most clearly under KI-2, social attitude. By subject, the chapters fall into four fields: creed (*tawḥīd*), jurisprudence (*fiqh*), Islamic history and culture, and ethics (*akhlāq*), and reading the titles field by field shows what proportion of each grade’s chapters carry a moderation-bearing theme.

The second and deeper level is the ḥadīth content itself. Here, the question is not how often moderation is named but how strongly a given ḥadīth bears on it, and the discussion that follows weighs that strength as low, medium, or high across the same four fields. The strongest implications lie in ḥadīths on ethics, especially those that explicitly address tolerance or cognate virtues; ḥadīths on creed and jurisprudence carry a moderate charge; and those on Islamic history and culture carry a fainter one. This rating is offered as an interpretive mapping, a way of seeing where the moderation content is concentrated, rather than as a statistical measure.

Table 1. Number of Ḥadīths per Chapter in the Two Sets of Teaching Materials, Grades VII

| | |
|---|--|
| Islamic Religious Education of Grade VII in Al-Azhar Islamic Central Foundation | Islamic Religious Education of Grade VII and Executive Body of the Ministry of Primary and Secondary Education |
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¹⁹ Muhlis Muhammad and Fahrudin Irfan, *Pendidikan Agama Islam Kelas VIII* (Jakarta: YPI Al Azhar Pusat, 2016).

²⁰ Ahsan Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2016).

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| Chapter | Title | Total | Chapter | Title | Number |
|---------|--|-------|---------|--|--------|
| 1 | Closer to God | 1 | 1 | Closer to Allah, whose name is so beautiful | 0 |
| 2 | Living a Noble Life with Honesty, Trustworthiness, and Steadfastness | 15 | 2 | Living Peacefully with <i>Honesty</i> , Trustworthiness, and Steadfastness | 2 |
| 3 | With Purity and Cleanliness, Life Becomes Comfortable | 2 | 3 | Everything is clean, life is comfortable | 1 |
| 4 | <i>Adhān</i> : The Noble Call to Prayer (unique) | 22 | 4 | The Beauty of Togetherness in Congregation | 2 |
| 5 | Gaining Blessings through Congregational Prayer | 2 | 5 | Welcome, My Beloved Prophet | 0 |
| 6 | Brighten Your Day with Remembrance and Prayer (special) | 24 | 6 | With Knowledge, Everything Becomes Easier | 1 |
| 7 | Longing for the Prophet | 0 | 7 | Wanting to Emulate the Obedience of Allah's Angels | 0 |
| 8 | Following the Obedience of the Angels | 21 | 8 | Empathy is Easy, Respect is Beautiful | 2 |
| 9 | Empathy is Beautiful, Respect is a Blessing | 12 | 9 | Cultivating a Sense of Unity on the Day We have Been Waiting For | 3 |

| | | | | | |
|-------|--|----|---------|---|----|
| 10 | Reaping the Benefits on Friday | 22 | 10 (11) | Islam Provides Ease through Combined and Shortened Prayers | 0 |
| 11 | Combined and Shortened Prayers: Enjoying Allah's Blessings | 15 | 11 | The <i>Hijra</i> to Medina: A Pride-Worthy Story | 0 |
| 12 | The Migration to Medina: The Beginning of the Success of <i>Da'wah</i> | 1 | 12 (13) | The Righteous Caliphs: Successors of the Prophet Muhammad's Struggle | 0 |
| 13 | The Righteous Caliphs, Exemplary Successors of the Prophet | 13 | 13 | Living a More Peaceful Life with Sincerity, Patience, and Forgiveness (special) | 2 |
| Total | | 19 | Total | | 13 |

Table 2. Number of Ḥadīths per Chapter in the Two Sets of Teaching Materials, Grades VIII

| Islamic Religious Education of Grade VIII in Al-Azhar Islamic Central Foundation | | | Islamic Religious Education of Grade VIII and Executive Body of the Ministry of Primary and Secondary Education | | |
|--|--|-------|---|--|--------|
| Chapter | Title | Total | Chapter | Title | Number |
| 1 | Living Safely by Believing in the Book of God | 1 | 1s | Believing in the Books of God, Loving the Qur'an | 0 |
| 2 | Avoiding Alcohol, Gambling, Arguments, and Anger | 17 | 2 | Avoiding Alcohol, Gambling, and Arguments | 2 |
| 3 (IX-2) | Living in Harmony and | 18 | 3 | Prioritizing <i>Honesty</i> and | 4 |

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| | | | | | |
|---------|--|----|----|---|---|
| | Peace by Always Keeping Promises | | | Upholding Justice | |
| 4 | Becoming a Beloved Servant of Allah by Practicing Sunnah Prayers | 18 | 4 | Getting Closer to Allah by Performing Sunnah Prayers | 1 |
| 5 | Closer to Allah through Many Prostrations | 7 | 5 | A Calmer Soul through Many Prostrations | 3 |
| 6 | The Development of Knowledge During the Umayyad Dynasty | 1 | 6 | The Growth of Science during the Umayyad Period | 0 |
| 7 | Living a Noble Life with Humility, Frugality, and Simplicity | 4 | 7 | Humility, Frugality, and Simplicity Make Life More Noble | 4 |
| 8 | The Prophet as a Role Model in Life | 5 | 8 | Emulating the Noble Characteristics of the Messenger of Allah | 0 |
| 9 | Conducting Funeral Rites According to the Sunnah | 9 | 9 | Respect and Obedience to Parents and Teachers | 2 |
| 10 | Achieving Success with Good Intentions and Good Deeds | 3 | 10 | Adorning the Self with Good Intentions and Good Deeds | 3 |
| 11 | Attaining Piety through Fasting | 8 | 11 | Fasting as a Form of Worship Shapes a God-Fearing Personality | 3 |
| 12 (12, | Healthy by | 14 | 12 | Consuming | 3 |

| | | | | | |
|-------|---|-----------|-------|--|-----------|
| 14) | Consuming <i>Ḥalāl</i> and <i>Ṭayyib</i> Food | | | <i>Ḥalāl</i> Food and Beverages and Avoiding <i>Ḥaram</i> Food and Beverages | |
| 13 | The Development of Science During the Abbasid Caliphate | 1 | 13 | The Growth of Science during the Abbasid Period | 0 |
| | | | 14 | Healthy Living with <i>Ḥalāl</i> and <i>Ṭayyib</i> Food and Beverages | 1 |
| Total | | 10 | Total | | 24 |

Table 3. Number of Ḥadīths per Chapter in the Two Sets of Teaching Materials, Grades IX

| Islamic Religious Education of Grade IX in Al-Azhar Islamic Central Foundation | | | Islamic Religious Education of Grade IX and Executive Body of the Ministry of Primary and Secondary Education | | |
|--|---|-------|---|--|--------|
| Chapter | Title | Total | Chapter | Title | Number |
| 1 | Understanding the Last Day: Understanding the Purpose of Life | 5 | 1 | Believing in the Last Day, Ending Bad Habits | 5 |
| 2 (10) | <i>Ḥalāl</i> Ways to Consume Meat | 3 | 2 (VIII-3) | <i>Honesty</i> and Keeping Promises | 4 |
| 3 (11) | Giving thanks to Allah for His blessings with <i>Qurbān</i> | 13 | 3 | Reaping Blessings with Respect and Obedience to Teachers | 3 |
| 4 | <i>Zakāt</i> Purifies Wealth and the Soul | 7 | 4 | <i>Zakāt al-Fiṭrah</i> and <i>Zakāt al-Māl</i> | 1 |
| 5 | Ḥajj and ‘Umrah: Answering Allah’s Call | 5 | 5 | The Power of Unity in the Ḥajj and ‘Umrah Pilgrimages | 0 |

| | | | | | |
|-------|---|----|-------|--|---|
| 6 | Islam Entered and Spread Peacefully in the Archipelago | 1 | 6 | The Presence of Islam Brought Peace to the Archipelago | 0 |
| 7 | Optimism, Effort, and Trust in God: The Keys to a Successful Life | 2 | 7 | Achieving Success with Optimism, Effort, and Trust in God | 2 |
| 8 | Accepting Allah's Destiny | 5 | 8 | Believing in <i>Qada'</i> and <i>Qadar</i> Brings Peace of Mind | 2 |
| 9 | Life Becomes Beautiful with Good Manners | 28 | 9 | Cultivating an Excellent Personality with Manners, Politeness, and Modesty | 5 |
| | | | 10 | Loving Animals in the Sharia of Slaughter | 2 |
| | | | 11 | <i>'Aqiqah</i> and Sacrifice Fostering Community Care | 2 |
| 10 | Islamic Traditions as a Means of <i>Da'mab</i> | 1 | 12 | Tracing Islamic Traditions in the Archipelago | 0 |
| 11 | Peaceful with Tolerance and Respect for Differences | 4 | 13 | Fostering Unity with Tolerance and Respect for Diversity | 2 |
| Total | | 74 | Total | | 2 |

Moderation Values in the Teaching Materials of the Ministry of Primary and Secondary Education

The PAI teaching materials issued by the Ministry of Primary and Secondary Education for junior high school run to three volumes, one each for Grades VII, VIII, and IX. Reading their

chapter titles grade by grade shows that moderation values are present throughout, but unevenly, and that their reach widens as the grades advance.

In the Grade VII volume, thirteen chapters in all,²¹ moderation values appear in the titles of roughly thirty-eight percent of the chapters, and they do so entirely within the field of ethics: honesty, trustworthiness, consistency, solidarity, empathy, respect, unity, sincerity, patience, and forgiveness. The Grade VIII volume, of fourteen chapters,²² carries a slightly smaller share, around thirty-one percent, and the qualities it names: honesty, justice, humility, frugality, simplicity, respect and obedience toward parents and teachers, good intentions, and righteous deeds, remain qualities of personal and interpersonal character.

The Grade IX volume marks a clear shift. Of its thirteen chapters,²³ some fifty-four percent carry moderation values in their titles, the highest proportion of the three grades, and the range of qualities is correspondingly wider: honesty, keeping promises, respect and obedience toward teachers, unity, optimism, effort, trust in God, good manners, politeness, modesty, concern for others, tolerance, and respect for difference. Two things set this volume apart. First, it is only here that explicitly pluralist vocabulary, tolerance, and respect for difference enter the titles at all. Second, moderation is no longer confined to the ethics chapters. In Grade IX, it also surfaces in the field of jurisprudence, through the chapters on *ḥajj* and *ʿumrah* and on ritual sacrifice. Moderation, in other words, broadens in the final year both in its vocabulary and in the fields of religious learning through which it is taught.

Across the three volumes, honesty is the one value that recurs in every grade; a few others, such as unity and forms of respect, recur in two; and most appear in a single grade only. This may be read as an implicit ranking, with honesty foremost, though any such ranking is necessarily loose, and it says little about how extensively the values are realized in students' conduct.

²¹ Ahsan Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas VII* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2016).

²² Ahsan Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas VIII* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2016).

²³ Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

Moderation Values in the Teaching Materials of the YPI Al-Azhar Foundation

The PAI teaching materials of the Al-Azhar Islamic Education Foundation likewise run to three volumes, for Grades VII, VIII, and IX. Read by the same measure, their chapter titles carry moderation values in a steadily rising, but consistently more modest, share of chapters than the Ministry materials do.

In the Grade VII volume, of thirteen chapters,²⁴ moderation values appear in only about sixteen percent of the titles, the lowest share in either set, and in a short list of qualities: honesty, trustworthiness, steadfastness, empathy, and respect. The Grade VIII volume, also of thirteen chapters,²⁵ raises that share to roughly twenty-five percent, expressed in keeping promises, humility, frugality, simplicity, positive thinking, and doing good deeds. The Grade IX volume, of eleven chapters,²⁶ lifts it a little further, to about twenty-seven percent, optimism, effort, trust in God, good etiquette, tolerance, and respect for difference. As in the Ministry materials, it is only in this final volume that explicitly pluralist vocabulary, tolerance, and respect for difference appear at all.

One feature sets these materials apart from the Ministry's. Across the three Al-Azhar volumes, no value is repeated: each is named once, in a single grade. Where the Ministry materials, by letting honesty recur, imply a loose hierarchy of values, the Al-Azhar materials present theirs as a flat set, none ranked above another. Here too, the point is relative; these values are equally to be understood and practiced by students, but the contrast in arrangement is itself telling.

In the three YPI Al-Azhar volumes, no moral value recurs; each is named once, in a single grade. Unlike the Ministry materials, these materials suggest no implicit ranking, though, here too, the point is relative, since all the values are equally important for students to understand and practice.

²⁴ Muhlis Muhammad and Fahrudin Irfan, *Pendidikan Agama Islam Kelas VII* (Jakarta: YPI Al Azhar Pusat, 2016).

²⁵ Muhammad and Irfan, *Pendidikan Agama Islam Kelas VIII*.

²⁶ Muhlis Muhammad and Fahrudin Irfan, *Pendidikan Agama Islam Kelas IX* (Jakarta: YPI Al Azhar Pusat, 2016).

Table 4. Comparison of Moral Values in the Two Sets of Teaching Materials, Grades VII–IX

| No. | Moral Values | Ministry of Primary and Secondary Education | | | Al-Azhar Islamic Central Foundation | | |
|-----|---|---|------|----|-------------------------------------|------|----|
| | | Class | | | | | |
| | | VII | VIII | IX | VII | VIII | IX |
| 1 | Honesty | V | V | V | V | | |
| 2 | Trust | V | | | V | | |
| 3 | Consistency | V | | | V | | |
| 4 | Togetherness | V | | | | | |
| 5 | Empathy/caring | V | | V | V | | |
| 6 | Respect | V | | | V | | |
| 7 | Unity | V | | V | | | |
| 8 | Sincerity | V | | | | | |
| 9 | Patience | V | | | | | |
| 10 | Forgiving | V | | | | | |
| 11 | Justice | | V | | | | |
| 12 | Humility | | V | | | V | |
| 13 | Thrifty | | V | | | V | |
| 14 | Simple | | V | | | V | |
| 15 | Respectful and obedient to parents and teachers | | V | V | | | |
| 16 | Good intentions | | V | | | V | |
| 17 | Good deeds | | V | | | V | |
| 18 | Keeping promises | | | V | | V | |
| 19 | Optimistic | | | V | | | V |
| 20 | Effort | | | V | | | V |
| 21 | Trust in God | | | V | | | V |
| 22 | Etiquette | | | V | | | V |
| 23 | Polite | | | V | | | |
| 24 | Shy | | | V | | | |
| 25 | Tolerance | | | V | | | V |
| 26 | Respecting differences | | | V | | | V |
| | Total | 10 | 8 | 12 | 5 | 6 | 6 |

Comparison of the Two Sets of Materials

The comparison of the PAI teaching materials issued by the Ministry of Primary and Secondary Education and those issued by the Al-Azhar foundation is confined to Grade IX and conducted along

three lines: chapters whose theme and title are the same; chapters whose theme is the same but whose title is phrased differently; and chapters whose theme and title are both different.

Only two chapters belong to the first category. In Chapter Six, the two titles are not worded identically, yet both are organized around the term “peace,” with the Ministry’s formulation carrying a more active sense than that of Al-Azhar. Chapter Seven presents a similar case. The Ministry titles it “Achieving Success with Optimism, Effort, and Trust in God,”²⁷ whereas Al-Azhar inverts much the same phrase, rendering it “Optimism, Effort, and Trust in God: The Keys to a Successful Life.”²⁸

Nine chapters fall into the second category, in which a shared theme receives a different emphasis in each book. The treatment of belief in the Last Day illustrates this clearly. The Ministry presents it as “Believing in the Day of Judgment Ends Bad Habits,”²⁹ an orientation toward conduct already formed, whereas Al-Azhar presents it as “Understanding the Last Day, Understanding the Purpose of Life,”³⁰ an orientation toward what lies ahead. The emphasis differs, but each title gives the doctrine a practical bearing on the student’s daily life.

The third category contains only two chapters, both drawn from the Ministry materials. The first is Chapter Two, “Honesty and Keeping Promises,”³¹ which has no equivalent in the Grade IX Al-Azhar volume, although a related chapter appears in the Grade VIII Al-Azhar book as “Living in Harmony and Peace by Always Keeping Promises.”³² The other is Chapter Three, “Reaping Blessings with Respect and Obedience to Teachers,”³³ for which the Al-Azhar materials offer no counterpart at any grade.

These differences leave four themes that appear in the Ministry materials but not in those of Al-Azhar: “With Knowledge, Everything Becomes Easier”; “Respect and Obey Parents and Teachers”;

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

³² Muhammad and Irfan, *Pendidikan Agama Islam Kelas IX*.

³³ Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

“Prioritize Honesty and Uphold Justice”; and “Reaping Blessings with Respect and Obedience to Teachers.” Three themes run in the opposite direction, present in the Al-Azhar materials but absent from the Ministry’s: “Color Your Day with Remembrance and Prayer”; “The Call to Prayer: A Noble Call that Awakens the Soul”; and “Conducting Funeral Rites According to the Sunnah.”

This comparison points to a consistent contrast. The themes present in the Ministry materials but absent from the Al-Azhar materials are weighted toward the social dimension of religious life, whereas those present in the Al-Azhar materials but absent from the Ministry materials are weighted toward the ritual dimension.

Implications of Ḥadīth Content for Cultivating Moderation Values

Within these teaching materials, ḥadīths are presented in two ways. The first is explicit presentation: either the Arabic text is given together with a translation, and an indication of its source, or only the translation is given, again with its source.³⁴ Explicit presentation corresponds to the concept of *al-riwāyah bi al-lafẓ*, the verbatim transmission of a ḥadīth as recorded in the canonical collections.³⁵ It takes two forms: some ḥadīths include the Arabic text, and some do not, but those without the Arabic are still counted as explicit, with a note referring the reader to the Arabic and an indication of the source, from which the full ḥadīth can be traced through a relatively simple process of *takhrīj*.³⁶

The second is implicit presentation, which takes several forms: a ḥadīth may be paraphrased without a translation or source; the text may be attributed to the Prophet Muhammad without a translation or source; or the word ‘ḥadīth’ may be used without a translation or source. These cases are considered implicit because each involves an attribution to the Prophet, one of the defining elements of a ḥadīth.³⁷ Implicit presentation corresponds to the concept of *al-riwāyah bi al-*

³⁴ Nūruddīn ‘Itr, *Manhaj al-Naqd fi ‘Ulum al-Ḥadīth* (Beirut: Dār al-Fīkr al-‘āṣir, 1997), 240.

³⁵ Ibid.

³⁶ Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis* (Jakarta: Bulan Bintang, 2007), 41-42.

³⁷ Ibid.

ma'nā, transmission by meaning.³⁸ With both modes in view, the implications of the ḥadīth content can be examined field by field and rated, on the three-point scale described earlier, as low, medium, or high.

1. Ḥadīths on Creed (*Tawḥīd*)

The Ministry materials carry eight ḥadīths on creed.³⁹ Their common implication is that faith and its pillars cannot remain a matter of inward belief alone but must issue in daily conduct, in the form of noble character (*akhlāq al-karimah*); this is the value of moderation they convey. Another ḥadīth makes the point from a different angle: faith has more than seventy branches, ranging from the lowest, the removal of a harmful object from the road, to the highest, the affirmation of divine oneness, “*Lā ilāha illā Allāh.*” Imam al-Bayhaqī devoted a whole work to these branches, his *Shu'ab al-Īmān*.⁴⁰

This understanding matters for cultivating a complete faith, one realized at once in speech (*qawl bi al-lisān*), in action (*ʿamal bi al-arkān*), and in inner affirmation (*taṣḍīq bi al-qalb*). Scholars have long differed over these three elements, particularly over whether the validity of faith requires all of them or rests on inner affirmation alone. There is no need to settle that debate here. What matters pedagogically is that students grasp a simpler distinction: even if validity may rest on affirmation alone, the perfection of faith calls for the other two elements as well. Theological disagreement should not weaken a student's resolve to bring faith to its fullest expression in practice.

The Al-Azhar materials treat creed more briefly, with five ḥadīths,⁴¹ yet they arrive at the same implication. On this point the two sets do not diverge as they did over the framing of chapter themes: both make the proof of faith depend on conduct, and both locate the cultivation of moderation in that demand. Such agreement is itself significant, for it shows that on a matter as foundational as creed the state and the foundation materials speak with a single voice, their difference being one of quantity rather than orientation. The

³⁸ ʿItr, *Manhaj al-Naqd*, 240.

³⁹ Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

⁴⁰ Abī Bakr Aḥmad b. al-Ḥusayn al-Bayḥāqī, *Shu'ab al-Īmān* (Beirut: Dār al-Fikr, 1995), 31-32.

⁴¹ Muhammad and Irfan, *Pendidikan Agama Islam Kelas IX*.

agreement also points beyond creed itself. In binding faith to noble character, the creed ḥadīths of both sets already incline toward the domain of ethics, where ḥadīth content bears on moderation most directly.

2. Ḥadīths on Jurisprudence (*Fiqh*)

In the field of jurisprudence, the Ministry materials include a ḥadīth that deals explicitly with *zakāt al-ḥiṭrah*.⁴² Its bearing on moderation lies in the social character of that obligation: through *zakāt al-ḥiṭrah*, the individual is schooled in concern for others. Such concern is not reserved for the wealthy, as the duty falls on every person, regardless of whether their wealth reaches the *niṣāb* threshold. In this, it differs from *zakāt al-māl*, the alms due on accumulated wealth, which implies a still greater duty of care, since it arises from the surplus God has entrusted to the giver.

Read through the lens of *maqāṣid*, the diligent pursuit of lawful and ample wealth is itself an act of worship. In Jasser Auda's account, wealth is to be developed in good ways and used for good ends, so that it sustains the other objectives of the law.⁴³ A number of ḥadīths underline the importance of helping those in need, though the Ministry materials do not include such ḥadīths.

The Al-Azhar materials treat jurisprudence far more extensively, comprising seven ḥadīths, each of them presented explicitly. The contrast with the single ḥadīth on *zakāt* of the Ministry materials is striking. Yet it is a contrast of degree rather than of substance, for the Al-Azhar ḥadīths elaborate one and the same concern through a graded sequence of obligations. At its base lies a general duty: every person is bound to show concern for others. That duty becomes specific and binding for those whom God has entrusted with wealth above the *niṣāb*, who must discharge *zakāt* as its obligatory expression. Beyond this obligatory minimum, the ḥadīths commend a more expansive concern, one that moves the believer to work and to strive not merely to meet personal needs but to attend to the needs of others. Taken together, then, the seven ḥadīths trace a movement from a shared moral baseline, through a defined legal

⁴² Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

⁴³ Auda, *Maqāṣid al-Sharī'ah*, 115-134.

obligation, to an ethic of care that exceeds what the law strictly requires.

3. Ḥadīths on Islamic History and Culture

The Ministry materials include no ḥadīth in the field of Islamic history and culture. This does not mean the field carries no implications for moderation; rather, those implications must be drawn as lessons (*‘ibrah*) from the history that is presented, which itself embodies values bearing on moderation. Read in this way, moderation appears not only as a norm but as something enacted in history.

Ḥadīth scholarship has a name for this. When the values contained in ḥadīth, here the values of moderation, are enacted in everyday life, even by those who do not consciously trace their conduct to a particular ḥadīth, the result is what is studied as living ḥadīth: the realization of ḥadīth values in lived practice. The category applies with particular force when those values are enacted by a Muslim community whose activity is, on the whole, inspired by normative sources, including ḥadīth. What such a community does may therefore reasonably be regarded, within ḥadīth studies, as living ḥadīth.

The Al-Azhar materials, for their part, include one ḥadīth that speaks explicitly of the obligation to spread the message of Islam. Its implication for moderation lies in the transmission of the values embedded in that history. This matters all the more because an open, tolerant, and moderate Muslim community is seldom invoked as a point of reference; the tendency, instead, is to appeal to normative sources alone.

4. Ḥadīths on Ethics

It is in the field of ethics that ḥadīth content bears on moderation most directly. The Ministry materials carry fourteen ḥadīths,⁴⁴ while the Al-Azhar materials carry twelve.⁴⁵ Unlike the ḥadīths of the other three fields, those on ethics engage a far wider range of values, and moderation stands among them not as one item in a list but as a center around which the others are arranged.

⁴⁴ Muhammad, Sumiyati, and Mustahdi, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX*.

⁴⁵ Muhammad and Irfan, *Pendidikan Agama Islam Kelas IX*.

Moderation, in this sense, becomes part of the very system of ethical values that the materials seek to instill in students.

Viewed through the *maqāṣid al-shari'ah*, the reach of the ethics ḥadīths becomes clearer. Where the ḥadīths of the other fields bear on only some of the law's objectives, those on ethics engage a far wider range of them, arguably all five: the preservation of religion, of intellect, of property, of life, and of honor (*ḥifẓ al-dīn*, *ḥifẓ al-'aql*, *ḥifẓ al-māl*, *ḥifẓ al-nafs*, and *ḥifẓ al-'ird*).⁴⁶ This comprehensiveness is not incidental. Because ethical conduct touches every dimension of a protected human life, the ethics ḥadīths carry the strongest implications for the moderation of any field, and the moderation cultivated through them extends to the whole of a student's character rather than to one compartment of it.

This completes the picture across the four fields. The ḥadīth content of both sets of materials conveys moderation values throughout, yet unevenly. In creed and jurisprudence, the implications are real but bounded, tied to particular obligations of faith and of giving. In Islamic history and culture, they are fainter, carried less by ḥadīth than by the example that history affords. It is in ethics that they are most dense and direct. On this evidence, moderation is not the burden of a few explicit ḥadīths but a value diffused across the ḥadīth content as a whole, gathering its greatest force in the ethical field.

Psychological Strategies for Cultivating Moderation Values

The moderation values carried by this ḥadīth content are not internalized automatically. Their cultivation depends on deliberate pedagogical mediation, on an approach attuned to students' psychological development that integrates cognitive, affective, and social processes, so that the values a ḥadīth conveys are not merely understood as doctrine but also felt and, in time, enacted in conduct. Three approaches, each well grounded in psychological research, are pertinent to this task: experiential learning, reinforcement through habituation and modeling, and the regulation of emotion.

⁴⁶ Auda, *Maqāṣid al-Shari'ah*, 115-134.

1. Experiential Learning and Reflection

Experiential learning emphasizes concrete experience and reflection as the foundation of deep understanding.⁴⁷ Knowledge is formed through experience, which plays a central role in learning.⁴⁸ In ḥadīth learning, methods such as case discussion, conflict simulation, and the dramatization of ḥadīths give students an emotionally engaged encounter with social dilemmas of tolerance. Experiential learning of this kind gives students control over the learning process, engages them actively, and aligns the learning environment with their real-world, everyday experience.⁴⁹

When students enact a scenario in which the Prophet Muhammad treats non-Muslim guests fairly, for instance, they not only grasp the ḥadīth cognitively but also build empathy through the roles they take on. The reflection that follows the activity lets them weigh their own values, feelings, and moral choices, and it is this return upon experience that binds the teaching of the ḥadīth to the students' own lives.

2. Reinforcement through Habituation, Teacher Modeling, and the School Environment

Modeling and reinforcement strongly shape behavior.⁵⁰ PAI teachers occupy a central place here as figures who embody the religious values they teach, tolerance among them; their openness, respect for difference, and empathetic speech act as powerful social stimuli for students. A teacher's example can strengthen students' tolerance, both as competence and as conduct, as students learn

⁴⁷ Alice Y. Kolb and David A. Kolb, "Experiential Learning Theory: A Dynamic, Holistic Approach to Management Learning, Education and Development," in *The SAGE Handbook of Management Learning, Education and Development* (London: SAGE Publications Ltd, 2009), 42–68, <https://doi.org/10.4135/9780857021038.n3>.

⁴⁸ David A. Kolb, Richard E. Boyatzis, and Charalampos Mainemelis, "Experiential Learning Theory: Previous Research and New Directions," in *Perspectives on Thinking, Learning, and Cognitive Styles* (London: Routledge, 2014), 227–248, <https://doi.org/10.4324/9781410605986-9>.

⁴⁹ Knud Illeris, "What Do We Actually Mean by Experiential Learning?," *Human Resource Development Review* 6, no. 1 (2007): 84–95, <https://doi.org/10.1177/1534484306296828>.

⁵⁰ Robert J. Barry, "Habituation of the Orienting Reflex and the Development of Preliminary Process Theory," *Neurobiology of Learning and Memory* 92, no. 2 (2009): 235–242, <https://doi.org/10.1016/j.nlm.2008.07.007>.

through that example how to act and behave tolerantly.⁵¹ An effective teacher creates a learning environment conducive to serving as a role model.

Students imitate not only their teachers' behavior but the manner in which it is performed; they attend closely to their teachers' explanations, and teachers thus furnish observable, imitable models of conduct.⁵² Because teachers are figures whom students admire and respect, and whose attitudes and behavior students observe continuously, students come to reproduce those attitudes and behaviors; a model can convey knowledge, skills, and techniques to students.⁵³ The same mechanism, however, works in reverse: individuals exposed to aggressive behavior are themselves more likely to behave aggressively.⁵⁴ The teacher's role as a model is therefore decisive in cultivating a tolerant character in students.

Beyond the individual teacher, the wider school environment is an equally important context, and the most favorable one is inclusive and dialogic. Where the narratives of tolerance carried by ḥadīth are matched by the school's own social norms, such as interfaith group work, the discussion of pluralism, and shared social activity, students perceive a continuity between what the classroom teaches and what daily life practices. Repeated often enough, such experiences harden into habitual moral learning, and habit of this kind is itself a foundation of character education.⁵⁵ A student's capacity to enter into the feelings of others, moreover, grows from the empathetic experiences they have themselves had.⁵⁶

⁵¹ Albert Bandura, "Social-Cognitive Theory," in *An Introduction to Theories of Personality* (New York: Psychology Press, 2014), 341–360.

⁵² Graeme J. Connolly, "Applying Social Cognitive Theory in Coaching Athletes: The Power of Positive Role Models," *Strategies* 30, no. 3 (2017): 23–29, <https://doi.org/10.1080/08924562.2017.1297750>.

⁵³ Albert Bandura, "Applying Theory for Human Betterment," *Perspectives on Psychological Science* 14, no. 1 (2019): 12–15, <https://doi.org/10.1177/1745691618815165>.

⁵⁴ Evangelia Galanaki and Konstantinos D. Malafantis, "Albert Bandura's Experiments on Aggression Modeling in Children: A Psychoanalytic Critique," *Frontiers in Psychology* 13 (2022), <https://doi.org/10.3389/fpsyg.2022.988877/full>.

⁵⁵ Richard F. Thompson, "Habituation: A History," *The Wiley Blackwell Handbook of Operant and Classical Conditioning* 92, no. 2 (2014): 79–94.

⁵⁶ Jean Decety and Meghan Meyer, "From Emotion Resonance to Empathic Understanding: A Social Developmental Neuroscience Account," *Development and*

3. Emotion and Self-Regulation in Internalizing Ḥadīth

Values and character are instilled not through logic and memorization alone but also through emotional experience.⁵⁷ Whether a learning environment feels engaging or dull depends on whether teachers use strategies that involve the emotions, and a pleasant environment is more easily remembered and stored in long-term memory.⁵⁸ A teacher's ability to form an emotional connection with students shapes their motivation to learn.⁵⁹ A ḥadīth presented through a narrative that touches the heart, or that connects to students' daily experience, is more readily internalized; a ḥadīth about the Prophet's kindness toward orphans or non-Muslim neighbors, for example, stirs students' emotions and evokes emotional resonance, which is correlated with empathy, the capacity to understand the emotions and feelings of others.⁶⁰

Yet the internalization of values does not rest on mere emotion; it also depends on students' capacity to regulate their emotions and control their impulses. Emotion regulation is the individual's ability to manage emotion,⁶¹ and within it self-control is central. Teachers can teach emotion regulation through reflective exercises, journaling, and discussion of how to apply the values of ḥadīth in real situations that provoke emotions such as anger, hurt, or a sense of difference. Strategies such as reappraisal, reinterpreting a situation, and emotional distancing can help students respond to differences of belief more tolerantly.

Psychopathology 20, no. 4 (2008): 1053–1080,
<https://doi.org/10.1017/S0954579408000503>.

⁵⁷ Mary Helen Immordino-Yang and Antonio Damasio, "We Feel, Therefore We Learn: The Relevance of Affective and Social Neuroscience to Education," *Learning Landscapes* 5, no. 1 (2011): 115–131, <https://doi.org/10.36510/learnland.v5i1.535>.

⁵⁸ Andy Hargreaves, "Mixed Emotions: Teachers' Perceptions of Their Interactions with Students," *Teaching and Teacher Education* 16, no. 8 (2000): 811–826, [https://doi.org/10.1016/S0742-051X\(00\)00028-7](https://doi.org/10.1016/S0742-051X(00)00028-7).

⁵⁹ *Ibid.*

⁶⁰ Muxin Zhang and Eric Kuo, "‘Everyone’s Struggling’: Coping With Institutionalized Hierarchies of Competence Through Emotional Resonance," *Science Education* (2025), <https://doi.org/10.1002/sc.21939>.

⁶¹ Nicole B. Perry et al., "Self-Regulation as a Predictor of Patterns of Change in Externalizing Behaviors from Infancy to Adolescence," *Development and Psychopathology* 30, no. 2 (2018): 497–510, <https://doi.org/10.1017/S0954579417000992>.

Ḥadīth-based strategies for cultivating tolerance are insufficient if they rely solely on cognitive delivery. A psycho-pedagogical approach is needed, one that engages emotional experience, social modeling, and self-regulation, so that ḥadīths become not merely normative texts but guides for living, rooted in tolerant attitudes and behavior. The cultivation of tolerance toward differences in religious understanding can be seen, for instance, in a multi-day Ramadan camp. During the *tarāwīḥ* prayer, those who perform eight cycles (*raka'āt*) stop when they reach that number, while those who perform twenty continue, and each accommodates the other without dispute. It is in such moments, more than in any single lesson, that the moderation carried by ḥadīth becomes visible as practice.

Conclusion

The ḥadīth content of the PAI teaching materials for junior high school, whether issued by the Al-Azhar Islamic Education Foundation or by the Ministry of Primary and Secondary Education, adequately reflects the responsibility to cultivate moderate values in students. The two sources differ in emphasis rather than in kind. Measured by the number of chapters that carry moderation values, the potential is greater in the Ministry materials; while measured by the number of ḥadīths on ethics, it is greater in the Al-Azhar materials. The two also differ in orientation: the Ministry materials lean toward the social dimension of moderation, while the Al-Azhar materials lean toward its ritual dimension. In cultivating values of moderation, the two sets of materials are best regarded as equivalent in purpose and complementary in emphasis.

Several practical implications follow that PAI teachers should not rely on a single set of materials but should use both together, allowing each to supply what the other leaves out. The materials should also be paired with the psychological-pedagogical approach set out above, one that proceeds through experiential learning, habituation and modeling, and the cultivation of emotional self-regulation, so that the values a ḥadīth carries are genuinely internalized rather than merely received. Much depends, too, on how each text is written. Teachers and school leaders thus have a part to play in scrutinizing ḥadīth content, so that an explanation liable to work against moderation can be identified and corrected before it reaches the classroom.

The study has limitations, and these in turn mark out lines for further work. Its evidence comes from a single school, so the conclusions should be generalized only with caution. The quantitative counts reported here are descriptive and interpretive; they would benefit from independent verification against the source textbooks and checks on inter-rater reliability. The influence of district-level dynamics on the school, raised but not settled here, likewise deserves a study of its own. These qualifications do not diminish the study's central contribution. By setting state and foundation teaching materials side by side and by reading their ḥadīth content through a psychological lens, this approach offers a basis for developing PAI materials and the classroom strategies that accompany them to cultivate religious moderation more effectively.

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