

## **Religious Moderation in the Implementation of Islamic Religious Education and Moral Education at the Senior High School/Vocational School Level**

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**Abstract:** *Islamic Religious Education is a strategic medium for introducing and teaching the values of religious moderation to students. The values of religious moderation must be manifested in Islamic Religious Education textbooks. The values contained in the Islamic Religious Education and CharacterBuilding textbook for Senior High School/ Vocational High School Grade X are Tawasuth (moderation), i'tidal (justice), tasamuh (tolerance), and tawazun (balance). Meanwhile, moderate values that can be integrated into learning include Tolerance-Based, Business Ethics, Persistence and Simplicity, and Reflection and Discussion Activities. These values are certainly very relevant and need to be integrated into every textbook, not only limited to the textbooks analyzed in this study. Theoretically, this research provides a practical contribution in formulating policies for the preparation of more inclusive and moderate Islamic Religious Education teaching materials. As recommendations for further research, it can examine textbook revisions, teacher training, and further research using fieldwork.*

**Keywords:** *Religious Moderation; Islamic Religious Education; Radicalism*

### **Introduction**

In Indonesia, radicalism is a threat that can be seen from the large number of young people who are exposed to ideas that lead to violence (Tahir & Tahir, 2020) The rise of the phenomenon of radicalism in educational environments is a serious challenge for Indonesia (Asrori, 2017) (Abdul Halim Rais, 2025) Data shows that intolerance and radicalism have taken root among students. Research by Armedi (2024) revealed that 21.81% of students were classified as intolerant (Armedi et al., 2024), Meanwhile, UPI findings even indicate that 44 out of 100 high school students in Bandung City have radical views (Maulana, 2021) This fact confirms that schools, as character-building institutions, have now become fertile ground for ideologies that threaten diversity and social cohesion.

In response to these threats, religious moderation has emerged as a solution. This concept aims to build constructive dialogue among religious communities and the diversity that exists within them (Pelu et al., 2025) Its implementation, which is supported by the government through the Ministry of Religion (Mursalat & Siswoyo Aris M, 2024), has been proven to increase public awareness of the importance of tolerance and harmony. Therefore, implementing the values of religious moderation in schools is an urgent need to shape a moderate generation.

In the context of formal education, Islamic Religious Education (PAI) serves as a strategic medium for introducing and teaching the values of religious moderation. PAI plays a crucial role



in fostering a spirit of nationalism and a nationalist attitude (Kawakip & Prasetyo, 2021). However, this effort faces a significant challenge, namely how to ensure that Islamic Education teaching materials do not contain any indication of intolerance and extremism (Juni et al., 2024). Another challenge lies in the commitment of the school and the Islamic Education teachers themselves (Muhtarom et al., 2021).

Scholars have conducted extensive research on religious moderation in Islamic Religious Education (PAI) learning. Among them, M. Ikhwan et al.'s paper, *"The Role of Islamic Religious Education in Strengthening Religious Moderation in Indonesia,"* explains that PAI, as an essential component of religious moderation, needs to be implemented through a comprehensive approach that respects differences, critical thinking, and values pluralism (Ikhwan et al., 2023). Second, research by Abdul Wahid entitled *"Religious Moderation in the Perspective of Islamic Religious Education: Implementation in Multicultural Education in Indonesia"* The results of the research show that the success of religious moderation in the implementation of multicultural education cannot be separated from the role of parents, educational institutions, and students in order to create a harmonious educational environment for religion and create student behavior that is virtuous and tolerant (Wahid, 2024). Furthermore, the third research by Windila is entitled *"Efforts of Islamic Religious Education Teachers in Instilling the Values of Religious Moderation in Elementary Schools."* The results of the research contribute to how Islamic Religious Education teachers instill the values of religious moderation, namely by being role models in classroom learning activities and instilling the importance of tolerance (Santoso & Bustam, 2024).

Many studies on religious moderation have been conducted, but very few have analyzed Islamic Religious Education textbooks. While the urgency of instilling religious moderation through Islamic Religious Education has been identified, studies specifically analyzing how the values of religious moderation are manifested in Islamic Religious Education textbooks are still limited. Therefore, this study aims to identify the values of religious moderation (*Tawasuth, i'tidal, tasamuh, tawazun*) in Islamic Religious Education textbooks for Grade X and analyze how these values are integrated into the teaching materials.

This research is novel because it systematically analyzes Islamic Religious Education textbook content, while previous research has focused primarily on teacher practices or policy implementation. This research will contribute practically to the formulation of policies for developing more inclusive and moderate Islamic Religious Education teaching materials.

## Method

The method used is descriptive qualitative analysis through a library *research approach*. (Ziaulhaq & Nurul, 2023) The research steps began with the identification of Islamic Religious Education and Character Education textbooks for Senior High School/Vocational High School Class X published by the Center for Curriculum and Bookkeeping of the Ministry of Education, Culture, Research, and Technology (Taufik & Setyowati, 2021), and clearly define the research objectives. Next, a literature review was conducted to gain an initial understanding of religious moderation in Islam and develop a theoretical framework. Data collection began with Islamic Religious Education textbooks and literature relevant to Religious Moderation. Then, it was analyzed based on moderation values (Miles & Huberman, 2014). The results of the data analysis were interpreted and synthesized to analyze the values of religious moderation manifested in Islamic Religious Education textbooks used in secondary schools. The research report is systematically structured, encompassing an introduction, theoretical framework, research methods, findings, and

conclusions. This research method offers an in-depth approach to analyzing the content of Islamic Religious Education textbooks used in secondary schools.

## Discussion

### 1. Religious Moderation in the Implementation of Islamic Religious Education and Character Education in Senior High School/Vocational High School Grade X

An analysis of the Islamic Religious Education and Character Education textbook for grade 10 shows that the values of religious moderation have been integrated into various chapters, albeit with varying degrees of explicitness. The four main values are *Tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), and *tawazun* (balance). These are identified in the narrative, illustrations, and emphasis conveyed to students.

*Tawasuth* (moderation) is derived from the word *wasathan*, which means exemplary, moderate, or middle (Zahro & Nursikin, 2024). The concept and values of *Tawasuth* encourage students to take a middle path, avoiding extremes in behavior and differing religious views. *Tasawasuth* enables students to understand balance as the key to living a harmonious life (Hasanah, 2022). *Tawasuth* in Islamic Religious Education and Character Building textbooks for Senior High School/Vocational High School Grade X relates to faith, based on the Qur'an and Hadith. *Tawasuth*, the principle of moderation in Islam that rejects extremism and liberalism, is rooted in the teachings of *Ahlussunnah wal Jama'ah*. In an educational context, *Tawasuth* functions as a value that shapes students' character, encouraging them to be just, balanced, and tolerant. Based on a review of the content of Islamic Religious Education and Character Building textbooks for Senior High School/Vocational High School Grade X,

*I'tidal* can be interpreted as upright. *I'tidal* in the context of religious moderation refers to balance, avoiding excessive fanaticism (Saefudin et al., 2023). This context aligns with the development of a balanced student character. In Islamic religious education, *I'tidal* is a crucial principle that must be instilled so that students not only understand religion textually but also practice the values of religious moderation in their daily lives.

*Tasamuh* (tolerance) is synonymous with respect for differences that conflict with or differ from one's own beliefs (Khalida An Nadhrah et al., 2023). In Islamic religious education, tolerance is an important value that must be instilled in students so they can live peacefully and harmoniously in a diverse society.

*Tawazun* emphasizes balance in human relationships (Nurcahyoadi, 2024). In Islamic religious education, the value of *tawazun* teaches students to be proportional in understanding Islamic teachings. By instilling this attitude, Islamic religious education develops students who are moderate, proportional, and able to live a life that balances spiritual and social aspects.

**Table 1. Religious Moderation in Islamic Education and Character Education Textbooks**

No	Values of Religious Moderation	Chapter Theme	Explanation
1.	<i>Tawasuth</i>	Chapter 2 Understanding the Nature and Realizing Monotheism and	Be a fair witness and not cover up the truth. In addition, uphold a just government

		with Shu'abul (branches) of faith	
2.	<i>I'tidal</i>	Chapter 5 Emulating the Role of Ulama in Spreading Islamic Teachings in Indonesia	Muslims are obliged to maintain a balance between life in this world and life in the afterlife
3.	<i>Tasamuh</i> (Tolerance)	Chapter 10: The Role of Islamic Scholars in the Spread of Islam in Indonesia (Islamic Preaching Methods by the Wali Songo in Java)	Developing the teachings of religious tolerance between Muslims and Hindus and Buddhists
4.	<i>Tawazun</i>	Chapter 3 Living a Beneficial Life by Avoiding Extravagance, Showing Off, Showing Off, Arrogance, and Hasad	Islam encourages its followers to live a simple, balanced and proportional life

## 2. A Glance at the Characteristics of Islamic Religious Education and Character Education Books for Senior High School/Vocational High School Class X

Basically, the legality of the Islamic Religious Education and Character Education textbook for Senior High School/Vocational High School Class X is based on the Minister of Education, Culture, Research and Technology Regulation No. 5 of 2025 concerning Graduate Competency Standards in Early Childhood Education, Elementary Education Level, and Secondary Education Level (Kemdikdasmen, 2025) or Permendikbudristek No. 8 of 2024 concerning Content Standards for Early Childhood Education, Elementary Education Level, and Secondary Education Level (Kemendikbudristek, 2024). The characteristics of this book align with the principles and objectives stipulated in the Minister of Education and Culture Regulation concerning the Independent Curriculum.

In the independent curriculum, teachers act as facilitators, creating an active and enjoyable learning environment. The learning process is designed in such a way that students are at the center of the learning activity. They are encouraged to interact, create, and actively participate through inspiring and challenging learning methods, thus fostering a strong

motivation to learn from within (kemendikbud, 2022). In the Independent Curriculum, the Process Standards emphasize the importance of active student participation in learning. Teachers are responsible for creating an environment that allows students to develop their potential according to their individual abilities and developmental stages. This process implements the principle of learning differentiation, where the approach, content, and learning objectives are tailored to be more inclusive and meaningful for each individual. This approach requires teachers to be adaptive, creative, and responsive to the learning needs of students in heterogeneous classes.

It is also stated that Islamic Religious Education in Schools aims to: The content of textbooks focuses on five aspects: the Qur'an and Hadith, aqidah (belief), fiqh (jurisprudence), and tariqah (Islamic law) (Kawakip & Prasetyo, 2021). With the scope of the books reviewed as follows:

**Table 2. Characteristics of Islamic Religious Education and Character Education Textbooks for Senior High School/Vocational High School Class X**

No	Islamic Education and Character Education Books	Aspect	Discussion
1	Islamic Religious Education and Character Education for Senior High School/Vocational High School Grade X	Al-Quran and Hadith	<ul style="list-style-type: none"> <li>• Al-Quran: Competition in Goodness, Work Ethic, Pillars of Faith, Nature of Faith, Prohibition of Wastefulness, Not Excessive and Not Stingy, Prohibition of Damaging Alms with Showing Off, Arrogance, Prohibition of Jealousy, Prohibition of Approaching Adultery, Prohibition of Free Association, Signs of a Believer, Trusting in Allah, Devotion in Prayer, Spending One's Provisions, Avoiding Useless Words, Maintaining Trust, Jihad, Brotherhood, Holding Back Anger, Forgiving, Patience and Prayer, Complete Islam, Acting Justly, Preaching with Wisdom.</li> <li>• Hadith: competition in goodness, Hadith about the branches of faith and the sweetness of faith, as well as</li> </ul>

			<p>hadith about faith as the anchor of the heart, verbal speech, and the embodiment of deeds. Includes hadith about riya', stinginess, arrogance, and hasad. As well as hadiths about anger, self-control, and having the courage to defend the truth</p>
2		Creed	<ul style="list-style-type: none"> <li>• Definition of faith, the pillars of faith, the definition and types of shu'abul iman (branches of faith), the signs of a believer, the challenges of practicing faith, and the wisdom and benefits of shu'abul iman. Directly focusing on the aspects of faith.</li> <li>• The relationship between a servant and his Lord, namely love for Allah, khauf (fear), raja' (hope), and tawakkul (trust). This is an extension of the pillars of faith in Allah.</li> </ul>
3		Jurisprudence	<ul style="list-style-type: none"> <li>• Specifically, it explains contemporary Islamic jurisprudence (fiqh) in transactions, namely Islamic insurance, Islamic banking, and Islamic cooperatives. It covers definitions, history, legal basis (Quran, Hadith, fatwas of scholars, regulations), pillars, conditions, prohibitions, objectives, principles, differences from conventional transactions, and benefits. This is the</li> </ul>

			<p>core of the fiqh aspect of this book.</p> <ul style="list-style-type: none"> <li>• It explains al-Kulliyatu al-Khamsah (the five basic principles of Islamic law: safeguarding religion, life, intellect, lineage, and property). This is a fiqh concept that is crucial for legal and ethical decision-making in Islam.</li> </ul>
4		Morals	<ul style="list-style-type: none"> <li>• While focusing on the legal basis of Islam, the implementation of fair play and spirited competition are manifestations of noble morals.</li> <li>• Discusses morals of the madzmumah (reprehensible) and how to avoid them. Morals in social interactions and the prohibition of vile acts. Morals of the madzmumah (temperamental/ghadhab) and morals of the mahmudah (self-control, courage to defend the truth). And discusses the exemplary values of Islamic scholars (simplicity, perseverance, mastery of knowledge, productivity, patience, respect for differences, and peaceful preaching) as manifestations of noble morals.</li> </ul>
5		Tarikh	<ul style="list-style-type: none"> <li>• Specifically discussing the history of the arrival of Islam in Indonesia (theories), the development of the</li> </ul>

			<p>Islamic sultanate, and the role of ulama figures who spread Islamic teachings in Indonesia. This is the core chapter of the date aspect.</p> <ul style="list-style-type: none"> <li>• On the role of the Wali Songo and their methods of preaching in Java, as well as the wisdom and message of peace from this preaching.</li> </ul>
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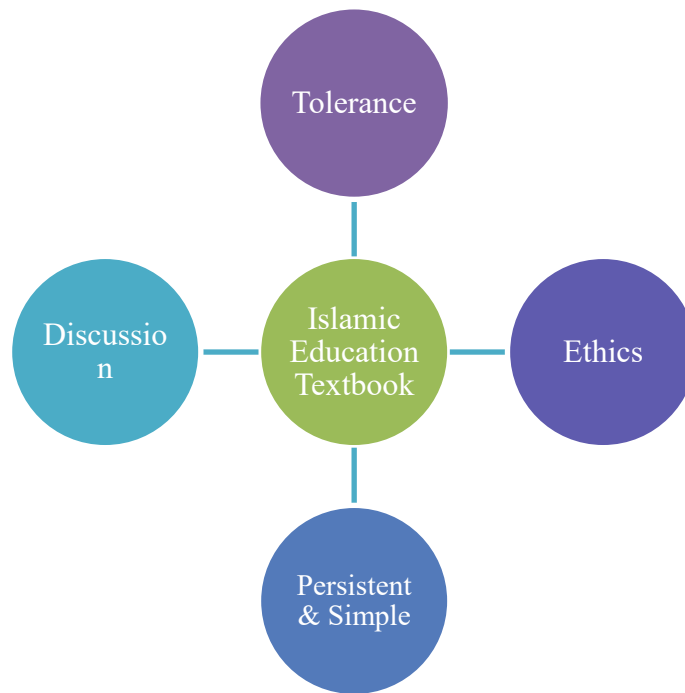
Based on the characteristics of textbooks, in the context of national life, Islamic Religious Education (PAI) learning must integrate four core values: *tawasut* (moderation), *adil* (justice), *tasamuh* (tolerance), and *tawazun* (balance). These values are important for shaping students' attitudes that are balanced in religion, uphold justice, and build an attitude of mutual respect and acceptance of differences. In addition, in the educational process, these values are in line with regulations on character education that include religious values, tolerance, democracy, love of peace, social care, and love of the homeland. Thus, it is hoped that students can become individuals who are not only faithful, but also contribute positively in a pluralistic society (Kawakip & Prasetyo, 2021).

In the context of this research, the researcher will focus on the concept of understanding *wasathiyah* as in the view of Sheikh Yusuf Al-Qardhawy who explains that *wasathiyah* is an effort to apply religious attitudes, practices and perspectives in a balanced manner, not to the right or not to the left, but in the middle, and leaning towards the affairs of the afterlife (Khalida An Nadhrah et al., 2023). Meanwhile, Quraish Shihab explains that *wasathiyah* or moderation is not a passive, neutral attitude. *Wasathiyah* means "just," meaning "putting something in its proper place." Understanding *wasathiyah* requires an understanding of achieving goodness and justice as the essence of *wasathiyah* (M Quraish Shihab, 2020). It can be understood that *wasathiyah* is something that is fair.

### 3. Integration of Moderate Values in Textbook Content for Senior High School/Vocational High School Grade X

The Islamic Religious Education and CharacterBuilding textbook for Senior High School/Vocational High School Grade X students offers significant opportunities to integrate moderate values across all aspects. The moderate religious approach emphasizes the importance of tolerance, inclusiveness, and balance in the practice of religious teachings (Dasriansya & Naldi, 2023). In Indonesia's diverse context, it is crucial to teach students that diversity is a strength, not a barrier. By emphasizing the values of tolerance and mutual respect, this textbook can help students realize that strong faith must be accompanied by good morals and an attitude of respect for differences. Therefore, the moderate values that can be integrated into Islamic Religious Education and CharacterBuilding textbooks for Senior High School/Vocational High School Grade X students are highly relevant.





**Illustration 1. Integration of moderate values in Islamic Religious Education and character education textbooks for grade X for SMA/SMK**

**a. Tolerance-Based Learning**

In Chapter 2, which discusses faith and the principles of faith, students are taught that faith is not only measured by worship, but also by respect for others who hold different beliefs. By referring to verses in the Quran that emphasize the importance of tolerance, such as Q.S. al-Hujurat/49:13, we can provide students with an understanding that every individual has the right to choose their own beliefs. This approach helps them realize that respecting differences is an essential part of true faith.

**b. Ethics in Business**

In Chapter 4, which discusses insurance, banking, and Islamic cooperatives, the book emphasizes the principles of justice and mutual assistance in business. By explaining how Islamic cooperatives can help society and encourage fair business practices, students are taught not to seek only personal gain but also to care for the welfare of others. This reflects economic moderation, where profits are not only for oneself but also for society.

**c. Persistence and Simplicity**

In Chapter 5, which discusses the role of Islamic scholars in spreading Islamic teachings, students are introduced to figures who lived simply and persevered in spreading Islam. Describing how these scholars spread Islam peacefully and tolerantly, and how they interacted with local cultures without losing the essence of Islamic teachings, can serve as role models for students to adopt a moderate attitude in their daily lives.

**d. Reflection and Discussion Activities**

This book is designed not only to convey theory but also to encourage students to actively engage in the learning process. Through reflection and discussion activities, students are encouraged to think critically about the application of moderate values in

everyday life. For example, by asking them to write essays or create posters about the importance of religious moderation, they not only learn about these concepts but also practice applying them in real-life contexts.

These activities are crucial because they help shape students' character. They not only become individuals of faith but also develop a tolerant and inclusive attitude. According to research published in the Journal of Educational Psychology, active involvement in learning, such as discussions and creative projects, can improve students' understanding and application of moral values (Djimta-Dinguembeye, 2024). Furthermore, other studies show that education that emphasizes religious moderation and tolerance can reduce inter-religious conflict and increase social harmony (Yuliawati & Asri, 2024). Thus, the approach taken in this book is not only academically relevant but also has a significant positive impact on society.

By integrating moderate values into the content of this textbook, it is hoped that students will grow into a generation that not only respects differences but also contributes positively to a pluralistic society. This approach is crucial, especially in the era of globalization, where intercultural and interfaith interactions are increasingly intense.

#### 4. Discussion on the Concept of Moderation Education at the High School/Vocational High School Level

*Wasathiyah* refers to many meanings which basically mean justice, the best choice, the middle (Husna, 2021). *Wasathiyah* is a very important concept in Islam that refers to a moderate, balanced, and non-extremist attitude in practicing religious teachings. In the context of individual and societal life, *wasathiyah* encourages Muslims to adopt an inclusive, tolerant, and respectful approach to diversity. This concept emphasizes the importance of maintaining a balance between spiritual and social aspects, as well as between rights and obligations in religion. Thus, *wasathiyah* encourages Muslims to behave fairly, respect others, and contribute positively to society, thus creating harmony and harmony amidst diversity (Muhamad Faisal Ashaari et al., 2017). In the Qur'an, the meaning of *wasathiyah* can be found in Surah Al-Baqarah verse 143 and Surah Ali Imran verse 110:

Q.S Al-Baqarah 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: Likewise, We have made you (Muslims) a medieval people so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses of your (deeds). We do not determine the Qibla (Baitulmaqdis) to which you (formerly) turned, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Gracious and Most Merciful to humans.

Q.S Ali Imran ayat 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Meaning: You (Muslims) are the best people born to humans (as long as) you order (do) what is right, forbid what is wrong, and believe in Allah.

The two verses above explain *wasathiyah* and its purpose. Among the words that explain *wasathiyah* in Q.S. Al-Baqarah 143 are the following: ja'lnakum, ummatan, wasathan, litakuna,

syuhada', the issue of the qibla, and the knowledge of Allah SWT referred to in this verse (M Quraish Shihab, 2020). Meanwhile, Q.S. Ali Imran verse 110 is a verse that clearly serves as the key to understanding the Muslim community as a *wasathan ummatan*. In this verse, three things are emphasized as requirements for being the best community: enjoining good, forbidding evil, and believing in Allah SWT (M Quraish Shihab, 2020).

## 5. The Meaning of Religious Moderation According to Scholars

### a. Yusuf Al-Qardhawi

Qaradawi defines religious moderation as *at-tawazun*, which is an effort to maintain a balance between two opposing sides. For example, a balance between spiritualism and materialism, and individualism and socialism, without one side dominating the other. This approach is based on rational principles and a balance between sharia and modern reality. Its goal is to free the people from excessive attitudes, disbelief, and rejection of the Prophet Muhammad (peace be upon him) (Khalida An Nadhrah et al., 2023). According to Al-Qardhawi, religious moderation is an effort to achieve a rational balance between two opposing poles, such as spiritualism and materialism, and individualism and socialism. This approach is based on sharia and the modern context, with the goal of freeing the community from extremism, disbelief, and rejection of the teachings of the Prophet Muhammad (peace be upon him).

### b. Quraish Shihab

Religious moderation can be defined based on Q.S. Al-Baqarah: 143 as Muslims who are balanced, moderate, and exemplary. Muslims do not lean towards extremes on the left or right. The correct Islamic attitude is not to be excessive (ifrat) or trivial (tafrith) in religious and worldly matters. Shihab stated that *wasathiyah* is not a new school of thought or sect, but rather a central characteristic of Islamic teachings themselves (Khalida An Nadhrah et al., 2023). Furthermore, in Quraish Shihab's thinking, *wasathiyah* must understand religious knowledge. PAI values that can be applied from Quraish Shihab's thoughts include social and community relationships that cannot be separated from faith and morals (Suwandi & Supriyanto, 2022). Based on this understanding, Quraish Shihab emphasized the importance of understanding religious knowledge and applying Islamic Religious Education values in social relations within society based on faith and morals.

### c. Salman Al-Farisi

Believing that every religion is pure for its adherents, Islamic faith is moderate (*wasathon*) between different beliefs. Religious moderation is about mediating without losing track of the original truth. The goal of religious moderation is to mediate differences in understanding within Islam, avoiding radicalism and excessive fanaticism. The urgency is to practice the essence of religious teachings that emphasize human values and promote the common good (Khalida An Nadhrah et al., 2023). Salman Al-Farisi understands religious moderation as a mediating attitude that maintains the original truth of Islamic faith (*wasathon*) amidst differences in belief, aims to prevent excessive radicalism and fanaticism, and practices the essence of religious teachings that emphasize human values and the common good.

It can be understood based on the thoughts of the figures that religious moderation is an impartial middle attitude, prioritizing justice, siding with truth, and having a balance between the worldly and the spiritual. The aim is to suppress the spread of excessive

radicalism and fanaticism, as well as provide an understanding that all religions teach goodness, especially Islam as *rahmatan lil a'lamin*.

## Conclusion

Islamic Religious Education is a strategic medium for introducing and teaching the values of religious moderation to students. These values must be manifested in Islamic Religious Education (PAI) textbooks. The values contained in the Islamic Religious Education and Character Building textbook for Senior High School/Vocational High School Grade X are *Tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), and *tawazun* (balance). Moderate values that can be integrated into learning include Tolerance-Based, Business Ethics, Persistence and Simplicity, and Reflection and Discussion Activities. These values are certainly highly relevant and need to be integrated into every textbook, not just the textbooks analyzed in this study. Theoretically, this research provides a practical contribution to the formulation of policies for developing more inclusive and moderate Islamic Religious Education (PAI) teaching materials. Further research recommendations include textbook revisions, teacher training, and further research using fieldwork.

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