

STRATEGIES FOR DEVELOPING RELIGIOUS MODERATION THROUGH LOCAL WISDOM BASED ISLAMIC RELIGIOUS EDUCATION AT SMA IT ABU BAKAR YOGYAKARTA

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Abstract

Religious moderation is a strategic necessity in secondary education, particularly within Indonesia's diverse social, cultural, and religious context. However, the implementation of religious moderation in Islamic Religious Education learning still faces challenges, especially in applying contextual and locally relevant pedagogical approaches. This study aims to analyze the strategies for developing religious moderation through Islamic Religious Education based on local wisdom at SMA IT Abu Bakar Yogyakarta. This research employed a qualitative approach using a case study method. Data were collected through classroom observations, in-depth interviews with school principals, IRE teachers, and students, as well as document analysis of curricula and school programs. The findings reveal that the development of religious moderation at SMA IT Abu Bakar Yogyakarta is implemented through the integration of Yogyakarta's local wisdom values, such as unggah-ungguh (courtesy), social tolerance, deliberation, and communal harmony, into the content, methods, and assessment of Islamic Religious Education teachers apply contextual learning strategies through dialogical approaches, role modeling, and habituation of moderate religious-social practices. Furthermore, local culture-based co-curricular and extracurricular religious activities significantly strengthen students' inclusive attitudes, respect for diversity, and balanced religious character. This study concludes that Islamic Religious Education grounded in local wisdom plays a crucial role in fostering sustainable religious moderation within the school environment.

Keywords: religious moderation, Islamic Religious Education, local wisdom, secondary education, SMA IT Abu Bakar Yogyakarta

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Abstrak

Moderasi beragama merupakan kebutuhan strategis dalam konteks pendidikan menengah, khususnya di tengah keberagaman sosial, budaya, dan keagamaan masyarakat Indonesia. Namun, implementasi moderasi beragama dalam pembelajaran Pendidikan Agama Islam masih menghadapi tantangan, terutama terkait pendekatan pedagogis yang kontekstual dan relevan dengan realitas lokal peserta didik. Penelitian ini bertujuan untuk menganalisis strategi pengembangan moderasi beragama melalui pembelajaran PAI berbasis kearifan lokal di SMA IT Abu Bakar Yogyakarta. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data meliputi observasi pembelajaran, wawancara mendalam dengan kepala sekolah, guru PAI, dan peserta didik, serta analisis dokumentasi kurikulum dan program sekolah. Hasil penelitian menunjukkan bahwa strategi pengembangan moderasi beragama di SMA IT Abu Bakar Yogyakarta dilakukan melalui integrasi nilai-nilai kearifan lokal Yogyakarta, seperti unggah-ungguh, toleransi sosial, musyawarah, dan semangat kebersamaan, ke dalam materi, metode, dan evaluasi pembelajaran PAI. Guru PAI mengembangkan pembelajaran kontekstual dengan pendekatan dialogis, keteladanan, dan pembiasaan religius-sosial yang moderat. Selain itu, kegiatan kokurikuler dan ekstrakurikuler keagamaan berbasis budaya lokal terbukti memperkuat sikap inklusif, menghargai perbedaan, serta menumbuhkan karakter religius yang seimbang pada peserta didik. Penelitian ini menegaskan bahwa pendidikan PAI berbasis kearifan lokal berperan signifikan dalam membangun moderasi beragama secara berkelanjutan di lingkungan sekolah.

Kata kunci: Moderasi Beragama, Pendidikan Agama Islam, Kearifan Lokal, Pendidikan Menengah, SMA IT Abu Bakar

A. INTRODUCTION

Religious moderation is one of the strategic issues in the development of the national education system, particularly in the context of Indonesia's pluralistic society in terms of religion, culture, and social life. On the one hand, religious education plays a crucial role in shaping students' religious character; on the other hand, religious education practices that lack contextual relevance have the potential to foster exclusive attitudes, intolerance, and limited adaptability to diversity. This phenomenon highlights the need for educational strategies that are capable of instilling religious values in a balanced and inclusive manner, with a strong orientation toward social harmony, especially at the secondary education level.(Mardianto 2022).

Islamic Religious Education Pendidikan Agama Islam as a compulsory subject in schools bears a significant responsibility in fostering a moderate understanding of religion. However, realities in the field indicate that Pendidikan Agama Islam instruction often remains focused on cognitive and normative aspects, while contextual and social dimensions have not yet been fully integrated. This condition results in the values of religious moderation not being optimally internalized in students' attitudes and behaviors. Therefore, an approach to

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Pendidikan Agama Islam learning is needed that not only emphasizes mastery of Islamic knowledge but is also relevant to the socio cultural context of the learners.(Suryanto 2024).

One approach considered effective in promoting religious moderation is education based on local wisdom. Local wisdom embodies noble values such as tolerance, mutual cooperation, deliberation, and mutual respect, which are closely aligned with the principles of religious moderation. In the context of Yogyakarta, cultural values such as *unggah-ungguh* (social etiquette), social harmony, and communal ethics hold significant potential to be integrated into Islamic Religious Education Pendidikan Agama Islam. This integration is expected to bridge normative Islamic teachings with the social realities of students' everyday lives.(Fitri Yanti, Shoni Rahmatullah Amrozi, Syafrimen Syafril, Imanudin and Susanti 2025).

SMA IT Abu Bakar Yogyakarta, as an integrated Islamic educational institution, possesses unique characteristics in the development of religious education that blends Islamic values with local cultural traditions. The school not only emphasizes academic and religious aspects but also focuses on strengthening students' character and personal development within social life. Nevertheless, concrete strategies for fostering religious moderation through Islamic Religious Education Pendidikan Agama Islam based on local wisdom at this school need to be examined in depth in order to understand their patterns, approaches, and effectiveness in shaping students' moderate attitudes.(Syarif et al. 2024).

Based on this background, the main problem addressed in this study concerns the strategies for developing religious moderation through Islamic Religious Education Pendidikan Agama Islam based on local wisdom at SMA IT Abu Bakar Yogyakarta. This issue encompasses the planning, implementation, and evaluation of Pendidikan Agama Islam learning in instilling the values of religious moderation. In addition, the study examines the roles of teachers, the school environment, and supporting activities in strengthening the internalization of religious moderation values among students.

This study aims to describe and analyze the strategies for developing religious moderation through local wisdom based Pendidikan Agama Islam learning at SMA IT Abu Bakar Yogyakarta. Specifically, it seeks to identify forms of local wisdom integration within Pendidikan Agama Islam instruction, analyze the pedagogical approaches employed by teachers, and examine their impact on students' religious attitudes and behaviors. Accordingly, this research is expected to provide a comprehensive portrayal of the practice of religious moderation education within an Islamic school setting.

Theoretically, this study is grounded in the concept of religious moderation, which emphasizes the principles of balance, justice, tolerance, and respect for diversity. This concept aligns with the objectives of Islamic Religious Education,

which are oriented toward the formation of individuals who are faithful, morally upright, and capable of living harmoniously within a pluralistic society. Furthermore, the theory of education based on local wisdom underscores the importance of utilizing local culture and values as learning resources to enhance the relevance and effectiveness of instruction. The integration of these two theoretical frameworks serves as the primary foundation for the analysis conducted in this study.(Nazib et al. 2024).

This study is expected to provide both theoretical and practical contributions. From a theoretical perspective, it is anticipated to enrich scholarly discourse on the development of religious moderation through Islamic education grounded in local wisdom. From a practical standpoint, the findings of this study are expected to serve as a reference for educators, school administrators, and policymakers in designing contextual, moderate, and sustainable Islamic Religious Education Pendidikan Agama Islam learning strategies, particularly within Islamic based secondary education settings.

B. METHODOLOGY

This study employs a qualitative approach aimed at gaining an in-depth understanding of strategies for developing religious moderation through local wisdom based Islamic Religious Education Pendidikan Agama Islam at SMA IT Abu Bakar Yogyakarta. The qualitative approach is chosen because the research focuses on processes, meanings, and the social pedagogical dynamics that occur within the context of classroom instruction and school culture. The method used is a case study, as this research examines intensively and comprehensively a single educational institution as the research setting, which possesses distinctive characteristics.(Inayati1, Awaluddin, and HR 2024).

1. Research Design

The research design employed in this study is a descriptive analytical qualitative case study. This design enables the researcher to explore in depth the planning, implementation, and evaluation of strategies for developing religious moderation in local wisdom based Islamic Religious Education Pendidikan Agama Islam. The study does not aim to test hypotheses; rather, it seeks to describe and analyze educational phenomena contextually based on empirical data obtained from the field.(Huda and Abid 2025).

2. Population and Research Subjects

The population of this study consists of all parties directly and indirectly involved in the implementation of Islamic Religious Education Pendidikan Agama Islam at SMA IT Abu Bakar Yogyakarta. The research subjects include the school

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principal, Islamic Religious Education teachers, the vice principal for curriculum affairs, and students. Research informants are selected using purposive sampling, namely the selection of informants based on their level of involvement, knowledge, and strategic roles in the development of religious moderation at the school. Students are chosen selectively to obtain insights into their attitudes and experiences in participating in local wisdom based Pendidikan Agama Islam learning.(Faikerganda et al. 2025).

3. Researcher's Presence and Research Site

In this qualitative study, the researcher serves as the primary instrument and is directly involved in the data collection process. The researcher's presence is characterized as limited participation, involving observation of instructional processes and school activities without direct involvement in teaching and learning activities. This research is conducted at SMA IT Abu Bakar Yogyakarta as the research site, with the study carried out over several months in order to obtain in-depth, continuous, and comprehensive data.(Shohib 2025).

4. Data Collection Techniques and Instrument Development

The data collection techniques employed in this study include observation, in depth interviews, and document analysis. Observation is conducted to directly examine the implementation of Islamic Religious Education Pendidikan Agama Islam learning, teacher student interactions, and the integration of local wisdom values within school activities. In depth interviews are carried out in a semi structured manner with the school principal, Pendidikan Agama Islam teachers, and students to explore their perspectives, experiences, and the strategies applied in developing religious moderation. Document analysis is used to review curriculum documents, lesson plans, learning modules, school religious programs, and relevant school policies.(Widdadul Afifah Oktaviana 2025).

The research instruments consist of observation guidelines, interview guides, and documentation sheets, which are developed based on the research focus and the theoretical framework of religious moderation and local wisdom based education. These instruments are designed flexibly to enable the collection of rich and in depth data in accordance with the dynamics encountered in the field.

5. Research Tools and Materials

The tools used in this study include audio recording devices to document interviews, cameras or digital devices to support activity documentation, and field notebooks to record observation results and the researcher's reflections. The specifications of the tools are practical and sufficient to support the accuracy of qualitative data. The research materials consist of written documents, school

archives, instructional records, and visual data relevant to the focus of the study.(Tangkas et al. 2025).

6. Data Analysis Techniques

Data analysis is conducted qualitatively using an interactive analysis model that consists of data reduction, data display, and conclusion drawing. Data obtained from observations, interviews, and documentation are reduced by selecting and focusing on information relevant to the research objectives. Subsequently, the data are presented in the form of descriptive narratives and thematic categorization to facilitate understanding of patterns and relationships among the data. The final stage involves drawing conclusions, which is carried out continuously throughout the research process.(Jamaluddin 2024).

7. Data Trustworthiness

The trustworthiness of the data in this study is ensured through source and technique triangulation, namely by comparing data obtained from various informants and data collection methods. In addition, prolonged engagement and persistent observation in the field, as well as discussions with informants, are conducted to ensure the consistency of the data with actual conditions. These measures are undertaken to ensure that the research findings demonstrate adequate levels of credibility, transferability, and dependability.(Musfiatul and Mappanyompa 2025).

C. Results and Discussion

1. Planning Strategies for the Development of Religious Moderation Based on Local Wisdom

The findings indicate that the development of religious moderation at SMA IT Abu Bakar Yogyakarta is designed in an integrated manner within the planning of Islamic Religious Education Pendidikan Agama Islam learning. The values of religious moderation are not formulated as separate instructional content; instead, they are embedded in learning objectives, teaching materials, and Pendidikan Agama Islam learning activities. PAI teachers consciously link core competencies and basic competencies with the values of balance (*tawazun*), tolerance (*tasamuh*), justice (*i'tidal*), and deliberation (*musyawarah*), which are in harmony with the local wisdom of Yogyakarta.(Anshari et al. 2025).

Local wisdom such as *unggah-ungguh* (social etiquette), norms of social interaction, and a culture of mutual respect are employed as contextual foundations in lesson planning. This strategy demonstrates that religious moderation is not positioned merely as a normative discourse, but rather as a lived value closely connected to students' everyday experiences. These findings reinforce the view that

integrating local culture into religious education can enhance the relevance and meaningfulness of the learning process.(Nur and Adzillah 2024).

2. Implementation of Pendidikan Agama Islam Learning in Developing Religious Moderation

At the implementation stage, Pendidikan Agama Islam teachers apply dialogical and contextual learning approaches. Observations indicate that the learning process takes place interactively, providing space for discussion, reflection, and the exchange of perspectives among students. Contemporary religious issues, such as differences in schools of thought (*madhhab*), religious practices, and interfaith relations, are discussed through persuasive and argumentative approaches that emphasize mutual respect.(Nazib et al. 2024).

Values of local wisdom are internalized through concrete examples closely related to students' daily lives, such as the practice of deliberation (*musyawarah*) in classroom decision-making and polite communication ethics. These findings indicate that PAI learning is oriented not only toward the transfer of knowledge but also toward the development of moderate attitudes and character. This aligns with character education theory, which emphasizes the importance of habituation and role modeling in the process of value internalization.(Budi, Di, and Negeri 2024).

3. The Role of Teachers and School Culture in Strengthening Religious Moderation

The findings reveal that Pendidikan Agama Islam teachers play a strategic role as facilitators, role models, and drivers of religious moderation. Teachers do not merely deliver instructional content but also demonstrate moderate attitudes in their daily interactions with students. Teachers' exemplification of fairness, openness, and respect for differences emerges as a crucial factor in creating a learning climate conducive to the development of religious moderation.(Isniah, Hidayah, and Agustina 2023).

In addition, the school culture at SMA IT Abu Bakar Yogyakarta further strengthens this strategy. Religious activities, the habituation of social attitudes, and interactions among members of the school community reflect values of harmony and inclusivity. These findings confirm that religious moderation cannot be developed in a partial or isolated manner; rather, it requires the support of the school ecosystem as a whole, as emphasized in the school culture based education approach.(Surya and Salman 2024).

4. Co curricular and Extracurricular Activities as Reinforcements of Religious Moderation

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This study finds that religious co curricular and extracurricular activities play a significant role in strengthening the internalization of religious moderation values. Activities such as Islamic discussion forums, social service programs, and community engagement initiatives based on local culture serve as concrete platforms for students to practice tolerance, empathy, and social responsibility.(Rendi Kurniawan and Anggara 2023).

Through direct involvement in these activities, students not only understand the concept of religious moderation theoretically but also experience it in practice. These findings support the view that experiential learning is an effective strategy for shaping moderate and sustainable religious attitudes.(Mufid 2023).

5. Impact of Learning Strategies on Students' Religious Attitudes

The findings indicate that strategies for developing religious moderation through local wisdom based Islamic Religious Education Pendidikan Agama Islam have a positive impact on students' religious attitudes and behaviors. Students demonstrate greater openness toward differing religious perspectives, the ability to engage in respectful dialogue, and an awareness of the importance of living harmoniously within a pluralistic society.(Rendi Kurniawan and Anggara 2023).

Explicitly, these findings address the research problem formulation by demonstrating that contextual learning strategies grounded in local culture are effective in fostering religious moderation. This result is consistent with previous studies indicating that contextual religious education is capable of preventing tendencies toward extremism and exclusivism among students.(Jaenal Aripin 2024).

6. Synthesis of Findings and Theoretical Implications

Based on the overall findings, this study confirms the theory of religious moderation, which emphasizes the importance of balancing the normative dimensions of religion with socio cultural realities. The integration of local wisdom into PAI learning is proven to strengthen the internalization of moderate values, indicating that theories of religious education grounded in universal values need to be refined by incorporating local cultural context as a significant variable.(Pannen 2025).

These findings further provide conceptual reinforcement that religious moderation is not merely the outcome of cognitive learning, but rather the product of interactions among the curriculum, teachers, school culture, and the broader social environment. Accordingly, strategies for developing religious moderation through local wisdom based Islamic Religious Education Pendidikan Agama Islam can be positioned as an alternative educational model that is highly relevant for Islamic schools in multicultural regions.(Alivah, Abdillah, and Adiguna 2025).

D. CONCLUSION

Based on the research findings and discussion, it can be concluded that the strategy for developing religious moderation through local wisdom based Islamic Religious Education Pendidikan Agama Islam at SMA IT Abu Bakar Yogyakarta is implemented in an integrated and sustainable manner. Religious moderation is not positioned as an additional component of instruction; rather, it is internalized throughout the planning, implementation, and evaluation of Pendidikan Agama Islam learning by strengthening the values of balance, tolerance, justice, and deliberation, which are aligned with Yogyakarta's local culture. The integration of local wisdom values such as *unggah-ungguh* (social etiquette), social ethics, and communal harmony makes Pendidikan Agama Islam learning more contextual and meaningful for students.

Dialogical learning strategies, teacher role modeling, the habituation of religious and social attitudes, as well as the support of school culture and co curricular activities, are proven to be effective in fostering moderate, inclusive, and diversity adaptive religious attitudes. Students demonstrate increased respect for differences, the ability to engage in respectful dialogue, and an awareness of the importance of living harmoniously within a pluralistic society. Thus, local wisdom based Islamic Religious Education can be concluded to be a strategic and relevant approach for developing religious moderation in Islamic secondary school settings, particularly at SMA IT Abu Bakar Yogyakarta.

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