

EXPLORING THE POTENTIAL OF CONSTRUCTIVIST PEDAGOGICAL APPROACH IN STRENGTHENING RELIGIOUS MODERATION A SYSTEMATIC LITERATURE REVIEW

Nilna Fadlillah¹, Moh. Abdullah², Kusaeri³

¹Universitas Qamaruddin Gresik; Indonesia

²Universitas Miftahul Ulum Pamekasan; Indonesia

¹²³Universitas Islam Negeri Sunan Ampel Surabaya; Indonesia

Correspondence email; nilna.fa@gmail.com

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Abstract

This study aims to outline various previous research findings related to applying the constructivist pedagogy approach in improving moderate attitudes in educational institutions and explore the potential of the constructivist pedagogy approach to internalize the value of religious moderation in Indonesian education. This research uses the Systematic Literature Review method using the Watase Uake tool and the Google Scholar search engine. The data in this study are articles indexed in Q1, Q2, Q3, and Q4. The articles were selected using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) technique. After going through the identification, screening, and eligibility process, 48 articles were included in the inclusion stage and analyzed using the meta-synthesis technique. The results of this study show that i) the findings of previous studies indicate that constructivist pedagogical approaches contribute positively to increasing openness and tolerance towards differences and building more appropriate attitudes in understanding diversity; ii) through constructivist activities, egalitarian teacher-student interactions, and inclusive social activities, students can develop a deeper understanding of the values of religious moderation (such as tawassuth, tawazun, tasamuh, musawah, and shura), appreciate the diversity of beliefs, and build openness to differences, so that constructivist approaches in learning have great potential to improve moderate attitudes in religion, especially in the context of Islamic education. The results of this study can positively contribute to the development of curriculum and religious learning methods oriented towards religious moderation in Indonesia.

Keywords

Constructivism pedagogical approach, Religious moderation, Systematic Literature Review



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INTRODUCTION

Increased awareness and attention to religious moderation in Indonesia is a response to growing global and local challenges, including the rise of extremist movements such as ISIS (Ambrozik, 2019; Iqbal & Mabud, 2019). The initiative is gaining momentum from various circles, including academics (Azisi et al., 2023; Inayatillah et al., 2022; Shihab, 2019; N. Umar, 2021), researcher-observers (LSI, 2023; PPIM, 2021; SETARA, 2023), journalists (Rohman, 2020; Sunaryanto et al., 2022), and the general public (Saragih & Suraya, 2022; Zuhri et al., 2021). Other countries, such as Morocco, strengthen state security by promoting moderate Islam through education (Alaoui, 2017). Muslims in America introduce moderate Islam through “Ground Zero Mosque” (Bennett, 2017), *Network of Progressive Muslims*, and *Progressive Muslims of North America* (Esack, 2018). The United Arab Emirates counteracts extremist narratives through the *Sawab Center* (Bélanger et al., 2023) and EU countries with the concept of *Countering Violent Extremism* (Ambrozik, 2019). This shows the importance of international cooperation and knowledge exchange in dealing with the challenge of extremism.

In the Indonesian context, social, ethnic, and cultural diversity is considered a national asset that enriches society (Abror, 2020; Perdana, 2023; A. Umar et al., 2022). However, this diversity can also be a source of tension if not managed wisely (Ndraha, 2022). Threats to social harmony, such as intolerance and sectarian culture, demand an inclusive approach that respects plurality (Dewantara, 2019). Therefore, religious moderation is relevant in preventing extremism and as a foundation for strengthening social cohesion and tolerance between communities (Surawan et al., 2022; Syarief et al., 2023).

The portrait of diversity in Indonesia differs from that of other countries, such as Europe. As a minority group, Muslims in Europe face challenges of insecurity, Islamophobia, and political-economic marginalization. Moreover, the extremist attack on the magazine *Charlie Hebdo* - which had caricatured the Prophet Muhammad - added to the negative sentiment towards Muslims in Europe (Najimdeen, 2015). Internally, the incident also put European Muslims at risk of (extremist-Muslim) division. Faced with this situation, Muslims in Europe highlighted the importance of education in overcoming prejudice and building bridges of understanding between communities (Abbas, 2016). Several European countries show that dialogue and education can facilitate cross-cultural understanding and strengthen a moderate and inclusive Islamic identity (Ferrara, 2017; Kholis & Praja, 2019).

In its development, this effort also received support from several European countries, such as Austria, Germany, and France. The Austrian Ministry of Interior has provided a 'dialogue platform' to discuss Islam, society, extremism, and inclusiveness by presenting Muslim figures (Bayrakli et al., 2018). Meanwhile, a university study found agreement between Islamic theological education experts and students on the importance of intra-Islamic dialogue between different theological schools in Germany. They suggested a constructivist pedagogical approach to build a broader understanding and knowledge base through dynamic group interaction and information exchange (Bechter et al., 2014).

Israeli higher education also uses the constructivist approach to enhancing openness to diversity. Dorit Alt (2017) conducted a study to measure the relationship between a constructivist learning environment and openness to diversity at The Kinneret Academic College on the Sea of Galilee. Students who followed conventional learning methods with those who engaged in an intensive seminar that implemented constructivist learning. These seminars, mainly including students from different religious backgrounds, promote participant diversity and create a collaborative learning environment. Through forming groups for cooperative discussion and dialogue, seminar students showed significant improvements in openness to diversity compared to their peers in the traditional learning environment (Alt, 2015, 2016, 2017). This effort demonstrates the importance of constructivist pedagogical approaches in facilitating cross-cultural and religious dialogue and understanding, which can be used as an example of strengthening religious moderation and openness to diversity in various contexts, including Indonesia.

In Indonesia, education has been identified as a critical arena for instilling and strengthening the values of religious moderation (Aziz et al., 2021; Muhtarom et al., 2021). Various studies have been conducted to analyze the implementation of religious moderation in educational institutions in Indonesia. A study (Nasir & Rijal, 2021) on three pesantren-modeled universities highlighted the critical role of higher education institutions in instilling religious moderation values through traditional pesantren institutions. This involves the formulation of an eclectic curriculum and religious activities and applying the pesantren model to maintain the value of Islamic moderation. Burhanuddin & Ilmi's (2022) research on the typology of implementation of religious moderation in higher education found several types of implementation, such as through student pesantren programs, the integration-interconnection paradigm of Islamisation of science, and the internalization of religious moderation values in Islamic Religious Education courses. Research by

Imamah (2023) and Maya et al. (2023) explains that religious moderation is implemented by inserting religious moderation values as a basis for teaching specific courses or subjects. In addition to higher education, the implementation of religious moderation was also studied at the madrasah level. Research at the madrasah level conducted by Solahudin et al. (2023) at MA Al-Huda Bandung showed that the implementation strategy used involved inserting moderation content in learning, optimizing learning approaches, organizing specific education, training, and debriefing programs, and simultaneous teacher observation.

Although various studies have been conducted to analyze the implementation of religious moderation in educational institutions in Indonesia, there still needs to be a knowledge gap related to applying the constructivist pedagogy approach, specifically in the educational context, to strengthen religious moderation in Indonesia. Research that explicitly explores how constructivist approaches can be effectively applied to strengthen religious moderation in educational contexts is yet to be found. Constructivist approaches, which have been shown to positively impact academic learning outcomes and the development of 21st-century skills, offer opportunities for innovation in teaching and learning that support the formation of moderate attitudes (Batdi, 2023; Binkley & Minor, 2021). Therefore, there is a need for further research that focuses on how constructivist approaches can be adopted as learning strategies to strengthen religious moderation in Indonesia, filling existing knowledge gaps and strengthening the contribution of education to the formation of moderate attitudes in society.

This article outlines previous research findings on applying constructivist pedagogical approaches in promoting moderate attitudes in educational institutions. In addition, the article explores the potential of the constructivist pedagogy approach as a tool to internalize the value of religious moderation in the Indonesian educational context. By discussing in detail how this approach can be adopted and adapted to the context of religious moderation, this article has the potential to provide valuable insights for curriculum development and learning strategies that support the strengthening of religious moderation in Indonesia.

METHOD

This type of research is qualitative with the Systematic Literature Review (SLR) method. With this method, the researcher will systematically outline various previous research findings related to the application of the constructivist pedagogy approach in improving moderate attitudes,

as well as present an exploration of the potential of the approach as a tool for internalizing the value of religious moderation in the realm of Indonesian education.

The research data were articles on constructivist pedagogy and religious moderation in Indonesia. This study used the Watase Uake tool and the Google Scholar search engine using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) technique to collect the data and ensure the research was conducted systematically. The research process involved several stages, namely identification, screening, eligibility, and inclusion (Ma'arif et al., 2023; Purnama et al., 2023) based on data found in recent articles related to the specified topic.

The first step was to identify articles relevant to the research topic. At this stage, articles on religious moderation and constructivist pedagogy were searched through Google Scholar and the Watase Uake tool. Watase Uake was chosen as the primary tool because it provides a feature that automatically identifies Scopus-indexed articles (Q1, Q2, Q3, Q4). Of the 331 articles found, the same articles were removed, and then the articles underwent inclusion and exclusion: i) Articles were published between 2013-2023; ii) articles belonged to Q1, Q2, Q3, and Q4 categories; iii) abstracts were accessible for the screening process; and iv) articles were related to the specified keywords.

Table 1. Keyword searches of articles from Watase Uake and Google Scholar

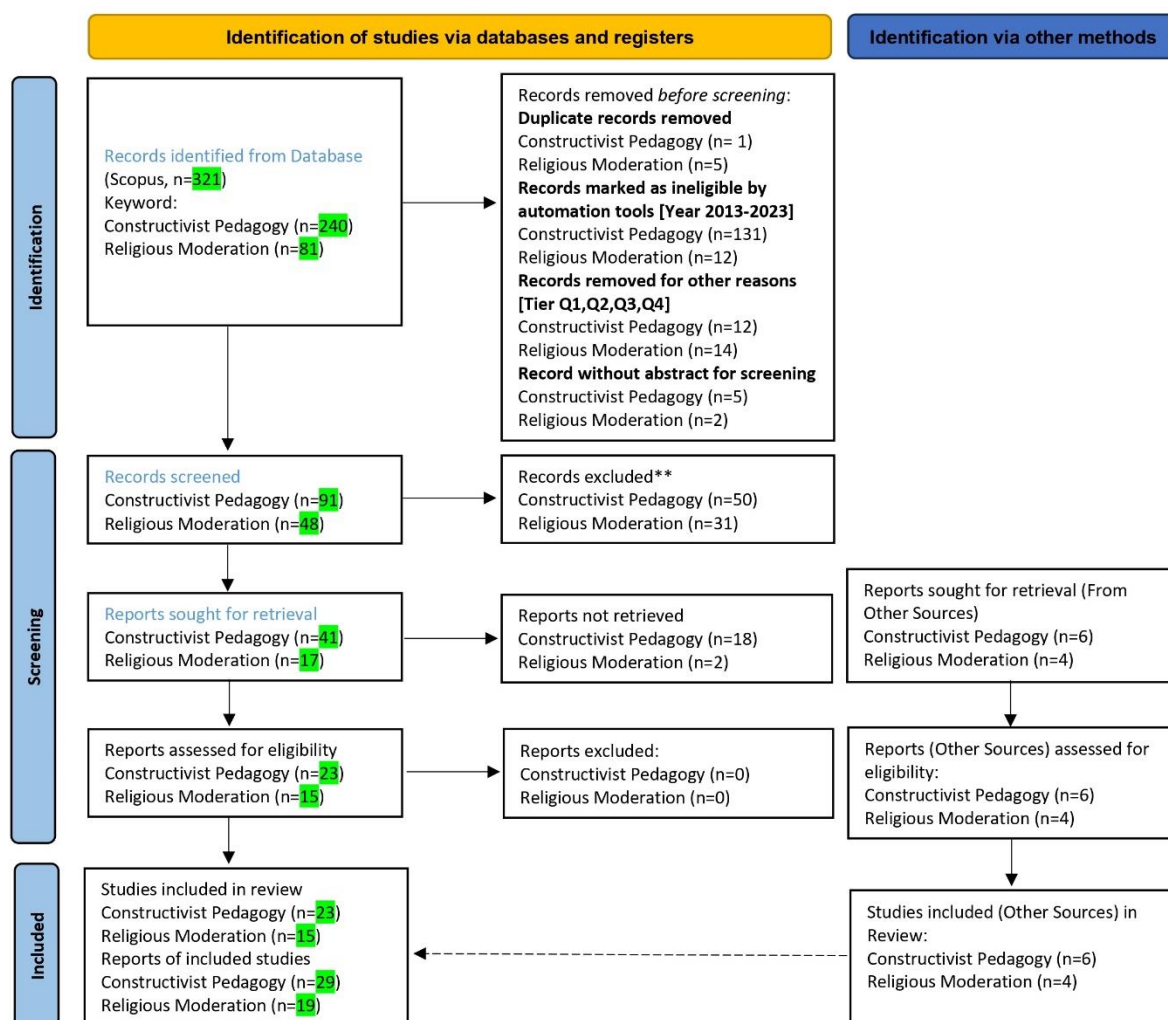
No.	Keyword	Quantity	
		Watase Uake	Google Scholar
1.	Constructivist Pedagogy	66 articles	1
2.	Constructivist Approach to Learning	173 articles	5
3.	Constructivist Pedagogy Islamic Education	1 articles	-
4.	Religious Moderation	62 articles	4
5.	Religious Moderation in Education	5 articles	-
6.	Moderate Islam	14 articles	-
	Total	321 articles	10 articles

Second is the screening eligibility stage. After removing duplicate articles and articles that did not meet criteria i) to iii), 139 articles were screened based on title and abstract. Eighty-one articles irrelevant to the keywords were filtered out, leaving 58 articles. These articles were then rechecked to ensure they met the inclusion criteria and could be accessed in full text. This process resulted in 38 accessible articles, while 20 articles with restricted access were excluded.

Third is the Inclusion stage. In addition to these 38 articles, this study included ten articles obtained from Google Scholar. Thus, 48 articles were included in the systematic analysis to explain the research objectives. The analysis technique used in this study was meta-synthesis, an analytical

process that integrates findings from multiple qualitative studies to produce more general conclusions or a more comprehensive theory (Batdi, 2023). In this research, the meta-synthesis technique was used to combine and evaluate the findings from previous studies relating to the application of constructivist pedagogical approaches in enhancing moderate attitudes, as well as its potential as a tool for internalizing the value of religious moderation in the Indonesian educational realm. This technique allows the researcher to reorganize data from multiple studies, identify emerging themes and patterns, and form a more comprehensive theory or theoretical framework.

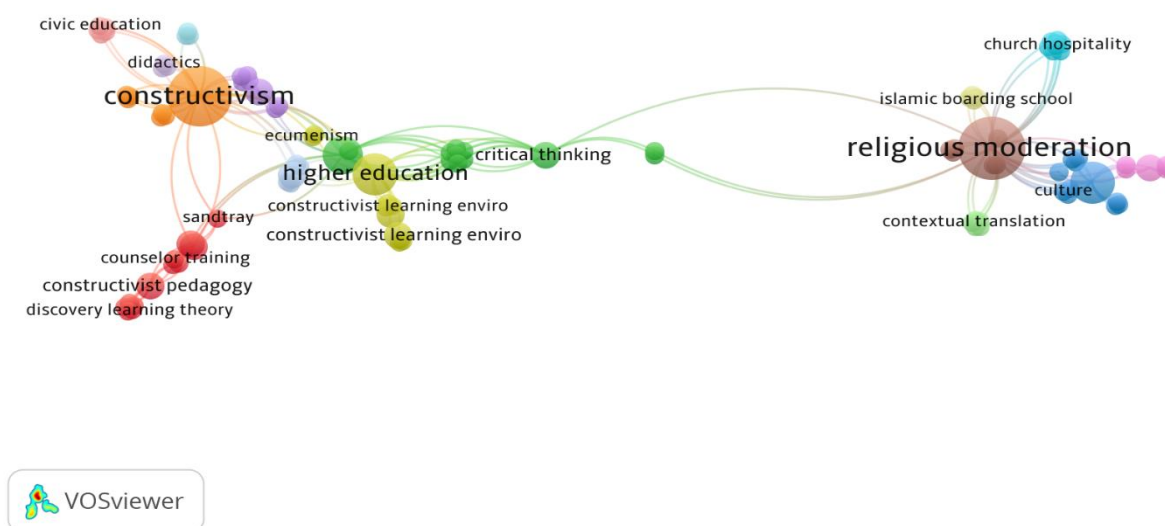
Figure 1. Diagram Flow PRISMA



The 48 selected articles were entered into the Mendeley application, saved in RIS format, and then into VoSviewers version 1.6.17 to map the network of related themes. The steps to enter article data into VoSviewers are: i) opening the application and selecting the *create menu*; ii) selecting the *create a map based on bibliographic data*; iii) *reading data from the reference manager file*; iii) selecting the

RIS file from the folder; iv) selecting *co-occurrence* as a type of analysis and keyword as a unit of analysis; v) selecting calculation method of term data: complete counting; vi) verify the selected term.

Figure 2. Initial Network Visualisation VoSviewers



The resulting VOSviewers diagram in Figure 2 shows that the webs connecting constructivist pedagogical approaches and religious moderation are distant, reflecting the limitations of the research conducted in exploring the direct relationship between the two concepts. Therefore, this research seeks to fill the gap by detailing and deepening the understanding of implementing the constructivist pedagogical approach as a concrete effort to strengthen religious moderation in the Indonesian educational context.

FINDINGS AND DISCUSSION

Findings

Constructivist Approach to Learning

Of the 48 articles included in the inclusion process, 29 were research related to constructivist pedagogical approaches. In these articles, constructivist approach is applied in various learning: e-learning (Alismaiel et al., 2022; Katz & Halpern, 2015; Keengwe et al., 2014; Lam et al., 2021; Schrader, 2015), English research learning (Li, 2022), social research method (Howard & Brady, 2015), counselor education (Binkley & Minor, 2021; Saltis et al., 2019), poetry learning (Ugwuozor, 2020), science learning (Larison, 2022; Taşkın, 2014; Voon et al., 2020), environmental education (Kalamas Hedden et al., 2017), intentional learning (Conner, 2014), fun and colorful learning (Dziubinski,

2015), cultural education (Barnes & Marlatt, 2022; Lupu et al., 2014), international relation learning (Asal & Kratoville, 2013), learning environments (Alt, 2015; Alt & Itzkovich, 2019), Islamic education (Bechter et al., 2014), *openness to diversity and challenge* (Alt, 2017), academic performance (Almulla, 2023), and the rest discuss constructivist pedagogy conceptually (Jin et al., 2020; Koptseva, 2020; Mishra, 2023; Pande & Bharathi, 2020; Rob & Rob, 2018).

The articles above show that constructivist approaches to learning can improve various aspects of student development. In e-learning, for example, learning through social media in an active, collaborative, interactive, and student-centered manner can improve academic success (Alismaiel et al., 2022; Keengwe et al., 2014; Lam et al., 2021; Schrader, 2015). In environmental learning, students are given space to think critically about environmental topics, engage in solving environmental problems on campus, and become agents of change in the campus environment (Kalamas Hedden et al., 2017). Constructivist pedagogy also deepens students' understanding by constructing essential aspects of a phenomenon in science learning (Taşkın, 2014; Voon et al., 2020).

The constructivist learning approach aims to improve students' cognitive abilities (Li, 2022). In this case, student interaction with teachers and peers is crucial in building cognition and promoting student academic improvement (Ugwuozor, 2020). This approach can allow students to explore and discover their knowledge. This process can be done through experiential learning, simulation of theory application (Asal & Kratoville, 2013), discussion, collaborative research, and interactive tasks emphasizing students' interest, passion, and happiness (Conner, 2014; Dziubinski, 2015). Interest in learning, peer collaboration, and a supportive classroom environment can positively impact students' creativity, critical thinking, problem-solving skills, and academic performance (Almulla, 2023; Jin et al., 2020).

The constructivist approach emphasizes experiential, collaborative, and interactive learning between students, teachers, and peers. In the context of religious moderation, this approach can provide hands-on experience that enables students to understand and appreciate the diversity of religious beliefs, creating space for open discussion and dialogue that promotes a deeper understanding of the values of moderation and respect for different religious beliefs. The constructivist approach aims to enhance students' cognitive abilities through interaction with teachers and peers, developing creativity and problem-solving skills. In this regard, students can develop critical thinking that enables them to assess various religious views more, understand the perspectives of others, and enrich the diversity of religious beliefs.

Strengthening Moderate Attitudes through Constructivist Pedagogy

Of the 29 articles related to the implementation of constructivist approaches in learning, four of them show its significance in strengthening moderate attitudes in various learning topics in several countries: 1) Islamic Higher Education In Germany: New Inroads In Constructivist Pedagogy, Technological Innovation and Intra-Islam Dialogue (Bechter et al., 2014); 2) Constructivist Pedagogy and Alternative Teaching Methods for Intercultural Education (Lupu et al., 2014); 3) Constructivist Learning and Openness to Diversity and Challenge in Higher Education Environments (Alt, 2017); dan 4) Constructivist Pedagogy to Promote Cultural Learning in Counselor Education (Binkley & Minor, 2021).

Table 2. Studies on Strengthening Moderate Attitudes through Constructivist Pedagogy

No.	Learning Topics	Description	Results
1.	Islamic Theology	The need for Islamic ecumenism dialogue in Islamic theology courses through constructivist pedagogy	Students and lecturers of Islamic theology in Germany agree on the importance of a constructivist approach in order to harmonize Sunni-Shiite theology.
2.	Intercultural Education	Application of constructivist pedagogy to enhance recognition, acceptance, and respect for differences in Society	Constructivist pedagogy helps students build the right attitudes and conceptions to understand the diversity around them better.
3.	Seminar-Based (Research) Courses	Measuring the relationship between students' perceptions of constructivist learning environments and openness to academic differences and challenges	Students who attended a course with a constructivist approach showed a significant increase in openness to diversity compared to those who attended traditional learning.
4.	Cultural Learning in Counsellor Education	Presents constructivist activities to develop cultural competence and encourage creative thinking in novice counselors	The constructivist approach allows students to be more open to changes, experiment with new ideas, and actively engage in understanding and experiencing other individuals.

The first study found that students and lecturers of Islamic theology in Germany agreed on the importance of intra-Islamic dialogue between various theological schools (Islamic ecumenism), especially in the context of harmonizing Sunni-Shiite theology. In the context of higher education, this effort can be done by applying a technology-based constructivist pedagogy approach. This approach can create a learning environment that can build individual understanding and knowledge base through dynamic group interaction and information exchange between theological schools (Bechter et al., 2014).

The second study implemented constructivist pedagogy in Intercultural education in Romanian universities. This education aims to assimilate ideas about diversity, tolerance, and active participation; optimize interactions between students from different ethnic, cultural, racial, and religious communities; and resolve conflicts caused by prejudice against other communities. Constructivist pedagogy was chosen as a learning approach because it can help students build appropriate attitudes and conceptions to understand the diversity around them better (Lupu et al., 2014).

Third, constructivist learning based on seminar lectures (research) was conducted at an Israeli university to enhance openness and tolerance to diversity and multicultural values. The participants of this activity consisted of students with different religious identity backgrounds: 49.6% Jewish, 9.4% Christian, and 41% Muslim. The students were formed into groups and participated in two 23-week semesters of study. In the first semester, they attended 13 meetings to discuss research topics and approaches. While in the second semester, they were asked to present their ongoing research and discuss it with other groups (Alt, 2017).

In the fourth article, the constructivist approach is also found in cultural learning in counselor education in America. This approach allows students to be more open to changes and experiment with new ideas. As a starting point to encourage cultural dialogue, each student needs to be given space to have individual experiences - with assignment activities - before engaging in constructivist dialogue with peers. They are also facilitated with various activities that allow them to be actively involved in understanding and feeling the experiences of another individual. (Binkley & Minor, 2021).

Of the four studies, three used quantitative research. They showed that constructivist pedagogical approaches positively contributed to increased harmonization among Islamic theological schools (Alt, 2017) and building more appropriate attitudes toward understanding diversity (Lupu et al., 2014). Another study offers constructivist cultural learning activities in counselor education so that they engage to see the world through new eyes, get out of their comfort zone, and accept a new way of life (Binkley & Minor, 2021).

In general, the four studies pay attention to and implement two main principles, namely (1) the active role of students in building their knowledge and understanding and (2) student interaction with the surrounding social environment (Koptseva, 2020; Zhang, 2022). In Lupu et al.'s (2014) research, these two principles were implemented as collective portfolio-making. Students

were encouraged to explore various ethnic information, ranging from traditions, history, and socio-political issues to traditional food. Interactively-collaboratively, they prepare things realistically and convey the process to other ethnicities. With the space to experience the beauty and complexity of certain ethnicities, convey and discuss with other groups, students experience the assimilation-accommodation of their cognitive and affective structures until better understanding and adaptation emerge.

Meanwhile, Binkley & Minor (2021) illustrate these two principles in the activities offered in cultural learning. From the beginning of learning, students create learning guidelines together. This process encourages students to think creatively, express their needs, and interact with empathy and respect for others. In the implementation, students are given the space to understand and discuss the experiences and feelings of living with someone with various special conditions, such as people with physical disabilities, people with dyslexia, and minority groups who experience discriminatory actions. These activities can provide experience to students in understanding their role as counselors.

In these two studies, the role of the teacher is not as the primary source of learning but as a facilitator instructor, who helps students build their understanding of something by creating a comfortable environment and supporting dialogue space (Binkley & Minor, 2021; Lupu et al., 2014). These principles were also conveyed by Dorit Alt (2017) in his research, who mentioned that the constructivist approach in higher education includes three main principles: First, constructivist activities with five sub-dimensions: i) knowledge construction, ii) real experience, iii) deep learning, through iv) previous experience, and v) analyzing a phenomenon with several perspectives

In this approach, collaborative learning is geared towards getting learners to work on solving problems together. This process includes dialogue across cultural differences with peers. Of the three principles, students' social activity through group discussion is the component that most influences the improvement of openness to diversity. Through discussion with peers, students can express their original ideas, are encouraged to think critically, and can increase interest in the problem being solved. This social activity then confirms and constructs the individual's cognition of something (Alt, 2015, 2017).

Discussion

The Potential of Constructivist Pedagogical Approach in Strengthening Religious Moderation

In the context of religious life, religious moderation can be defined as religious views, attitudes, and behaviors that uphold the principles of balance and justice and seek a position in the middle, namely between the extreme right (radical) and the extreme left (liberal) groups (Muhtarom, 2020; Riyawi & Febriansyah, 2023). This concept emphasizes the importance of balancing personal religious beliefs and harmonious relationships with communities of different faiths (Muhaemin et al., 2023; Nasir & Rijal, 2021). Therefore, religious moderation involves individual aspects and communities working together to create an inclusive environment.

Religious moderation is the foundation of the Indonesian government's policy in preventing radical currents, especially those that oppose state ideology under the pretext of religion (Inayatillah et al., 2022). Presidential Regulation Number 18 of 2020 concerning RPJMN 2020-2024 clearly states the importance of strengthening religious moderation (Aziz et al., 2021). The clause was then followed up by all Ministries/Institutions, including the Ministry of Religious Affairs. Regulation of the Minister of Religious Affairs Number 18 of 2020 concerning the Ministry of Religion's Strategic Plan 2020-2024 affirms religious moderation as a top priority that must color all steps and movements of the programs of institutions under the Ministry of Religion, including educational institutions (Muhtarom et al., 2021).

Education -especially Islamic education- is central to strengthening religious moderation. The challenge for Islamic Education Institutions in developing religious moderation lies in the commitment of schools and teachers currently (Aziz et al., 2021). Schools need to innovate and create an environment that enables students to understand and internalize the value of religious moderation (Burhanuddin & Ilmi, 2022; Solahudin et al., 2023). Referring to several studies on strengthening moderate attitudes in foreign countries, as described in the findings above, constructivist pedagogy can be an alternative approach to implementing religious moderation.

Constructivist pedagogical approaches emphasize the importance of learner-centered learning, where learners actively construct their knowledge (Koptseva, 2020; Mishra, 2023). In religious education, this approach allows learners to reflect on their religious values, understand the diversity of beliefs, and build a deeper understanding of other thoughts, beliefs, and religions (Bechter et al., 2014). Strengthening religious moderation through a constructivist pedagogical approach includes the following aspects:

First, constructivist activities. In this aspect, students need to be given activities that can encourage active roles to give meaning to the information received; students are allowed to express their personal experiences related to a topic; students are directed to explore knowledge content in depth; students can use their experience and knowledge to seek a deeper understanding of the learning material; and analyze a phenomenon with several perspectives. (Alt, 2017).

In the context of strengthening religious moderation, students can be given space to experience 1) project-based learning. Learners can research various aspects of religion that encourage them to explore their religion and other religions in more depth, for example, the history, teachings, and practices of religions with an inclusive framework. As practiced in Romania (Lupu et al., 2014), they are asked to share the process and results of their exploration with other students after the portfolio project is completed. In this process, learners will be given space to express their experiences understanding a religion or belief.

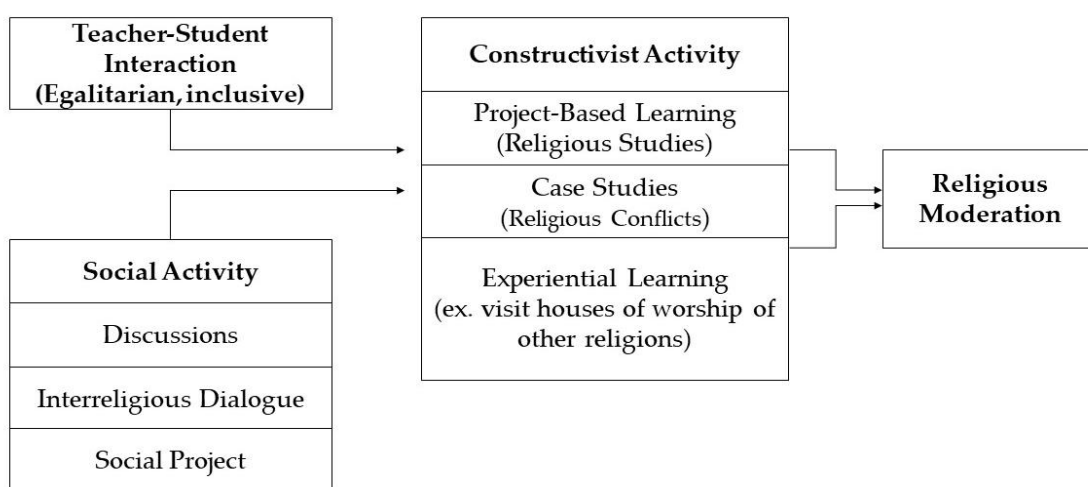
Constructivist activities can also be done with 2) case studies, where learners are given space to study religious conflicts, discriminatory attitudes received by religious minorities, violence in the name of religion, and others. This activity can be done with collaborative work, group discussion, or semi-role play, as implemented in America, to increase students' empathy and respect for the life experiences of others (Binkley & Minor, 2021). Learners can also be invited to 3) visit houses of worship of other religions to experience the diversity of religious practices and rituals for themselves. This activity can reduce stereotypes and encourage a deeper understanding of other religions. experiential learning

Second, egalitarian teacher-student interaction. In constructivist learning, the teacher is a facilitator or instructor who helps learners build their understanding of something (Alt, 2017; Mishra, 2023). Teachers need to create an open, inclusive, and safe classroom environment for students to share their views and experiences about religion (Binkley & Minor, 2021), encourage students to ask questions and think critically, facilitate group discussions, encourage empathy, and be able to appreciate differences. To carry out this role, teachers must have a moderate attitude and understanding of religion to create an egalitarian, tolerant, and pluralist environment (Riyawi & Febriansyah, 2023).

Third, social activity. This principle emphasizes the cooperative nature of the learning process that aims to foster dialogical thinking. By interacting, students can express their original ideas and listen to other people's ideas that may be different or new so that a dialogical process

occurs in their cognition (Alt, 2017; Lupu et al., 2014). In strengthening religious moderation, this activity can be done by: 1) Open discussions that allow learners to exchange their views, questions, and thoughts about religion, as well as to see different points of view and understand different values; 2) interfaith dialogue that can be done by involving teachers of other religions dialoguing with learners or with learners of other religions; 3) joint social projects that allow learners to work together on inclusive community social activities - involving interfaith cooperation.

Figure 3. The Flow of The Potential of Constructivist Pedagogical Approach
in Strengthening Religious Moderation



Students can interact and contemplate diverse beliefs and cultures by synergizing constructivist activities, teacher-student interaction, and social interaction to strengthen religious moderation. Egalitarian interactions between teachers and students, student interactions, and collaboration with peers, either through discussions, listening to each other's ideas, or cooperation, can provide ample space for students to think creatively and critically. This process and experience help students better understand other sects or religions. This is important in promoting and strengthening tolerance and moderation in an increasingly complex society. The principles of religious moderation that include *tawassuth* (middle stance), *tawazun* (balanced), *tasamuh* (tolerance), *musawah* (egalitarian), and *shura* (deliberation) are in line with the main principles of the constructivist approach that promotes an egalitarian, open and dialogical attitude in learning.

Through applying the *tawassuth* concept, students are invited to understand various religious viewpoints holistically, encouraging them to find common ground between differences. The principle of *tawazun* (balance) can be realized by helping students develop a balanced

understanding of religion and diversity of beliefs and accepting complex social realities with an open attitude. This approach also reinforces the principle of tolerance by providing opportunities for students to understand and respect the values of other religions through discussions, collaborative projects, or visits to places of worship of other religions. The value of *musawah* (egalitarian) is reflected in the constructivist approach that places students in an equal position in the learning process, recognizing the equal value of different beliefs and views. In addition, the principle of *shura* (deliberation) can be applied by inviting students to participate in democratic and inclusive decision-making to learn to discuss, debate, and reach mutual agreement on the values of religious moderation. Thus, applying the constructivist approach in religious learning can be an effective tool in internalizing the values of religious moderation, creating a learning environment that is inclusive, tolerant, and respectful of the diversity of beliefs.

CONCLUSION

The findings of previous studies show that constructivist pedagogical approaches contribute positively to increasing openness and tolerance towards differences and building more appropriate attitudes in understanding diversity. Constructivist approaches to learning have great potential to improve moderate attitudes toward religion, especially in the context of Islamic education. Through constructivist activities, egalitarian teacher-student interactions, and inclusive social activities, students can develop a deeper understanding of the values of religious moderation, appreciate the diversity of beliefs, and build openness to differences. By applying a constructivist approach to internalizing the principles of religious moderation, such as *tawassuth*, *tawazun*, *tasamuh*, *musawah*, and *shura*, religious learning can effectively strengthen tolerance and moderation in an increasingly complex society.

The application of the constructivist approach in Islamic education is also in line with the Indonesian government's efforts to promote religious moderation as a form of prevention against radical sects. By integrating the principles of religious moderation in the constructivist learning approach, Islamic educational institutions can become agents of change that promote moderate attitudes and tolerance in society. The results of this study can positively contribute to the development of curriculum and religious learning methods oriented towards religious moderation in Indonesia.

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