Volume 4 Number 2 (2026)
July-December 2026
Page: 1037-1052

E-ISSN: 2986-6502
DOI: 10.37680/ssa.11203

Social Science Academic

Strengthening Religious Moderation Values through the Teaching of the *Ahlussunnah wal Jama'ah* Course

Dallia Hadhirotul Qudsiyah[1], Abdul Halim Musthofa[1], Diana Nur Sholihah[1]

[1] Tribakti Islamic University of Lirboyo Kediri, Indonesia

Received: 26/08/2026 Revised: 22/10/2026 Received: 23/11/2026

Abstract

Religious moderation is an important aspect of Islamic higher education, particularly in fostering an attitude of diversity that is open, tolerant, and respectful of differences. One course that is particularly relevant to strengthening these values is *Ahlussunnah wal Jama'ah* (*Aswaja*), which teaches the principles of *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) as foundations for responding to diversity. This study aims to describe the implementation of *Aswaja* learning and analyze its relevance to strengthening religious moderation values among university students. This study employed a qualitative approach with a descriptive research design. Data were collected through observation, interviews, and documentation. The observation results indicate that the learning process was conducted through a combination of lecturer-led introductory sessions, group presentations, discussions, and question-and-answer activities. Discussion activities demonstrated active student participation in exploring questions, presenting arguments, and providing responses based on relevant references. Furthermore, differences in arguments expressed during discussions were accepted by participants, allowing learning interactions to take place in an orderly and mutually respectful manner. These findings indicate that *Aswaja* learning provides an academic space for developing critical attitudes, open-mindedness, and respect for differences as integral components of strengthening religious moderation values.

Keywords

religious moderation; *Ahlussunnah wal Jama'ah*, learning; tolerance; university students.

Corresponding Author
Dallia Hadhirotul Qudsiyah
Tribakti Islamic University of Lirboyo Kediri, Indonesia; dqudsiyah@gmail.com

1. INTRODUCTON

Indonesia is a country characterized by religious, cultural, ethnic, and traditional diversity, all of which constitute integral parts of social life. This diversity represents a social reality that requires mutual respect and the ability to coexist harmoniously. In the context of religious life, differences in religious understanding and perspectives are inevitable. Therefore, religious understanding is needed not only to emphasize matters of faith but also to foster awareness of how to respond to differences wisely. One approach that is particularly relevant to this need is religious moderation (Shofiyuddin et al., 2024).

© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC BY NC) license (https://creativecommons.org/licenses/by/4.0/).

Religious moderation refers to a perspective, attitude, and religious practice that places balance as a fundamental principle in implementing religious teachings and interacting with others (Mukhibat et al., 2024). The Ministry of Religious Affairs of the Republic of Indonesia identifies four main indicators of religious moderation: national commitment, tolerance, non-violence, and accommodativeness toward local culture. These four indicators demonstrate that religious moderation is not merely concerned with conceptual religious understanding but is also reflected in social behavior that respects differences and maintains harmonious coexistence (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

In higher education, strengthening religious moderation is an essential component of the educational process because university students operate within academic environments that bring together diverse intellectual backgrounds, experiences, and religious understandings. Higher education institutions function not only as places for acquiring knowledge but also as learning environments that shape students' ways of thinking, attitudes, and behavior. Through dialogic and participatory learning processes, students can develop the ability to understand issues from multiple perspectives while learning to respect differences in argumentation (Mukhibat et al., 2024).

One course that is particularly relevant to strengthening religious moderation is *Ahlussunnah wal Jama'ah* (*Aswaja*). *Aswaja* is a religious tradition that emphasizes the principles of balance and moderation in understanding and practicing Islamic teachings. These values are reflected in four fundamental principles: *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These four principles provide a foundation for individuals to respond to differences without compromising their commitment to the religious values they uphold (Andini et al., 2025).

The values of *Aswaja* are closely related to the practice of religious moderation in academic life. The principle of *tasamuh*, for example, can be manifested through a willingness to listen to and respect the opinions of others. The principle of *tawassuth* is reflected in the ability to consider different perspectives proportionately, while *i'tidal* encourages individuals to assess arguments fairly. Meanwhile, *tawazun* emphasizes the importance of maintaining balance when considering various aspects of an issue. Thus, *Aswaja* values are not only relevant as religious concepts but can also be developed through interactions within the learning process (Cui & Teo, 2021).

Strengthening religious moderation values through learning cannot be achieved merely by presenting definitions and principles at a theoretical level. These values need to be cultivated through learning experiences that provide students with opportunities to interact, engage in dialogue, express opinions, and encounter differences in perspectives (Rais et al., 2025). In this regard, presentation and discussion methods can serve as effective learning strategies that provide students with opportunities to develop open-mindedness while fostering mutual respect.

Based on observations conducted during the Educational Practicum at Tribakti Islamic University of Lirboyo Kediri, the implementation of the *Aswaja* course demonstrated academic activities involving active student participation (Pranata & Husain, 2022). The learning process began with an introductory presentation of the material by the lecturer, followed by group presentations using PowerPoint as a learning medium. These activities were subsequently followed by discussions and question-and-answer sessions led by a moderator, with the lecturer serving as the learning facilitator. During these activities, students did not merely receive the material presented; they also actively explored questions, identified inconsistencies in the discussion, and put forward various arguments supported by relevant references. Differences in arguments were accepted by discussion participants, allowing the activities to proceed in an orderly and mutually respectful manner.

This situation warrants further investigation because it demonstrates the existence of a learning environment in which religious moderation values can be practiced through academic interactions. Therefore, this study focuses on the implementation of the *Aswaja* course and its relevance to strengthening religious moderation values among university students. This focus is consistent with studies on religious moderation in higher education, which position learning processes and academic interactions as essential elements in fostering an inclusive and tolerant campus environment.

2. METHOD

2.1 Research Design

This study employed a qualitative approach with a descriptive research design. This approach was selected because the study aimed to describe and understand the process of strengthening religious moderation values through the teaching of the *Ahlussunnah wal Jama'ah* (*Aswaja*) course. A qualitative descriptive approach enables researchers to obtain an overview of learning activities, interactions between lecturers and students, and students' behaviors in responding to differences of opinion during the learning process (Sandelowski, 2000).

2.2 Research Setting and Participants

The research was conducted at Tribakti Islamic University of Lirboyo Kediri, specifically in the Islamic Psychology Study Program, focusing on the teaching and learning activities of the *Aswaja* course. The research participants consisted of the course lecturer and third-semester students from class PI A2 who attended the course. Informants were selected purposively based on their involvement and experience in the learning process.

2.3 Data Collection Techniques

Data were collected through observation, interviews, and documentation. Direct observations were conducted over six learning sessions, focusing on the stages of classroom activities, teaching methods, student participation, interactions during discussions, and students' attitudes when expressing and responding to differences of opinion.

Interviews were conducted with the course lecturer and students to obtain more in-depth information regarding their understanding, experiences, and application of religious moderation values in *Aswaja* learning. Documentation was used as supporting data and included photographs of learning activities, presentation materials, and course-related instructional documents.

2.4 Data Analysis Techniques

Data analysis followed the stages of data condensation, data display, and conclusion drawing and verification, as developed by Miles, Huberman, and Saldaña (2020). During the data condensation stage, information obtained from observations, interviews, and documentation was selected and categorized according to the research focus. Subsequently, the data were presented in descriptive form to illustrate the learning process and patterns of student interaction. The final stage involved drawing and verifying conclusions based on the relationship between field findings and the principles of religious moderation embedded in *Aswaja*.

2.5 Data Trustworthiness

Data trustworthiness was established through methodological and source triangulation. Methodological triangulation was conducted by comparing data obtained through observations, interviews, and documentation. Meanwhile, source triangulation involved comparing information provided by the course lecturer and students. These procedures were intended to ensure the consistency and credibility of the research findings.

3. FINDINGS AND DSICUSSIOUN

3.1. Implementation of the *Ahlussunnah wal Jama'ah* (*Aswaja*) Course

Based on observations conducted during the *Aswaja* course, the learning process was implemented through a combination of several teaching methods, including introductory material delivery by the lecturer, group presentations, discussions, and question-and-answer sessions. This sequence of activities demonstrated the involvement of both lecturers and students in developing a learning process that was not solely oriented toward delivering course content but also provided opportunities for students to develop their understanding through interaction and the exchange of ideas.

At the beginning of each class, the lecturer provided an introduction outlining the general perspectives on the material to be discussed. This introduction served to give students an initial overview of the main topics before the materials were explored in greater depth by the group scheduled to deliver the presentation (Arif, 2020; Umar et al., 2024). Subsequently, student groups presented their materials based on previously prepared papers, using PowerPoint (PPT) as a presentation aid. Through this activity, students had the opportunity to communicate their understanding while developing their ability to convey academic content to other participants.

Following the presentation, the learning activities continued with a discussion session led by a moderator. At this stage, students were encouraged to critically engage with the presented material, raise questions, and identify aspects of the discussion that they considered unclear or requiring further explanation (Wang et al., 2025; Zhu et al., 2022). The questions raised subsequently became the basis for discussion between the presenting group and other students. Thus, the learning process did not stop at one-way information delivery but developed into an exchange of ideas that enabled students to deepen their understanding through multiple perspectives.

Active student participation was particularly evident during the question-and-answer sessions, especially when students sought to explore issues related to the presentation material in greater depth. The questions raised were not limited to understanding the presented content but also involved efforts to clarify and examine issues that had not been adequately explained. In responding to these questions, the presenting group provided answers by referring to relevant sources consistent with the topics under discussion. This demonstrated that the discussions were active and argumentative, as students not only raised questions but also sought to construct their understanding through explanations supported by relevant references.

The dynamics of the discussions were also reflected in the various arguments presented by students in response to the course materials. Although differences in perspectives emerged, each argument was given the opportunity to be heard and addressed by other discussion participants. These differences did not develop into conflicts that disrupted the learning process but instead became part of the exchange of ideas (Asfand-E-Yar et al., 2023; Muhtifah et al., 2021). Students demonstrated mutual respect for differing opinions, allowing discussions to proceed in an orderly and conducive manner.

This condition is consistent with the perspective of Cui and Teo (2021), who emphasize that dialogic learning provides students with opportunities to develop open academic interactions. Activities such as asking questions, presenting arguments, using references, and accepting differing perspectives constitute learning experiences that can support the strengthening of religious moderation values.



Figure 1. Students' Group Presentation in the Classroom

3.2. Discussion Activities as a Space for Strengthening Religious Moderation Values

Discussion is an essential component of *Aswaja* learning because it provides students with opportunities to interact directly with different perspectives and arguments. Based on the observation findings, students demonstrated active participation in exploring questions and responding to the materials presented. During this process, students did not merely act as recipients of information but also engaged in examining their understanding through the questions and arguments they expressed.

Such active participation is relevant to strengthening religious moderation because openness toward differences cannot be understood merely as theoretical knowledge; rather, it needs to be cultivated through interactions that allow individuals to encounter perspectives that may differ from their own. When students present different arguments and those arguments are heard and accepted as part of the discussion, an academic space is created in which individuals are given the opportunity to express their thoughts without dismissing the perspectives of others. This is consistent with the findings of Astuti et al., (2023), which highlight the importance of religious moderation in fostering tolerant attitudes, harmonious social relationships, and inclusive higher education environments.

This attitude is closely associated with the *Aswaja* principle of *tasamuh*, which emphasizes tolerance and respect for differences. Tolerance in the learning context does not mean that every opinion must be considered correct. Rather, it involves providing opportunities for different perspectives to be heard, examined, and addressed proportionately. Consequently, students can maintain their arguments while respecting the rights of others to hold different views.

Furthermore, the use of references when responding to questions demonstrates the importance of

developing a responsible academic tradition. Arguments are not presented solely on the basis of personal opinions but are supported, whenever possible, by sources relevant to the subject under discussion. This activity encourages students to consider the underlying rationale before expressing judgments about an issue. In relation to religious moderation, such habits can foster more open attitudes and discourage individuals from drawing conclusions hastily. Dialogic learning positions the exchange of ideas and the development of knowledge as essential components of the learning process (Fitriani, 2023, 2023).

The presence of a moderator in managing the discussion also contributes to establishing orderly interactions. The organization of question-and-answer sessions provides participants with opportunities to raise questions and offer responses in a structured manner. This demonstrates that strengthening religious moderation values can take place through learning management that encourages participation while maintaining balanced interactions among students. This relevance is consistent with the study by Mukhibat et al. (2024), which discusses the importance of religious moderation education in higher education through the development of students' knowledge, skills, and attitudes. Therefore, discussion activities in *Aswaja* learning function not only as a means of deepening course material but also as a space for cultivating open-mindedness, tolerance, and responsibility in responding to differences. Such experiences represent one form of strengthening religious moderation values that can be developed through academic activities in higher education institutions.

3.3. The Relevance of *Aswaja* Principles to Strengthening Religious Moderation Values

Ahlussunnah wal Jama'ah has fundamental principles that can serve as a foundation for developing moderate attitudes, namely *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* . These four principles are relevant to academic life because they encourage students to develop proportional ways of thinking, respect differences, and consider various perspectives when understanding an issue (Demello et al., 2022; Zdun, 2022). These values are also relevant to the concept of religious moderation developed within the context of Indonesian society.

The principle of *tawassuth* promotes a moderate approach and discourages excessive tendencies when responding to particular issues. In *Aswaja* learning, this principle is relevant to discussion activities that provide students with opportunities to express their arguments while considering other perspectives. Such an attitude is important because differences in thought should not immediately be perceived as something that must be rejected but rather as an opportunity to broaden one's understanding.

Furthermore, the principle of *tawazun* emphasizes the importance of balance in various aspects of life. In the learning context, this principle can be developed through the habit of considering different

arguments and reference sources before drawing conclusions. The use of relevant references when responding to questions represents an academic activity that supports a balance between personal opinions and established knowledge (Rosyad & Maarif, 2020). Nevertheless, the application of *tawazun* values in students' broader daily lives requires further observation.

The principle of *tasamuh* has a more direct relationship with the observational findings, particularly when students present various arguments while continuing to provide opportunities for differing perspectives to be expressed. Accepting and respecting other people's opinions demonstrates that differences do not necessarily have to lead to conflict. In the learning process, tolerance can be cultivated through the habits of listening, responding respectfully, and refraining from imposing personal opinions on others (Sidik et al., 2024).

Meanwhile, the principle of *i'tidal* emphasizes the importance of justice and proportionality in one's actions. In discussion activities, this principle can be associated with managing interactions in ways that provide students with opportunities to express their perspectives and respond to arguments based on the substance of the discussion. The moderator's role in managing the discussion represents one of the supporting elements in establishing orderly and well-directed communication.

Based on this discussion, the four *Aswaja* principles are relevant as a foundation for strengthening religious moderation through learning activities. Nevertheless, not all these principles can be directly demonstrated through a single discussion activity. The observational findings more clearly reveal practices of respecting differences associated with *tasamuh*, whereas the relationship with the other principles requires further investigation through interviews and observations of student activities in broader contexts.

3.4. The Role of *Aswaja* Learning in Developing a Moderate Academic Culture

Aswaja learning plays an important role in developing an academic culture that emphasizes not only mastery of religious knowledge but also the development of appropriate attitudes when interacting with others. This can be achieved through learning processes that provide students with opportunities to express opinions, offer criticism, and receive responses from other participants. Mukhibat et al. (2024) demonstrate that religious moderation education in higher education can be developed through curricula and educational activities that address students' knowledge, skills, and attitudes.

A moderate academic culture cannot be established merely by delivering theoretical material on tolerance and respect for differences. These values need to be practiced through learning activities that allow students to experience firsthand how differences in perspectives can be addressed through constructive dialogue. In this regard, presentation and discussion activities can serve as approaches that

support this process.

Lecturers play an important role in creating an open learning environment and providing students with opportunities to develop their ideas. The introductory material delivered before presentations helps students understand the direction of the discussion, while discussion activities provide opportunities to examine their understanding through the exchange of arguments (Collado et al., 2020; Zaini et al., 2023). Meanwhile, the use of references when responding to questions can strengthen an academic culture grounded in knowledge sources and accountable arguments.

Ultimately, strengthening religious moderation values through *Aswaja* learning should be understood as an ongoing process. Orderly discussions characterized by mutual respect represent one form of learning experience that can support the development of moderate attitudes. However, the continued application of these values in students' daily lives still requires consistent habituation and exemplary behavior, both within the academic environment and in broader social settings.

Therefore, *Aswaja* learning should continue to be developed through participatory and dialogic teaching methods. The learning process should not merely aim to produce students who understand *Aswaja* concepts but also students who are capable of applying its values when responding to differences wisely. Thus, the *Aswaja* course can contribute to fostering an academic environment that is open, tolerant, and respectful of diversity.

Discussion

1. *Aswaja* Learning as an Approach to Strengthening Religious Moderation

The findings of this study indicate that the implementation of the *Ahlussunnah wal Jama'ah* (*Aswaja*) course provides an academic learning environment that supports the development of religious moderation values among university students. The combination of lecturer-led introductory sessions, group presentations, discussions, and question-and-answer activities demonstrates that *Aswaja* learning extends beyond the transmission of religious knowledge. It also creates opportunities for students to engage in academic interactions, exchange ideas, and develop their understanding through different perspectives (Chang et al., 2022; Umar et al., 2024). This finding addresses the primary objective of the study, namely, to describe the implementation of *Aswaja* learning and examine its relevance to strengthening religious moderation values among university students.

The importance of this learning process lies in the relationship between religious knowledge and its practical application in academic interactions. Understanding religious moderation theoretically does not necessarily guarantee that students will demonstrate tolerance and respect for differences in their everyday interactions. Therefore, learning activities that encourage students to express opinions, listen to others, and respond to different arguments provide opportunities to translate religious values

into observable academic practices. This interpretation is consistent with Mukhibat et al. (2024), who emphasize the importance of integrating religious moderation education into higher education curricula through the development of students' knowledge, skills, and attitudes.

Furthermore, the findings suggest that the lecturer's role in introducing learning materials and facilitating discussions is important in establishing an interactive learning environment. The introductory explanation provides students with a conceptual foundation, while group presentations and discussions encourage them to participate actively in constructing knowledge. Such an arrangement indicates that religious moderation can be strengthened not only through the content of religious courses but also through the pedagogical approaches used to deliver them. In this context, *Aswaja* learning has the potential to connect religious understanding with the development of inclusive academic behavior.

2. Academic Discussion and the Development of Tolerance

One of the important findings of this study concerns students' active participation in discussion activities and their willingness to accept differences in arguments. Students demonstrated their involvement by asking questions, seeking clarification, presenting arguments, and responding to the opinions of others. More importantly, differences in perspectives did not develop into disruptive conflicts. Instead, they became part of an academic exchange conducted in an orderly and mutually respectful manner.

This finding suggests that tolerance is not merely an abstract religious principle but can be practiced through everyday academic interactions. When students are given opportunities to express different opinions and listen to alternative perspectives, they become involved in a learning experience that encourages openness and mutual respect (Jasiah et al., 2024). Such interactions are particularly relevant in higher education, where students encounter diverse intellectual backgrounds and interpretations of religious issues.

The finding is closely associated with the *Aswaja* principle of *tasamuh*, which emphasizes tolerance and respect for differences. In this study, the principle was most clearly reflected in students' willingness to listen to and accept different arguments during discussions. However, accepting different opinions does not necessarily mean agreeing with every argument presented. Rather, it involves recognizing the right of others to express their perspectives while maintaining the ability to evaluate arguments critically and proportionately.

This interpretation is consistent with Shofiyuddin et al. (2024), who highlight the importance of religious moderation in fostering tolerant attitudes, harmonious social relationships, and inclusive higher education environments. It also corresponds with the perspective of Cui and Teo (2021), who

emphasize the significance of dialogic interaction in classroom learning. Through dialogue, students are not merely exposed to different ideas but are also encouraged to examine their assumptions and develop a more comprehensive understanding of an issue.

Another relevant aspect concerns the use of academic references in responding to questions. The presenting students attempted to support their explanations with relevant sources rather than relying exclusively on personal opinions (Hamdan et al., 2022; Rosyad & Maarif, 2020). This practice is important because responsible academic argumentation encourages students to examine the basis of their judgments before accepting or rejecting particular perspectives. Consequently, discussion activities can support the development of intellectual openness alongside religious tolerance.

3. The Relationship Between *Aswaja* Principles and Religious Moderation

The findings also demonstrate the relevance of the four fundamental *Aswaja* principles—*tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* —to the development of religious moderation values in higher education. These principles provide a conceptual foundation for understanding how students can respond to differences through moderate, balanced, tolerant, and fair attitudes. Nevertheless, the observational evidence indicates that the four principles were not equally visible in classroom interactions.

The principle of *tawassuth* is reflected in the opportunity for students to consider different arguments rather than immediately rejecting perspectives that differ from their own. This indicates the importance of developing proportional thinking when responding to academic and religious issues. In this regard, moderate attitudes do not require students to abandon their convictions but encourage them to avoid excessive judgments and consider alternative perspectives before reaching conclusions (Sholeh et al., 2023; Sidik et al., 2024).

The principle of *tawazun* is relevant to the practice of considering various arguments and reference sources before making judgments. The use of relevant academic references during discussions illustrates an effort to balance personal opinions with supporting knowledge. However, the present findings do not provide sufficient evidence to establish how consistently students apply this principle beyond classroom discussions. Therefore, its broader implementation requires further investigation.

Among the four principles, *tasamuh* has the strongest empirical connection with the observed learning activities. Students demonstrated a willingness to listen to, acknowledge, and respond respectfully to different arguments. This behavior illustrates how tolerance can be cultivated through repeated academic interactions. Rather than eliminating differences, the learning process provides opportunities for students to manage those differences constructively.

Meanwhile, *i'tidal* can be associated with fairness and proportionality in academic communication (Hakim et al., 2022). The moderator's role in organizing discussion activities provides an opportunity

for participants to express their opinions within an orderly interaction. However, the available observations primarily demonstrate the organization of discussion activities rather than directly establishing students' broader understanding and application of justice as a personal attitude.

These findings suggest that the four *Aswaja* principles offer a relevant framework for strengthening religious moderation, although their practical manifestations require different forms of evidence. In particular, *tasamuh* is more directly observable through students' responses to differing opinions, whereas *tawassuth*, *tawazun*, and *i'tidal* require further examination through interviews and observations in broader social and academic contexts.

4. Implications for Developing a Moderate Academic Culture in Islamic Higher Education

The findings have implications for the development of an academic culture that integrates religious understanding with respectful and inclusive social interaction. *Aswaja* learning demonstrates that strengthening religious moderation can be incorporated into ordinary classroom activities through participatory and dialogic pedagogical approaches. In this sense, religious moderation education does not need to be limited to specific discussions about tolerance but can also be developed through the way lecturers organize learning activities and encourage students to interact.

The lecturer's role is particularly important in establishing an environment in which students feel able to express their opinions and engage with different perspectives. Introductory explanations, structured presentations, moderated discussions, and the use of academic references collectively contribute to a learning environment that supports constructive communication. This is consistent with Mukhibat et al. (2024), who emphasize that religious moderation education in higher education should address not only students' knowledge but also their skills and attitudes.

From a pedagogical perspective, the findings suggest that discussion-based learning can serve as a practical means of translating the values of *Aswaja* into academic behavior. Students have opportunities to develop critical thinking, communicate arguments responsibly, and respect differences without necessarily compromising their religious convictions. These experiences are important for developing an academic culture in which diversity is understood as an opportunity for intellectual exchange rather than a source of division.

Nevertheless, the development of a moderate academic culture requires continuity. Respectful interactions during classroom discussions do not automatically demonstrate that students consistently apply the same attitudes in their daily social lives. The integration of *Aswaja* values therefore needs to be supported by continuous learning experiences, lecturer role modeling, and opportunities for students to practice tolerance in different academic and social settings.

4. CONCLUSION

Based on the research findings, the *Ahlussunnah wal Jama'ah (Aswaja)* course is implemented through a combination of lecturer-led introductory sessions, group presentations, discussions, and question-and-answer activities. This learning process provides opportunities for students to participate actively in understanding the course material through asking questions, exploring issues in greater depth, presenting arguments, and providing responses supported by relevant references.

Discussion activities revealed that students expressed diverse arguments and perspectives; however, these differences were accepted and respected by other discussion participants, allowing the learning process to proceed in an orderly and conducive manner. This condition indicates that *Aswaja* learning provides a relevant academic environment for developing open-mindedness, tolerance, and respect for differences. These findings are particularly associated with the *Aswaja* principle of *tasamuh* (tolerance) and also provide opportunities to cultivate the principles of *tawassuth* (moderation), *tawazun* (balance), and *i'tidal* (justice).

Therefore, strengthening religious moderation values through *Aswaja* learning can be developed not only through the theoretical delivery of course materials but also through academic interaction experiences that encourage students to engage in dialogue, consider different arguments, and respect diverse perspectives. Nevertheless, strengthening these values is an ongoing process that requires continuous habituation and practical application in students' everyday lives.

REFERENCES

Andini, A., Firjian, A. P., Robbi, F. F. H., Hasbi, H., & Sharmah, H. (2026). Moderasi beragama dalam perspektif Aswaja: Studi nilai-nilai tawassuth, tasamuh, dan tawazun di Indonesia. CONTEMPLATE: Jurnal Ilmiah Studi Keislaman, 6(2), 54–62. https://doi.org/10.53649/contemplate.v6i2.2114

Arif, M. K. (2020). Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha. *Al-Risalah*, *11*(1), 22–43. https://doi.org/10.34005/alrisalah.v11i1.592

Asfand-E-Yar, M., Aftab, S., Hashir, Q., & Talha, T. (2023). From Tweets to Tolerance: Empowering Cyberbullying Detection with Deep Learning Models. *Proceedings - 2023 International Conference on Frontiers of Information Technology, FIT 2023*, 232–237. https://doi.org/10.1109/FIT60620.2023.00050

Astuti, W., Hafizh, M., Dina, S., & Ali, M. (2023). INTERPRETATION OF TASAWWUF IN ISLAMIC EDUCATION TO IMPROVE RELIGIOUS TOLERANCE. *Islamuna: Jurnal Studi Islam*, *10*(1), 35–58. https://doi.org/10.19105/islamuna.v10i1.9053

Cui, R., & Teo, P. (2021). Dialogic education for classroom teaching: A critical review. Language and Education, 35(3), 187–203. https://doi.org/10.1080/09500782.2020.1837859

Chang, T.-S., Wang, H.-C., Haynes, A. M., Song, M.-M., Lai, S.-Y., & Hsieh, S.-H. (2022). Enhancing student creativity through an interdisciplinary, project-oriented problem-based learning undergraduate curriculum. In *Thinking Skills and Creativity* (Vol. 46, p. 101173). Elsevier BV. https://doi.org/10.1016/j.tsc.2022.101173

Collado, S., Rosa, C. D., & Corraliza, J. A. (2020). The Effect of a Nature-Based Environmental Education Program on Children's Environmental Attitudes and Behaviors: A Randomized Experiment with Primary Schools. *Sustainability*, *12*(17), 6817. https://doi.org/10.3390/su12176817

Demello, A. S., Peskin, M. F., Hill, R. M., Casarez, R. L., & Santa Maria, D. M. (2022). The Impact of Bullying Victimization and Sexual Orientation on the Severity of Suicidal Behavior. *Violence and Victims*, *37*(5), 641–658. https://doi.org/10.1891/VV-2021-0039

Fitriani, M. I. (2023). Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy. *Ulumuna*, *27*(1), 416–449. https://doi.org/10.20414/ujis.v27i1.765

Hakim, R., Ritonga, M., Khodijah, K., Zulmuqim, Z., Remiswal, R., & Jamalyar, A. R. (2022). Learning Strategies for Reading and Writing the Quran: Improving Student Competence as Preservice Teachers at the Faculty of Tarbiyah and Teacher Training. *Education Research International*, *2022*, 1–7. https://doi.org/10.1155/2022/3464265

Hamdan, H., Nashuddin, N., & Fadli, A. (2022). The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School. *Jurnal Pendidikan Agama Islam*, *19*(1), 165–178. https://doi.org/10.14421/jpai.2022.191-12

Jasiah, J., Mazrur, M., Hartati, Z., Rahman, A., Kibtiyah, M., Liadi, F., & Fahmi, F. (2024). Islamic Teachers' Implementation of the Merdeka Curriculum in Senior High Schools: A Systematic Review. *International Journal of Learning, Teaching and Educational Research*, *23*(4), 394–408. https://doi.org/10.26803/ijlter.23.4.21

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). Qualitative data analysis: A methods sourcebook (4th ed.). SAGE Publications.

Ministry of Religious Affairs of the Republic of Indonesia. (2019). Moderasi beragama. Badan Litbang dan Diklat Kementerian Agama Republik Indonesia.

Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. Cogent Education, 11(1), Article 2302308. https://doi.org/10.1080/2331186X.2024.2302308

Muhtifah, L., Hudi Prasojo, Z., Sappe, S., & Elmansyah, E. (2021). The theology of Islamic moderation

education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies / Theological Studies*, *77*(4). https://doi.org/10.4102/hts.v77i4.6552

Pranata, S. P., & Husain, H. (2022). Pembuatan mural Islami sebagai sarana edukasi pada Pesantren Taruna Alqolam. *NUSANTARA Jurnal Pengabdian Kepada …*. https://doi.org/https://doi.org/10.55606/nusantara.v2i1.2695

Rais, R., Sitorus, N., & Pranata, S. P. (2025). *Kurikulum Pendidikan di Indonesia: Menjawab Kebutuhan Global di Tengah Tantangan Lokal. 6 (3), 2329–2339*.

Rosyad, A. M., & Maarif, M. A. (2020). PARADIGMA PENDIDIKAN DEMOKRASI DAN PENDIDIKAN ISLAM DALAM MENGHADAPI TANTANGAN GLOBALISASI DI INDONESIA. *Nazhruna: Jurnal Pendidikan Islam*, *3*(1), 75–99. https://doi.org/10.31538/nzh.v3i1.491

Sholeh, M. ibnu sholeh, Rohman, H., Suwandi, E. A., Akhyak, Efendi, N., & Muhajir, A. (2023). Transformation Of Islamic Education: A Study Of Changes In The Transformation Of The Education Curriculum. *Jurnal Pendidikan Agama Islam*, *20*(1), 39–56. https://doi.org/10.14421/jpai.v20i1.6770

Sandelowski, M. (2000). Whatever happened to qualitative description? Research in Nursing & Health, 23(4), 334–340. https://doi.org/10.1002/1098-240X(200008)23:4%3C334::AID-NUR9%3E3.0.CO;2-G

Shofiyuddin, A., Khoiriyah, S., & Sa'adillah, R. (2024). Building tolerance and balance: A systematic literature review on religious moderation among students in higher education. Journal of Islamic Civilization, 5(2), 123–137. https://doi.org/10.33086/jic.v5i2.5305

Sidik, M. F., Vachruddin, V. P., Rusydiyah, E. F., Pertiwi, A. S., & Darmawan, M. A. (2024). Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia. *Jurnal Pendidikan Agama Islam*, *21*(1), 111–130. https://doi.org/10.14421/jpai.v21i1.7617

Umar, M., Ismail, F., Rahmi, S., & Arifin, Z. (2024). Transforming of Moderate Character Education in Islamic Educational Institutions. *Nazhruna: Jurnal Pendidikan Islam*, *7*(1), 171–188. https://doi.org/10.31538/nzh.v7i1.4168

Wang, X., Gao, Y., & Chen, B. (2025). Gender differences in cyberbullying tolerance, traditional bullying victimization and their associations with cyberbullying perpetration among Beijing adolescents. *Child and Family Social Work*, *30*(1), 15–25. https://doi.org/10.1111/cfs.13079

Zaini, M., Purwowidodo, A., & Nuryanti. (2023). Hybrid-Generative Learning: Learning Outcomes, Creative Thinking Skills, Learning Interest in Islamic Religious Education Subjects in Junior High School. *Jurnal Pendidikan Agama Islam*, *20*(2), 262–278. https://doi.org/10.14421/jpai.v20i2.7846

Zdun, S. (2022). Inner Conflicts of Those Involved in Cyberbullying – Between Taboo, Rejection, Ignorance and Tolerance. *Kriminologie*, *4*(2), 196–211. https://doi.org/10.18716/ojs/krimoj/2022.2.7

Zhu, H., Ou, Y., & Zhu, Z. (2022). Aggressive humor style and cyberbullying perpetration: Normative tolerance and moral disengagement perspective. *Frontiers in Psychology*, *13*. https://doi.org/10.3389/fpsyg.2022.1095318