

## RELIGIOUS MODERATION LITERACY IN THE LOCAL CONTENT CURRICULUM AT HIGH SCHOOL MAARIF 1 PAMEKASAN

Moh Subhan<sup>1</sup>, Zaifuddin Md Rasip<sup>2</sup>,  
Universitas Islam Madura<sup>1</sup>, Universitas Malaysia Sabah<sup>2</sup>  
[mohsubhan@uim.ac.id](mailto:mohsubhan@uim.ac.id)<sup>1</sup>, [zaifuddin@ums.edu.my](mailto:zaifuddin@ums.edu.my)<sup>2</sup>

### ABSTRACT

This study aims to analyze the implementation of religious moderation literacy in the local content curriculum at SMA Ma'arif 1 Pamekasan and examine its implications for students' character formation. As an educational institution under the Ma'arif Nahdlatul Ulama Education Institution, the school is committed to internalizing Ahlussunnah wal Jama'ah An-Nahdliyah values. This research focuses on the integration of religious moderation values into classroom learning, school culture, religious practices, and extracurricular activities. Using a qualitative case study approach, data were collected through observation, interviews, and documentation, then analyzed descriptively and interpretively. The findings show that religious moderation literacy is implemented through an Aswaja-based local content curriculum emphasizing tawassuth, tawazun, tasamuh, and i'tidal. Its implementation appears in learning materials, Qur'an recitation, collective prayers, istighotsah, tahlil, yasinan, NU studies, Islamic holiday commemorations, and religious extracurriculars such as hadrah, tambourine, and student organizations. These practices contribute positively to students' tolerance, discipline, responsibility, respect for teachers and parents, social awareness, and nationalism. This study concludes that religious moderation-based local content is an effective model for developing religious, moderate, and nationally minded students.

**Keywords:** religious moderation literacy, local content, Aswaja, character education

### ABSTRAK

Penelitian ini bertujuan untuk menganalisis implementasi literasi moderasi beragama dalam kurikulum muatan lokal di SMA Ma'arif 1 Pamekasan dan mengkaji implikasinya terhadap pembentukan karakter siswa. Sebagai lembaga pendidikan di bawah Lembaga Pendidikan Ulama Ma'arif Nahdlatul, sekolah berkomitmen untuk menginternalisasi nilai-nilai Ahlussunnah wal Jama'ah An-Nahdliyah. Penelitian ini berfokus pada integrasi nilai-nilai moderasi beragama ke dalam pembelajaran di kelas, budaya sekolah, praktik keagamaan, dan kegiatan ekstrakurikuler. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara deskriptif dan interpretatif. Temuan menunjukkan bahwa literasi moderasi beragama diimplementasikan melalui kurikulum konten lokal berbasis Aswaja yang menekankan tawassuth, tawazun, tasamuh, dan i'tidal. Pelaksanaannya muncul dalam materi pembelajaran, bacaan Al-Qur'an, doa bersama, istighotsah, tahlil, yasinan, studi NU, peringatan hari raya Islam, dan ekstrakurikuler keagamaan seperti hadrah, rebana, dan organisasi kemahasiswaan. Praktik-praktik ini berkontribusi positif terhadap toleransi, disiplin, tanggung jawab, penghormatan terhadap guru dan orang tua, kesadaran sosial, dan nasionalisme siswa. Penelitian ini menyimpulkan bahwa konten lokal berbasis moderasi beragama merupakan model yang efektif untuk mengembangkan siswa yang beragama, moderat, dan berpikiran nasional.

**Kata kunci:** literasi moderasi agama, konten lokal, Aswaja, pendidikan karakter

## A. INTRODUCTION

In the midst of the vortex of globalization that brings various transnational ideologies, the challenge of maintaining social cohesion at the local level is becoming increasingly complex, especially in faith-based educational institutions. Ma'arif 1 Pamekasan High School, as one of the secondary education institutions under the auspices of the Ma'arif NU Education Institute, stands at the meeting point between the strong tradition of pesantren and the demands of a modern national curriculum. In this context, religious moderation literacy is not just a complement to the curriculum, but an existential need to mitigate the potential for radicalism and intolerance from an early age. The current phenomenon shows that although the policy of religious moderation has become mainstream in the Ministry of Religious Affairs, its implementation often stops at the ceremonial level or socialization at the top level, without touching the roots of instructional practice in the classroom. At SMA Ma'arif 1 Pamekasan, there is a unique phenomenon where the values of local Madura religious-cultural wisdom are organically integrated with the local content curriculum, creating a literacy model that is not only text-based, but also based on the collective behavior of the surrounding community.

The novelty of this study lies in the appointment of religious moderation literacy through the local content curriculum path that is

adjusted to the sociolinguistic and sociocultural characteristics of the Pamekasan community. So far, many religious moderation studies have focused on the subject of Islamic Religious Education (PAI) in general or on extracurricular activities such as Imam Shafii<sup>1</sup>. However, this article highlights how religious moderation is systematically "infiltrated" through a local content curriculum that has high flexibility in absorbing the context of the locality. This novelty confirms that the school does not only use national standard modules, but contextualizes the values of *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) in the framework of real locality in the field. In other words, this study seeks to dissect how school policy instruments are transformed into literacy awareness that lives among students who grow up in an egalitarian Madurese culture but still adhere to religious traditions.

As an academic basis, it is important to review some of the previous studies to map the position of this article in the scientific discourse. The first research was conducted by Suhairi Ahmad with the title "Internalization of the Value of Religious Moderation in Secondary Education" which was published in 2021 in *the*

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<sup>1</sup> Shafi'i, Imam. 2023. "Aswaja An-Nahdliyah as a Basis for Tolerance Education." *Journal of Ahlussunnah Studies*, Vol. 3 No. 1, pp. 11–29.

*Journal of Islamic Education (JPAI)*.<sup>2</sup> In the article, Suhairi Ahmad emphasized the strategies of PAI teachers in integrating the value of tolerance through class discussions and thematic assignments. The second research is Fauzi Ahmad's work entitled "Digital Literacy and the Challenges of Religious Moderation of Generation Z" published in 2020 in *the Journal of Islamic Communication*.<sup>3</sup> Fauzi Ahmad explores how pesantren culture influences the moderate behavior of students in the formal environment. Although both studies provide a solid foundation for the concept of moderation, there are fundamental differences with this article under review. Muzakki's research is more general in national PAI subjects without touching the specifications of the local content curriculum, while Fatimah's research focuses more on the sociological influence of pesantren culture. This article specifically takes the locus of Ma'arif 1 Pamekasan High School with a technical focus on the structure of the local content curriculum as the main vehicle for moderation literacy, thus offering a more practical and localistic perspective on curriculum management.

A striking difference is also seen in the internalization methods discussed. If previous

research saw moderation more as a "material" taught, this article views it as "literacy" practiced through the integration of local curriculum designed specifically by schools. This includes the selection of teaching materials that are relevant to the social realities in Pamekasan, which may not be found in standard textbooks in other regions. The focus on SMA Ma'arif 1 Pamekasan also provides a unique dimension because this school must balance the strong identity of NU-an with the need to remain inclusive in the face of diversity of perspectives in the digital era. Thus, this article fills an untapped gap regarding the effectiveness of the local content curriculum as the main instrument in building a moderate ideological fortress at the upper secondary education level in areas that have strong religiosity characteristics.

To enrich the theoretical perspective, this article refers to the thoughts of experts through relevant literary works. The first book is the work of the Ministry of Religion of the Republic of Indonesia. *Religious Moderation*. Jakarta: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia<sup>4</sup>. This book is a primary reference because it provides operational definitions and key indicators of what is meant by religious moderation in the context of

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<sup>2</sup> Zuhairi, Ahmad. 2021. "Internalizing the Value of Religious Moderation in Secondary Education." *Journal of Islamic Education*, Vol. 7 No. 2, pp. 115–132.

<sup>3</sup> Fauzi, Ahmad. 2020. "Digital Literacy and the Challenges of Religious Moderation for Generation Z." *Journal of Islamic Communication*, Vol. 4 No. 2, pp. 59–74.

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<sup>4</sup>Ministry of Religion of the Republic of Indonesia. *Religious Moderation*. Jakarta: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, 2019, pp. 15–63.

Indonesia. The second book is by Muhaimin. *Islamic Education Paradigm: Efforts to Increase the Effectiveness of Islamic Religious Education in Schools*. Bandung: Remaja Rosdakarya, 2012.<sup>5</sup> This book provides a framework on how the religious curriculum should be developed dynamically and responsive to the changing times, which is the theoretical basis for analyzing the development of local content at Ma'arif 1 Pamekasan High School.

By combining phenomena in the field, novelty of approaches through local curricula, as well as comparisons with previous research, this article aims to provide a comprehensive overview of how religious moderation literacy in secondary schools can be strengthened through non-formal and locality pathways. The big challenge faced is how to maintain consistency between the values taught in the curriculum and the daily life practices of students outside of school. In Pamekasan, where the influence of religious and traditional leaders is very dominant, the local content curriculum at Ma'arif 1 High School is a crucial bridge. This article will ultimately show that the success of religious moderation is determined not only by central policy, but by the extent to which schools are able to translate these universal values into a local language that is easily

understood and accepted by students in their daily lives. Through this analysis, it is hoped that a new model will emerge in the development of religious literacy that is more grounded and has a broad impact on strengthening tolerance in Indonesia.

## B. RESEARCH METHODS

The approach chosen is qualitative research, a methodological choice based on the need to deeply understand the complex meanings, perceptions, and social practices in the educational environment. Qualitative research does not seek to test hypotheses through statistical figures, but rather aims to explore the subjective realities of educational actors regarding how religious moderation is internalized through local content curricula. Using an interpretive paradigm, this study views that the truth about moderation literacy is the result of social construction influenced by the local culture of Pamekasan and the religious traditions inherent in the Ma'arif institution. This selection allows researchers to capture nuances of behavior, language, and interactions that often go unnoticed by quantitative observation, so that the resulting data has a rich narrative depth.

The research design used is a well-defined descriptive-analytical case study. This framework was chosen to guide the entire research process, from the pre-survey stage to the drawing of conclusions. The design of the case study allows researchers to focus attention

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<sup>5</sup> Muhaimin. *Islamic Education Paradigm: Efforts to Increase the Effectiveness of Islamic Religious Education in Schools*. Bandung: Remaja Rosdakarya, 2012, pp. 77–101.

on one unit of analysis intensively, namely the mechanism of the local content curriculum in one specific location. This framework begins with a mapping of school policies, followed by participatory observation in the teaching and learning process, and ends with an analysis of curriculum documents. With this design, research has clear boundaries on what will be studied, thus preventing bias or expansion of irrelevant discussions. The main focus is on how the design of local content curriculum is designed, implemented, and evaluated within the framework of religious moderation.

The subjects in this study were determined through *purposive sampling techniques*, where participants were selected based on certain criteria relevant to the research objectives. The main subjects include the Principal as the highest policy maker, the Deputy Head of Curriculum as the architect of the local content program, and teachers who teach local content subjects (such as Ke-NU-an or Aswaja) who are in direct contact with moderation literacy. In addition, students in grades XI and XII were selected as supporting subjects to provide an overview of the literacy output produced. The selection of students at this level is based on the consideration that they have been exposed to the local content curriculum for a considerable duration compared to new students. The object of this research is the substance of the local content curriculum, teaching modules, and

religious moderation literacy activities that take place in the school environment. The relevance of the selection of these participants is crucial because they are stakeholders who have informational authority and direct experience in the dynamics of moderation in the school.

The main instrument in qualitative research is the researcher himself (*human instrument*), which acts as a data collector, planner, and data interpreter. However, to maintain the validity and reliability of the data, supporting instruments are developed systematically. Data collection instruments include semi-structured in-depth interview guidelines, participatory observation sheets, and documentation formats. The interview guidelines are prepared with questions that explore the resource person's understanding of the concept of religious moderation, the challenges of its implementation, and the forms of local wisdom that are integrated into the teaching material. Observation sheets are used to record social interactions in schools, teachers' teaching methods in the classroom, and student behavior that reflects the values of moderation. Meanwhile, preliminary survey instruments were also carried out on a limited basis to map students' initial perceptions of tolerance, which were then deepened through interview sessions.

Data collection techniques are carried out through triangulation of sources and techniques to ensure the validity of information. The first

step is intensive field observation. The researcher was present directly at Ma'arif 1 Pamekasan High School to see how school culture forms a moderate character. Observations are not only carried out in the classroom, but also in school public spaces such as mosques, canteens, and student discussion areas. The second step is an in-depth interview with key informants. Interviews are conducted in a family atmosphere to get honest and reflective answers, especially related to sensitive issues regarding radicalism or religious conflicts. The third step is the documentation study. The researcher collected important files such as local content syllabus, Learning Implementation Plan (RPP), teaching materials prepared independently by the school, and student achievement records related to socio-religious activities. This data collection is carried out continuously until it reaches a saturation point, where no new information is found.

After all the information is gathered, the next stage that is very decisive is the data analysis technique. In this study, data analysis uses an interactive model consisting of data reduction, data presentation, and conclusion drawing or verification. Data reduction was carried out by summarizing, selecting main things, and focusing on the theme of religious moderation literacy that emerged from thousands of words from interview transcripts

and field notes. Data that are not relevant to the focus of the research are set aside so as not to obscure interpretation. Furthermore, the data is presented in the form of an organized descriptive narrative. At this stage, researchers began to connect the findings in the field with the moderation theories that had been compiled in the introduction. The researcher conducted an in-depth interpretation of each phenomenon, for example how the use of polite Madurese language in the local curriculum contributed to the formation of an attitude of *tasamuh* (tolerance).

The process of interpreting this data is carried out very carefully to gain meaningful insights. The researcher used a content analysis technique to dissect the curriculum document, to see if the values of moderation appeared explicitly or implicitly. In addition, the researcher checks members by returning to the informant to ensure that the results of the researcher's interpretation are in accordance with the original intention of the source. The insights obtained from this analysis are not only theoretical, but also practical, namely in the form of a specific religious moderation literacy model in the context of SMA Ma'arif 1 Pamekasan. With this thorough explanation of the analysis technique, the research shows methodological transparency in converting raw data into knowledge that is useful for the

development of local content curricula in the future.

Overall, this methodology is built to ensure that each finding is based on strong field evidence and accountable scientific procedures. The integration of qualitative research types, focused case study design, relevant participant selection, adaptive instruments, and sharp analysis techniques, makes this research able to answer the challenge of how religious moderation literacy can thrive in the midst of Pamekasan's sociocultural diversity. The researcher does not only act as a reporter of facts, but as an interpreter of meaning who tries to stitch various pieces of information into a single narrative that is able to enrich the discourse of religious moderation in Indonesia. This methodology is a compass for researchers in tracing the alleys of educational policies and practices at SMA Ma'arif 1 Pamekasan, in order to find an authentic and sustainable oasis of moderation. With this very detailed approach, it is hoped that the research results will have high credibility and can be a reference for other researchers who want to explore similar issues in different contexts. Through strict methodological measures, the interpretation of the data truly reflects the reality that occurs in the field without any subjective distortion from the researcher. This is important so that every insight produced really makes a real contribution to improving the quality of

religious education and strengthening religious harmony at the local and national levels.

## **C. DISCUSSION AND RESEARCH RESULTS**

The findings of the research on religious moderation literacy in the local content curriculum at Ma'arif 1 Pamekasan High School have very important significance in the context of national education, strengthening the character of students, and developing a moderate Islamic education model in Indonesia. SMA Ma'arif 1 Pamekasan as an educational institution under the auspices of LP Ma'arif Nahdlatul Ulama shows that religious moderation is not only taught normatively, but is systematically integrated through the local content curriculum, school culture, religious activities, and social habits. This is proof that high school can play a strategic role in building a young generation that is religious, tolerant, inclusive, and loves the homeland.

The first significance of these findings lies in the success of schools in making religious moderation a real educational practice, not just a theoretical concept. In many educational institutions, religious moderation often stops at slogans or ceremonial materials. However, at Ma'arif 1 Pamekasan High School, the values of moderation are applied in the local content curriculum through the teaching of Aswaja, NU-an traditions, Islamic studies, and character building. Students not only know the meaning

of tolerance, but practice it in daily school life. This shows that religious moderation literacy can grow effectively when combined with concrete learning experiences.

In the perspective of the constructivist educational theory developed by Jean Piaget<sup>6</sup> and Lev Vygotsky,<sup>7</sup> knowledge is more meaningful when it is built through social experience and direct interaction. The findings at SMA Ma'arif 1 Pamekasan strengthen this theory, because students understand moderation not only through lectures, but through tahlil, prayer, mutual cooperation, respect for teachers, and inclusive social interaction. Thus, religious moderation literacy in this school is applicable and contextual.

Signifikansi kedua ialah bahwa kurikulum muatan lokal terbukti menjadi instrumen strategis dalam menanamkan nilai keislaman moderat berbasis budaya lokal. Muatan lokal memberi ruang bagi sekolah untuk mengembangkan materi sesuai karakter masyarakat setempat. SMA Ma'arif 1 Pamekasan memanfaatkan ruang ini dengan memasukkan nilai Aswaja An-Nahdliyah yang dekat dengan tradisi masyarakat Madura. Ini penting karena pendidikan akan lebih efektif bila materi selaras dengan budaya lingkungan peserta didik.

Teori culturally responsive teaching dari Geneva Gay<sup>8</sup> menjelaskan bahwa pembelajaran yang mengaitkan budaya lokal dengan materi pendidikan akan meningkatkan pemahaman dan keterlibatan siswa. Dalam konteks ini, penggunaan tradisi ke-NU-an seperti yasinan, istighotsah, hadrah, dan penghormatan kepada ulama menjadikan moderasi beragama tidak terasa asing, tetapi tumbuh dari identitas sosial peserta didik sendiri. Temuan ini menunjukkan bahwa moderasi beragama lebih mudah diterima ketika dikemas dalam budaya lokal yang hidup di masyarakat.

The third significance is the contribution of schools in counteracting radicalism, intolerance, and religious exclusivism among adolescents. High school is an important phase in the formation of self-identity, including religious identity. In this phase, students are vulnerable to receiving narrow, provocative, or intolerant religious information, especially through social media. The presence of a local content curriculum based on religious moderation is a very important ideological fortress.

The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as a way of viewing, attitudes, and religious practices that takes a middle path, is fair, balanced, and respects differences. The

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<sup>6</sup> Piaget, Jean. *The Psychology of Intelligence*. London: Routledge, 1950, hlm. 67–95.

<sup>7</sup> Vygotsky, Lev S. *Mind in Society: The Development of Higher Psychological Processes*. Cambridge: Harvard University Press, 1978, hlm. 79–91.

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<sup>8</sup> Gay, Geneva. *Culturally Responsive Teaching: Theory, Research, and Practice*. New York: Teachers College Press, 2010, hlm. 25–49.

findings of the study show that this indicator has been applied at Ma'arif 1 Pamekasan High School through *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* values. Thus, schools function as a preventive space against the development of extreme ideas and intolerant attitudes.

The fourth significance is the success of the school in combining religiosity and nationalism. In the local content and school culture, students are taught that love for the homeland is part of faith (*hubbul wathan minal iman*). This value is important in the context of plural Indonesian nationality. This finding confirms that Islamic identity does not contradict national identity, but reinforces each other.

The theory of civic education explains that schools function to prepare citizens who are responsible, democratic, and have loyalty to the nation. SMA Ma'arif 1 Pamekasan implements this theory by combining flag ceremonies, national day commemorations, and strengthening moderate religious values. This means that students are formed into spiritually pious individuals and socially and socially active.

In terms of practical implications, these findings show that other schools can imitate the model of Ma'arif 1 Pamekasan High School by making religious moderation part of the local content curriculum. The implementation can be carried out through four main paths: integration

of materials in learning, habituation of school culture, extracurricular activities, and community involvement. With this model, religious moderation is not imposed only on religious teachers, but is the responsibility of the entire school ecosystem.

The next implication is the importance of improving teacher competence. Religious moderation literacy will be effective if teachers have a complete understanding of *wasathiyah* Islam, tolerance, peaceful pedagogy, and the ability to deal with contemporary religious issues. Teachers are not only material presenters, but examples of moderation in attitudes and social interactions. Therefore, teacher training based on religious moderation is an important need.

Another implication is the need to develop relevant local teaching materials. SMA Ma'arif 1 Pamekasan can compile local content modules containing NU history, Madura scholars, Islamic traditions of the archipelago, national values, digital ethics, and dialogue between differences. With teaching materials like this, students will gain a strong understanding of religion while being open to diversity.

From the academic side, this research enriches the theory of the relationship between religious education and social peace building. Johan Galtung in peace education theory states that peace is built through changes in individual structure, culture, and consciousness. SMA

Ma'arif 1 Pamekasan shows that religious moderation education can be part of peace education, because it instills tolerance, empathy, justice, and respect for others.

Although various studies in Indonesia show that NU-based schools tend to succeed in building a moderate attitude through religious traditions and character education. Research in East Java, Central Java, and Yogyakarta found that the internalization of Aswaja values is effective in fostering tolerance and national loyalty in students. The findings at SMA Ma'arif 1 Pamekasan strengthen the results of the study, as well as make a new contribution that local content is an important instrument for the systematization of religious moderation.

In addition, a number of studies on digital literacy have stated that the younger generation is vulnerable to religious hoaxes and hate narratives. Therefore, religious moderation in the future is not enough to be based only on offline traditions, but must also include moderate digital literacy. The implication for SMA Ma'arif 1 Pamekasan is the need to include ethical materials on social media, verification of religious information, and healthy dialogue in the digital space into local content.

This finding also has social implications for the surrounding community. When schools succeed in forming students who are polite, tolerant, disciplined, and peace-loving, the

impact will be felt by families and the environment. Students become agents of social change that bring the value of moderation to society. In the long run, schools can be centers for strengthening social harmony at the local level.

Nevertheless, there are some challenges that need to be anticipated. First, religious moderation must continue to be contextualized with the development of the times so that it is not considered just an old tradition. Second, schools need to ensure that local content has a clear evaluation of learning, not just symbolic activities. Third, it is necessary to collaborate with parents so that the values taught at school are in line with the home environment.

Overall, the significance of the findings of this study lies in the evidence that religious moderation literacy can be built effectively through a local content curriculum based on culture, traditions, and moderate Islamic values. SMA Ma'arif 1 Pamekasan has succeeded in making religious moderation a life experience for students, not just theoretical knowledge. The implications are wide-ranging: strengthening students' character, preventing intolerance, building religious nationalism, and creating a peaceful and inclusive school environment.

Its relationship with the theory of constructivism, character education, culturally responsive teaching, civic education, and peace education shows that the practice at Ma'arif 1

Pamekasan High School has a strong academic foundation. Thus, this model is worthy of being used as a reference for other schools in Indonesia in developing religious moderation education that is contextual, rooted in local culture, and relevant to global challenges.

Therefore, religious moderation is not enough to be understood as a momentary program, but must be an institutional culture that continues to be passed down from one generation to the next. In this context, schools have a central role as an institution that maintains the continuity of values through a consistent learning system, discipline, teacher example, and school traditions. If the moderation value is only conveyed in certain activities, then the impact tends to be temporary. On the other hand, when these values become a daily habit, it will permanently shape the character of the student.

From the perspective of hidden curriculum theory, many values are actually more effective in learning through school atmosphere, social relations, and daily habits than written material in the classroom. SMA Ma'arif 1 Pamekasan shows a strong hidden curriculum practice through the culture of greeting, respect for teachers, habituation of joint prayer, tolerance between students, mutual cooperation, and polite attitudes. All of these activities are actually a very effective means of religious moderation education. Students learn

that religion is not only a matter of ritual, but is also reflected in social morals and the ability to coexist with others.

In addition, these findings are also important in the context of strengthening the identity of the younger generation in the era of globalization. Currently, many teenagers are facing an identity crisis due to the rapid flow of global culture, digital information, and rapid social change. The Aswaja-based local content curriculum provides a clear root identity for students: to be moderate, cultured, and patriotic Muslims. This kind of identity is important so that the younger generation is not easily swayed by extreme transnational ideologies and popular culture that erodes moral values.

From an institutional perspective, the success of SMA Ma'arif 1 Pamekasan shows that community-based private schools have high innovation power when given space to develop. This is an important message for policymakers to pay more attention to strengthening community schools that have been struggling in the midst of limitations. Support in the form of improving facilities, teacher training, digitizing learning, and developing local curriculum will magnify the positive impact that already exists.

Furthermore, the religious moderation education model at Ma'arif 1 Pamekasan High School can be directed to become a best practice at the Madura regional and even national levels. Schools can document experiences, learning

modules, religious activities, and character-building strategies to share with other schools. Thus, the results of this research do not stop as academic reports, but become a practical reference in the development of peaceful, tolerant, and civilized education.

In the end, religious moderation literacy is not just a curriculum need, but a long-term investment for the nation's future. Through schools such as SMA Ma'arif 1 Pamekasan, Indonesia has the hope of the birth of a generation that is firm in faith, broad in insight, polite in behavior, and wise in responding to differences.

#### **D. CONCLUSION**

Religious moderation literacy in the local content curriculum at Ma'arif 1 Pamekasan High School is an effective educational model in forming students who are religious, tolerant, characterful, and have a strong national commitment. This school has succeeded in integrating the values of religious moderation into various aspects of education, both through formal learning, school culture, religious activities, and extracurricular activities. Key values such as *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (fairness) are not only taught as concepts, but are embodied in the practice of students' daily lives.

The success of SMA Ma'arif 1 Pamekasan shows that the local content curriculum has a

strategic position in instilling religious values that are contextual and close to the culture of the community. Through an *Aswaja An-Nahdliyah*-based approach, students gain an understanding of religion that is friendly, inclusive, and in harmony with local traditions and national spirit. This is very important in the midst of the challenges of globalization, the flow of digital information, and the emergence of extreme religious beliefs that can affect the younger generation.

The findings of this study also confirm that religious moderation education will be more effective if supported by a positive school ecosystem. Teacher examples, discipline culture, respect for others, worship habits, and social activities are important factors in building the character of students. Thus, religious moderation is not only the responsibility of certain subjects, but is the responsibility of all school residents collectively.

From the theoretical side, the practice at SMA Ma'arif 1 Pamekasan is relevant to the theory of character education, constructivism, hidden curriculum, and peace education. This shows that the applied model has a strong academic foundation and has proven to be applicable in the field. Meanwhile, from a practical perspective, this model can be replicated by other schools as an effort to create a peaceful, harmonious, and competitive educational environment.

In the end, religious moderation literacy at Ma'arif 1 Pamekasan High School not only functions to form intellectually intelligent students, but also gives birth to a generation that is spiritually, socially, and emotionally mature. This school proves that education based on moderate Islamic values can be a moral fortress as well as an important pillar in maintaining national unity and building a more tolerant, advanced, and civilized future of Indonesia.

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