



## Internalization Of Tolerance Values In Religious Moderation At State Middle School 2 Purwokerto

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### Abstract

Religious moderation in the world of education provides a balanced value in responding to religious differences and extremism. The discussion on the value of tolerance in religious moderation is an interesting context to research, especially in schools with students from different religious backgrounds. This research argues that the value of tolerance, which includes acceptance of differences, whether in terms of culture, beliefs, or political views, can create a harmonious environment amidst the diversity that exists in the school environment. This study raises the question of how the value of tolerance in religious moderation is internalized at SMP Negeri 2 Purwokerto. To answer these questions, this study employed qualitative research with data collection techniques through interviews, observation, and documentation, based on Lukman Hakim's theory, which emphasizes the values of balance and tolerance in religious life. The findings of this study indicate that the internalization of tolerance values has grown among students of SMP Negeri 2 Purwokerto in a multicultural environment, which is applied through actions of loving, respecting, and appreciating differences. This study recommends further review of the implementation of tolerance values in schools, others in order to gain a more comprehensive understanding of the process of internalizing the value of tolerance in the context of religious moderation.

**Keywords:** Internalization, Tolerance Values, Religious Moderation

*Moderasi beragama dalam bidang pendidikan memegang peran penting dalam membangun perspektif yang seimbang dalam merespons perbedaan agama dan ekstremisme. Pembahasan mengenai nilai toleransi dalam kerangka moderasi beragama merupakan topik penelitian yang menarik, khususnya di sekolah dengan peserta didik yang memiliki latar belakang agama yang beragam. Penelitian ini berpendapat bahwa toleransi—yang mencakup penerimaan terhadap perbedaan budaya, keyakinan, dan*

*pandangan politik—dapat berkontribusi dalam menciptakan lingkungan yang harmonis di tengah keberagaman yang ada di lingkungan sekolah. Penelitian ini bertujuan untuk menjawab pertanyaan mengenai bagaimana nilai-nilai toleransi dalam moderasi beragama diinternalisasikan di SMP Negeri 2 Purwokerto. Untuk menjawab pertanyaan tersebut, penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Kajian ini merujuk pada teori Lukman Hakim yang menekankan pentingnya nilai keseimbangan dan toleransi dalam kehidupan beragama. Hasil penelitian menunjukkan bahwa nilai-nilai toleransi telah terinternalisasi di kalangan peserta didik SMP Negeri 2 Purwokerto dalam lingkungan yang multikultural. Nilai-nilai tersebut diwujudkan melalui sikap saling mengasihi, menghormati, dan menghargai perbedaan. Penelitian ini merekomendasikan kajian lebih lanjut terkait implementasi nilai-nilai toleransi di sekolah lain guna memperoleh pemahaman yang lebih komprehensif mengenai proses internalisasi nilai toleransi dalam konteks moderasi beragama.*

**Kata Kunci:** Internalisasi, Nilai-Nilai Toleransi, Moderasi Beragama

## INTRODUCTION

Indonesia is a country with diverse cultures, languages, ethnicities, religions and races. From this diversity, Indonesia has religious diversity which is a social reality that cannot be avoided and is also a national treasure. According to the Central Statistics Agency (BPS), 87.2% of Indonesians are Muslim, 6.9% are Protestant (Protestant Christian), 2.9% are Catholic, 1.7% are Hindu, 0.7% are Buddhist, and 0.05% are Confucian (BPS, 2024). These differences are a gift that must be upheld and respected. The heterogeneity that exists in nature is *a divine law*, a unity that cannot be simply denied. Given this diversity, efforts to prevent radicalism and extremism are carried out through moderate and inclusive Islamic education (Fahri, Mohammad, 2022).

The implementation of moderate and inclusive Islamic education has begun to be developed by various government agencies in Indonesia as an effort to guarantee the fulfillment of religious rights and civil rights in various diversity-friendly public programs and services. One of the institutions that plays an active role in this matter is the Ministry of Religion of the Republic of Indonesia. The idea of religious moderation itself was initiated in 2016 by the then Minister of Religion, Lukman Hakim Saifuddin. This concept is believed to be a strategic approach to building a harmonious religious life order in the midst of pluralistic Indonesian society. (Fachrul Razi, 2020).

Learning religious moderation has a crucial position in guiding students to practice religious teachings peacefully and create a life that brings blessings to all of nature (*rahmatan lil alamin*). The value of tolerance is a key element of religious moderation in creating harmony, compassion, and justice. However, its application faces challenges, including fanaticism, extremism, and increasing individualism. Furthermore, there is a tendency for indirect understanding of religion to emerge, differing from traditional learning methods, ultimately leading students to absorb religious information without verifying or seeking its truth (Subiantoro, 2023).

Government involvement, both at the central and regional levels, plays a crucial role in supporting religious moderation. This is because the government has the authority to establish regulations and direct policies to align with the values of Pancasila and the 1945 Constitution, ensuring that the implementation of religious moderation does not lead to confusing and conflicting interpretations. This support is not limited to normative policies but also through budget allocation and the provision of other supporting facilities

to support the process of disseminating and socializing religious moderation broadly and in a structured manner (Munif et al., 2023) .

Studies on the internalization of tolerance values in the practice of religious moderation in school environments are still relatively limited, especially those that address the implementation context at the educational unit level. Two studies have examined the internalization of tolerance values within religious moderation, both general and specific to a specific generation and group. First, a study on religious moderation in an effort to internalize tolerance values in Generation Z (Habibah et al., 2022) . Second, a study explains the internalization of religious moderation values and its implications for students' tolerance (Ashoumi et al., 2023) . This study is fieldwork exploring how tolerance values are truly internalized in the school environment, particularly at the junior high school level.

This research specifically highlights the process of internalizing the value of tolerance in the practice of religious moderation at SMP Negeri 2 Purwokerto. This school is a relevant object due to its heterogeneous environment in terms of students' social, cultural, and religious backgrounds. In a context like this, instilling the values of tolerance is very important to create a school climate that is peaceful, respectful, and open to differences. Internalization of tolerance values is not only carried out through formal learning in Religious Education subjects, but also through extracurricular activities, interactions between students, and a school culture that prioritizes mutual respect. Academically, this research contributes to enriching studies on character education and religious moderation in junior high school environments. The findings of this research can serve as a reference for developing learning strategies and school policies that support the formation of students who are tolerant, democratic, and have a national perspective. In addition, this study emphasizes the relevance of Lukman Hakim's theory of religious moderation in educational practice and opens up space for further research related to the integration of tolerance values in formal and non-formal education curricula.

The research focuses on two main questions: first, how is the process of internalizing the value of tolerance in religious moderation carried out at SMP Negeri 2 Purwokerto? Second, what are the dimensions and nature of tolerance in religious moderation at SMP Negeri 2 Purwokerto ? The research results are expected to be an important contribution in enriching the character education model based on religious moderation that is adaptive to the reality of the diversity of Indonesian society. In this way, the value of tolerance as part of religious moderation can be more grounded and become a culture of living together in the educational environment.

## **RESEARCH METHODOLOGY**

This research is a field research that uses a qualitative descriptive approach. Data collection techniques were carried out through non-participatory observation, structured interviews , and documentation. Observations were conducted by observing the activities and interactions of students at SMP Negeri 2 Purwokerto. Interviews were conducted with Islamic Religious Education teachers, Christian Religious Education teachers, and seventh-grade students of different faiths. Documentation was conducted through photography and literature searches.

The data in this study were analyzed through three main stages: data condensation, data presentation, and drawing and verifying conclusions. Data condensation involves selecting, focusing, simplifying, and organizing raw data obtained from observations, interviews, and documentation to make them more focused and meaningful. The

condensed data is then presented in descriptive narrative form or visual formats such as tables and charts to facilitate understanding of the relationships between the information. The final stage is drawing and verifying conclusions, which is done by formulating findings from data that has been thoroughly analyzed and ensuring its validity through comparing information from various sources and techniques to answer the research questions credibly.

## **RESULTS AND DISCUSSION**

### **Profile of SMP Negeri 2 Purwokerto and the Context of Diversity**

SMP Negeri 2 Purwokerto is a public junior high school located at Jalan Gereja 20, Purwokerto, Central Java. Established in 1950, the school has been accredited with an A grade based on school records. SMPN 2 Purwokerto boasts a variety of facilities to support teaching and learning activities, including laboratories, a library, a place of worship, a sports field, and a clean and comfortable cafeteria. In addition, this school also provides various extracurricular activities to develop students' interests and talents. This school is one of the former International Standard School Pilots (RSBI) in Banyumas.

The diverse beliefs held by students and teachers make tolerance important to instill as the root of harmony. The majority of students and teachers at this school are Muslim. However, there are also students and teachers who adhere to other religions, such as Christianity, Catholicism, and Hinduism (observation on May 19, 2025). This diversity makes the school a social space rich in multicultural values. This condition of diversity encourages schools to integrate the values of religious moderation in various learning activities and student activities. Even though there are differences in beliefs, they can live peacefully and serenely in carrying out school activities.

Support for schools to maintain harmony includes providing religious instruction in accordance with each student's beliefs. Teachers for non-Islamic religions, such as Christianity, Catholicism, and Hinduism, are provided through collaboration with relevant religious institutions or communities, preventing the imposition of one religion's values on another. This includes strengthening Religious Education and Character Education materials, inclusive religious activities, and fostering mutual respect among religious adherents. The sense of tolerance that exists in diversity in socializing or deliberating will increase security and peace in community life (Sodik, 2020).

Another important support is the implementation of open and inclusive religious activities. Schools provide a space for all religious adherents to practice their faith and celebrate religious holidays peacefully. Empowering students through OSIS and extracurricular activities is also part of the school's strategy in fostering harmony.

The Practice of Religious Moderation as a Form of Tolerance Values Tolerance is the key to religious moderation. When tolerance is implemented, harmony will be established. Tolerance is not an act of merging different beliefs or a means of exchanging religions. Rather, tolerance is created as a platform for mutual respect and appreciation for the differences and uniqueness of each religion (ABROR, 2020)

The practice of religious moderation is a concrete manifestation of the internalization of the value of tolerance in religious life. Religious moderation emphasizes a fair, balanced, and non-extremist attitude in understanding and practicing religious teachings. This attitude is crucial in a pluralistic society like Indonesia, to foster harmony and interfaith harmony. The value of tolerance is reflected in religious moderation, reflected in a person's ability to appreciate differences, whether in beliefs, religious practices, or other religious expressions. In practice, this tolerance manifests itself in not

imposing one's beliefs on others, respecting others' rights to practice their religion, and accepting diversity as part of God's will.

The establishment of religious moderation at SMP Negeri 2 Purwokerto cannot be separated from the school's commitment to building a culture of tolerance and harmonious life amidst diversity. This school is home to students from diverse religious, cultural and social backgrounds, thus requiring an inclusive and humanistic educational approach. This diversity condition actually becomes a strength that encourages schools to integrate the values of religious moderation in various aspects of school life, both through formal learning, student activities, and daily social interactions.

This is in line with the school's mission, namely "instilling character and cultural values" (Purwokerto, 2018). In its implementation, moderate values such as tolerance, mutual respect, and rejection of extreme attitudes are developed through Islamic Religious Education and Character Education which emphasizes universal values. In addition, interfaith and intercultural activities, such as joint community service, commemoration of religious holidays, and discussions on diversity, provide concrete opportunities for practicing moderation.

With a school culture that instills the values of inclusivity and justice, students are accustomed to living side by side peacefully without making differences a source of conflict. Religious moderation at SMP Negeri 2 Purwokerto is not just a discourse, but rather grows as a practice that is internalized through the school's mission and is consistently applied in daily life by all school members.

Based on the results of observations, the practice of religious moderation at SMP Negeri 2 Purwokerto is truly reflected in the daily lives of the students. They not only show a tolerant attitude in formal activities in class, but also in spontaneous and natural social interactions. Socializing, discussing, and interacting between students of different religions takes place harmoniously and with full respect for differences. In fact, the majority of students voluntarily choose to sit next to friends of different religions, showing that differences in beliefs are not an obstacle to forming close friendships.

There were no exclusive friendship groups based on religion, instead what was seen was an inclusive and moderate social atmosphere, where the values of unity and togetherness were prioritized over religious barriers. This demonstrates the school's success in instilling the value of tolerance through a real religious moderation approach in students' lives.

Moreover, the practice of reminding each other to pray is concrete evidence of mutual respect and concern for each other's religious identities. For example, the statement of M, a 7G grade student, who stated that he always reminds his Muslim friends to pray during group work, is a clear reflection of the value of tolerance that is not only passive, but also active (Interview on May 19, 2025). A similar action was done by H, who was willing to wait for his friends to worship at church on Sundays (Interview on May 19, 2025). These actions show that tolerance is not only limited to accepting differences, but also supporting others in practicing their religious teachings.





**Figure 1 Learning Activities in Class**

Religious activities in schools serve as an effort to strengthen students' spiritual values. Religious activities also aim to determine whether students practice worship in their daily lives after acquiring religious knowledge and participating in religious activities at school, as well as to find out whether students are involved in religious activities in the community, or even the opposite (Alfiah, 2006) . At SMP Negeri 2 Purwokerto, worship activities are carried out every 12:00 WIB, for Muslims to perform the Dzuhur prayer in congregation at the mosque, while non-Muslims perform worship in a room provided by the school. All are obedient and obedient when the prayer time has arrived. Students and teachers remind each other. This activity is carried out as a form of habituation to increase spirituality and piety towards God.



**Figure 2 Worship Activities**

This activity is not just a routine, but is part of the formation of a moderate and inclusive religious character . The habit of collective worship encourages the creation of a school environment that is religious but still upholds tolerance . Students are not only guided to carry out their respective religious obligations, but are also accustomed to respecting the worship carried out by friends of different beliefs. The presence of a special prayer room for non-Muslim students is proof that the school provides equal space for all students to express their faith.

According to Anam, consistent religious activities will have a positive impact on strengthening students' religious character and creating an inclusive environment (Gaudelli, 2007) . Worship activities carried out consistently and collectively in schools can build deeper spiritual awareness and strengthen a moderate religious culture. In the context of SMP Negeri 2 Purwokerto, the attitude of reminding each other between

teachers and students, as well as between students, is a real form of internalization of moderate, inclusive, and mutually respectful religious values.

Furthermore, activities that reflect religious tolerance include the freedom to celebrate major holidays within the school environment. For example, Christmas, Nyepi, and Eid al-Adha are all permitted and permitted within the school environment. This policy demonstrates a concrete example of religious moderation in education, prioritizing respect for each individual's right to practice their religion. Schools are a safe space *for* all students regardless of religious background. Every religious celebration is attended or symbolically supported by members of the school community from various religions, as a form of solidarity and empathy between religious communities.

The freedom to celebrate religious holidays within the school environment also serves as a means of interfaith education, allowing students to learn about other religious traditions in a positive way. This fosters a growing awareness that diversity is not a threat, but rather a gift that must be preserved within a framework of togetherness and unity.

During the month of Ramadan, Muslims practice zakat (alms-giving). Interestingly, non- Muslim students also participate in zakat activities. They give their zakat to be distributed to the surrounding community, specifically to those in need, such as those from the lower-middle class.



**Figure 3 Distribution of Zakat by Non-Muslim Students**

This interfaith participation shows that the values of humanity, empathy, and social concern transcend religious boundaries. This is in line with the concept of zakat as an instrument for community empowerment which also has a universal social dimension. Through this activity, non-Muslim students not only respect Islamic religious traditions, but also engage in collective good practices. Zakat can foster personal, social, and economic spirituality (El Ayyubi et al., 2023) . Many social values can be derived from zakat, such as generosity, mutual assistance, and compassion. Human values are upheld and are the main principle in daily interactions. As stated in an interview with Mrs. Hn , "God and religion may be different. But humanity must be the same ." (Interview with Mrs. Hn on May 19, 2025).

This zakat activity involving non-Muslim students at SMP Negeri 2 Purwokerto is not only a practice of tolerance, but also forms a spiritual and social experience that enriches all parties, while also proving that multicultural education and diversity can run harmoniously in a moderate environment.

### Dimensions and Nature of Tolerance in Religious Moderation

The practice of tolerant religious life in the school environment does not arise out of nowhere, but is the result of consistent values development and the strengthening of an inclusive culture that is rooted in religious and national values. SMP Negeri 2 Purwokerto is a real example of an educational institution that has succeeded in fostering a tolerant attitude amidst the religious diversity of its students. Through various activities such as joint worship according to each religion, celebration of religious holidays, and interfaith participation in zakat activities, this school has demonstrated that the value of tolerance is not only taught in theory, but also internalized through direct experience.

Tolerance is a manifestation of healthy and moderate religiosity, namely the ability to live peacefully alongside adherents of other religions without losing one's own religious identity. Religious moderation, according to Lukman Hakim, is not a compromise with religious teachings, but rather a just and balanced way of practicing religion that rejects all forms of extremism and exclusivism.

The following explanation of religious moderation to strengthen active tolerance in the book by Lukman Hakim contains aspects, views, and implications, as in the following table (Cahyani & Rohmah, 2022) .

**Table 1 Dimensions and Nature of Tolerance in Religious Moderation**

Aspect	View Description	Meaning/Implications
Religious Moderation as a Process and Outcome	Religious moderation is both a process and an outcome if moderation is applied in religious life.	Moderation is not just a concept, but also a real practice that produces impact.
The Meaning of Tolerance	Tolerance is open-mindedness, liking everyone, allowing people to have opinions, not interfering with other people's beliefs.	An open attitude and not forcing one's will on others who are different.
The Essence of Tolerance	The essence of tolerance is the realization of harmony in community life.	Tolerance is not an end in itself, but a bridge to peace and social harmony.
Strategies for Building Harmony	Efforts to build harmony are carried out by recognizing the existence and rights of other religions and understanding differences.	Recognizing the existence of other religions and understanding plurality is the basis of tolerance.

**Source: Lukman Hakim's book Religious Moderation (2019)**

Based on research at SMP Negeri 2 Purwokerto, the values of religious moderation and tolerance, as proposed by Lukman Hakim Saifuddin, are not only conceptually understood by the school community but have been implemented in real-life practice. Each dimension of the theory finds direct relevance in the dynamics of social interactions and educational policies within the school.



*First* , the dimension of religious moderation as both a process and an outcome is evident in the various religious activities regularly held at schools. Muslim students perform the Dhuhr prayer in congregation at the mosque, while non-Muslim students are given dedicated space and time to practice their religious beliefs. This process reflects the balanced education of religious values, without coercion. The outcome is the formation of a peaceful, harmonious, and open religious culture, in line with Lukman Hakim's explanation of moderation as a dynamic process toward a just and inclusive religious life.

*Second* , the meaning of tolerance as open-mindedness and an attitude of not imposing one's will is reflected in social interactions between students. The findings show that students do not form exclusive groups based on religion, and more often form social relationships across faiths. In group work or informal activities, non-Muslim students can sincerely remind their Muslim friends to pray, and Muslim students can also show respect for the worship activities of their friends who have different beliefs. This practice makes it clear that the tolerance that is built does not stop at a passive attitude, but is active and full of awareness, according to the meaning of tolerance from the perspective of Lukman Hakim's theory.

*Third* , the essence of tolerance in fostering harmony in society is manifested in interfaith participation in school social activities. During the zakat (alms-giving) activities during Ramadan, non-Muslim students not only contribute materially but also actively participate in the distribution process to the surrounding community, regardless of the recipient's religious background. This demonstrates that tolerance in the school environment is not merely symbolic, but has evolved into a form of interfaith social collaboration. This confirms that education can be a concrete space for the practice of active tolerance as emphasized in theory.

*Fourth* , the strategy for building harmony is evident in the concrete recognition of the existence of other religions and an understanding of plurality. Schools provide equal worship facilities and fully support the celebration of religious holidays, such as Eid al-Adha, Christmas, and Nyepi, in a manner that is mutually respectful and inclusive of all parties. This is a concrete manifestation of the principle emphasized by Lukman Hakim that recognizing the existence of other religions and accepting differences are the main foundations for building true tolerance and preventing interfaith conflict.

Thus, all field findings in this study not only show the real practice of religious moderation, but also affirm the validity of Lukman Hakim's theory in the context of education. This theory has been proven to be able to explain, frame, and serve as a reference in developing educational practices that are tolerant, inclusive, and uphold humanitarian values.

## CONCLUSION

The implementation and internalization of tolerance values at SMP Negeri 2 Purwokerto showed very good results. In a pluralistic school environment, a peaceful and harmonious atmosphere is created between teachers, students, and all school residents. Active tolerance is manifested through an open, empathetic and loving attitude without differentiating between religious or cultural backgrounds. These values have become part of the daily lives of the school community through positive habits, inclusive attitudes, and collaborative activities that emphasize respect for differences. Teachers serve as role models in instilling values of tolerance, while students are guided to develop social sensitivity and uphold the principles of peaceful coexistence. Thus, schools serve not only as places of academic learning but also as spaces for the development of moderate

character that reflect the spirit of harmony in a diverse society. The practice of tolerance has been occurring naturally, but has not been fully documented or made part of official policies and curricula. Instilling the value of tolerance should not only rely on school culture, but also reinforced through official policies and written curricula to be of a nature sustainable, systematic, and replicable in other schools

The findings of this research can be used as a reference in developing learning strategies and school policies that support the formation of students who are tolerant, democratic, and have a national perspective. The academic contribution offered in this research opens up opportunities for broader further research in developing a learning model based on religious moderation in educational environments. Furthermore, further research could explore the role of cross-subject teachers, the role of school management, and the use of digital media to support the instilling of values of tolerance and moderation among students. Thus, this research not only provides a contextual understanding of the practice of religious moderation, but also enriches academic discourse in strengthening inclusive character education in a multicultural society.

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