



Reconstruction of Experiential Learning Methods in Islamic Religious Education Learning as a Strategy for Internalizing Religious Moderation Values

Saehu Abas^{1✉}, Riza Taufiqi Majid²

¹Universitas Islam Bunga Bangsa Cirebon, Indonesia

²Sekolah Tinggi Agama Islam KH. Zainuddin, Indonesia

Corresponding Email ✉ : syaikhuabbas1993@gmail.com

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Abstrak

This study aims to: (1) identify the suitability of experiential learning methods in Islamic Religious Education on religious moderation; (2) explore the values of religious moderation that need to be internalized in PAI learning; and (3) analyze the challenges and opportunities of implementing experiential learning in strengthening the values of religious moderation in the PAI learning environment. This study uses a qualitative approach with library research methods, focusing on theoretical literature reviews. Data collection techniques were carried out through documentation with strict selection of literature sources, while data validity was obtained through source triangulation and member checking. Data analysis was conducted using a thematic approach and comparative analysis based on content analysis. The results of the study indicate that experiential learning in PAI learning is characterized by direct experience-based learning, observational reflection, abstract conceptualization, active experimentation, contextual learning, and the integration of multiple intelligences. The internalized values of religious moderation include: tolerance (*tasamuh*), justice (*'adl*), balance (*tawazun*), moderation (*wasathiyyah*), dialogue (*hiwar*), wisdom (*hikmah*), and peace (*salam*). The challenges in its implementation include limitations in teacher competence, stakeholder resistance, infrastructure limitations, curriculum complexity, and differences in interpretation. Meanwhile, the opportunities are supported by government policies, increasing awareness of the importance of moderation, and the use of learning technology.

Keywords: *Experiential Learning; Islamic Religious Education; Religious Moderation; Islamic Values*

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INTRODUCTION

Islamic Religious Education (PAI) in Indonesia faces complex challenges in the era of globalization and pluralism that is getting stronger. The change in the learning paradigm from student-centered to teacher-centered requires a more innovative and meaningful transformation of methodologies (Muhaimin, 2019). The experiential learning method developed by Kolb offers a learning approach that involves students' direct experience as the basis for knowledge construction and internalization of religious values (Nurcahyandi & Purwaningrum, 2022). In the context of PAI learning, the implementation of this method has great potential to instill the values of religious moderation which is an urgent need in a multicultural Indonesian society.

The importance of research lies in the urgency of developing a PAI learning model that is responsive to the challenges of radicalism and religious intolerance. Religious moderation as a value promoted by the Indonesian government through the Ministry of Religion requires an effective learning strategy to be internalized in students (Suryadi, 2022; Sutrisno, 2019). Experiential learning becomes relevant because it provides students with the opportunity to experience firsthand the process of dialogue, reflection, and practice of moderation values in a real-life context. This approach is in line with the characteristics of PAI learning that not only emphasizes cognitive, but also affective and psychomotor aspects in the formation of moderate religious character.

The research gap identified by the researcher is the lack of empirical studies on the implementation of experiential learning methods in PAI learning, especially for the internalization of religious moderation values. Previous studies have focused more on the theoretical aspects of religious moderation or the implementation of conventional learning methods in PAI. There has been no research that specifically examines the transformation of experiential learning methods as a strategy to internalize religious moderation values in the context of PAI learning in Indonesia. This gap creates significant research space to develop learning models that are more effective and appropriate to contemporary needs.

The supporting data found showed that 67% of PAI teachers in Indonesia still use the lecture method as the main approach in learning, while only 23% implemented active and experiential learning methods. A survey conducted by the Indonesian Survey Institute (2021) also showed that 54% of students found PAI learning to be less interesting and irrelevant to their daily lives (Indonesia, 2021). This phenomenon indicates the need for a more engaging and meaningful transformation of learning methodologies. On the other hand, international research shows that the implementation of experiential learning in religious education can increase the level of tolerance and understanding between cultures by up to 78% (Apriliana et al., 2022). The formulation of the research problem is based on the need to develop a PAI learning model that can effectively internalize the values of religious moderation through the direct experience of students. The main problem identified is how to transform the experiential learning method to suit the characteristics of PAI learning and be effective in instilling the values of religious moderation.

Meanwhile, previous research shows that the study of experiential learning in the context of religious education is still limited. For example, Romadona's research discusses Islamic Religious Education based on religious moderation, but with a social laboratory learning approach (Romadona et al., 2022). Yasin's research examined religious moderation in PAI learning, but did not use an experiential learning approach (Yasin et al., 2023). Thus, this study is different from previous studies because it integrates these two aspects in one comprehensive research framework.

The novelty of this research lies in the development of a transformation model of experiential learning methods that are specific to PAI learning with a focus on internalizing the values of religious moderation. This study uses a comprehensive library research approach to analyze and synthesize various relevant theories and empirical findings. The novelty also lies in the contextualization of experiential learning methods in the Indonesian Islamic education setting which has unique characteristics compared to the context of religious education in other countries. The developed model is expected to be a theoretical and practical contribution to the development of a more effective PAI learning methodology.

The purpose of this study is to analyze the transformation model of experiential learning methods in PAI learning that can effectively internalize the values of religious moderation. Specifically, this study aims to: (1) identify the characteristics of experiential learning methods that are in accordance with PAI learning about religious moderation, (2) analyze the values of religious moderation that need to be internalized in PAI learning, and (3) reveal challenges and opportunities for the application of experiential learning in PAI learning about religious moderation. This research is expected to make a significant contribution to the development of PAI learning methodologies that are more responsive to contemporary challenges.

The theoretical implications of the research include the development of a new conceptual framework that integrates experiential learning theory with the principles of Islamic education and the values of religious moderation. The model developed is expected to enrich the treasure of PAI learning theories which have so far been limited to conventional approaches (Sulaeman et al., 2023). From a practical point of view, this research can provide guidance for PAI teachers in implementing more innovative and effective learning methods. The resulting transformation model can also be adopted by other Islamic educational institutions as an effort to improve the quality of learning and the formation of moderate student character. The significance of this research also lies in its contribution to efforts to prevent radicalism and intolerance through education.

By developing learning methods that can effectively internalize the values of religious moderation, this research contributes to the formation of a young generation that has a comprehensive and tolerant understanding of religion (Hefni & Muna, 2022; Wahyuni & Ikawati, 2023). This is in line with Indonesia's vision as a country that prioritizes religious moderation and interfaith harmony. This research can also be a reference for the development of a PAI curriculum that is more responsive to the needs of Indonesia's multicultural society.

The contribution of this research to the development of science, especially in the field of Islamic religious education, is the development of a new paradigm in PAI learning that integrates the experiential learning approach with the values of religious moderation. The results of this study are expected to be the basis for future more specific and applicable studies in the context of the implementation of experiential learning methods in PAI learning.

Finally, this research has high relevance to the Indonesian government's policy in promoting religious moderation as a basic value in community life. Through the development of effective learning models, this research can contribute to the implementation of these policies at the primary and secondary education levels. Thus, this research not only has academic value, but also practical and strategic in the context of building a moderate and tolerant national character.

RESEARCH METHODOLOGY

This study uses a qualitative method with a library research approach to analyze the transformation of experiential learning methods in Islamic Religious Education (PAI) learning to internalize the values of religious moderation. The library research approach was chosen because it allows researchers to conduct an in-depth analysis of various scientific literature relevant to the research topic without directly involving the research subject (Creswell & Poth, 2018). This literature research uses an interpretive paradigm that allows researchers to understand the meaning and context of the various literature sources studied (Wahyudi, 2020).

The main purpose of this research is to develop a conceptual framework for the transformation of experiential learning methods that can be implemented in PAI learning to internalize the values of religious moderation. Specifically, this study aims to: (1) identify the characteristics of experiential learning methods that are in accordance with PAI learning about religious moderation, (2) analyze the values of religious moderation that need to be internalized in PAI learning, and (3) reveal challenges and opportunities for the application of experiential learning in PAI learning about religious moderation. This research also aims to make a theoretical contribution to the development of PAI learning methodologies that are more responsive to contemporary challenges in Islamic religious education.

The data collection technique in this study uses a documentation method by collecting various primary and secondary literature sources that are relevant to the research topic. Primary data sources include scientific journal articles, textbooks, and research reports that directly discuss experiential learning, PAI learning, and religious moderation. Secondary data sources include review articles, theses, dissertations, and other publications that provide additional perspectives on the research topic. The criteria for selecting data sources include: (1) relevance to the research topic, (2) credibility of authors and publishers, (3) novelty of publications (2018-2025), and (4) accessibility through trusted academic databases such as Scopus, Google Scholar, and ProQuest (Schreiber & Cramer, 2024). Data collection is carried out systematically using specific keywords and structured search strategies.

The validity of the data in this study used the source triangulation technique to ensure the validity and reliability of the information collected. Source triangulation is done by comparing information from various different literature sources to gain a comprehensive understanding of the research topic.

The data analysis technique in this study uses content analysis with a thematic approach to identify patterns, themes, and concepts that emerge from the literature studied. The analysis process begins with open coding to identify basic concepts that emerge from each literature source, followed by axial coding to develop more specific categories, and ends with selective coding to integrate all categories into a coherent theoretical framework (Saldana, 2021). The analysis is carried out iteratively by repeatedly reading literature sources to ensure that no important information is missed. In addition, this study also uses comparative analysis techniques to compare various perspectives and different approaches in the implementation of experiential learning in the context of religious education.

The data analysis process also involves the synthesis of literature to identify gaps and opportunities in existing research, as well as develop new propositions that can contribute to the development of PAI learning theory and practice. The results of the analysis are presented in the form of a systematic and logical narrative description, accompanied by conceptual diagrams that describe the relationships between the concepts found (Saldana, 2021).

The entire research process follows the principles of qualitative research that emphasizes the depth of analysis, contextuality, and in-depth interpretation of the phenomenon being studied. The study also considers the ethical aspects of the research by ensuring that all sources used are cited correctly and that there is no plagiarism in the writing process. The validity of the research is maintained through transparency in the process of data collection and analysis, as well as consistency in the application of source evaluation criteria. The results of this research are expected to make a significant contribution to the development of science in the field of Islamic religious education, especially in the aspect of innovative learning methodologies that are responsive to contemporary needs.

RESULTS AND DISCUSSION

A. Suitability of Experiential Learning Method Characteristics in PAI Learning on Religious Moderation

Based on an in-depth analysis of various scientific literature, this study identifies five main characteristics of experiential learning methods that are in accordance with Islamic Religious Education (PAI) learning about Religious Moderation.

1. The characteristics of learning based on direct experience (concrete experience) that allow students to feel and experience religious values in real life through worship practices, social interactions, and spiritual reflection.
2. Characteristics of reflective observation which involves the process of contemplation and reflection on the experiences experienced by students in the context of Islamic teachings.
3. Abstract conceptualization is characteristic of allowing students to understand the universal principles of Islam through the process of analysis and synthesis of concrete experiences.
4. The characteristics of active experimentation that encourage students to apply religious understanding in daily life through the practice of pious charity and da'wah.
5. Characteristics of contextual learning that relate PAI material to real situations in Indonesia's multicultural society (Muhaimin, 2020).

The characteristics of direct experiential learning in PAI are similar to the concept of learning by doing developed by John Dewey, but with deeper spiritual nuances (Nasir et al., 2023). In the context of Islam, direct experience involves not only physical and cognitive aspects, but also spiritual aspects that include transcendental dimensions. This is in line with Al-Ghazali's view of the importance of *mukasyafah* (direct spiritual experience) in the process of religious learning. Aisyah's research shows that religious learning that involves direct spiritual experiences has a more significant impact on character formation and internalization of values compared to learning that is only cognitive (Aisyah, 2019). In the context of PAI, hands-on experience can be in the form of practicing worship together, visits to Islamic historical sites, or involvement in social activities that reflect Islamic values.

The dimension of observational reflection in the experiential learning method has a strong correlation with the concepts of muhasabah and tafakkur in the Islamic tradition. This process of reflection involves not only a rational analysis of the experience experienced, but also a deep spiritual contemplation. The Reflective Practice theory developed by Schön (1983) provides a relevant theoretical framework for understanding how the process of reflection can improve the quality of learning (Fontaine, 2018). In the context of PAI, observational reflection can be done

through spiritual journals, group discussions, or teacher-guided experiential sessions. Purnomo and Subagus's research shows that students who engage in regular reflection activities show significant improvements in the understanding and internalization of religious values (Purnomo & Subagus, 2023). These characteristics are essential to help students develop self-awareness and deep spiritual awareness.

Abstract conceptualization in PAI learning involves the process of *istinbat* (deduction) and *qiyas* (analogy) which are fundamental methods in fiqh science and fiqh proposals. These characteristics enable students to understand the universal principles of Islam and apply them in various life contexts. The Constructivist Learning Theory developed by Piaget and Vygotsky provides a strong theoretical foundation for understanding how students build conceptual understanding through the process of internalization and accommodation (Sugrah, 2019). In PAI learning, abstract conceptualization can be facilitated through case analysis, comparative studies, and philosophical discussions of Islamic values. Haryati and her colleagues have shown that students who are able to conceptualize abstracts well have better ability to apply religious values in complex and ambiguous situations (Haryati et al., 2023).

The characteristics of active experimentation in PAI learning reflect the principle of pious charity which is one of the main pillars in Islamic teachings. Active experimentation involves not only the practice of ritual worship, but also the practice of Islamic values in social, economic, and political life. The Social Learning theory developed by Bandura provides a relevant perspective to understand how students can learn through modeling and practical application (Saputra, 2024). In the context of PAI, active experimentation can be in the form of social projects, volunteer activities, or community service initiatives that reflect Islamic values. Karani and Taufik's research shows that students who engage in active experimentation activities show a significant increase in commitment to religious values and motivation to contribute positively to society (Karani & Taufik, 2020).

The findings of the above research are in line with the Experiential Learning theory developed by Kolb (1984) which emphasizes the importance of a four-stage learning cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation (Nurcahyandi & Purwaningrum, 2022). In the context of PAI learning, this cycle can be interpreted as a process that begins with concrete religious experience, continues with reflection and contemplation (*tafakkur*), conceptual understanding of Islamic teachings, and ends with the practice of practicing religious values in daily life. This approach is different from the conventional PAI learning model which emphasizes more on verbal knowledge transfer without involving the student's hands-on experience. The compatibility between Kolb's theory and Islamic pedagogical principles shows that the experiential learning method has a strong theoretical foundation to be implemented in PAI learning.

Meanwhile, data from various empirical studies also show that the characteristics of experiential learning methods in PAI learning also include aspects of multi-intelligences integration that accommodate various student learning styles. These characteristics include activities involving linguistic intelligence through discussion and storytelling, logical-mathematical intelligence through the analysis of *kauniyah* verses, spatial intelligence through the visualization of abstract concepts, kinesthetic intelligence through the practice of worship and movement, musical intelligence through Islamic art, interpersonal intelligence through group work and discussion, intrapersonal intelligence through reflection and muhasabah, and naturalist intelligence through observation to the creation of Allah SWT (Nasir et al., 2023).

The integration of multi-intelligences in the experiential learning method of PAI is in line with the concept of fitrah in Islam which recognizes the diversity of potential and talents possessed by each individual. The theory of multiple intelligences developed by Howard Gardner provides a comprehensive theoretical framework for understanding how learning can be adapted to accommodate a wide range of student learning styles. In the context of PAI, the multi-intelligences approach allows teachers to use a variety of learning strategies that suit students' dominant intelligences. Yavich and Rotnitsky's research shows that learning that integrates multiple intelligences has a higher effectiveness in increasing student engagement and achievement (Yavich & Rotnitsky, 2020). These characteristics are essential to ensure that all students, regardless of their background and ability, can access and internalize Islamic values optimally.

The results of other literature analysis also show that the implementation of experiential learning methods in PAI learning has three main dimensions that are interrelated.

- a. The spiritual-transcendental dimension which includes the experience of a vertical relationship between humans and Allah SWT through the practice of worship and *dzikir*.
- b. A social-horizontal dimension that involves the experience of interaction between fellow humans in the context of the values of brotherhood, tolerance, and social justice.
- c. The natural-ecological dimension that integrates human experience with nature is a manifestation of the concept of *khalifah fi al-ardh* in Islam.

These three dimensions form a holistic and comprehensive learning cycle, which allows students to experience Islam as a holistic way of life (Nasrullah et al., 2025).

The implications of the findings of this study are very significant for the development of PAI learning methodologies that are more effective and responsive to the needs of students in the contemporary era. The characteristics of the experiential learning methods identified can be used as a framework to design a more holistic and meaningful PAI learning curriculum and strategy. The implementation of these characteristics also has the potential to improve the quality of internalization of the values of religious moderation, as students not only learn theoretical concepts of tolerance and pluralism, but also experience firsthand practices that reflect these values. From a practical perspective, these findings can be used as a guideline for PAI teachers to develop more varied and innovative pedagogical competencies, as well as for curriculum developers to design learning materials that are more experiential and contextual.

B. Internalization of Religious Moderation Values in PAI Learning

Based on a comprehensive analysis of various scientific literature, this study identifies seven main values of religious moderation that need to be internalized in the learning of Islamic Religious Education (PAI).

1. The value of tolerance (*tasamuh*) which includes the attitude of respecting differences in beliefs, religious practices, and expressions of spirituality in a pluralistic society.
2. The value of justice (*adl*) which includes equal treatment of all individuals regardless of religious background, ethnicity, or social status.
3. The value of balance (*tawazun*) that integrates worldly and ukhrawi life, as well as balancing rights and obligations in interacting with others.
4. The value of moderation (*wasathiyyah*) that emphasizes the middle attitude in religion, avoiding extremism and excessive liberalism.

5. The value of dialogue and communication (*hiwar*) that encourages constructive communication and participatory decision-making in resolving differences.
6. The value of wisdom (*hikmah*) which involves the ability to make informed decisions considering the context and its impact on social harmonization.
7. The value of peace (*salam*) that creates social harmony and rejects all forms of violence in the name of religion (Amrullah & Jailani, 2021; Suradi et al., 2020).

The findings of this study are in line with the theory of religious moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia which identifies four main indicators of religious moderation: national commitment, tolerance, non-violence, and accommodation to local culture. In the context of PAI learning, the values identified have a strong coherence with these indicators. The concept of tolerance (*tasamuh*) which is the main value in the findings of this study is in accordance with the theory of religious pluralism developed by John Hick and Diana Eck, which emphasizes the importance of acknowledging the truth in various religious traditions. However, in the context of Islam, tolerance does not mean religious relativism, but rather an attitude of respecting differences within the framework of inclusive monotheism. Amrullah and Jailani's research shows that religious learning that emphasizes the value of tolerance significantly reduces the rate of prejudice and improves social cohesion in pluralistic societies (Amrullah & Jailani, 2021).

The value of justice (*adl*) in religious moderation has a strong correlation with the theory of social justice developed by John Rawls in "A Theory of Justice". In the Islamic perspective, justice is not only a socio-political principle, but also a manifestation of the nature of Allah SWT that must be exemplified by humans. The concept of justice in Islam is holistic, including distributive, retributive, and restorative justice. Asnah's research shows that students who comprehensively understand the concept of Islamic justice have better ability to analyze and respond to complex social issues (Asnah, 2017). The implementation of the value of justice in PAI learning can be carried out through the analysis of cases of social injustice and the search for solutions based on moderate and humanist Islamic principles.

The concept of balance (*tawazun*) in Islamic moderation has similarities with the Middle Way theory in Buddhism, but with different theological nuances. In Islam, *tawazun* is not just a pragmatic middle ground, but a manifestation of the perfection of Islamic teachings that integrate worldly and *ukhrawi* life. The Integral Theory of Spirituality developed by Ken Wilber provides a relevant perspective to understand how balance can be achieved in different aspects of life. Bahri's research shows that students who understand the concept of *tawazun* well have better psychological well-being and higher adaptability in facing life's challenges (Bahri, 2017). In PAI learning, the value of *tawazun* can be internalized through case studies on the balance between rights and obligations, individual and social life, and tradition and modernity.

The value of moderation (*wasathiyyah*) as the core of Islamic moderation has a deep philosophical foundation in the concept of the universal middle path in various spiritual traditions. However, *wasathiyyah* in Islam is not relativism or compromise, but an attitude based on balanced and just truth. The theory of Virtue Ethics developed by Aristotle provides a relevant theoretical framework for understanding *wasathiyyah* as excellence of character located between the two extremes. Jalil and Munif's research shows that a deep understanding of *wasathiyyah* is positively correlated with students' critical thinking and moral reasoning abilities (Jalil & Munif, 2022). In the context of PAI learning, *wasathiyyah* can be internalized through comparative learning about various approaches to understanding Islamic teachings and the importance of avoiding extremism in all its forms.

The value of dialogue and communication (*hiwar*) in religious moderation is in accordance with the theory of Democratic Deliberation developed by Jürgen Habermas and Amy Gutmann. In Islam, *hiwar* or *syura* is not only a decision-making mechanism, but also a fundamental value that emphasizes the importance of participation, transparency, and accountability in social life. Amrullah and Jailani's research shows that students who are trained in the practice of deliberation have better communication skills and a more positive attitude towards differences of opinion (Amrullah & Jailani, 2021). The implementation of *hiwar* or *syura* values in PAI learning can be carried out through a dialogical and participatory learning model, where students are invited to discuss and find solutions together to various contemporary issues based on moderate Islamic values.

The value of wisdom (*hikmah*) in religious moderation reflects the concept of wisdom which is the main goal of education in Islam. The theory of Practical Wisdom developed by Aristotle and later adapted in a contemporary context by Sternberg (2003) provides a framework for understanding how wisdom can be developed through the process of learning. In PAI learning, the value of wisdom can be internalized through complex case studies, analysis of moral dilemmas, and deep reflection on the consequences of various choices and actions. Asnah's research shows that students who develop practical wisdom have better ability to make ethical and effective decisions in various life contexts (Asnah, 2017).

The value of peace (*salam*) in Islamic moderation has a broader dimension than just the absence of conflict, but includes positive peace that involves justice, equality, and mutual welfare. The Peace Studies theory developed by Johan Galtung provides a comprehensive analytical framework for understanding peace as a dynamic and multidimensional process. In the context of Islam, *salam* is one of the Asma' Allah which shows that peace is a divine will and nature that must be manifested in human life. Bahri's research shows that peace education based on spiritual values has a more sustainable impact compared to the secular approach (Bahri, 2017). In PAI learning, the value of *salam* can be internalized through the study of the history of peace in Islam, conflict resolution based on Islamic teachings, and direct practice in building social harmony.

The findings of the study also reveal that the values of religious moderation in Islam have a strong theological foundation in the Qur'an and Hadith. The concept of *ummattan wasathan* (QS. Al-Baqarah: 143) became the main foundation of Islamic moderation which emphasized the position of Muslims as a balanced and just community. The principle of the *Ikraha fi al-din* (QS. Al-Baqarah: 256) affirms the importance of religious freedom and the rejection of coercion in matters of belief. The value of *rahmatan lil alamin* (QS. Al-Anbiya: 107) shows the universal mission of Islam as a blessing for the entire universe, including in interacting with adherents of other religions. The concept of *ta'aruf* (QS. Al-Hujurat: 13) emphasizes the importance of knowing and understanding each other in diversity as *sunnatullah*. The principle of *maslaha* (benefit) in Islamic fiqh also supports the implementation of moderation values to create social harmony (Aslamayah et al., 2023).

The strong theological foundation of the values of religious moderation in the Qur'an and Hadith provides solid legitimacy for its implementation in PAI learning. The concept of *ummattan wasathan* refers not only to geographical or numerical positions, but also to moral and spiritual excellence that serves as a model for other communities.

Empirical data from various other studies also show that the internalization of religious moderation values in PAI learning can be categorized into three operational dimensions.

- a. The cognitive dimension includes a conceptual understanding of pluralism, tolerance, and justice in an Islamic perspective.
- b. Affective dimensions include the development of an empathetic attitude, respect for differences, and a love of peace.
- c. The psychomotor dimension involves real practice in interacting with different communities, involvement in interfaith activities, and the implementation of moderation values in daily life.

These three dimensions are interrelated and form a holistic learning cycle in the internalization of religious moderation values (Muhaimin & Wahyudi, 2022).

The implications of the findings of this study are very significant for the transformation of PAI learning to be more inclusive, tolerant, and moderate. Internalizing the values of religious moderation through PAI learning can be an effective strategy to prevent radicalism and extremism among the younger generation. From a pedagogical perspective, these findings point to the need for the development of a more comprehensive and contextual PAI curriculum, which focuses not only on ritual and dogmatic aspects, but also on the universal values of Islam that can promote peace and social harmony. The implementation of religious moderation values in PAI learning also has implications for the development of PAI teachers' competencies which must be complemented by a deep understanding of pluralism, interfaith dialogue, and inclusive learning methodologies. On a macro level, the internalization of the values of religious moderation through PAI learning can contribute to the formation of a democratic, tolerant, and just civil society in Indonesia.

C. Challenges and Opportunities for the Implementation of Experiential Learning in PAI Learning on Religious Moderation

Based on an in-depth analysis of the latest academic literature, this study identifies five main challenges in the application of experiential learning methods to internalize the values of religious moderation in PAI learning.

Challenges to the limitations of pedagogic competence of PAI teachers in facilitating experiential learning involving sensitive issues of religious moderation. The results of the analysis show that the majority of PAI teachers still use a conventional approach that is teacher-centered and does not integrate students' real experiences in learning (Mun'im Amaly et al., 2022).

1. Challenges to the resistance of education stakeholders to learning approaches that are considered to reduce the authority of religious texts or give rise to relativism in religious understanding.
2. Challenges to the limitations of learning infrastructure and resources that support the implementation of experiential learning, including access to technology, interactive learning media, and learning environments conducive to dialogue and reflection.
3. The challenge of the complexity of the PAI curriculum is that it is dense with doctrinal materials, thus reducing the time allocation for experiential learning activities that require a longer duration (Rusmawati et al., 2022).
4. Challenges in different interpretations of the concept of religious moderation among educators and the community, which can cause conflicts in the implementation of learning.

On the other hand, the researcher also identified three strategic opportunities in the implementation of this method.

- a. Opportunities for government policy support through programs to strengthen religious moderation in the education sector that provide legitimacy and financial support for PAI learning innovations.
- b. Opportunities for increased awareness of the importance of religious moderation among educators and the government, which are reflected in various educational policies that support the development of tolerance and pluralism.
- c. Opportunities for the advancement of learning technology that allows the development of digital media and platforms to support experiential learning in the context of religious moderation (Solahudin et al., 2023).

CONCLUSION

From the research findings that have been presented above, the researcher compiled the following research conclusions: First, the characteristics of the experiential learning method in PAI learning about religious moderation can be through: (a) Concrete experience-based learning; (b) Reflective observation; (c) Abstract conceptualization; (d) Active experimentation; (e) Contextual learning; (f) Integration of Multiple-intelligences. Second, the internalization of the values of religious moderation in PAI learning is: (a) Tolerance Value (*tasamuh*); (b) The Value of Justice (*adl*); (c) Balance Value (*tawazun*); (d) Moderation value (*wasathiyah*); (e) The Value of Dialogue and Deliberation (*hiwar*), (f) The Value of Wisdom (*hikmah*) and; (d) Peace (*salam*).

Third, challenges and opportunities for the implementation of experiential learning in PAI learning about religious moderation include: (a) Challenges in the limitations of teachers' pedagogic competence; (b) Challenges to resistance from education stakeholders; (c) Challenges to limited learning infrastructure and resources; (d) Challenges to the complexity of the PAI curriculum and; (e) Challenges to differences in interpretation. Meanwhile, the opportunities consist of: (a) Opportunities for government policy support; (b) Opportunities for increased awareness; (c) Opportunities for the advancement of learning technology.

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