

## Integrating Religious Moderation Values Through Creative Media: “Innovative Learning for Educators in The Digital Era”

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**Abstract.** This study aims to describe the development of innovative learning for religious moderation through creative media in response to the widespread dissemination of online information, including intolerant religious messages. Creative media-based learning has become an essential strategy to instill the values of moderation in an engaging, contextual, and relevant manner for the digital generation. This research employed a qualitative descriptive approach to systematically depict the creative and innovative learning practices used to promote religious moderation education. The study was conducted in Kendari City, Southeast Sulawesi Province, focusing on MAN 1 Kendari and SMAN 4 Kendari, with creative subject teachers as the primary unit of analysis. Data were collected through interviews, observations, and documentation. The findings reveal that teachers utilize various forms of creative learning media, including: Visual media, such as presentation slides, pamphlets, charts, modules, comic books, and role-playing; Audio media, including voice note recordings; Audio-visual media, such as short educational videos and documentary films; Online application media, including *Microsoft Office 365*, *Madrasah e-Learning*, *Google Classroom*, *Google Meet*, *Zoom Meeting*, and *WhatsApp*. The integration of religious moderation values through these media is primarily implemented in subjects such as Islamic Religious Education, Sociology, History, and Civics (PPKn). The findings indicate that the use of creative media enhances student engagement, strengthens tolerance, and makes religious moderation learning more meaningful and appealing in the digital era.

**Keywords:** learning innovation, religious moderation, creative media, madrasah, school

### Introduction

The era of globalization has brought significant impacts on the way humans access information and knowledge. Today, information can be easily obtained either directly through the internet or via various digital applications provided by electronic vendors, whether paid or free. However, this ease of access does not always align with social-cultural values and religious norms, thereby requiring society to be more selective in receiving information (Castells, M., 2010).

The development of digital technology has brought substantial changes to various aspects of life, including the field of education. This transformation demands that educators adapt to various forms of learning innovations that are not only engaging but also meaningful and relevant to contemporary challenges. One important issue that needs attention in the context of education in Indonesia is the strengthening of religious

moderation values, as an effort to maintain social harmony, tolerance, and unity within a diverse society (Kusuma, 2025:84–97).

Religious Moderation, as proclaimed by the Ministry of Religious Affairs of the Republic of Indonesia, is a perspective, attitude, and behavior that consistently adopts a middle, fair, and balanced position in understanding and practicing religious teachings (Ministry of Religious Affairs RI, 2019). This value is crucial to be instilled from an early age through education so that students can develop openness, respect for diversity, and the ability to avoid extreme attitudes both in thought and action. However, in reality, learning about religious moderation is often still delivered conventionally and fails to attract students' interest, making it difficult for the messages of moderation to be deeply internalized.

The shift in learning interactions inevitably presents challenges within the educational sphere itself. Social values are not expected to be overshadowed by advances in science and technology. According to Puspitasari, education faces two main challenges: first, the challenge of strengthening the value system to enhance the quality of faith and piety; and second, the paradigmatic demand for education to play a role in mastering science and technology (Puspitasari, 2016).

Of course, these challenges should not be seen as obstacles, since today's learning is required to adapt to technological developments. Modern education must integrate information and communication technology. Therefore, educators need to possess the ability to develop technology-based learning media (Pamungkas et al., 2018).

A study conducted by the *Balai Litbang Agama Makassar* (Religious Research and Development Center of Makassar) in 2020 found that online media influence the formation of religious understanding beyond classroom learning materials, as observed in several *Madrasah Aliyah* (Islamic senior high schools). In this context, at least two models were identified. The first model involves students who learn from online media without any specific ideological foundation. These students are considered “floating” – their perspectives depend heavily on the type of online content they are exposed to. They can develop either radical or moderate views, depending on which online platforms influence them the most.

However, since online media are currently dominated by Islamist websites, the likelihood of students being exposed to exclusive or rigid religious views is much higher. Moreover, conservative groups often make extensive use of social media platforms such as Twitter, Facebook, WhatsApp, Instagram, YouTube, and Telegram. These are the very platforms where *Madrasah Aliyah* students frequently seek religious information. Therefore, it is essential to promote campaigns for religious moderation on more popular online media platforms (Balai Litbang Agama Makassar, 2020).

In the same year, the *Balai Litbang Agama Makassar* (Religious Research and Development Center of Makassar) conducted a study in 2020 on *Community Leaders' Perspectives on Religious Moderation Education in South Sulawesi Province*. The findings revealed that most community leaders urged the development of a structured system for religious moderation education. This effort was deemed necessary to prevent students from becoming susceptible to intolerant, fundamentalist, and radical religious issues. The implementation of religious moderation education requires the involvement of various parties politically, economically, and in terms of human resources – both in

schools and *madrasahs*. To instill proper understanding and attitudes, religious moderation education should include materials covering spiritual aspects of religious teachings, textual and contextual interpretations of religion, as well as elements of local wisdom (*local wisdom*) (Balai Litbang Agama Makassar, 2020).

The urgency of this research lies in the fact that by integrating the values of religious moderation through creative media, educators can provide learning experiences that are more inclusive, adaptive, and relevant to the characteristics of the digital generation—who tend to be critical, visual, and collaborative. Therefore, innovation in creative media-based learning has become an urgent need in today's educational landscape.

This effort is expected to strengthen the role of educators as agents of change in instilling the values of religious moderation, while also fostering an educational ecosystem that is peaceful, tolerant, and civilized in the digital era.

Based on the aforementioned background, the research problems in this study can be formulated as follows: How can the concept and urgency of integrating the values of religious moderation in the learning process be understood in the digital era? What is the role of creative media in supporting innovative religious moderation learning for educators? What kind of learning model is effective for integrating the values of religious moderation through creative media?

**Research Objectives** This study aims to: Analyze the importance of integrating the values of religious moderation within the context of modern learning in the digital era; Identify the forms and functions of creative media as innovative tools in religious moderation learning; Describe an effective creative media-based learning model for instilling the values of religious moderation in students.

## **Literature Review**

### **Learning Innovation**

Innovation is defined as an idea, product, event, or method that is perceived or observed as something new by an individual or a group of people (Kristiawan et al., 2018:3). Furthermore, Kristiawan et al. state that innovation and modernization are forms of social change related to values, attitudes, social patterns, and behaviors influenced by both material and immaterial aspects of culture (Kristiawan et al., 2018:24).

In another sense, educational innovation essentially refers to a change or a brilliant idea in the field of education that introduces something new – whether in the form of educational practices or products resulting from intellectual and technological efforts – applied through specific stages (Shalikhah, Primadewi, & Iman, 2017).

According to Warsita (in Nurdin, 2016), innovation is a new change directed toward improvement or difference from what previously existed, carried out deliberately and systematically (Nurdin, 2016). The concept of innovation is used to achieve educational goals or to solve educational problems (Haryanto, 2007).

The process of educational innovation consists of four stages, namely: (1) **Invention**, (2) **Development**, (3) **Diffusion**, and (4) **Adoption**. The definition of *diffusion*, according to Rogers (1992), is the spread of a new idea from its source of invention to its ultimate users or adopters. *Adoption*, as described by Katz and Hamilton (1992), refers to the acceptance, over a period of time, of certain specific items, ideas, or practices by

individuals, groups, or other adopting units, through specific communication channels, within a given social structure and value or cultural system (Kristiawan et al., 2018:27).

In the context of educational technology, innovation refers to the utilization of advanced technology, with the primary goal of improving the quality, effectiveness, and efficiency of learning (Nurdin, 2016). Innovation in learning can be understood as a new effort in the learning process that employs various methods, approaches, tools, and environments that support the achievement of learning objectives (Faridi, 2009).

Learning innovation can be categorized into five components: (1) Design, (2) Development, (3) Utilization, (4) Management, and (5) Evaluation (Deni, 2012:38).

### **Creative Media in Learning**

The word *media* comes from Latin, which is the plural form of *medium*. The definition of media is broad, but in this context, it is limited to *educational media* – that is, media used as tools and materials in learning activities (Nurryana, 2009).

Learning media refer to anything used to convey messages that can stimulate students' thoughts, feelings, attention, and curiosity, thereby encouraging internal learning processes and making it easier to achieve learning objectives (Pamungkas et al., 2018).

Learning media encompass all forms of tools and aids used to transmit messages and information from educators to students in order to make the learning process more effective. Heinich et al. (2002) state that media function not only as instructional aids but also as learning resources that can enhance students' interaction and motivation.

One of the most intensively used media in learning today is the internet. The internet serves as a medium for sharing information and interacting anytime and anywhere (Nurdin, 2016).

Literally, the word *media* means "middle," "conveyor," or "intermediary." Learning media, therefore, refers to anything that can transmit messages and stimulate students' thoughts, feelings, attention, and interest, thereby encouraging the emergence of learning processes within the students themselves (Shalikhah, Primadewi, & Iman, 2017).

### **The Contribution of Media to Learning**

According to Kemp and Dayton (1985), the contributions of media to the learning process include: The delivery of learning messages can be more standardized, Learning can become more engaging, Learning becomes more interactive through the application of learning theories, The time required for learning implementation can be reduced, The quality of learning can be improved, The learning process can take place anytime and anywhere as needed, Students develop a more positive attitude toward the learning material, The teacher's role shifts in a positive direction (Nurryana, 2009).

Creative Media refer to media used in visual form that have instructional value. The list of instructional media categories according to Anderson (1976, as cited in Nurryana, 2009) is as follows:

<b>Kelompok Media</b>	<b>Media Instruksional</b>
1. Audio	Audio tape (reel or cassette) Audio disc

	Radio (broadcast recordings)
2. Print	Programmed textbooks, handbooks/manuals, workbooks
3. Audio-Print	exercise books with accompanying cassette Pictures/posters with audio
4. Silent Visual Projection	Slide film Filmstrip (containing verbal messages)
5. Silent Visual Projection with Audio	Slide film with sound Sound filmstrip
6. Motion Visual	Silent film with captions
7. Motion Visual with Audio	Sound film Video/VCD/DVD
8. Objects	Real objects Mock-up models
9. Computer-Based Tasks	Computer-based media: CAI (Computer Assisted Instruction) & CMI (Computer Managed Instruction)

According to Sadiman, Rahardjo, Haryono, & Harjito (2006:17), the proper use of learning media is very useful for: a. Increasing enthusiasm for learning, b. Enabling direct interaction, c. Allowing students to learn independently (Nana & Surahman, 2019).

According to Sutirman (in Shalikhah, Primadewi, & Iman, 2017), learning media are described as graphic, photographic, or electronic tools that can be used to capture, process, and reorganize visual or verbal information.

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In the digital era, creative media encompass various forms of technology-based content such as educational videos, animations, infographics, podcasts, vlogs, interactive applications, and educational social media platforms. The use of creative media enables learning that is more contextual, participatory, and engaging for digital native generations.

According to Munadi (2013), creative media help create more meaningful learning experiences because they can connect teaching materials with students' real-life experiences. Thus, creative media can serve as an effective means of conveying messages of religious moderation that emphasize the values of tolerance, empathy, and cooperation.

### **Religious Moderation**

Moderation means controlling something so that it does not go to extremes, drawing excessive elements back onto the proper path, and adjusting matters to achieve balance. In the context of a pluralistic and multicultural society like Indonesia,

moderation should be understood as a shared commitment to maintaining complete balance, where every member of society – regardless of ethnicity, culture, religion, or political choice – willingly listens to one another and learns to manage and overcome differences. Therefore, moderation is inseparable from the concept of tolerance (Saifuddin, 2019).

In Arabic, moderation is known as *wasath* or *wasathiyah*, which corresponds in meaning to *tawassuth* (middle), *i'tidal* (just), and *tawazun* (balanced). A person who applies the principle of *wasathiyah* is called a *wasith*. In Arabic, *wasathiyah* is also interpreted as “the best choice.” Regardless of the term used, all convey the same meaning: fairness, which in this context means choosing a middle path among various extreme options. The term *wasith* has even been adopted into Indonesian as *wasit*, which has three meanings: 1) mediator or intermediary (for example, in trade or business); 2) arbitrator (peacemaker between conflicting parties); and 3) referee or leader in a competition. The indicators of religious moderation used as references include four key aspects: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) accommodation of local culture (Ministry of Religious Affairs, 2019).

### **The Concept of Religious Moderation from the Perspective of Various Religions**

It turns out that all religions recognized in Indonesia also embrace the teachings of religious moderation. In Islam, for example, there is the concept of *washathiyah*, which corresponds in meaning to *tawassuth* (middle), *i'tidal* (just), and *tawazun* (balanced). A person who applies the principle of *wasathiyah* is called a *wasith*.

In the Christian tradition, religious moderation serves as a perspective to mediate the extremes in the interpretation of Christian teachings by some of its followers. One strategy to strengthen religious moderation is to maximize interaction between different religions and among various sects within the same religion. Religious moderation can also be observed from the perspective of the Catholic Church. In Catholicism, the term “moderate” is not commonly used; instead, the focus is on being “open” toward “fundamentalists” and “traditionalists” (those who resist reform in the understanding of the Catholic Church). In the Hindu tradition, the spiritual roots of religious moderation, or the “middle way,” can be traced back thousands of years.

This period consists of a combination of four Yugas, beginning with Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. In each Yuga, Hindus adapted their teachings as a form of moderation. To address the challenges of the times and align religious teachings with the character of each era, moderation becomes unavoidable and a historical necessity. In modern times, the religious practices observed by Indonesian Hindus include Puja Tri Sandhya and Panca Sembah. Both have served as central pillars for the development of Hindu civilization in Indonesia since the establishment of the Parisadha in the 1960s. These two theological practices intertwine with many other Hindu religious practices. Art and ritual complement and enrich the observance of Puja Tri Sandhya and Panca Sembah.

Regarding religious moderation, the most important teaching in Hinduism is **susila**, which emphasizes maintaining harmonious relationships among humans, considered one of the three causes of well-being. Compassion is central to moderation in all religions.

In Buddhism, the essence of religious moderation can be seen in the Enlightenment of the Buddha, Siddhartha Gautama. He vowed four commitments: to strive to help all beings, to renounce worldly desires, to study, internalize, and practice the Dharma, and to strive for Perfect Enlightenment.

Religious moderation is also rooted in Confucian traditions. Confucian adherents who are junzi (faithful and virtuous) view life through the lens of yin and yang, as yin and yang represent the philosophy, thought, and spirituality of a Confucian seeking to live according to the Dao. Yin and yang embody the middle path, avoiding extremes; what is lacking is as undesirable as what is excessive (Sutrisno, 2019).

### **Religious Moderation in the Context of Education**

Religious moderation is a concept of balance in understanding and practicing religious teachings without adopting extreme positions, whether toward liberalism or conservatism. According to the Indonesian Ministry of Religious Affairs (2019), religious moderation is a perspective, attitude, and practice of religion that consistently takes a middle, fair, and balanced position in responding to differences. The core values of religious moderation include national commitment, tolerance, non-violence, and acceptance of local traditions.

In the context of education, religious moderation is not only a cognitive subject but also a character value that must be internalized in every learning process. Educators act as role models and facilitators who help students understand the meaning of diversity and cultivate mutual respect.

According to Azra (2020), education that instills the values of moderation will produce a generation that practices religion wisely, thinks openly, and is capable of living harmoniously within a pluralistic society.

### **Integration of Religious Moderation Values through Creative Media**

The integration of religious moderation values through creative media means combining messages of moderation into innovative learning content that is easily accessible and engaging for students. According to Mahfud (2021), learning strategies that merge religious values with creative technology can foster students' character to be moderate, critical, and adaptive to the changes of the times. For example, educators can use short videos, digital simulations, or interactive dramas to illustrate mutual respect among different religious communities. Social media can also be utilized to campaign for values of tolerance and togetherness. In this way, religious moderation is no longer understood abstractly but is experienced through concrete and relevant learning activities.

This integration also requires enhancing educators' competencies in digital literacy, content design, and understanding of digital pedagogy. As Mishra and Koehler (2006) state in the TPACK (Technological Pedagogical Content Knowledge) model, an ideal educator in the digital era must be able to harmoniously combine technology, pedagogy, and content knowledge to create effective learning experiences.

### **The Digital Era and Challenges for Educators**

The digital era brings significant opportunities for learning innovation but also presents new challenges for educators. One of these challenges is the digital literacy gap among teachers and educational staff. According to UNESCO (2020), digital literacy encompasses the ability to understand, use, and create digital content critically and responsibly.

Educators need to understand the dynamics of digital culture to use technology positively – not merely as a tool, but also as a medium for fostering moderate character. The use of creative media to instill religious moderation must still consider digital ethics, the authenticity of religious values, and the socio-cultural context of the students.

Thus, creative media-based learning innovation is expected not only to improve educational effectiveness but also to strengthen the national mission of building a tolerant and civilized society.

## **Research Method**

### **Approach and Type of Research**

This study uses a qualitative approach with a descriptive study type. This approach was chosen because the research focuses on gaining an in-depth understanding of the processes, strategies, and meanings behind the implementation of creative media in integrating religious moderation values into the learning process. A qualitative approach allows the researcher to explore the perspectives, experiences, and reflections of educators more comprehensively.

According to Creswell (2014), qualitative research aims to understand phenomena holistically within their natural context, emphasizing the meanings and interpretations of the research subjects. Therefore, this method is considered suitable for analyzing how educators utilize creative media to instill religious moderation values in the digital era.

### **Research Location and Subjects**

This research was conducted in Kendari City, Southeast Sulawesi Province, at several schools and madrasahs that have implemented creative media-based learning. The research subjects include: Religious Education teachers and general subject teachers who integrate religious moderation values into their teaching; Students who benefit from this learning model; School principals and supervisors who provide policies and support for the implementation of learning innovations.

The selection of subjects was carried out using purposive sampling, which involves choosing informants considered to have the most comprehensive understanding of the phenomena being studied.

### **Data Collection Techniques**

Data in this study were collected using the following techniques: In-depth Interviews – conducted with teachers, students, and school staff to explore their experiences, perceptions, and practices in integrating religious moderation values through creative media; Participatory Observation – the researcher directly observed the learning process to examine the concrete use of creative media in the context of religious moderation; Documentation – including syllabi, lesson plans (RPP), instructional videos, or creative media products used by teachers during the learning process.

### **Data Analysis Techniques**

Data were analysed interactively and continuously following the model of Miles, Huberman, & Saldana (2014), which involves three main stages: Data Reduction – selecting, simplifying, and focusing on important data in accordance with the research objectives; Data Display – organizing information in narrative, tabular, or other formats to facilitate understanding; Conclusion Drawing and Verification – the process of identifying meanings, patterns, and implications from the research findings related to the effectiveness of creative media in integrating religious moderation values.

The validity of the data was tested using source and technique triangulation, comparing the results of interviews, observations, and documentation to ensure consistency and validity of the findings.

### **Results and Discussion**

#### **Forms of Creative Media Innovation in Religious Moderation Learning**

The research results indicate that educators have developed various forms of creative media to integrate the values of religious moderation into the learning process. Teachers, in carrying out teaching and learning activities, are required to maximize the use of creative and innovative learning media through IT-based learning technology. This effort is intended to minimize student boredom during the learning process. Teachers are expected to be creative in designing engaging and enjoyable learning media so that the material presented is easier for students to understand and absorb.

The various technological media utilized by teachers are part of the ways teachers innovate by leveraging the wide range of applications available. Teachers are required to accelerate their use of information and technology (IT) media. Those who were previously less familiar or interested in such media must now actively use IT-based learning media to deliver instructional content.

One of the breakthroughs initiated by the teacher community in Southeast Sulawesi Province is the establishment of the "Sultra Cerdas Community," which originated from a simple idea by teachers in Southeast Sulawesi. Sultra Cerdas is a nationwide teacher learning community that implements both synchronous and asynchronous learning models.

The Sultra Cerdas Community's work programs to enhance teacher competence in delivering digital technology-based learning methods include:

a) Video Conference: conducted regularly and continuously every Thursday from 20:00 to 22:00 WITA; b) Sultra Cerdas Goes To School: a program that facilitates schools in implementing "blended learning." c) E-Learning: an open online learning service. d) Support the Government: assisting the implementation of online/blended learning. e) Office 365: a service for teacher account registration; f) Team Building: developing teamwork based on the principle of unlimited sharing.

The steps and efforts undertaken by the "Sultra Cerdas Community" aim to provide teachers with the knowledge and understanding of utilizing and developing IT-based learning technology. This is essential and represents a current need for teachers. A concrete step taken is the regular organization of educational webinars in collaboration with relevant institutions and teacher professional organizations, featuring

speakers not only at the national level but sometimes also inviting experts from abroad, such as from Singapore, China, and Egypt.

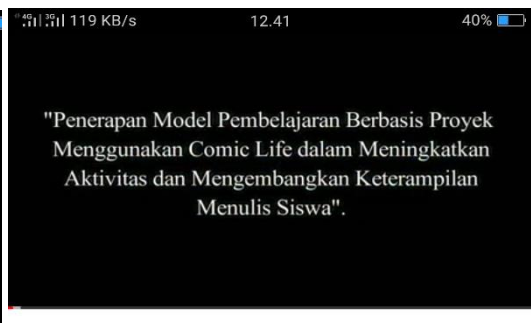


### Types of Creative Media Used by Teachers

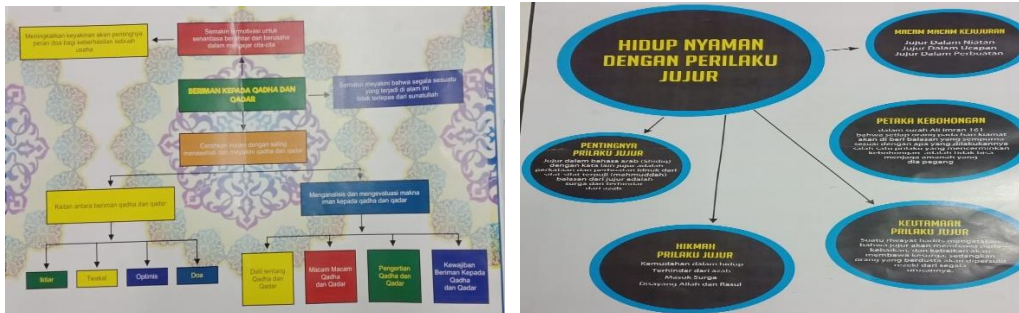
Based on the results of this study, the technological media used by teachers to deliver learning materials include:

1. Interactive videos and educational animations, which depict stories of tolerance, interfaith cooperation, and the practice of moderation in daily life.

Example: Short Learning Videos



2. Digital infographics and posters containing brief messages about the importance of respecting differences, avoiding hate speech, and strengthening unity. Learning materials assigned to students include topics such as "Belief in Qadha and Qadar" and "Living Comfortably by Behaving Honestly."



3. Audio Media: The audio media commonly used by teachers take the form of voice recordings (Voice Notes), where teachers deliver learning material by recording their voice and then sharing it with students through applications such as Meeting Room, Google Meet, Madrasah E-learning, Microsoft Office 365, Google Classroom, and WhatsApp (WA).
4. Social Media Content (Instagram, YouTube, Educational TikTok): These are presented in a creative and light narrative style while still embedding the values of religious moderation.
5. **Value-Based Educational Games:** This learning model involves creating masks using images of figures from various religious traditions and presenting the biography of each figure. Students are then invited to complete missions related to cooperation, empathy, and tolerance.

These media are used as tools to transform learning from a rigid and theoretical process into one that is more engaging, participatory, and contextual, in accordance with the characteristics of digital-native students.

### **Educators' Strategies in Integrating the Values of Religious Moderation**

The integration of religious moderation values is carried out through two main approaches:

1. Content Approach: This involves embedding the values of moderation into the learning material, both in religious and general subjects, such as Civics (PPKn) and Social Studies (IPS).
2. Contextual Approach: This links learning to the social situations and real-life experiences of students, such as discussions on diversity within the school environment, local culture, and life in a multireligious society.

Educators position themselves not only as instructors but also as facilitators and role models of moderation values. They demonstrate openness, respect for differing opinions, and encourage healthy dialogue in the classroom. This aligns with Tilaar's (2002) view that education should serve as a dialogical space that nurtures humans into social beings who are tolerant and appreciative of diversity.

### **Implementation of Religious Moderation Values in Creative Media Learning**

The indicators of religious moderation used to explore these values in learning include four aspects: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) accommodation of local culture. The values of religious moderation contained in each subject can be traced in several subjects that have direct relevance, including:

#### **Indicator National Commitment**

Implicitly, the content of religious moderation education in the subject of Pancasila and Civic Education (PPKn) can be seen in several learning materials, such as "Indonesia's Role in the International Community in Promoting Peace." The values of religious moderation that can be internalized in students include national commitment and anti-violence.

Therefore, the aim of this learning material is to provide students with an understanding that Indonesia's role in achieving global peace is continuously pursued by actively participating in and initiating efforts to create a peaceful atmosphere in various international forums.

Additionally, there are materials related to national commitment in the form of "Love for the Homeland," taught in Grade X during the odd semester. Meanwhile, the topic of "brotherhood" (ukhuwah), although more general, can also internalize the values of religious moderation within the dimension of national commitment.

The values of religious moderation contained in Islamic Religious Education (PAI), particularly in materials on the history of Islamic civilization, enable students to understand, internalize, and develop knowledge in the spirit of Islamic scholars, who did not question the source of knowledge. Introducing the achievements of Islamic civilization to students can inspire a sense of global national commitment (within the Islamic world) and promote these values on an international scale.

#### **Indicator Tolerance**

One of the PPKn (Pancasila and Civic Education) topics related to the value of tolerance is "Forms of Diversity in Indonesia." This material provides students with an understanding of the importance of upholding diversity by avoiding discrimination between majority and minority groups, based on the national motto *Bhinneka Tunggal Ika*, which means "unity in diversity." This idiom serves as a unifying principle for the nation, unique to Indonesia.

This understanding is intended to be instilled in students as a foundation for their actions and behavior in daily life, both within the family, society, and the nation.

Other materials related to religious moderation in Islamic Religious Education (PAI) that emphasize tolerance are taught in Grade XI during the odd semester. Topics include *tasamuh* (tolerance) in connection with verses from the Qur'an, explaining how to understand their meanings. Additional tolerance-related topics include "Spreading Islam in a polite and peaceful manner" and "Living peacefully with tolerance and avoiding acts of violence."

In the subject of History, the material on the introduction of religions in Indonesia in Grade X (odd semester) aims to instill values of tolerance in students, encouraging mutual respect among followers of different religions to create harmony and peace.

In Sociology, the topic "Social Phenomena Resulting from Heterogeneity" explains that Indonesian society is structured with both vertical and horizontal diversity. One aspect of horizontal diversity is religious diversity, which gives rise to various social phenomena influenced by religious principles. Teachers can guide students to understand that living in a religiously heterogeneous society requires appreciating the significance of religious, ethnic, and cultural diversity. This topic directs students to cultivate social sensitivity grounded in tolerance as part of religious moderation, fostering social care, respect, and appreciation for religious, ethnic, and cultural diversity.

### **Indicator Anti-Violence**

The topic of human rights in PPKn (Pancasila and Civic Education) contains elements of religious moderation education closely related to treating others without discrimination based on background. The material emphasizes values of tolerance and anti-violence as its core essence.

Students are expected to internalize and understand the importance of providing a sense of safety and comfort to others, regardless of differences in belief, ethnicity, race, or social group, in securing their rights. They learn to protect fellow humans without discrimination and in accordance with Indonesian law, prioritizing tolerance and anti-violence as expressions of the spirit of religious moderation.

The topic of "Social Conflict" in Sociology also incorporates the values of religious moderation, highlighting the anti-violence dimension. Social conflict is explained in terms of conflict, violence, and peace, with the concept of peace emphasizing the principle of accommodation in resolving disputes.

### **Indicator Accommodation of Local Culture**

The history subject closely related to religious moderation concerns the arrival of Islam in the Indonesian archipelago. There are many accounts of Islam's early arrival, including from Arabia, Gujarat, Persia, India, and China. This led to the establishment of Islamic-influenced kingdoms.

The values of religious moderation embedded in this material relate to Islamic cultural patterns. To preserve and maintain the continuity of local cultural values, activities such as the "Historical Excursion" are organized, featuring competitions that highlight culture linked to local content.

Although the local traditions or cultures presented are not explicitly part of the history curriculum, they are applied within the context of local content. Since these are not explicitly included in the history material, teachers provide reinforcement by incorporating local content competencies relevant to Southeast Sulawesi in the Core Competencies.

In the context of Southeast Sulawesi, several local traditions and cultural elements have been highlighted in Historical Excursion activities, such as: 1. "The Role of Halu

Oleo in Uniting the Nation in Southeast Sulawesi,” which won first place; 2. “Kalosara Custom as a Symbol of Unity”; 3. Lulo and Kalosara dances; 4. The Mosehe tradition.

### **Impact of Using Creative Media on Religious Moderation Learning**

The research findings indicate that the use of creative media has a positive impact on learning, both for educators and students. The main impacts include:

- Increased student interest and participation. Students are more enthusiastic about lessons using digital media, as it aligns with their visual and interactive learning styles.
- More contextual understanding of religious moderation values. Through visual examples and creative narratives, students can more easily grasp the meaning of tolerance, respect for differences, and the importance of maintaining balance.
- Development of a collaborative and inclusive learning culture. Students become more open in discussions, respect differing opinions, and cooperate regardless of religious or cultural backgrounds.
- Enhanced digital competence of teachers. Teachers are motivated to learn new technologies and innovate in creating educational and inspiring learning content.

Thus, creative media proves to be a transformative tool in education, not only improving the quality of learning but also strengthening character education based on religious moderation.

### **Conclusion**

Based on the research findings and discussion, it can be concluded that:

The integration of religious moderation values through creative media is an innovative step in adapting the learning process to the characteristics of the digital generation. Educators can instill values such as tolerance, justice, and balance through engaging and easily understandable visual and interactive content for students.

Creative media, such as educational videos, infographics, animations, and social media, has proven effective in increasing student interest in learning, strengthening the understanding of moderation values, and promoting the development of an open and inclusive character.

Educators play a crucial role as facilitators and role models of moderation values, capable of delivering religious messages in ways that are relevant, contextual, and non-dogmatic. This innovation also encourages the enhancement of educators’ digital literacy in facing the challenges of the technological era.

Overall, learning innovations based on creative media can serve as an effective strategy to strengthen religious moderation values in the educational environment, while simultaneously cultivating a young generation that is tolerant, critical, and civilized amid the nation’s diversity.

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