

RELIGIOUS MODERATION AND STUDENT HARMONY: A Phenomenological Study of Duha Prayer Practices in Indonesian Overseas Schools

Sri Rohayati¹, Nur Laili Dina Hafni², Akhmad Khoiri³, Ikhwanuddin Abdul Majid⁴

^{1,3}Universitas Sains Al-Qur'an, ²Institut Agama Islam Nahdlatul Ulama Tuban,

⁴International Islamic University Malaysia

E-mail: srirohayati019@gmail.com, dinahafni89@gmail.com, akhouri@unsiq.ac.id, ikhwanuddin.majid@live.iium.edu.my

How to Cite:

Rohayati, S., Hafni, N.L.D., Khoir, A., Majid, I.A. (2024). Religious Moderation and Student Harmony: A Phenomenological Study of Duha Prayer Practice in Indonesian Overseas Schools. *Fitrah: Journal of Islamic Education*, 5(2), 156-170. <https://doi.org/10.53802/fitrah.v5i2.955>

ABSTRACT

Religious moderation needs to be instilled from an early age, not only through formal education, but also through daily practices. One example is the duha prayer in congregation, which as a sunnah practice requires tolerance from those of other religions. The practice is implemented in the Sanggar Bimbingan Gombak Utara in Malaysia, so this research aims to analyze the implementation with the focus of the study on efforts to build harmony, and the obstacles faced. This research uses a qualitative approach based on phenomenology, with data collected through interviews, observations, and documentation studies. Data analysis used the miles and huberman technique. The results reveal that the efforts made to build harmony include the implementation of an inclusive approach, integration of religious moderation in the curriculum, and parental involvement. The obstacles faced include a non-complex understanding of religious moderation and socio-cultural resistance. In the practice of duha prayer, students are accustomed to respecting differences in religious teachings, respecting time, and maintaining good friendships. The results of this study support Vygotsky's social constructivism theory, which emphasizes the role of social interaction in building shared understanding and values.

KEYWORDS:

Religious Moderation, Duha Prayer, Social Constructivism, Inclusive Education

ABSTRAK

Moderasi beragama perlu ditanamkan sejak dini, tidak hanya melalui pendidikan formal, tetapi juga melalui praktik keseharian. Salah satu contohnya adalah salat duha berjamaah, yang sebagai amalan sunnah memerlukan toleransi dari mereka yang beragama lain. Praktik itu diimplementasikan di Sanggar Bimbingan Gombak Utara Malaysia, maka penelitian ini bertujuan menganalisis implementasi itu dengan fokus kajian pada upaya membangun harmoni, dan kendala yang dihadapi. Penelitian ini menggunakan pendekatan kualitatif berbasis fenomenologi, dengan data dikumpulkan melalui wawancara, observasi, dan studi dokumentasi. Analisis data menggunakan teknik miles dan huberman. Hasil penelitian mengungkapkan bahwa upaya yang dilakukan untuk membangun harmoni mencakup implementasi pendekatan inklusif, integrasi moderasi beragama dalam kurikulum, serta keterlibatan orang tua. Adapun kendala yang dihadapi meliputi pemahaman moderasi beragama yang tidak kompleks dan resistensi sosial budaya. Dalam praktik salat duha, siswa terbiasa menghargai perbedaan ajaran agama, menghargai waktu, dan menjaga persahabatan yang baik. Hasil penelitian ini mendukung teori konstruktivisme sosial Vygotsky, yang menekankan peran interaksi sosial dalam membangun pemahaman dan nilai-nilai bersama.

KATA KUNCI:

Moderasi Beragama, Salat Duha, Konstruktivisme Sosial, Pendidikan Inklusif

INTRODUCTION

Duha prayer is one of the recommended sunnah acts of worship in Islam. It is performed as a form of devotion to Allah and has deep spiritual value. In practice, the duha prayer is not only aimed at getting closer to Allah, but also a means of improving human relations with God and obtaining blessings in life (Yusuf, 2020). The values contained in the duha prayer can be a form of religious moderation that is relevant to student life. Religious moderation, which includes a middle stance between extremism and liberalism, can be realized through the application of harmony values in worship practices such as duha prayer.

The application of religious moderation in the implementation of duha prayer can be seen from several aspects. First, the duha prayer is a *sunnah* worship that is performed voluntarily, without coercion, thus reflecting the sincerity of the performer's heart. Secondly, the flexibility of its implementation time, which can be done from sunrise to noon, provides space for each individual to adjust according to their busyness and abilities. Third, religious moderation teaches the importance of respecting others who may not pray duha without feeling superior. This fosters an attitude of humility and tolerance among fellow Muslims. The religious value reflected in the practice of duha prayer plays an important role in building harmonious relationships with others and strengthening faith in Allah (Muhaemin, 2023; Rusyana, 2023).

Religious moderation is an attitude that focuses on tolerance, respect for differences, and rejection of all forms of extremism, both in belief and behavior. In the context of education, religious moderation plays an important role in building an inclusive and harmonious environment, where students from different backgrounds feel accepted and respected. The application of moderation values, such as open dialog, cross-cultural cooperation, and strengthening the value of togetherness, helps prevent conflict and fosters a spirit of unity. Thus, religious moderation is an important foundation for forming a generation that is wise, tolerant and ready to live in the midst of a diverse global society. Religious moderation in schools aims to build awareness of multiculturalism, reduce the potential for conflict, and develop a balanced understanding of religion. In the context of duha prayer, religious moderation can be an instrument to shape students' tolerant and noble character.

The promotion of religious moderation is generally realized through implementation in educational institutions that are characterized by pluralism. Sekolah Indonesia Kuala Lumpur, established on July 10, 1969, is one of the Overseas Indonesian Schools under the auspices of the Embassy of the Republic of Indonesia Kuala Lumpur. Sekolah Indonesia Kuala Lumpur aims to build the character of Indonesia's young generation with noble and useful character, in accordance with the objectives of national education in Law No. 20

of 2003. Overseas Indonesian School is a formal school spread across various countries, including Asia, Europe, Middle East, Africa, and America, with a total of 22 schools in the world. As a formal education institution managed by the Ministry of Education, its implementation faces academic and non-academic challenges, such as differences in curriculum and education standards between Indonesia and Malaysia. Teachers and students must also adapt to local culture and customs. In addition, the diversity of student backgrounds, which includes expatriate children and the workforce, demands relevant, flexible and responsive education. Indonesian School Kuala Lumpur has great opportunities for cultural integration due to its strategic location, with one of its flagship programs, the Sanggar Bimbingan Gombak Utara Malaysia, which promotes religious moderation to strengthen tolerance and cultural harmony.

One of the common practices at the Sanggar Bimbingan Gombak Utara Malaysia is the duha prayer in congregation. As a *sunnah* worship, this activity has great potential to teach religious moderation among students. The practice of duha prayer is carried out with an approach that emphasizes the values of togetherness and mutual respect. Teachers and students together perform the Duha prayer at school, which is not only a worship activity but also a moment to strengthen social relationships.

With regard to the above background, it is feasible to conduct research on the practice of duha prayer with a focus on efforts to build

harmony through religious moderation in educational institutions, as well as to identify the obstacles faced in the process. The purpose of this study is to review and analyze various approaches in implementing religious moderation in education, as well as to identify factors that support and hinder the achievement of these goals. It also aims to provide relevant recommendations for the management of a more inclusive and harmonious education. The novelty goal of this research is to provide new insights into effective strategies in promoting religious moderation in educational settings, as well as finding practical solutions to the obstacles faced, especially in the context of diverse student backgrounds. This research is expected to contribute to the development of educational models that are more adaptive to the needs and challenges in the era of globalization, as well as increasing understanding of the importance of education based on the values of tolerance and harmony.

This research certainly has a distinction from other studies, both in terms of research topics and research focus. Tracking the distinction in terms of research topics was carried out using Publish or Perish software version 8.4.4041.8250 and VOSViewer version 1.6.1.9. The database used was the Crosreff index page, with the keyword 'Religious moderation in Islamic educational institutions'. The search successfully identified 200 papers related to the keyword. The identification results were visualized using Vosviewer:

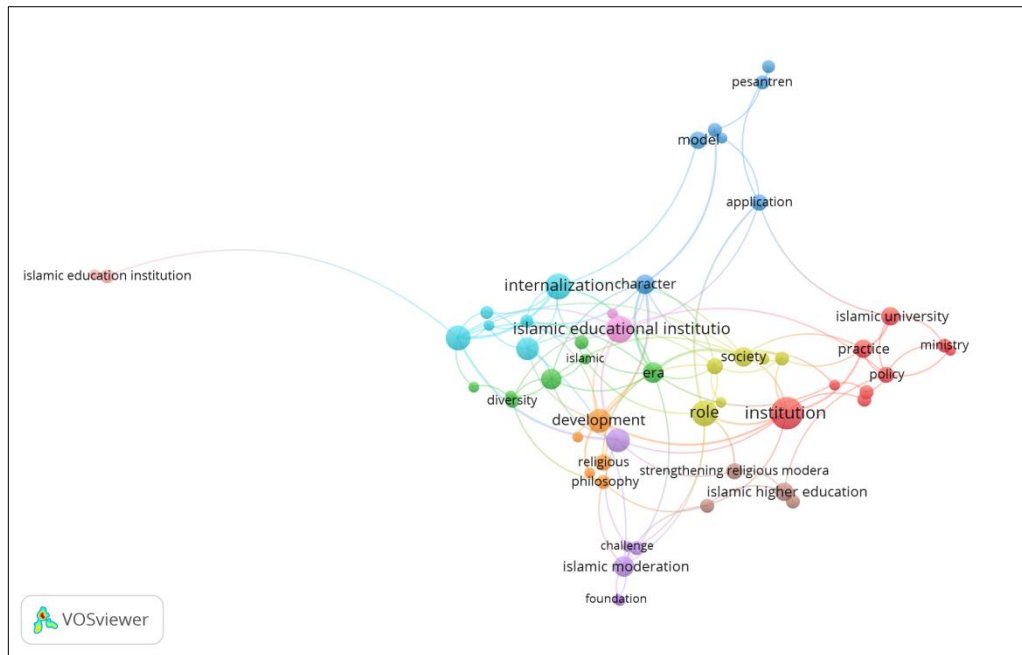


Figure 1. VOSviewer Visualization of Topic Research Distribution Religious Moderation

Based on the picture above, it appears that the topic of research on religious moderation in Islamic educational institutions is dominant in character internalization, religious moderation in universities, religious moderation policies, and their implementation in Islamic educational institutions abroad still looks very little that examines, it is clearly seen as in the picture that moves away to the left and shows a smaller writing. Of course, the topic of the practice of duha prayer carried out in foreign schools, this is certainly interesting to research because it has not been researched by anyone.

Then the research distinction in terms of research focus lies in the approach used to understand the implementation of religious moderation in educational institutions, especially in the context of Indonesian education abroad. This research is different from previous studies that generally focus on the theory of religious

moderation in general or in the Indonesian context only. Most previous studies emphasize a normative approach and do not provide an in-depth analysis of the specific challenges faced by overseas educational institutions, especially those related to the diversity of student backgrounds and adaptation to local culture.

To strengthen the evidence of distinction, some exploration of previous research was carried out, the following previous research: (1) religious moderation research that focuses on the peculiarities and policies that apply in Indonesia (Fahri & Zainuri, 2019; Islamy, 2022; Munif et al, 2023; Syamsuriah & Ardi, 2022); (2) religious moderation research that focuses on the study of scholars' opinions and scholars' interpretations of Qur'anic verses (An Nadhrah, 2023; Izzan, 2021; Saihu, 2021); (3) religious moderation research with a focus on the study of local wisdom practices in society

(Fauzian et al., 2021; Saragih, 2022), 2021; Saragih, 2022; Suarnaya, 2021); (4) religious moderation research conducted in Islamic boarding schools (Khotimah & Sa'i, 2020; Nurdin & Naqqiyah, 2019; Rusmiati et al., 2022); (5) research on the implementation of religious moderation in educational institutions, both schools and madrasas (Albana, 2023; Riyanto, 2022).

In addition, this research also introduces innovation in identifying practical constraints and solutions faced in the integration of religious moderation in the education curriculum, through a more contextualized exploration based on the real experiences of managers and students at Indonesian School Kuala Lumpur and similar educational institutions abroad. Previously, several studies by Kusuma only provided an overview without discussing in depth the practical implementation in a multicultural context such as that of Indonesian School Kuala Lumpur. This research seeks to fill that gap by offering insights that are more applicable and contextualized.

THEORY DESCRIPTION

Religious moderation is a middle attitude in practicing religious teachings that reflects a balance between belief and tolerance for differences (Hasan, 2024). According to Qorib and Lubis (2023), religious moderation refers to efforts to create an inclusive understanding of religion, which rejects extremism and radicalism, and encourages people to practice the values of

compassion, justice, and social harmony (Saepudin, 2023). In the context of education, religious moderation serves as a foundation to form students who have a tolerant attitude, respect diversity, and are able to coexist peacefully (Saepudin, 2023).

Student harmony refers to an atmosphere of togetherness, cooperation, and mutual understanding among students within the school environment. According to Goleman (1996), a harmonious school environment can improve students' emotional and social intelligence, which in turn supports academic achievement and psychological well-being. The practice of religious moderation, such as the implementation of duha prayer together, is an effective means to create harmony among students by building values of togetherness and mutual respect.

Duha prayer is one of the recommended sunnah acts of worship in Islam and has spiritual and social dimensions. In the school context, the implementation of duha prayer in congregation can act as a medium to shape students' religious character while strengthening the values of religious moderation. Duha prayer can help students internalize values such as simplicity, patience, and gratitude (Deisti et al., 2024; Mistiningsih & Fahyuni, 2020; Pohan et al., 2023). Thus, the practice of Duha prayer is not only a means of worship, but also an effective moral and social education tool.

The implementation of religious moderation through duha prayer can create a

harmonious atmosphere at school. This harmony arises because the activity strengthens interpersonal relationships between students and increases the sense of solidarity and empathy. According to Vygotsky's social constructivism theory, social interaction in an educational setting plays an important role in building shared understanding and values. In the practice of duha prayer, students learn to respect each other's differences in cultural diversity and backgrounds, which is the essence of religious moderation.

Religious moderation has several theoretical dimensions, including: Theological dimension, which refers to the understanding that religion should be practiced in a way that balances between the sacred text and the social context. The Social Dimension, where religious moderation encourages the creation of harmonious social relations, where each individual feels valued and accepted. The educational dimension, where religious moderation can be internalized through the learning process, one of which is through religious activities such as duha prayer. Phenomenology in religious moderation research, the phenomenological approach is used to understand students' experiences in the practice of duha prayer and how these activities shape the values of religious moderation. According to Creswell (2012), phenomenology aims to explore the meaning of individual experiences of a particular phenomenon. In this context, the phenomenological approach helps

researchers to understand how duha prayer affects students' harmony and how students interpret religious moderation in their daily lives.

Overseas Indonesian School has a strategic role in shaping students who are able to maintain their Islamic identity while respecting cultural diversity in an international environment. The practice of Duha prayer in Overseas Indonesian School is one form of implementation of religious moderation. This activity not only strengthens students' spirituality, but also strengthens relationships between students who come from diverse cultural backgrounds.

Some relevant theories to support this study include social constructivism theory: this theory emphasizes the importance of social interaction in the learning process. In the context of Duha prayer, interactions between students can build a shared understanding of the values of religious moderation. Bandura's social cognition theory highlights the role of observation and social learning in behavior formation. Through examples provided by teachers or friends, students can learn to practice religious moderation. Holistic education theory emphasizes the importance of developing students as a whole, including spiritual, emotional, social and intellectual aspects.

METHODS

This research uses a qualitative method with a phenomenological study approach. The phenomenological approach was chosen

because it aims to understand the subjective experiences and meanings given by individuals to certain phenomena, in this case the practice of duha prayer as a form of religious moderation that creates harmony among students. This approach allows researchers to explore in-depth understanding of how these religious practices are implemented and perceived by students and related parties at the research location.

The research was conducted at Overseas Indonesian School, specifically at the Sanggar Bimbingan Gombak Utara Malaysia, Malaysia. This location was chosen for two main reasons. First, the implementation of duha prayer in this school has been running well, thus providing relevant data to be researched. Second, the existence of the school in a different cultural environment from Indonesia creates unique conditions that are worthy of research, especially in seeing how the values of religious moderation are applied in the midst of cultural diversity.

The data sources in this study consist of primary and secondary sources. Primary sources are research informants, which include students as the main actors in the practice of duha prayer who provide information related to their experiences, perceptions, and the impact of these activities on their lives. Religion teachers play a role in providing direction and guidance regarding the implementation of duha prayer and the values of religious moderation. The school principal provided an overview of school policies in supporting the implementation of religious activities and student harmony. Parents

expressed their views on the impact of duha prayer practice on their children's spiritual and social development. Secondary sources include related documents, such as school activity reports, religious education policies, articles or journals relevant to religious moderation, and documentation of duha prayer implementation.

Data collection was conducted through three main techniques. The researcher made direct observations of the implementation of duha prayer at school, recording student activities, interactions between students, and the overall atmosphere during the activity. Interviews were conducted with key informants, namely students, religious teachers, principals, and parents, to extract in-depth information related to their perceptions and experiences. The researcher also collected data from relevant documents, such as school activity records, duha prayer implementation schedule, and school policies on religious development.

Data analysis was carried out using the Miles and Huberman technique which includes data collection from observations, interviews, and documentation. The collected data were then reduced by selecting, focusing, and simplifying the data to find relevant patterns or themes. Furthermore, the data was presented in the form of narratives, tables, or graphs to facilitate interpretation. Finally, conclusions were drawn based on the data findings by linking them to relevant theories.

To ensure data validity, this study used data triangulation by comparing data from

various sources, such as students, teachers, principals and documents, to ensure consistency and validity. Member check was also carried out by asking informants to re-examine the data and findings obtained to ensure the truth. Conclusions were drawn using the inductive

method, which draws generalizations based on patterns and themes that emerge from empirical data. This approach ensures that the conclusions produced are contextual and in accordance with the phenomenon studied.

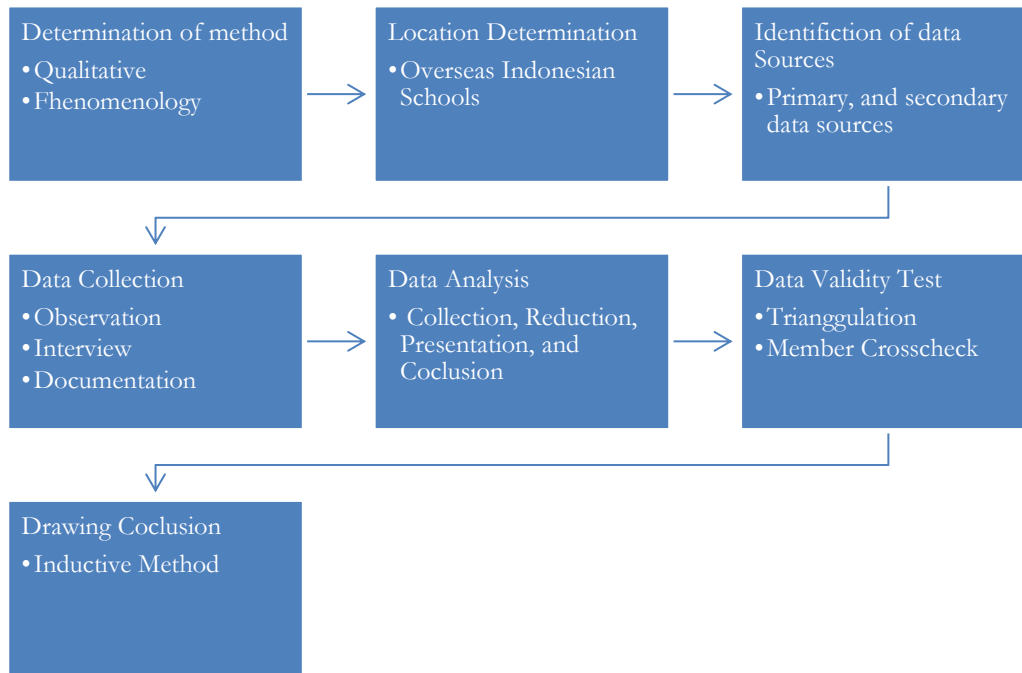


Figure 2. Research scheme

RESULTS AND DISCUSSION

This study found that the practice of duha prayer was implemented at the Sanggar Bimbingan Gombak Utara Malaysia as one of the efforts to improve students' spirituality and character. This practice is part of the habituation activities that are carried out regularly, with the aim of forming students who not only excel academically, but also have solid spirituality and noble character. The value of religious moderation is implemented in this practice because students at the Sanggar Bimbingan Gombak Utara Malaysia come from diverse religious and cultural backgrounds. In its

implementation, Muslim students perform duha prayer, while non-Muslim students are encouraged to stay in the room and respect the worship process.

The analysis shows that this practice not only fosters discipline and the habit of worship for Muslim students, but also fosters mutual respect between religions. This is in line with the concept of religious moderation, which emphasizes the importance of maintaining balance in religion without fanaticism and without forgetting the value of tolerance (Chadidjah et al., 2021; Santoso, 2022). The practice of duha prayer becomes a means of

value education, where students are taught to appreciate diversity and build social harmony. As stated by Mukhibat (2024), religious moderation in education is important to create a generation that is able to coexist peacefully amid differences.

The results show that the practice of duha prayer contributes significantly to the development of students' spirituality and affective aspects. Spiritually, this practice helps Muslim students improve their relationship with Allah. This activity is also a moment of reflection for students to reflect on the various activities they do daily. Affectively, the practice of duha prayer instills the values of discipline, responsibility, and gratitude.

A positive impact is also seen on non-Muslim students. Although they are not directly involved in the prayer, they learn to understand the importance of respecting the beliefs of others. This reinforces attitudes of tolerance and empathy, which are crucial in building harmony in the school environment. According to Lickona's theory of character education (2014), this kind of practice is able to shape the character of students who are not only oriented towards individual values, but also social values.

Efforts to Build Harmony Among Students

This research reveals that efforts to build harmony in the Sanggar Bimbingan Gombak Utara Malaysia are carried out through several strategies, namely an inclusive approach, integration of religious moderation in the curriculum, and parental involvement.

1. Inclusive Approach

The inclusive approach implemented at Sanggar Bimbingan Gombak Utara Malaysia tutoring aims to create a welcoming educational space for all students, regardless of their religious and cultural backgrounds. One of the efforts made is to organize joint activities, such as interfaith discussions, group work, and religious holiday celebrations that provide opportunities for students to get to know each other and appreciate differences. These activities not only enrich students' understanding of various traditions, but also teach the importance of tolerance and interfaith harmony.

This approach is aligned with Lev Vygotsky's social interaction theory, which emphasizes that learning takes place through social interaction (Topçiu & Myftiu, 2015). In the Sanggar Bimbingan context, students learn through communication and collaboration with their peers who have different backgrounds. Thus, learning becomes more meaningful as students not only acquire academic knowledge but also social values that are important for community life. The opinion of experts such as Paul Gorski who emphasizes the importance of inclusive education to create social justice is also relevant to this effort. Gorski states that inclusive education is not only about accommodating diversity, but also creating a system that is fair and empowers all students, regardless of differences (Gorski, 2008).

2. Integration of Religious Moderation in the Curriculum

At Sanggar Bimbingan Gombak Utara Malaysia, the integration of religious moderation in the curriculum is done through teaching islamic religious education and extracurricular activities. Teachers at the guidance center instill the values of religious moderation that prioritize tolerance, mutual respect, and coexistence among religious communities. In Islamic religious education lessons, students are taught to appreciate different views in their religion and how the principle of moderation can be applied in daily life.

This integration supports the views of experts such as Chadijah who argues that moderate religious education is able to form characters who not only understand religion, but are also wise in their attitude towards diversity. (Chadijah, 2021) Religious moderation in education is also considered as a way to reduce the potential for conflict arising from differences in ideology and religion. This approach supports the understanding that religious moderation is the key to creating harmony in a plural society. By integrating moderation values in the curriculum, Sanggar Bimbingan ensures that students not only master academic materials, but are also ready to face the challenges of life in a diverse society.

3. Parental Involvement

Parents' involvement in supporting religious moderation education at Sanggar Bimbingan Gombak Utara Malaysia is very

important to strengthen the values taught at school. Parents are involved in various activities, such as parent meetings, parenting workshops and open discussions, to provide an understanding of the importance of religious moderation in children's education. Through these activities, parents can understand how to support their children to become individuals who are tolerant and wise in appreciating differences.

This approach is in line with Epstein's theory that parental involvement is instrumental in a child's educational success. Epstein identifies six areas of parental involvement, including clear communication between parents and schools, and reinforcement of positive values at home. In this case, parental involvement becomes a means to reinforce the message of religious moderation that has been taught at school and ensure that these values are passed on at home (Salianty et al., 2024). In addition, research by Hoover-Dempsey and Sandler shows that parental involvement has a positive effect on student attitudes and academic achievement. With parental involvement in activities that support religious moderation, such as workshops and discussions, students will feel that they have full support from both environments, school and family, in shaping their character (Walker et al., 2015).

Constraints in Student Harmony Efforts

The results also show that there are obstacles in the implementation of religious moderation in the guidance center. The two

main obstacles identified are the non-complex understanding of religious moderation and socio-cultural resistance.

1. An Uncomplex Understanding of Religious Moderation

A narrow understanding of religious moderation is often a major obstacle in efforts to internalize moderation values in students' lives. The perception that moderation is a form of compromise that weakens religious principles shows a lack of understanding of the essence of moderation itself. Gus Dur emphasized that moderation is not an effort to reduce religious values, but rather a strategy to accommodate differences and create harmony without sacrificing the principles of faith. Unfortunately, this view has not been fully understood by most students and parents, making the values of moderation difficult to integrate into daily life practices.

This analysis shows the importance of a more holistic educational approach in building an understanding of religious moderation. Islamic Religious Education teachers have a central role in explaining that religious moderation is not a form of compromise, but rather a fair and balanced attitude in interacting with others, both of the same faith and different faiths. In addition, the religious education curriculum needs to be structured in such a way as to include learning about tolerance, social harmony, and contextual application of religious values. It is also important to instill the value of moderation through experiential learning

methods, such as interfaith interaction programs or student involvement in social activities with diverse communities. With this approach, students can understand that moderation is not only a theory, but also a practice that supports social cohesion without compromising religious identity.

2. Socio-cultural Resistance

Socio-cultural resistance arising from differences in customs between Indonesian students and local Malaysian communities highlights the importance of intercultural dialog. These differences often create social gaps that impact on students' ability to adapt. Some students experience confusion between maintaining their home cultural identity and conforming to local norms. The inability to balance the two can trigger internal conflicts that hinder learning and social interaction. An intercultural dialogue approach is a strategic solution to overcome this resistance. The dialogue should be facilitated by the school through activities such as discussion forums, cultural exchanges and collaborative programs involving students, teachers and local communities. This dialogue not only serves as a means to understand differences, but also as a medium to build understanding and mutual respect. In addition, strengthening student identity needs to be done with a universal values-based approach that includes respect for diversity. In this context, Social Constructivism theory can be applied to encourage students to build meaning through social interaction.

Teachers need to act as facilitators who help students integrate local cultural experiences without losing the roots of their identity. Thus, socio-cultural resistance can be minimized, and students' integration in the new environment will become more harmonious.

Religious Moderation and Student Harmony: Colors of Diversity

The practice of duha prayer in the Sanggar Bimbingan shows that cultural differences and khilafiyah teachings become their own color in accustoming students to live in diversity. Students learn to appreciate differences as part of life. For example, Muslim students from different backgrounds often share experiences about worship procedures in their home regions, while non-Muslim students support by respecting the worship time. The practice of duha prayer not only forms the habit of worship, but also teaches important values such as respecting different religious teachings, respecting time, and maintaining friendship. Students who habitually practice duha prayer show improvement in time management and discipline, which has a positive impact on their academic performance and daily lives.

The results of this study are in line with the theory of Social Constructivism proposed by Lev Vygotsky, which emphasizes that learning does not only occur through individual processes, but also through social interactions that build collective understanding. In the context of implementing duha prayer in the

school environment, the interaction between students during this activity becomes an effective learning medium. They not only understand the technical aspects of worship, but also build values such as togetherness, mutual respect, and tolerance for differences (Stoltz et al., 2024).

Praying dhuha together creates a space for sharing spiritual experiences and reflection. In this atmosphere, students who have different backgrounds of religious understanding can learn from each other and exchange views. This process reflects what Vygotsky called the zone of proximal development, which is the distance between students' actual abilities and their potential that can be achieved through the help of peers or teachers (Lambright, 2024). Thus, duha prayer is not only a worship activity, but also a means of forming collective understanding through social interaction.

In addition, the routine implementation of duha prayer serves as scaffolding, which is guidance or support provided by teachers or other students to help individuals achieve higher understanding. For example, students who do not understand the procedure or meaning of the duha prayer can learn from their more experienced friends. This reinforces the value of collaboration, where students support each other to improve the quality of their worship and religious understanding. This collaborative learning environment also strengthens the development of tolerance. When students share roles and responsibilities in prayer activities, they

learn to appreciate different points of view and strengthen social cohesion. These interactions help students understand that diversity is not a barrier, but a richness that can strengthen harmony in their community. Furthermore, this environment creates an atmosphere that supports the achievement of the common goal of building harmonious and complementary relationships in the midst of diversity. Thus, this study not only supports the theory of Social Constructivism, but also provides empirical evidence of how social interactions in religious activities such as Dhuha prayer can be a vehicle for the formation of collective values, including tolerance, solidarity and respect for diversity.

CONCLUSION

This study reveals that the practice of duha prayer at the Sanggar Bimbingan Gombak Utara Malaysia is an important effort in shaping students' spirituality and character. The routine practice of duha prayer not only improves discipline and the habit of worship for Muslim students, but also fosters a sense of tolerance and mutual respect between religions. Religious moderation is at the core of this activity, considering that students come from diverse religious and cultural backgrounds. In addition, an inclusive approach, integration of moderation values in the curriculum, and parental involvement are key strategies in building student harmony. However, this study also found significant challenges. First, a narrow understanding of religious moderation is often an obstacle in

internalizing these values. Some students and parents still view moderation as a form of compromise that weakens religious principles. Secondly, socio-cultural resistance due to differences in customs between Indonesian students and local Malaysian communities creates a social gap that affects student adaptation. Overcoming these challenges requires a more holistic approach to education, such as strengthening the religious education curriculum that emphasizes tolerance, social harmony and the application of moderation values through experiential learning methods. Intercultural dialogue and collaborative programs are also important to overcome socio-cultural resistance, strengthen students' identities and promote harmonious integration in a multicultural environment. With these strategies, the practice of duha prayer can be more effective in building a generation that is characterized, tolerant, and able to coexist in the midst of diversity.

REFERENCES

- Albana, H. (2023). Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas. *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 9(1), 49–64. <https://doi.org/10.18784/smart.v9i1.1849>
- An Nadhrah, N. K. (2023). Moderasi beragama menurut Yusuf Qardhawi Quraish Shihab dan Salman Al Farisi. *Living Islam*, 6(1), 123–140. <https://etheses.uinsgd.ac.id/69782/>
- Chadidjah, S., Kusnyat, A., Ruswandi, U., & Syamsul Arifin, B. (2021). Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pai. *Al-Hasanah: Islamic Religious Education Journal*, 6(1), 114–124. <https://doi.org/10.51729/6120>

- Chadijah, S. (2021). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI(Tinjauan Analisis Pada Pendidikan Dasar, Menengah Dan Tinggi). *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 115.
- Creswell, J. w. (2012). *Educational Research; Planning, Conducting and Evaluating Quantitative and Qualitative research* (4th ed). Pearson Education, Inc.
- Deisti, D. D. D., Anugrah, Y. F., & Kusnandar, E. (2024). Pendampingan Praktek Ibadah Sholat Dhuha di SDN Wanawali Cibatu Purwakarta. *Semanggi: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 117–130. <https://doi.org/10.38156/sjpm.v3i2.341>
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100. <https://doi.org/10.19109/intizar.v25i2.5640>
- Fauzian, R., Ramdani, P., & Yudiyanto, M. (2021). Penguatan Moderasi Beragama Berbasis Kearifan Lokal dalam Upaya Membentuk Sikap Moderat Siswa Madrasah: Moderasi Beragama. *Al-Wijdân: Journal of Islamic Education Studies*, 6(1), 1–14. <https://doi.org/10.58788/alwijdn.v6i1.933>
- Goleman, D. (1996). Emotional Intelligence. Why it can Matter More Than IQ. *Learning*, 24(6), 49–50. <https://eric.ed.gov/?id=EJ530121>
- Gorski, P. C. (2008). Good Intentions are Not Enough: A Decolonizing Intercultural Education. *Intercultural Education*, 19(6), 515–525. <https://doi.org/10.1080/1467598568319>
- Hasan, K. (2024). Religious education and moderation: A bibliometric analysis. In *Cogent Education* (Vol. 11, Issue 1). <https://doi.org/10.1080/2331186X.2023.2292885>
- Islamy, A. (2022). Pendidikan Islam Multikultural dalam Indikator Moderasi Beragama di Indonesia. *Jurnal Analisa Pemikiran Insaan Cendikia*, 5(1), 48–61.
- Izzan, A. (2021). Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar dan Tafsir Al-Misbah. *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 6(2), 15–35. <https://doi.org/10.15575/al-bayan.v6i2.17714>
- Khotimah, H., & Sa'i, M. (2020). Internalisasi Moderasi Beragama dalam Kurikulum Pesantren. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(1), 62–68. <https://doi.org/10.19105/rjpai.v1i1.3008>
- Lambright, K. (2024). The Effect of a Teacher's Mindset on the Cascading Zones of Proximal Development: A Systematic Review. *Technology, Knowledge and Learning*, 29(3), 1313–1329. <https://doi.org/10.1007/s10758-023-09696-0>
- Lickona, T. (2014). *Educating for Character*. Nusa Media.
- Mistiningsih, C., & Fahyuni, E. F. (2020). Manajemen Islamic Culture Melalui Pembiasaan Salat Duha Berjamaah dalam Meningkatkan Karakter Kedisiplinan Siswa. *Manazhim*, 2(2), 157–171. <https://doi.org/10.36088/manazhim.v2i2.856>
- Muhaemin. (2023). Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions. *Journal of Social Studies Education Research*, 14(2), 253–274. https://api.elsevier.com/content/abstract/scopus_id/85163684775
- Mukhibat, M. (2024). Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2302308>
- Munif, M., Qomar, M., & AZIZ, A. B. D. (2023). Kebijakan Moderasi Beragama di Indonesia. *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam*, 6(2), 417–430. <https://doi.org/10.58401/dirasah.v6i2.935>
- Nurdin, A., & Naqqiyah, M. S. (2019). Model Moderasi Beragama Berbasis Pesantren Salaf. *Islamica: Jurnal Studi Keislaman*, 14(1), 82–102. <https://doi.org/10.15642/islamica.2019.14.1.82-102>

- Pohan, A. H., Kustati, M., & Gusmirawati, G. (2023). Pendampingan Praktek Ibadah Sholat Dhuha di SD IT Bakti 2 Nairatul Jannah Kota Padang. *Al-Dyas*, 2(3), 880–893. <https://doi.org/10.58578/aldyas.v2i3.1998>
- Qorib, M., & Lubis, R. R. (2023). The Defensive Fortress for Strengthening Religious Harmony: The Existence and Strategy of Pioneers in Religious Moderation to Educate Muslims in Sumatera Utara. *Kurdish Studies*, 11(3), 162–177. <https://kurdishstudies.net/menu-script/index.php/KS/article/view/1175>
- Riyanto, R. (2022). Moderasi Beragama pada Kurikulum Pendidikan Agama Islam di Sekolah Dasar (Madrasah). *ICIE: International Conference on Islamic Education*, 2, 61–78. <https://proceeding.iainkudus.ac.id/index.php/ICIE/article/view/128>
- Rusmiati, E. T., Alfudholli, M. A. H., Shodiqin, A., & Taufiqurokhman, T. (2022). Penguatan Moderasi Beragama di Pesantren untuk Mencegah Tumbuhnya Radikalisme. *Abdi Moestopo: Jurnal Pengabdian Pada Masyarakat*, 5(2), 203–213. <https://doi.org/10.32509/abdimoestopo.v5i2.2162>
- Rusyana, A. Y. (2023). Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia. *Religious Inquiries*, 12(2), 157–176. <https://doi.org/10.22034/ri.2023.348511.1629>
- Saepudin, A. (2023). Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education. *International Journal of Learning, Teaching and Educational Research*, 22(12), 84–105. <https://doi.org/10.26803/ijlter.22.12.5>
- Saihu, M. (2021). Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid. *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam*, 3(1), 16–34. <https://doi.org/10.36671/andragogi.v4i01.151>
- Salianty, S., Kariim, A. T., Auliyah, D. D., Rahmah, M. F., Rieuwpassa, N. P., Aliza, N., & Najwa, S. N. (2024). Analisis Implementasi Program Pelibatan Orangtua di Taman Kanak-Kanak Berdasarkan Epstein Model of Parental Involvement. *Asghar: Journal of Children Studies*, 4(2), 94–103. <https://doi.org/10.28918/asghar.v4i2.8770>
- Santoso, J. (2022). Moderasi Beragama Di Indonesia: Kajian Tentang Toleransi Dan Pluralitas di Indonesia. *Teologi Berita Hidup*, 4(2017), 203–215. <https://doi.org/10.38189/jtbh.v4i2.167>
- Saragih, E. S. (2022). Moderasi Beragama Berbasis Kearifan Lokal Suku Pakpak-Aceh Singkil. *Jurnal Teologi Berita Hidup*, 4(2), 309–323. <https://doi.org/10.38189/jtbh.v4i2.253>
- Stoltz, T., Weger, U., & da Veiga, M. (2024). Consciousness and education: contributions by Piaget, Vygotsky and Steiner. *Frontiers in Psychology*, 15, 1411415.
- Suarnaya, I. P. (2021). Model Moderasi Beragama Berbasis Kearifan Lokal di Desa Pegayaman Kabupaten Buleleng. *Jurnal Widya Sastra Pendidikan Agama Hindu*, 4(1), 45–59. <https://doi.org/10.36663/wspah.v4i1.239>
- Syamsuriah, S., & Ardi, A. (2022). Urgensi pemahaman moderasi beragama di Indonesia. *Jurnal Ilmiah Islamic Resources*, 19(2), 192–199. <http://dx.doi.org/10.33096/jiur.v19i2.196>
- Topçiu, M., & Myftiu, J. (2015). Vygotsky theory on social interaction and its influence on the development of pre-school children. *European Journal of Social Sciences Education and Research*, 2(3), 172–179.
- Walker, J. M. T., Wilkins, A. S., Dallaire, J. R., Sandler, H. M., & Hoover-Dempsey, K. V. (2015). Parental involvement: Model revision through scale development. *The Elementary School Journal*, 106(2), 85–104. <https://www.journals.uchicago.edu/doi/abs/10.1086/499193>