

Secondary Publication



Zarkasi; Ma'arif, Syamsul; Djamil, Abdul; u. a.

Learning Al-Qur'an Hadith Using Study Tours to Improve Religious Moderation Attitudes and Socio-Cultural Literacy of Madrasah Aliyah Students

Date of secondary publication: 11.03.2026

Version of Record (Published Version), Article

Persistent identifier: urn:nbn:de:bvb:473-irb-114222x

Primary publication

Zarkasi; Ma'arif, Syamsul; Djamil, Abdul; u. a. (2024): Learning Al-Qur'an Hadith Using Study Tours to Improve Religious Moderation Attitudes and Socio-Cultural Literacy of Madrasah Aliyah Students, in: *Jurnal Pendidikan Agama Islam*, Yogyakarta, Vol. 21, No. 2, pp. 461–476, doi: 10.14421/jpai.v21i2.8744.

Legal Notice

This work is protected by copyright and/or the indication of a licence. You are free to use this work in any way permitted by the copyright and/or the licence that applies to your usage. For other uses, you must obtain permission from the rights-holders.

This document is made available under a Creative Commons license.



The license information is available online:

<https://creativecommons.org/licenses/by-sa/4.0/legalcode>

Learning Al-Qur'an Hadith Using Study Tours to Improve Religious Moderation Attitudes and Socio-Cultural Literacy of Madrasah Aliyah Students

Zarkasi^{1✉}, Syamsul Ma'arif², Abdul Djamil³, Ihsan⁴, M. Afief Mundzir⁵, Alfina Wildatul Fitriyah⁶, Mochamad Tholib Khoiril Waro⁷, Abdullah Hanapi⁸

^{1,2,5}Universitas Islam Negeri Walisongo, Semarang, Indonesia

³Universitas Islam Nahdlatul Ulama, Jepara, Indonesia

^{4,7}Institut Agama Islam Negeri Kudus, Kudus, Indonesia

⁶Sekolah Tinggi Ilmu Syariah Nurul Qarnain, Jember, Indonesia

⁸Otto Friedrich Universitat Bamberg, Bamberg, Germany

ABSTRACT

Purpose – This research aims to analyze how learning steps using study tours can improve the religious moderation and socio-cultural literacy of Madrasah Aliyah students. Given increasing concerns about radicalism among adolescents, it is important to explore learning methods that are effective in shaping moderate attitudes and socio-cultural literacy.

Design/methods/approach – This research uses a qualitative method with a phenomenological approach, while data is collected through observation, interviews, and documentation. The unit of analysis in this study is the XI grade students of Madrasah Aliyah MA Miftahussalam Demak, MANU Demak, and MA Sholahuddin Demak, who hold study tours to Puja Mandala, Bali, once every year.

Findings – The results of this study explain that to improve the attitude of religious moderation and socio-cultural literacy of madrasah aliyah students in learning al-Qur'an hadith using study tours in Puja Mandala Bali are by curriculum preparation, identification of learning objectives, selection of tourist sites, preparation of learning materials, field experiences, interactive learning activities, learning evaluation, post-tour reinforcement, and collaboration with stakeholders.

Research implications/limitations – This research is limited to only exemplifying the Puja Mandala as a tourist study object.

Originality/value – Study tours are one solution to minimize and prevent radicalism and intolerance among students in Madrasah Aliyah. They can also improve religious moderation and socio-cultural literacy.

 OPEN ACCESS

ARTICLE HISTORY

Received: 06-06-2024

Revised: 10-08-2024

Accepted: 30-12-2024

KEYWORDS

Al-Qur'an Hadith;
Madrasah Aliyah;
Moderation;
Puja Mandala;
Socio-Cultural Literacy

CONTACT: ✉zarkasi.624@gmail.com

© 2024 The Author(s). Published by Islamic Education Department, State Islamic University Sunan Kalijaga Yogyakarta, ID
This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited, and is not altered, transformed, or built upon in any way.

Introduction

Madrasah Aliyah is one of the institutions managed by the Ministry of Religious Affairs of the Republic of Indonesia regarding its curriculum, management, legal umbrella, and so on. As of January 31, 2023, the Central Bureau of Statistics (BPS) noted that there were at least 9,826 Madrasah Aliyah in Indonesia, including 810 private Madrasah Aliyah and 9,016 state Madrasah Aliyah (BPS, 2023). Madrasahs are not only Islamic educational institutions that teach religion from a theoretical aspect but also a place to shape pluralistic religious behaviour in society, including tolerance (Salim et al., 2023). The community will have tremendous trust in madrasahs if they can make a significant contribution to providing solutions to various problems that exist in society, including helping to improve religious moderation and socio-cultural literacy.

The al-Qur'an Hadith teacher still needs innovation in integrating religious moderation values in learning in madrasahs, one of which is by increasing socio-cultural literacy among students, the value of religious moderation is part of value education that must continue to be pursued by adults to the younger generation, this effort can be carried out in various educational centres, both formal, informal and non-formal (Zulfatmi, 2023) as has been exemplified by two major organizations, namely Muhammadiyah and NU (Tasman Hamami, 2021). In formal education such as Madrasah Aliyah, value education can be integrated with learning in and outside the classroom. Teachers must be able to design learning values that introduce, develop, and instil values embedded in every lesson.

Religious moderation education for madrasah students is critical, especially as a provision after they graduate from madrasah aliyah and then continue at the college level. Lately, there has been concern about the spread of radicalism, exclusivism and extremism in the campus environment. Therefore, efforts are needed to improve the quality of learning al-Qur'an Hadith through improving teacher competence and strengthening programs for the moderation of students in madrasah aliyah so that attitudes of tolerance and moderation among students can be well-formed (Helmawati et al., 2024).

Character education in madrasahs should be able to form a model of Islamic religious education that is transformed in students' attitudes to synergize with the values and culture of heterogeneous student communities (Latipah et al., 2023). The transformation of learners' personalities should occur through classroom learning and reflective engagement through observation, discussion, and good communication with the community (Jusubaidi et al., 2024). The education system of al-Qur'an Hadith in madrasah aliyah should not only be prioritized on doctrinal cognitive aspects but also involve students in society, which can ultimately foster open, tolerant, rational, modern, disciplined, inclusive, independent, and responsible characters, students are representatives of their respective regions and are expected when they return to contribute to the empowerment of their communities to become moderate agents and have high socio-cultural literacy.

The role of al-Qur'an Hadith teachers in teaching their knowledge needs to be developed along with the transformation of education (Jasmi et al., 2022) and digitalization in Indonesia (Azizah et al., 2023). MGMP has a strategic role in being used as a forum for

competency development and exchanging information between teachers of the Hadith Qur'an subject (Zarkasi, 2021). One of the materials contained in the class XI al-Qur'an Hadith subject is analyzing and presenting the content of the verses of the Qur'an and hadith about tolerance and showing mutual respect and appreciation in the context of society, religion, nation and state, including in QS. Al-Hujurat: 10-13 (KSKK Madrasah, 2022).

The religious education strategy using the experiential model or study tour combines learners' experiences with discussion and collaboration, this model is believed to have the potential to increase learners' understanding of religious content. Humanism learning theory considers experience very important to shape perception and accountability to develop learners' abilities more optimally. Study tours in the framework of experiential learning that can be maximized will increase understanding of the material and student's attitudes towards learning for the better (Lee et al., 2016), including instilling religious moderation and sociocultural literacy using direct experience when conducting study tours.

The study tour model is a model that is carried out by practising learning outside of school, out-of-school learning carried out at the Puja Mandala tourist attraction on the island of Bali by grade XI students at MA Miftahussalam Demak, MANU Demak, and MA Sholahuddin Demak as part of the practice of learning al-Qur'an Hadith. The goal is to implement a learning tour model to foster an attitude of religious moderation and sociocultural literacy through an out-of-school learning program at Puja Mandala. The learning tour model can also foster friendly behaviour and respect for others, be aware of the traditions and cultures of other regions, love fellow human beings, be polite, and be able to make good friends even with other people of different religions (Sujarwo et al., 2018).

The Balinese people have a mutually agreed principle of "asih, asah and asuh" The Puja mandala is a symbol of religious harmony located in Kamial Village, Benoa Village, South Kuta District, Badung Regency, Bali Island, within the Puja Mandala complex there are places of worship for five different religions, namely the Ibn Batutah Great Mosque, Jagat Natha Temple, Protestant Christian Church in Bali (GKPB) Bukit Doa, Vihara Buddha Guna, and the Catholic Church of Mary Mother of All Nations. Each place of worship has the same area, the parking lot in front of the place of worship is also used together, and there has never been a conflict besides that each congregation also looks after each other during worship, the leaders of each religion in Puja Mandala continue to coordinate through a forum called "puja mandala interfaith association" (Rachmawati, 2021). The tolerance and harmony of religious communities in Puja Mandala is an example for students of how pluralism can remain united and, at the same time, become an example of practising Pancasila values such as divinity, humanity, unity and the same time deliberation and social justice, which are very visible.

Muslims are the majority of citizens in Indonesia. They have the challenge to realize a peaceful and moderate attitude as exemplified by the Prophet Muhammad, namely bringing compassion to all nature, which is reflected in one of them by respecting fellow human beings, so that Indonesia can show the peaceful and moderate face of Islam.

Madrasahs, through their teachers, are obliged to help students develop empathetic attitudes towards other people from different religious backgrounds by teaching tolerance values so that students can become agents of preventing discrimination in their respective communities, tolerance education by instilling open-mindedness, accepting differences as early as possible will be a provision for students to minimize intolerant attitudes in themselves (Maarif et al., 2023). At the level of religious believers, religious moderation means not labelling other people or groups as a source of problems but recognizing that they are entities whose religious views use a more moderate approach or fostering a balanced religious attitude so that they can navigate private and public spaces (wasathiyah).

In the strategic plan of the Ministry of Religious Affairs of the Republic of Indonesia, one of the efforts is directed at cultivating religious tolerance, which is also in line with the national commitment to reject radicalism and violence that has an accommodating attitude towards culture and local wisdom (Wardi et al., 2023). The Ministry of Religion's strategic plan on religious moderation can be translated through strengthening madrasah institutions, improving the quality of human resources in Madrasah, developing a holistic curriculum, varying learning programs, implementing a comprehensive evaluation system, and strengthening networks and partnerships (Zakariyah, 2024).

Every educational institution, especially Madrasah, should have moderate character values: *tawasut*, *tawazun*, and *ta'addul/ l'tidal*. This value is realized in learning to form a moderate Muslim character that is *rahmatan lil alamin* (Umar et al., 2024). Therefore, several things must be developed at madrasah aliyah to fight radicalism, namely conscience, justice, kindness, respect, kindness, self-control, empathy, and tolerance.

Socio-cultural literacy must be taught to students, including national commitment, tolerance, non-violence, accommodation and inclusion (Marlina & Halidatunnisa, 2022). Learning socio-cultural literacy will make students love their national identity, respect each other among various ethnic groups in Indonesia, reject radicalism and fanaticism, and participate in overcoming various violence in the madrasah environment as well as society (Ma'rifah & Sibawaihi, 2023), then be open and willing to protect other students who have physical limitations.

Bhineka tunggal ika, the motto of the Indonesian nation, is an effort built by the founding fathers to create a sense of unity among fellow citizens despite differences. The differences and many cultures found in Indonesia are social and historical realities that cannot be denied; the unique cultural differences will affect mindsets, behaviour and character as a tradition of the people who live in each region (Aryati & Suradi, 2022). Social and cultural differences provide opportunities for conflict, so tolerant educational efforts are needed so that people who are socially and culturally different understand each other and respect each other so that they have an open character and accept differences.

Teachers are instrumental in introducing social and cultural differences, especially Islamic tolerance among students. Incorporating knowledge about tolerance culture into all academic subjects is also a reasonable effort, mainly focusing on the use of modern teaching methods, classroom activities, and practical practices in the teaching process,

such as study tours, but in a way that suits the age stage of the learners in the education stage (Alazeez et al., 2024). Then, providing programs that support teachers and encourage them to listen well to each other, dialogue and discuss with learners, for example, teaching using cooperative learning that can encourage learners to conduct research and exploration, can also play an important role in developing tolerant behaviour among learners.

The culture and tradition of education in madrasah aliyah must transform character values scientifically through traditions applied in the community's daily activities into Madrasah. The uniqueness of the community, as well as the characteristics of the Madrasah, are shown through individual or group behaviour, language, and traditions that can reflect the values of honesty, togetherness, tolerance, respect, and others, all of which are part of its substance in strengthening character (Mantau & Buhungo, 2024).

The transformation of information in this digital era has made young people victims of radicalism ideology that tends to choose the teachings of violence, narrow-mindedness, and intolerance of diversity. Research from FISIP UNDIP, BNPT, eLSA, LIPI, LaKIP and BIN states that radicalism has penetrated schools, making this an emergency of intolerance, especially in Central Java (Ma'arif, 2023). Madrasah aliyah students have a vital role in becoming agents of religious moderation in their respective communities; for that, the Madrasah must equip religious moderation education and socio-cultural literacy that students need. For this reason, study tours are one of the concrete steps that can be utilized by all teachers, especially the subject of al-Qur'an Hadith, to support their learning.

This research is new and different from other studies such as (Helmawati et al., 2024; Zulfatmi, 2023), namely value-based religious moderation learning and related to the ratio of teachers and students, this research is also different from (Umar et al., 2024; Wardi et al., 2023) which discusses organization-based religious moderation. This research supports (Fatmawati et al., 2018; Kistoro et al., 2023; Sujarwo et al., 2018) that learning using direct experience during study tours is an effective and unique way to introduce and practice religious moderation attitudes and introducing multiculturalism (Alamsyah et al., 2024) for madrasah aliyah students so that they not only accept modernity but also help maintain their respective local traditions (Mulyana et al., 2023).

This study aims to analyze how learning steps using study tours improve religious moderation and, at the same time, the socio-cultural literacy of Madrasah Aliyah students, especially in the context of increasing concerns about radicalism among adolescents (Raharjo Jati & Bachtiar, 2024), it is important to explore effective learning methods in shaping moderate attitudes and socio-cultural literacy of students, the unit of analysis in this study is grade XI students of Madrasah Aliyah MA Miftahussalam Demak, MANU Demak and MA Sholahuddin Demak who hold study tours to Pujya Mandala, Bali once every year.

Methods

This research uses a qualitative-phenomenological approach to capture and understand events thoroughly based on respondents' interpretations and points of view

(Sugiyono, 2021). These phenomena are interesting to study (W. J. Creswell, 2016). This research was conducted at Puja Mandala, MA Miftahussalam Demak, MANU Demak, and MA Sholahuddin Demak. Puja Mandala Bali was chosen as the research location because it is a unique tourist location to learn about religious moderation and socio-cultural literacy. Namely, many tourists from various regions and countries visit five different places of worship. The researcher was directly involved in the research as part of the madrasah residents who participated in the study tour (teachers), because of the short duration of the study tour at Puja Mandala, the observation at the tourist site was only three hours, but the duration of the research took three months from the observation process to complete the research report.

Data collection was carried out through the application of observation techniques at tourist sites as well as on respondents, in-depth interviews with six people, namely three students and three teachers at each madrasa, namely MA Miftahussalam Demak, MANU Demak and MA Sholahuddin Demak (J. W. Creswell, 2010), this was done because only three madrasahs conducted a study tour at Puja Mandala Bali from a total of 32 Madrasah aliyah which are members of the MGMP al-Qur'an Hadith madrasah aliyah in Demak Regency (Zarkasi et al., 2023). Data analysis uses an interactive model that includes data reduction, examining data, and highlighting important statements of how participants experience the phenomenon. The researcher then writes a combined description from the structural and textual descriptions that present the phenomenon's essence, data presentation, and conclusion drawing. The following process conceptualises or generalises the findings (Moustakas, 1994).

Result and Discussion

Education through madrasah aliyah must prepare ideal humans for the nation's future. Madrasah can integrate traditionalist and modernist approaches to produce competitive graduates. The assumption that madrasah is a second-class educational institution is not valid, the topic of madrasah shows that madrasah already has advantages, and the quality of madrasah increases along with the increasing competitiveness of its graduates (Rohman et al., 2023). Today, MAN IC Serpong can be ranked number one nationally, beating other schools. This also makes MAN IC a madrasah that has succeeded in improving the image of the Ministry of Religion.

Extreme and radical views are still a serious threat in the world, especially in Indonesian educational institutions, including madrasahs. Therefore, it is necessary to develop serious efforts to overcome the problems of extremism and radicalism. Things that can be done are interfaith literacy and socio-cultural literacy, namely visiting different places of worship, communicating with various religious leaders, and visiting areas that are socially and culturally different directly so that religious learning, especially Qur'anic hadith, moves from a doctrinal approach to a more humanistic and functional one so that students' religious experience and socio-cultural literacy increase and produce students who can communicate peaceful, humanistic, tolerant and inclusive religious values (Ali et al., 2021).



Figure 1. Madrasah Aliyah Students Conduct A Study Tour at Puja Mandala Bali

The Ministry of Religious Affairs has a special program began in 2020 to improve four literacies in madrasah (MI, MTs, MA). The four literacies are reading literacy, numeracy literacy, science literacy, and socio-cultural literacy through the AKMI program or literacy diagnosis assessment of students in madrasah, which is used to photograph the condition of literacy in madrasah, evaluate and improve the learning process in madrasah (Zarkasi & Ghazali, 2024).

Learning religious tolerance in madrasah aliyah, in this case of MA Miftahussalam Demak, MANU Demak, and MA Sholahuddin Demak, is by interacting with multi-religious communities in Puja Mandala Bali in order to practice tolerance between religious communities because religious tolerance is one of the goals and ideals of the madrasah, The hope is that students prioritize similarities not differences in interfaith activities, students are in direct contact with the community and feel the value of tolerance, interact with other people of different religions and then absorb the meaning of mutual understanding and respect for each other without accentuating their differences (Aryati & Suradi, 2022). This tolerant life is based on the material of tolerance in the association contained in the subject of Al-Qur'an hadith class XI at madrasah aliyah. Therefore, teachers must be creative in developing media, designs, and learning methods so that students are more interested and enthusiastic about learning al-Qur'an hadith.

With the provision of socio-cultural literacy, Al-Qur'an Hadith teachers can also try to provide solutions to dealing with religious problems in the community and provide information on developing the potential of local wisdom with an Islamic religious approach (Aliani et al., 2023). To improve the attitude of religious moderation and socio-cultural literacy of madrasah aliyah students in learning Al-Qur'an Hadith using tourism studies in Puja Mandala Bali that must be done are:

1. Curriculum Development

The recognition that it is important to include Islamic knowledge in the curriculum is increasing in some countries, especially themes that stimulate learners' critical thinking. To deal with the rapidly growing globalization, progressive Islamic education efforts are needed to produce graduates who are not only scientifically knowledgeable but also have spiritual, social, and emotional intelligence. So that students, especially madrasah aliyah, become rich in spiritual values, which are the most important part of their identity. For this to happen, one of the keys to achieving effective learning outcomes is to apply appropriate strategies to the subject matter (Kistoro et al., 2023). The curriculum that can be used to strengthen the attitude of religious moderation and socio-cultural literacy in madrasah aliyah is through basic competencies such as religion, social, knowledge, and skills, as well as in its core competencies (Subaidi et al., 2022). In addition, planning, implementation, and evaluation of study tours can also be carried out, which can be used as learning support for subjects in madrasah aliyah, including Al-Qur'an Hadith and other subjects such as sociology, economics, fiqh, akidah akhlak, English, and others.

Regarding mechanism, completeness of documents and external involvement, madrasahs in Indonesia have developed their curriculum model, including the availability of learning documents and textbooks, which has met the standards (Nasir, 2021). However, some weaknesses remain, including the development of content, strategies, learning resources, media, models, approaches and learning methods that support strengthening students' higher-order thinking Skills (HOTS). The creation of an academic atmosphere is weak in terms of conditioning students to become lifelong learners, increasing the ability of students to think creatively, productively, and critically, and applying scientific approaches such as study tours, laboratory practices, seminars, demonstrations, and exhibitions and strengthening students skills to act individually, collaboratively, and communicatively.

2. Identify Learning Objectives

The learning objectives that will be achieved by using the study tour model to increase religious tolerance and socio-cultural literacy are an increase in knowledge, attitudes and practices of religious moderation in practising Islam, besides that, it can also increase the spirit of nationalism and respect for local culture (Anam et al., 2021). The subject of Al-Qur'an Hadith at madrasah aliyah is expected to be able to show its important role in giving birth to a young generation with a religious character, independence, knowledge, nationalism, and integrity, especially in practising Islamic teachings.

Learners need to know about the dialectics of Islam with local cultures in Indonesia whose variants are unique and distinctive, such as the acculturation of Aswaja values with Javanese Islam (Sunda & Fitri, 2022). So that madrasah aliyah students become agents of preserving local culture and become moderators of Islam, that is rahmatan lil alamin, it is hoped that students will not only know the theory but also have soft skills and hard skills that will be very useful (Muflihini et al., 2024).

3. Selection of Tourist Sites

Puja mandala is one of the unique tourist locations that significantly supports the learning of Al-Qur'an Hadith on religious tolerance and socio-cultural literacy. Because tolerance between religious communities has indeed been practised directly at that location, Bali can also contribute to students' socio-cultural literacy.

4. Preparation of Learning Materials

In this study tour, learning materials prepared through lesson plans intended to increase religious moderation and socio-cultural literacy (Saefudin et al., 2023) are QS. Yunus: 40-41, QS.Al-Kahf: 29, QS.Al-Hujurat: 10-13, QS.Al-Kafirun: 1-6 and HR. Bukhari from Abu Hurairah in Adabul Mufrad (353) regarding tolerance, showing mutual respect and appreciation in the context of society, religion, nation, and state.

5. Field Experience

Experiential learning underscores the importance of students connecting daily life experiences as valuable references for understanding religious education content (Kistoro et al., 2023). teachers have integrated experiential learning into their pedagogical approaches.

6. Interactive Learning Activities

Socio-cultural literacy will improve learners' communication skills (Kholidah & Itasari, 2023). Therefore, students can more freely ask religious leaders directly in the five places of worship in Puja Mandala. After that, the Al-Qur'an Hadith teacher will reinforce the students to obtain a more directed understanding.

7. Evaluation of Learning

Implementing interfaith tolerance life practised by madrasah aliyah students is the development of the principle of tolerance education. It adopts one of the values contained in Islamic teachings, the process of transformation and internalization of fundamental values that are the ideals of Islam, namely trying to manage social, cultural, religious, and other differences as sunnatullah that must be accepted wisely, in order to create order and justice in the midst of multicultural society, including when students interact and communicate with their friends or other people with special needs (Nurdin et al., 2024).

Learning Al-Qur'an Hadith using this study tour can also be material for teacher assessment, which the teacher can adjust because each student has a different character and way of thinking (Subaidi et al., 2022). Teachers can use various forms of assessment on other aspects. For example, teachers use observation to evaluate learners' behaviour. Then, they use dialogue to assess students' communication skills.

8. Post-Tourism Reinforcement

Study tours can increase learners' experience through multisensory experiences and aim to increase curiosity so that the desire to ask questions arises and provides space

for discussion (Löseke, 2022). After the implementation of the study tour at Puja Mandala, learners are asked to make an observation report containing what is obtained while studying at Puja Mandala supported by photographic evidence and interviews so that learners can enjoy the wisdom of religious tolerance firsthand.

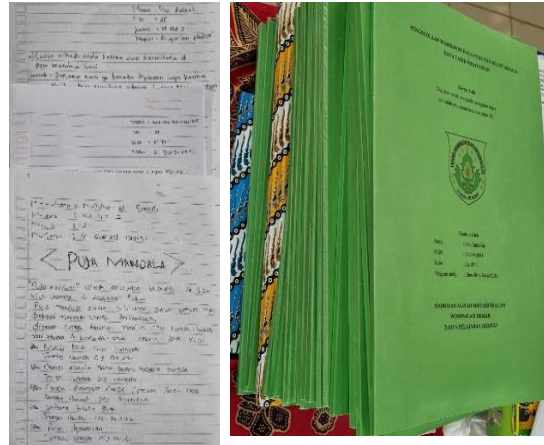


Figure 2. The Results of Learners' Observations and Research While at Puja Mandala Are Written Into A Simple Paper

9. Collaboration With Stakeholders

Learners will get a lesson on how religious leaders work together in solving any problems that exist in the Puja Mandala, especially when celebrations or holidays of each religion are held at the Puja Mandala, it provides experiences and lessons for students when returning to their respective neighbourhoods after returning from study tours or becoming additional valuable experiences after they graduate from madrasah aliyah and continue their education in other areas that are socially and culturally different from where they live now.

Through in-depth interviews, all participants from madrasah aliyah students from MA Miftahussalam, MANU Demak and MA Sholahuddin felt that their insights increased. Their minds were increasingly open and thought that it turned out that Indonesia was very diverse in race, ethnicity, religion, culture and language; some of the understanding gained directly from the study tour was integrated with the learning of Al-Qur'an Hadith (Wulandari et al., 2023) when in Puja Mandala Bali. In addition, students will appreciate the differences that exist between themselves and their friends who are different in language, ethnicity and culture because these three madrassas are close to boarding schools, most of whose students come from outside the region, such as Sumatra, Kalimantan and West Java, so tolerance and socio-cultural literacy are the keys to avoiding conflict.

Thus, learning Al-Qur'an Hadith using study tours to improve religious moderation attitudes and socio-cultural literacy of madrasah aliyah students in MA Miftahussalam, MANU Demak, and MA Sholahuddin can be seen in the following table:

Table 1. Strategies Implemented to Improve Religious Moderation and Socio-Cultural Literacy of Madrasah Aliyah Students

No.	Strategy Implemented	MA Miftahussalam, MANU Demak, and MA Sholahuddin
1.	Curriculum Development	Planned at the beginning of each school year and developed in the learning plan (RPP)
2.	Identify Learning Objectives	Learning objectives are adjusted to the TP, ATP, and teaching modules from the Ministry of Religious Affairs of Indonesia in 2022
3.	Selection Of Tourist Sites	The selection of tourist sites is tailored to the learning needs of several subjects including Al-Qur'an Hadith.
4.	Preparation Of Learning Materials	Before leaving for the study tour, students are equipped with theories related to the material of tolerance and socio-cultural literacy in the subject of Al-Qur'an Hadith.
5.	Field Experience	Field experiences during the study tour are recorded and documented in the form of group assignments in the form of simple written works, and practiced in madrasah, boarding schools and homes.
6.	Interactive Learning Activities	Learners ask questions during classroom learning related to what questions are worth asking and communicate directly with the manager when at the location of the study tour.
7.	Learning Evaluation	Teachers conduct post-theoretical learning evaluations in class and after the field trip.
8.	Post-Tourism Reinforcement	The teacher reinforces the core material after the learners experience directly after the study tour, including the results obtained by the students when interviewing at the tourist sites.
9.	Collaboration With Stakeholders	The teacher collaborates with leaders in Puja Mandala to provide students with an understanding of the values of tolerance that have been practiced in Puja Mandala.

Conclusion

This study aims to investigate the effectiveness of the use of study tours in improving religious moderation and, at the same time, socio-cultural literacy of Madrasah Aliyah learners, especially in the context of increasing concerns about radicalism among adolescents, it is important to explore learning methods that are effective in shaping moderate attitudes and socio-cultural literacy of learners, the unit of analysis in this study

is grade XI Madrasah Aliyah MA Miftahussalam, MANU Demak and MA Sholahuddin who participated in study tours to Puja Mandala, Bali.

The results of this study explain that to improve the attitude of religious moderation and socio-cultural literacy of madrasah aliyah students in learning Al-Qur'an Hadith using study tours in Puja Mandala Bali is to design and at the same time do curriculum preparation, identification of learning objectives, selection of tourist sites, preparation of learning materials, field experiences, interactive learning activities, learning evaluation, post-tour strengthening, and collaboration with stakeholders. With this strategy, students have a moderate, inclusive perspective to be aware of accepting social, cultural, and religious diversity in their environment when in madrasahs, homes, and boarding schools that now live in Indonesia.

This finding strengthens the findings of (Lee et al., 2016) that experimental learning can increase students' understanding of religion, this study also provides new insights, namely increasing religious moderation and socio-cultural literacy using study tours, which are different from the findings of (Jasmi et al., 2022) and (Umar et al., 2024) that this study shows the unique benefits of study tours in increasing students' socio-cultural literacy, which have not been explored in other studies so that they are more memorable by students. However, the small sample size and limited tourist attractions are limitations to the findings in this study. Future research could use a larger sample, more tourist sites, a more extended research duration, or more diverse methodologies to contribute more findings.

References

- Alamsyah, A., Rahmat, M., Tandigego, K. R., & Najib, M. A. (2024). Fostering Religious Tolerance in Students through Children's Spirituality (CSE) Education. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 57–78. <https://doi.org/10.32729/edukasi.v22.i1.1847>
- Alazeez, A. M. A., Al-Momani, M. O., & Rababa, E. M. (2024). The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View. *Nazhruna: Jurnal Pendidikan Islam*, 7(1). <https://doi.org/10.31538/nzh.v7i1.4139>
- Ali, N., Afwadzi, B., Abdullah, I., & Mukmin, M. I. (2021). Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia. *Islam and Christian-Muslim Relations*, 32(4). <https://doi.org/10.1080/09596410.2021.1996978>
- Aliani, S. O., Alam, Md. S., Rofiq, A., & Srinio, F. (2023). The Role of Islamic Religious Counselors in Providing Religious Understanding of Ta'lim Councils in Minority Areas. *Dirasah International Journal of Islamic Studies*, 1(2). <https://doi.org/10.59373/drs.v1i2.19>
- Anam, F. K., Padil, Moh., & Yahya, M. (2021). Building Ahlus-Sunnah wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School. *Buletin Al-Turas*, 27(2). <https://doi.org/10.15408/bat.v27i2.20062>

- Aryati, A., & Suradi, A. (2022). The Implementation of Religious Tolerance : Study on Pesantren Bali Bina Insani with Bali Hindus Communities. *Jurnal Ilmiah Peuradeun*, 10(2). <https://doi.org/10.26811/peuradeun.v10i2.646>
- Azizah, N., Nurdianzah, E., Wijaya, M. M., Azami, T., & Rohman, A. (2023). Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlan Islamic Boarding School Semarang. *Jurnal Pendidikan Agama Islam*, 20(2), 233–246. <https://doi.org/10.14421/jpai.v20i2.7771>
- Badan Pusat Statistik. (2023, January 30). *Jumlah Sekolah, Guru, dan Murid Madrasah Aliyah (MA) di Bawah Kementerian Agama Menurut Provinsi, 2022/2023*. <https://www.bps.go.id/id/statistics-table/3/VUUXWVltazBUbll1VG5veWNlbFliek5uYmtGSVp6MDkjMw==/jumlah-sekolah-guru-dan-murid-madrasah-aliyah-ma--di-bawah-kementerian-agama-menurut-provinsi--2022.html?year=2022>
- Creswell, J. W. (2010). *Research design pendekatan kualitatif, kuantitatif, dan mixed*. Yogyakarta: Pustaka Pelajar.
- Creswell, W. J. (2016). *Penelitian Kualitatif dan Desain Riset, memilih diantara lima pendekatan*" oleh John W. Creswell pustaka pelajar edisi 3. *Penelitian Kualitatif*.
- Fatmawati, N., Setyowati, D. L., & Utomo, C. B. (2018). Outdoor Study Activity by Utilizing Wonosoco Tourism Village as A Learning Resource of Social Studies. *Journal of Educational Social Studies*, 7(1).
- Helmawati, H., Marzuki, M., Sari Hartati, R., & Huda, M. (2024). Islamic Religious Education and Religious Moderation at University. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 111–124. <https://doi.org/10.32729/edukasi.v22.i1.1689>
- Jasmi, K. A., Sahran, R. B., & Nazim, M. A. A. M. (2022). A Student-Centered Teaching and Learning Approach Among Excellent Teachers of Islamic Education. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 10(2). <https://doi.org/10.21093/sy.v10i2.6156>
- Jusubaidi, J., Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 171–212. <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Kholidah, D. R., & Itasari, W. (2023). Penerapan Literasi Sosial Budaya Untuk Meningkatkan Keterampilan Komunikasi Siswa Kelas IV MI Ihyauddin Ngayung Pada Mata Pelajaran Bahasa Indonesia. *AN-NASHR: Jurnal Ilmiah Pendidikan Dan Sosial Kemasyarakatan*, 1(2), 70–75. <https://doi.org/https://jurnal.asy-syifa.id/index.php/an-nashr/article/view/20>
- Kistoro, H. C. A., Latipah, E., & Burhan, N. M. (2023). Probing Experiential Learning Approach in Islamic Religious. *Jurnal Pendidikan Islam*, 9(2). <https://doi.org/10.15575/jpi.v9i2.24374>
- KSKK Madrasah. (2022, November 17). *TP, ATP dan Modul Al-Qur'an Hadis*. Dirjen KSKK Madrasah Kementerian Agama RI.

- https://sikurma.kemenag.go.id/portal/Info/detail_berita/cnlvclBqZ1dLbi85bmppNWJxM2d5UT09
- Latipah, E., Hasan, N., & Rokhimawan, M. A. (2023). Curriculum Reconstruction: Alignment of Profile, Body of Knowledge, and Learning Outcomes of the Indonesian Islamic Education Study Program. *Jurnal Pendidikan Agama Islam*, 20(1). <https://doi.org/10.14421/jpai.v20i1.7756>
- Lee, S., Barker, T., & Suresh Kumar, V. (2016). International Forum of Educational Technology & Society Effectiveness of a Learner-Directed Model for e-Learning. Source: *Journal of Educational Technology & Society*, 19(3).
- Löseke, A. (2022). From Transcultural Entanglements to Integrated Learning Experiences? Transcultural Museum Education at Berlin's Museum of Islamic Art. *Journal of Elementary Education*, 15. <https://doi.org/10.18690/REI.15.SPEC.ISS.115-131.2022>
- Maarif, M. A., Muarofah, S. L., Sianipar, G., Hariyadi, A., & Kausar, S. (2023). Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(4). <https://doi.org/10.31538/tijie.v4i4.712>
- Ma'arif, S. (2023). *Sekolah Harmoni : Restorasi Pendidikan Moderasi Pesantren*.
- Mantau, B. A. K., & Buhungo, R. A. (2024). The Culture and Tradition of Educational Practice In Madrasah. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 202–216. <https://doi.org/10.31538/tijie.v5i2.890>
- Ma'rifah, I., & Sibawaihi. (2023). Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia. *Jurnal Pendidikan Agama Islam*, 20(2), 247–260. <https://doi.org/10.14421/jpai.v20i2.8336>
- Marlina, T., & Halidatunnisa, N. (2022). Implementasi Literasi Sosial Budaya Di Sekolah Dan Madrasah. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(2). <https://doi.org/10.35931/am.v6i2.1002>
- Muflihini, M. H., Raharjo, A. B., Kistoro, H. C. A., & Jodi, K. H. M. (2024). Competence Strengthening of Hard Skills and Soft Skills of Prospective Religious Education Teacher Students through the Introduction to School Field Program (PLP) in Indonesia. *Jurnal Pendidikan Agama Islam*, 21(1), 60–73. <https://doi.org/10.14421/jpai.v21i1.8554>
- Mulyana, M., Harisyah Alam, R., & Alia, N. (2023). Menerima Modernitas, Mempertahankan Tradisi Studi Layanan Pendidikan di Masyarakat Adat Kampung Urug, Kabupaten Bogor. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3), 315–330. <https://doi.org/https://doi.org/10.32729/edukasi.v21i3.1639>
- Nasir, M. (2021). Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia. *Journal of Curriculum Studies Research*, 3(2). <https://doi.org/10.46303/jcsr.2020.3>
- Nurdin, A., Hendra, Khozin, Haris, A., Zainab, N., & Yahaya, M. Z. (2024). Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review. *Jurnal Pendidikan Agama Islam*, 21(1), 94–110. <https://doi.org/10.14421/jpai.v21i1.6907>

- Rachmawati. (2021, April 28). *Puja Mandala, Pesan Toleransi dari Pulau Bali*. Kompas.Com. https://regional.kompas.com/read/2021/04/28/110100678/puja-mandala-pesan-toleransi-dari-pulau-bali?page=all#google_vignette
- Raharjo Jati, W., & Bachtiar, H. (2024). Redefining Religious Moderation Education for Urban Muslim Youth. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 153–166. <https://doi.org/10.32729/edukasi.v22.i1.1832>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2268456>
- Saefudin, A., Munir, A. A., Novitasari, S. P., Rahmah, A., & Ummah, K. (2023). Integrasi Nilai-Nilai Moderasi Kedalam Rencana Pelaksanaan Pembelajaran (RPP) PAI SMP Kelas IX. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3), 262–274. <https://doi.org/https://doi.org/10.32729/edukasi.v21i3.1434>
- Salim, A., Mukhibat, M., Hayani, A., Wafa', M., & Assalihee, M. (2023). Madrasah as Habitus for Increasing Tolerance in Multi-Religious Society. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 21(2). <https://doi.org/10.21154/cendekia.v21i2.6341>
- Subaidi, S., Ali, M., & Zulfahmi, M. N. (2022). Strengthening Islamic Education to Preschool Students in Jepara, Indonesia. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 10(2). <https://doi.org/10.21043/thufula.v10i2.15974>
- Sugiyono. (2021). *Metodologi Penelitian Kualitatif, Kuantitatif, dan R&D*. ALFABETA.
- Sujarwo, Samsi, I., & Wibawa, L. (2018). The implementation of study tour learning model to nurture environmental care behavior. *Cakrawala Pendidikan*, 37(1).
- Sunda, Y. T., & Fitri, A. Z. (2022). The Effect of Aswaja Values and Javanese Islam on Students' Moderate Islamic Thinking. *El Harakah: Jurnal Budaya Islam*, 24(2). <https://doi.org/10.18860/eh.v24i2.16924>
- Tasman Hamami. (2021). Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia. *Jurnal Pendidikan Agama Islam*, 18(2). <https://doi.org/10.14421/jpai.2021.182-06>
- Umar, M., Ismail, F., Rahmi, S., & Arifin, Z. (2024). Transforming of Moderate Character Education in Islamic Educational Institutions. *Nazhruna: Jurnal Pendidikan Islam*, 7(1). <https://doi.org/10.31538/nzh.v7i1.4168>
- Wardi, M., Fithriyyah, M. U., Fathorrahman, Z., Hidayat, T., Ismail, & Supandi. (2023). Implementation of Religious Moderation Values Through Strengthening Diversity Tolerance in Madrasah. *Jurnal Pendidikan Islam*, 9(2). <https://doi.org/10.15575/jpi.v9i2.27952>
- Wulandari, A., Hasan Basri, H., & Saimroh, S. (2023). Pengelolaan Kurikulum Operasional Madrasah di MAN 1 Kota Bekasi. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(2), 138–153. <https://doi.org/https://doi.org/10.32729/edukasi.v21i2.1427>
- Zakariyah. (2024). Improving Madrasah Competitiveness Through Excellent Islamic Education Development Strategies. *Nazhruna: Jurnal Pendidikan Islam*, 7(1). <https://doi.org/10.31538/nzh.v7i1.4541>

- Zarkasi, Z. (2021). Development Of Subject Teacher Consultation Management In Improving The Competence Of The Qur'an Hadits' Teachers In Madrasah Aliyah In Demak District. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 9(2). <https://doi.org/10.21093/sy.v9i2.3839>
- Zarkasi, Z., & Ghozali, G. (2024). Strengthening Students' Socio-Cultural Literacy in Madrasah with AKMI (Case Study of Private MI in Kudus Regency). *Proceeding of The 2nd International Conference on Cultures & Language 2024*, 2(1), 584–595. <https://doi.org/10.22515/iccl.v2i1.9676>
- Zarkasi, Z., Mundzir, M. A., Rokhim, A., Parsidi, P., & Julhadi, J. (2023). Analisis Peningkatan Kompetensi Guru di MGMP Al-Qur'an Hadis Madrasah Aliyah Kabupaten Demak. *Ideguru: Jurnal Karya Ilmiah Guru*, 9(1), 95–102. <https://doi.org/10.51169/IDEGURU.V9I1.744>
- Zulfatmi. (2023). Learning the Values of Religious Moderation in Madrasah Aliyah : Model Analysis. *Jurnal Ilmiah Peuradeun*, 11(2). <https://doi.org/10.26811/peuradeun.v11i2.1006>