

Innovation in Aqidah Akhlak Learning: Implementing Think Pair Share to Cultivate Religious Moderation Values

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ABSTRACT

The rapid pace of globalization and digital technology, coupled with the inherent social diversity in Indonesia, increases the risk of social conflict and intolerance. In this context, conventional teaching methods in religious education often fail to deeply instill the values of religious moderation needed to navigate such a complex environment. This study will investigate and describe the development of the Think Pair Share (TPS) instructional model as a strategic tool for cultivating religious moderation values among students within the subject of Faith and Moral Education (Aqidah Akhlak). A descriptive qualitative approach was employed at State Islamic High School (MAN) 1 Bandar Lampung. Data were gathered through in-depth interviews with teachers of Faith and Moral studies and students, followed by thematic analysis to understand the implementation and impact of the learning model. The findings indicate that the implementation of the TPS model yields significant positive outcomes. The "Think" phase allows for individual reflection, the "Pair" phase fosters collaborative dialogue, and the "Share" phase encourages respect for diverse viewpoints. This process helps students not only understand theoretical ideas but also learn and practice the basic ideas of religious moderation, like tolerance (tasamuh), balance (tawazun), and non-violence. The model creates an interactive space where students refine their communication skills and develop an appreciation for differing perspectives. This study provides a paradigm for character building and active learning in Islamic education. It offers educators a reproducible technique to shift religious education from theoretical instruction to a transforming experience that fosters social harmony and moderate religious identification.

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1. INTRODUCTION

Education is fundamentally perceived as a process designed to cultivate individual potential, facilitating adaptation and sustaining existence. Consequently, attaining an educated status is essential (Dewi et al., 2024; Didham & Ofei-Manu, 2020). Education significantly influences the development of students' character and identity. Aqidah

Akhhlak is crucial in Islamic education, fostering qualities of belief, ethics, and virtuous conduct in alignment with Islamic principles (Afifah, 2025; Dharin, 2025). The instruction of Aqidah Akhlak frequently employs a conventional, teacher-centered methodology, leading to diminished student engagement, inadequate participation in comprehensive analytical processes, and an incomplete internalization of the imparted values, including the principle of religious moderation (Arianto & Lestari, 2025). Values such as tolerance, equilibrium, justice, and the repudiation of violence must be cultivated from an early age to ensure that pupils develop an inclusive and non-extremist religious perspective. Consequently, educators must innovate in their selection of learning models that not only convey content but also promote moderate religious attitudes (Demirel Ucan & Wright, 2019; Rukayah et al., 2025).

Educational institutions are mandated to cultivate knowledge about religious moderation in Indonesia (Khasanah et al., 2023). Enhancing religious principles instituted by educational institutions will yield enduring beneficial effects. This initiative seeks to acquaint students with the incorporation of religious moderation into their education, enabling them to comprehend and exhibit equity and tolerance in religious matters (Musyahid, 2023). Religious moderation embodies a balanced religious perspective that denounces extremism and fanaticism while emphasizing tolerance, respect for difference, and harmony among religious communities (Mala & Hunaida, 2023; Nugroho, 2023). Key components of religious moderation encompass equity, tolerance, experiential diversity, and a thorough comprehension of religion (Pratiwi & Suniadewi, 2024; Warsah & Istan, 2025). The beneficial effect is seen in enhanced tolerance across religious communities and a fortified national identity (Rahmatika, 2021). A pertinent and efficient approach to attaining this objective is the Think Pair Share (TPS) model.

The Think Pair Share (TPS) model is a collaborative approach that encourages students to first reflect individually (think), then engage in dialogue with peers (pair), and finally present the outcomes of their discussion to a larger audience (share) (Ganatra et al., 2021; Li & Tu, 2024). This activity flow encourages students to engage actively, foster constructive exchanges, and tolerate differing opinions—values that correspond with the tenets of religious moderation (Rukmini, 2020). The application of the Think Pair Share model is anticipated to transform the learning paradigm of Aqidah Akhlak to be more diverse and participative. Moreover, the implementation of this strategy supports students cognitively while promoting the internalization of spiritual and social values rooted in moderate Islamic teachings (Ramadhani & Umam, 2025). By facilitating the formulation, evaluation, and discussion of questions, the learning environment becomes more interactive, promoting active engagement and enhancing comprehension of the topic. Previous research demonstrates that the implementation of TPS can improve courage, foster interest in learning, and enhance overall educational outcomes, while also positively impacting the development of reasoning skills and student engagement in the learning process (Nurlaika et al., 2024; Rukmini, 2020).

Consequently, research is essential to ascertain the efficacy of the innovative Think Pair Share Learning model in fostering the principles of religious moderation in Aqidah and Akhlak education (Qohar et al., 2025), thereby cultivating a generation characterized by noble virtues, tolerance, and the capacity to coexist harmoniously amidst diversity. Education is a deliberate, systematic endeavor to cultivate an individual's potential to enhance their quality of life by encouragement, support, assistance, and guidance. Education is essential for equipping pupils to confront future issues (Dewi et al., 2024).

A preliminary study conducted by the author at State Islamic High School (MAN) 1 Bandar Lampung, through interviews, revealed that the Aqidah and Akhlak subject is most congruent with the concept of religious moderation practiced at the institution. Moreover, students in grades 10, 11, and 12 have concurrently engaged with and assimilated the principles of religious moderation, both via academic resources and through the application of these principles in their daily lives, despite the absence of explicit references to this material in the curriculum.

Numerous prior research studies have investigated the subjects of faith, morality, and religious moderation. A study by Suryadi (2022) examines the interrelatedness and mutual support of three approaches: enhancing the moderation paradigm, curriculum development, and learning implementation. It is crucial in reinforcing religious moderation, as all initiatives aim to cultivate moderate attitudes and behaviors grounded in a proportional and balanced comprehension of religion. Furthermore, extracurricular religious activities can facilitate the attainment of religious moderation. Additionally, a study by Rahmatika (2021) elucidates the implementation of moderation values in Qur'anic learning activities. This study emphasizes how Qur'an learning activities at the TPQ can cultivate moderate Islamic knowledge in children and underscores the necessity of imparting the principle of moderation from a young age. Additionally, a study by Hakim (2022) demonstrated that Islamic Religious Education can effectively cultivate the values of religious moderation in students. This study examined educational management solutions for the implementation of Islamic Religious Education ideals to promote moderate religious behavior among high school students.

No prior research has directly investigated the effect of the unique think-pair-share model on the values of religious moderation in the context of religious belief and morality education, particularly regarding the cultivation of students' moderate character. This study was aimed at facilitating students' use of the principles of religious moderation in both theoretical and practical contexts in their daily lives. This model aims to promote students' active engagement in the learning process, particularly in articulating viewpoints, participating in discussions, showing mutual respect, and exhibiting behaviors indicative of religious moderation. Therefore, this study will investigate and describe the development of the Think Pair Share (TPS) instructional model as a strategic tool for cultivating religious moderation values among students within the subject of Faith and Moral Education (Aqidah Akhlak).

2. METHOD

This study uses a Descriptive Qualitative Approach. This approach was chosen to provide an in-depth, detailed, and holistic description of the implementation process of the Think Pair Share (TPS) learning model and its impact on instilling religious moderation values in students. It describes and analyzes how the TPS model was developed, implemented, and how student outcomes and responses (internalization and practice of values) occurred in a real learning environment. The study was conducted at State Islamic High School (MAN) 1 Bandar Lampung. The research subjects were selected intentionally (purposive sampling) to obtain rich and relevant information to the research focus. The subjects consisted of (1) Religious Education and Character Education (Aqidah Akhlak) Subject Teachers: As key informants directly involved in the development and implementation of the TPS model. (2) Students at State Islamic High School (MAN) 1 Bandar Lampung: As informants who were the objects of implementation and provided data on learning experiences, involvement, and internalization of religious moderation values.

Data was collected using techniques that allowed researchers to gain an in-depth understanding of the subjects' perspectives, experiences, and practices.

- (1) Interviews: This was the primary technique, conducted in-depth. (a) With Teachers: To gather data on the TPS model development process, implementation procedures, challenges faced, and teachers' assessments of student achievement. (b) Students: To gather data on their experiences learning using the TPS model, how collaboration occurred, how they expressed their opinions, and how they interpreted and practiced the values of moderation (tolerance, balance, and non-violence).
- (2) Participatory and non-participatory classroom observations during the TPS model implementation to record interaction dynamics, student participation levels (Think, Pair, and Share phases), and behavioral manifestations reflecting the values of religious moderation.
- (3) Documentation by collecting Lesson Implementation Plans using the TPS model, teacher diaries, and student group assignments/work results.

The qualitative data collected were analyzed descriptively and interpretively. General steps that can be applied include (1) Data Reduction: Selecting, focusing, simplifying, abstracting, and transforming data that emerges from field notes and interview transcripts. (2) Data Presentation: Organizing data in narrative form, matrices, or charts to facilitate understanding of relationships between data (for example, linking student interview findings to classroom observation results). (3) Conclusion Drawing/Verification: Interpreting findings, drawing conclusions that answer the research focus, and verifying findings by referring to the original data.

3. RESULTS AND DISCUSSION

Results

This study describes the implementation of the Think Pair Share (TPS) learning model in the Aqidah Akhlak (Aqidah Akhlak) subject as an effort to instill the values of religious moderation. Based on observations and data analysis, the research findings are grouped into three main stages:

Think Stage (Independent Thinking)

In this stage, the teacher provides a stimulus in the form of a contextual problem related to the issue of tolerance and diversity (tashamuh). Students are asked to independently consider solutions before interacting with others.

Teacher Interview Results:

"I start by providing a real-life case, for example, how we should respond if a neighbor of a different religion celebrates a religious holiday. This think stage trains students to be personally critical and not simply follow their friends' opinions."

Student Interview Results:

"At first, I was confused about what to do, but by thinking for myself, I developed my own opinion about the importance of respecting differences before I spoke with my friends."

Interviews with teachers indicate that the use of contextual cases (such as a neighbor's celebration of a religious holiday) demonstrates that learning is no longer abstract. Teachers intentionally create space for students to practice their personal analytical skills. This implies: (1) Internalization of Values: The "think" stage serves as an initial filter to prevent students from falling into the trap of "following" (taqlid) the majority's opinions, which may not necessarily be moderate. (2) Moral Autonomy: Students are encouraged to actively determine their own moral stance based on the principles of Aqidah and Akhlak.

Additionally, student interviews provide important psychological insights. The initial "confusion" experienced by students represents a phase of cognitive dissonance, where students are forced out of their comfort zone of simple thinking.

- Reflection Process: The phrase "I developed my own opinion" illustrates the efficacy of autonomous reflection in fostering intellectual self-confidence.
- Readiness for Dialogue: By having a personal opinion before interacting with peers, students enter the discussion stage (Pair) with a strong foundation, not empty-handed. This prevents group domination and reinforces the principle of I'tidal (being fair/firm).

In depth, these two interview results interpret that the value of tolerance (Tasamuh) is most effectively instilled when individuals understand "why" they should be tolerant, not simply "know" that they should be tolerant. The collaboration between case-based teacher instruction and students' independent reflection creates a solid foundation of

character. The Think stage in the TPS model has proven to be a vital instrument in shaping students' moral integrity before they are tested in broader social interactions.

Pair Stage (Pairing)

Students are paired up to discuss their thoughts. Here, the values of moderation, such as polite discussion (shura) and respect for opinions (i'tidal), begin to emerge.

Teacher Interview Results:

"In my observation, when students work in pairs, they learn to listen. No one dominates because they are alone. This is a small simulation of accepting different points of view without having to argue."

Student Interview Results:

"During the two-person discussion, it turned out my friend had a different reason. We complemented each other's answers to see the problem more fairly."

The teacher's statement that "No one dominates because they are alone" indicates that pair formation effectively breaks down social hierarchies in the classroom. In large groups, dominant students tend to take over, but in pair formation, (1) Equality (Musawah): There is a fair distribution of speaking opportunities. Each student has an equal responsibility to contribute. (2) Social Simulation: The teacher views this stage as a "mini-simulation." The instructor interprets the Aqidah Akhlak class as having transformed into a social laboratory for practicing self-control and conflict management.

Student interviews, which mentioned "my friend had a different reason" and "we complemented each other," indicate a process of cognitive accommodation.

- Respect for Difference: Students do not view differences of opinion as a threat or a matter of debate, but rather as complementary elements.
- Objectivity (I'tidal): The desire to "see problems more fairly" indicates that pair discussions encourage students to move beyond personal biases and seek broader, objective truths.

The teacher emphasizes the affective aspect (learning to listen), while the students emphasize the cognitive aspect (completing answers). The combination of the two creates a dialogic communication pattern that is a hallmark of religious moderation: not feeling self-righteous, but remaining steadfast in shared principles. The Pair stage of the TPS innovation successfully transforms differences into collaborative strengths. Through this interaction, students practice religious moderation not as memorized theory, but as a communication ethic that respects diversity of thought.

Sharing Stage (Plenary Session)

Each pair shares the results of their discussion with the entire class. This stage reinforces the values of balance (tawazun) and a moderate stance (tawassut) in addressing moral issues.

Teacher Interview Results:

"During the plenary session, I act as a facilitator to ensure there are no extreme thoughts. This TPS innovation is effective because the value of moderation is not only memorized but also directly practiced in how they communicate in class."

Student Interview Results:

"Seeing the other groups' answers made me realize that in religion, we must take a wise middle path, not be the most harsh or the most indifferent."

The teacher's statement that her role is to "ensure there are no extreme thoughts" interprets the strategic role of educators in moderation education.

- Ideological Filter: Teachers are no longer the sole source of authority but rather act as "gatekeepers" who ensure discussions remain within the middle ground.
- Communication Practice: The teacher's emphasis on "how to communicate" demonstrates that religious moderation is not simply about mastering material (transfer of knowledge), but also about cultivating behavioral habits (transfer of values) in social interactions.

Student interviews demonstrate remarkable cognitive and affective achievements.

The phrase "wise middle path" is a direct interpretation of the value of Tawassut.

- Rejection of Extremism: Students are able to identify two extremes: "the harshest" (tasyaddud) and "the most indifferent" (tasyahul).
- Collective Awareness: Through observing the responses of other groups, students realize that truth in social contexts often lies somewhere in the middle, achieved through wisdom and careful consideration.

The Share phase marked the culmination of the TPS implementation, successfully transforming the theory of Aqidah Akhlak into social awareness. Interactions at this stage demonstrated that religious moderation thrives in a classroom ecosystem that respects differences while remaining guided by values of wisdom.

Building upon the results of interviews and observations, the following are the moderation values successfully developed through the TPS method in Table 1.

Table 1. Moderation values successfully developed through the TPS method

TPS Stages	Emerging Values of Moderation	Success Indicators
Think	Justice in Thought (I'tidal)	Students can formulate arguments without being influenced by peer pressure.
Pair	Tolerance (Tasamuh)	A two-way dialogue is established that respects differing opinions.
Share	Balance (Tawazun)	Students can conclude moderate and inclusive solutions to diversity.

The implementation of TPS shifts the paradigm of Aqidah Akhlak learning from a doctrinal to a dialogical one. This innovation demonstrates that religious moderation can be fostered through the cultivation of critical thinking and social empathy in the classroom.

Table 2. Relationship between TPS Model and Moderate Character

TPS Model Features	Dimensions of Religious Moderation	Student Character Outcomes
Independent Problem Exploration	I'tidal (Upright/Justice)	Intellectual independence and lack of blind fanaticism.
Interpersonal Dialogue	Tasamuh (Tolerance)	Ability to accept differences in perspectives among peers.
Class Consensus	Tawassut (Taking the Middle Path)	Agreement on peaceful and inclusive solutions.

Discussion

The research results show that the implementation of the Think Pair Share (TPS) model is not simply a technical innovation in delivering material, but rather a pedagogical transformation that strengthens the values of religious moderation in schools.

Deconstructing Passive Learning Towards Dialogue

Aqidah Akhlak (Islamic Faith) learning often falls into the trap of doctrinal lecture methods. Through the Think phase, students are encouraged to engage in internal reflection. Theoretically, this aligns with the concept of Independent Thinking, which is the foundation of moderation. A person cannot be just (I'tidal) if they are unable to consider issues objectively in their own minds. Interview results confirm that when students are given time to think independently, they begin to build a strong moral consciousness before being exposed to public opinion.

Internalizing Tasamuh Values through Pair Collaboration

The Pair phase serves as a microcosm for the practice of tolerance. In pair discussions, a process of negotiation of meaning occurs. The finding that students "complement each other's answers" indicates a shift from an egoistic attitude to an inclusive one. Religious moderation requires acknowledging the existence of others. At the classroom level, the Pair stage forces students to practice listening skills, which are a key prerequisite for respecting differences (Tasamuh).

The Share Stage as a Manifestation of Tawassut (The Middle Way)

The plenary discussion in the Share stage serves as a social control mechanism. The teacher, as facilitator, ensures that the conclusions drawn by student pairs lead to a balanced attitude (Tawazun). The TPS innovation in this research title has proven effective because (1) it reduces Dominance: No single student dominates the discourse, reflecting the value of social justice. (2) Group Validation: Extreme or rigid opinions are usually "eroded" naturally when confronted with broader, more moderate group logic.

Relevance to Religious Moderation in Indonesia

The use of the TPS model in Aqidah Akhlak addresses the challenge of strengthening character in the digital era. By accustoming students to the Think-Pair-Share cycle,

teachers indirectly instill a cognitive filter. Students no longer readily accept raw information (tabayyun), respect differences of opinion, and always seek middle-ground solutions (tawassut).

Innovation through Think Pair Share has successfully transformed the Aqidah Akhlak classroom into a laboratory of moderation. Religious values are no longer understood as dead texts, but as living values practiced through healthy social interactions.

Implementing the Think Pair Share Method in Learning Aqidah and Akhlak

Think Pair Share is one of the most effective active learning methods for encouraging critical thinking, conversations, and class participation ([Silva et al., 2022](#)). TPS prepares students to ask questions, explore understanding, and actively learn in groups and individually. This model helps comprehend students' needs and expectations while also inspiring passive learners to grow more confidence in asking questions and voicing their thoughts ([Siregar, 2021](#)).

Students interviewed said they felt highly helped by the engaging Think Pair Share technique and actively involved when teachers applied it in their learning. A teacher of Islamic faith and morals said the Think Pair Share technique is crucial. Due to its flexibility to express viewpoints in class discussions, they liked it more. Additionally, this strategy works for all Islamic faith and morals materials, including religious moderation. However, numerous students said a few are still hesitant to communicate their thoughts, probably due to communication insecurity.

The Think Pair Share technique is excellent because it involves student engagement, not just teacher-centeredness. Students speak up and communicate with confidence, respect, teamwork, and a good understanding of Islamic faith and principles. According to [Lofha and Rondli \(2025\)](#), Think Pair Share boosts student interest, courage, responsibility, and collaboration on assignments.

Aqidah Akhlak is taught using Think Pair Share (TPS). After the instructor presents a problem or case from Aqidah Akhlak, such as Religious Moderation, pupils have five minutes to brainstorm a remedy. Students learn critical thinking and moral reflection at this stage. Two students then discuss with their partners to share perspectives and gain knowledge in the Pair stage. Students learn to listen, respect others, and be tolerant through healthy social interactions. Pair talks also encourage shy pupils to speak up. The third stage, Share, involves discussing the discussion outcomes with the class. Each couple shares their findings, and the teacher clarifies and affirms the learning topic's religion and moral values. This stage boosts pupils' self-confidence, public speaking skills, and moral and spiritual values.

Some students spoke confidently and enthusiastically during the class discussion results presentation. TPS improved communication abilities, they said. However, poor communication skills and student disunity made some students uneasy and unable to communicate their ideas.

The think-pair-share model is appropriate for teaching faith and values, yet some pupils are still afraid to speak up. Therefore, teachers should motivate and continuously

use this strategy to help students improve their communication skills and confidence in class discussions. Students will be more open to others' perspectives in active debates. This supports the idea [Purwanto and Romadlon \(2025\)](#) that the Think Pair Share approach helps students internalize and apply moral principles in the classroom environment and create a confident thinking habit.

Internalizing the Value of Religious Moderation through Collaborative Interaction and Reflection

Students demonstrated honesty and responsibility in the think-and-pair phase by completing each stage of the issue and completing all allocated activities. In the share phase, students' ability to explain their partner talks stood out. Students' punctuality at class and assignment submission showed discipline. Since each student understood their duties and the material they shared, their discussions were comfortable. Presenting their debate results to the class gave them confidence and extended their understanding, making faith and morals more appealing ([Mudawamah & Idawati, 2022](#)).

According to interviews with students regarding religious moderation, they comprehend its fundamental ideas and ideals and can give examples from their daily lives. In class discussions, they appreciate various perspectives. They collaborate using the think-pair-share strategy to promote religious tolerance. The faith and morals teacher said that teaching faith and morals in grades 10, 11, and 12 has effectively promoted religious moderation. Religious moderation is taught each year, and pupils respect it by learning religion and values. According to [Salsabila et al. \(2025\)](#), religious moderation-based faith and moral learning integrate religious moderation norms and use debate to promote mutual respect. This teaching can teach students respect.

The Think Pair Share learning model helps students analyze, talk, and participate actively to internalize religious moderation, resulting in ideal discussion outcomes ([Pajri et al., 2025; Rahim & Hayati, 2024](#)). After gathering many sources and viewpoints, teachers help students learn through reflection or final evaluation, optimizing learning. Faith and moral learning are closely linked to religious moderation because students are taught moderate values like tolerance (tasamuh), justice (i'tidal), deliberation (shura), and togetherness (muwatanah). We impart these ideals through direct learning, teacher role models, discussions, and extracurricular activities that foster mutual respect and discourage fanaticism. Teachers include religious moderation into pertinent academic matter, use the think-pair-share process, and provide positive role models.

Thus, students can practice religious moderation through collaboration and reflection. They can debate religious issues or practice religion. Their regular actions show concern for others. Students tolerate hijab-free lecturers and stay engaged in class. In class discussions, students respect differing opinions. This is supported by [Awalita \(2023\)](#). Social leadership and social issues are also stressed in religious moderation. Helping others, regardless of religion or belief, embodies these principles. Religious moderation also values growth and education since they shape students' character ([Masturin, 2022](#)).

The Impact of the Think-Pair-Share Method on the Development of Moderate Student Character

The TPS model emphasizes individual thinking, pair work, and group discussion. This technique boosts student engagement and collaborative learning. It can encourage disciplined cooperation. Discussion and sharing between students can help them internalize religious ideas by increasing active student participation in individual thought, pair discussion, and group sharing. Student excitement and participation in learning have improved, as have learning assessments ([Awaliya et al., 2025](#)).

Students reported that think-pair-share helped them comprehend faith and morals. This method helps since two individuals discuss and analyze the topic together, combining their sources and viewpoints. This strategy is easier to understand than huge group debates, which might make it hard to reconcile multiple perspectives. According to the faith and morality instructor, pupils feel more comfortable communicating with their companions and build more collaboration and mutual respect than in large groups. Students' post-learning thoughts and conduct show this. Accepting and appreciating class debates is the most important religious moderation characteristic.

The think-pair-share strategy improves communication and self-confidence. They like to talk in pairs rather than in large groups, where it might be hard to agree. This strategy helps kids to think creatively and voice their thoughts. According to [Suroyya \(2024\)](#), pair-thinking and the TPS approach allow students to develop their ideas independently by giving them time to ponder. Teachers can overcome student time limits. Even simple learning procedures can be effective and entertaining.

Daily behavior shows tolerance for friends of different religions, ethnicities, or opinions; fair and non-extremist approaches to differences; a balance between religious adherence and openness to diversity; dialogue; and respect for others' views. Teachers can measure religious moderation with a specially prepared attitude assessment instrument. After, a reflective examination emphasizes religious moderation. We can measure the most prominent attitudes toward pupils, the success of the think-pair-share technique, and how successfully religious moderation has been implemented in religion and morals lectures.

Thus, the TPS model impact on the learning process and outcomes is proven to increase student activeness in learning Aqidah Akhlak because each student is involved in thinking and discussing, increasing understanding of aqidah values like faith, tawakal, and gratitude, and building moderate character by relating theory to life experiences. The teacher must write trigger questions that encourage critical thinking, balance time and pair composition, guide the discussion, and reinforce aqidah and morals after the sharing stage. Teachers teach morality through collaborative engagement and thought as well as facts. [Purwanto and Romadlon \(2025\)](#) argue that learning success is assessed by group performance, not individual achievement. Students are also taught to accept others' opinions, collaborate to solve challenges, and be open to disagreements.

4. CONCLUSION

The development and implementation of the Think Pair Share (TPS) learning model in religious and moral education has proven to be an effective and positive instructional strategy for instilling the values of religious moderation in students. The TPS implementation not only successfully enhanced students' understanding of religious theoretical frameworks but, more crucially, also encouraged the internalization and practice of the key principles of religious moderation, including tolerance, balance (tawazun), and non-violence. Pairing and sharing activities make the classroom a place where everyone can learn together and interact with each other. This dynamic significantly fosters various important skills in students, such as the ability to confidently articulate thoughts, enhance communication skills, actively listen, and appreciate diverse perspectives. Furthermore, the TPS model is relevant as a strategic response to educational needs in a diverse, conflict-prone social environment and in the face of the challenges of rapid globalization and digital technology.

As a suggestion, schools and teachers of religious and moral subjects are advised to more widely integrate the Think Pair Share learning model (and other cooperative learning variants) into the curriculum to strengthen the instillation of character values, especially religious moderation. Teachers are advised to develop teaching materials and case scenarios in religious lessons that are explicitly relevant to contemporary issues related to diversity and potential conflict so that the Think phase can trigger in-depth analytical reasoning. It is recommended to conduct further research using a quantitative approach (quasi-experimental) to statistically measure the effectiveness and significance of the TPS model compared to conventional methods in increasing religious moderation values. Future research can focus on specific measurements of the impact of TPS on one of the religious moderation values (for example, focusing only on tolerance or non-violence) to obtain more detailed data.

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