



Empowering Teacher Competence through Guidance in Religion-Moderated Literacy

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Abstract : The study aimed to enhance teachers' skills and understanding of religious moderation literacy while simultaneously benefiting the community. The service learning method involved active participation of teachers in meaningful activities that contributed positively to society and expanded their knowledge and capabilities. Throughout the program, the teachers participated in workshops and mentoring sessions that covered theoretical and practical aspects of Islamic Wasathiyyah in education. They learned to develop lesson plans based on Islamic Wasathiyyah principles and practiced implementing them in the classroom. The training also addressed conflict resolution, empathy cultivation, and interfaith dialogue, contributing to a more inclusive learning environment. The findings demonstrated significant positive impacts on teacher competence and attitudes. The participants exhibited enhanced tolerance, critical thinking, and conflict resolution skills. Moreover, they successfully integrated Islamic Wasathiyyah values into their teaching practices, fostering a more inclusive and compassionate learning space for students. This research supports the notion that service learning can be an effective method to empower teachers' competence in promoting religious moderation literacy. It offers valuable insights for educational institutions and policymakers seeking to cultivate an atmosphere of religious harmony, compassion, and critical thinking within the education system. The study concludes with recommendations for further implementation of service learning initiatives in teacher training programs to promote religious moderation and empower educators in shaping a harmonious and tolerant society.

Keywords : Teacher Competence; Religion-Moderated; Literacy.

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INTRODUCTION

The curriculum is the most crucial part of education and will always change to adapt to the developments and challenges faced by society. Similarly, the Curriculum for Islamic Religious Education and Arabic Language in Madrasah has undergone significant dynamics of change. In less than 5 years, the previous Curriculum 2013, which was implemented through KMA 165 of 2014, has now been revised under the provisions of KMA 185 of 2019 (Mundry et al., 2023). One of the fundamental bases for the development and modification of the Curriculum for Islamic Religious Education and Arabic Language in Madrasah is the internal challenges in its development, such as: (a) the widespread achievement of educational goals, especially in fostering faith and piety to the One Almighty God and noble character, (b) the general state of Islamic Religious Education still mostly remains at the level of knowledge, rather than instilling religion as a way of life to guide students towards spiritual and social righteousness (Alam, 2020). On the other hand, the tendency of extreme-textualist and secular-liberalist patterns of national and religious life has influenced society and may disrupt the national order (Listrianti, 2019). Religion is often practiced superficially, merely as symbols without touching the essence of its values, hence not becoming the foundation of thinking, behavior, and actions in daily life. In light of these challenges, Islamic Religious Education must equip students with a moderate, inclusive, tolerant, and religious-holistically integrative perspective that is oriented towards both worldly well-being and eternal happiness, within the context of a nation and state that is based on Pancasila, the 1945 Constitution, and *Bhinneka Tunggal Ika* (Unity in Diversity) (Listrianti & Mundry, 2020).

A number of radical actions in Indonesia in recent decades have shown alarming intensity. Various radical actions and violence have become hot topics amidst serious efforts to build a more harmonious societal life. Radical groups, with diverse backgrounds ranging from ethnicity to religion, introduce themselves in different ways (Wahid et al., 2020). Among these, religious radical groups dominate the acts of violence. Events of religiously-based horizontal conflicts, such as the Sampang conflict, attacks on religious leaders' homes in Yogyakarta, the ban on takbiran events in Papua, and others, complement the ebb and flow of religious tensions in Indonesia.

The strengthening of radical movements has been evident since the mid-1990s, taking various forms and patterns, but with a relatively similar goal: to impose their will on others and consider themselves and their groups as the most righteous and Islamic (Wahid et al., 2020). Based on data published by the Wahid Foundation in 2014, there were 245 incidents of religious intolerance and violations. Among them, 106 involved state actors, while 139 were carried out by non-state actors. A survey conducted in August 2016, in cooperation with LSI, showed that intolerance and radicalism in Indonesia were prevalent. Of the 1520 Muslim respondents aged 17 and above, 59.9% admitted to having a group they

disliked, and 7.7% were willing to engage in radical actions if given the opportunity, with 0.4% having already engaged in radical acts (Mundiri & Tohet, 2018). These percentages, when projected onto Indonesia's Muslim population of around 150 million, translate to approximately 11 million individuals willing to act radically (Mundiri & Tohet, 2018).

Despite the absence of religious teachings that promote radical actions as a method, they are still observed in practice. Religion, which should be the source of values and inspiration for goodness, seems to lose its function in certain cases and becomes a justification for violence (Wahid et al., 2020). This is contradictory to the essence of religion, which advocates harmony, peace, and prosperity. Religion teaches order, balance, and, most importantly, the respect for differences. It serves cultural and structural functions within society. To counteract religious radicalism, it is crucial to promote Islam Wasathiyah, a moderate and tolerant form of Islam that rejects violence, fanaticism, extremism, intimidation, and terrorism. This concept is capable of answering Islamic challenges in Indonesia. Therefore, it is essential to disseminate Islam Wasathiyah through Islamic educational institutions. Islam Wasathiyah is a balanced and progressive Islam that brings forth a better community and is consistent with the principles of religion, including promoting kindness and respect for differences (Arif, 2020).

Given Indonesia's multicultural context and conflicts, promoting Islam Wasathiyah is a fundamental necessity. It provides a counterbalance to extremist groups that often condemn and excommunicate others. Institutions like Nahdlatul Ulama, Muhammadiyah, and MUI have recognized the importance of Islam Wasathiyah in Indonesia (Nikmah, 2018). Through education, it is essential to nurture the values of Islam Wasathiyah, which emphasize equality, justice, human brotherhood, and unity. By doing so, Indonesia can create a tolerant and peaceful society that respects diversity and harmonizes religious, social, and national life.

METHOD

Service learning is one of the types of community engagement methods that involve students or program participants in conducting activities that benefit the community while expanding their knowledge and enhancing their competencies. In the context of the activity empowering teacher competence through guidance in religion-moderated literacy, service learning can be a relevant and effective approach to empower teacher competence through guidance in religion-moderated literacy. Fundamentally, service learning focuses on two main objectives: providing tangible benefits to the community and enhancing the participants' understanding and skills through the application of theoretical knowledge in real-life contexts (Mundiri & Baharun, 2021).

There are several activities intertwined in the process of implementing the community service program. These activities, in general, represent the synergy between the

program participants and the service team as facilitators/guides of the program. Firstly, the initial stage of the community service program is the coordination of the service team. This coordination is intended to refine the program plan and prepare various aspects of the community service program, both administrative and technical. From this initial coordination, it is expected that the operationalization of all community service activities can be carried out as planned. Secondly, the process of implementing the community service program takes the form of workshops with a practical orientation and produces products that are positively appreciated by the participants. The chosen form of organization as an effective activity can enhance and develop the insights of Islamic Wasathiyyah education. For MTs. Salafiyah, it will be considered an effort to develop teacher skills in organizing Islamic Wasathiyyah education in Islamic education and Aswaja (Ahlussunnah Wal Jama'ah). Thirdly, the method of organizing the community service program in the form of workshops emphasizes the principle of partnership, making the process interactive and dynamic, and developing constructively according to the context of each participant, both individually and institutionally for MTs. Salafiyah.

In carrying out the activities, participants do them gradually according to the pace and achievements of each. Nevertheless, the overall process is well-controlled due to the presence of facilitators/guides. Hence, the stages of achieving results are maintained according to the set targets as planned. The interactive and partnership approach allows program participants to be involved openly, actively, and dynamically in progress. Issues and challenges are honestly addressed and discussed collectively, both with other participants and facilitators/guides. Consequently, not only can problems be resolved, but what is shared also serves as "lessons learned" and input for other participants in implementing Islamic Wasathiyyah education in MTs. Salafiyah. The implementation of Islamic Wasathiyyah education in PAI and Aswaja practices can be seen in the picture of teacher learning activities in the classroom. Additionally, the implementation of Islamic Wasathiyyah education is supported by the process of habituation and a culture that promotes the practice of Islamic Wasathiyyah education.

The implementation of the program as a realization of problem-solving is carried out through scheduled periodic activities, taking into account the time and duties of the PAI (Islamic Education), Aswaja (Ahlussunnah Wal Jama'ah) teachers at MTs. Salafiyah. The activities include workshops and mentoring. Firstly, the workshop provides theoretical and applied insights about Islamic Wasathiyyah education through focused discussions on topics such as the basic concepts, essence, benefits, and values of Islamic Wasathiyyah education, as well as the implementation of Islamic Wasathiyyah education in teaching and habituation. Secondly, there is a two-week mentoring activity for the development of lesson plans based on Islamic Wasathiyyah. The participants, along with facilitators, work on crafting lesson plans based on Islamic Wasathiyyah for PAI and Aswaja subjects. Thirdly, there is a one-week mentoring activity for the practice of teaching based on Islamic

Wasathiyyah at MTs. Salafiyah. During this stage, teaching practices based on Islamic Wasathiyyah are conducted with the facilitators, resulting in practical experiences for PAI and Aswaja subjects. Fourthly, there is mentoring for the development of best practice in Islamic Wasathiyyah education. The results of the best practice report will be used as a reference and evaluation for the implementation of Islamic Wasathiyyah education at MTs. Salafiyah.

RESULT AND DISCUSSION

1. The Impact of Changes in Teachers' Moderation Literacy Skills

The subjects involved in this community service program are teachers from various subjects in the Islamic Junior High School Salafiyah (MTs. Salafiyah) including Quran and Hadith, Creed and Morals, Jurisprudence, and History of Islamic Culture (SKI). As it is understood, the teachings of Ahlus Sunnah wa al-Jama'ah are synonymous with and widely known as moderate Islam (wasathiyah), which is tolerant, friendly, and rahmahtan lil alamin (a mercy to all beings). However, to implement these teachings in education, a set of strategic efforts is needed with the main goal of understanding, composing, and implementing the values of Islamic Wasathiyyah education. To achieve this goal in MTs. Salafiyah Siman, it is carried out through workshops and mentoring starting from preparation, implementation, evaluation, and the establishment of habits or habituation in the character of Islam, which is rahmahtan lil 'alamin and tolerant.

The implementation of Islamic Wasathiyyah education in teaching is not just about understanding the theory, but it requires actions to understand the essence of education and the values of Islamic Wasathiyyah, practice composing RPP (Lesson Plan) based on Islamic Wasathiyyah, and implementing it in the classroom, creating supportive situations through intervention and habituation in the program at MTs. Salafiyah. The materials and forms of training and mentoring offered to assist in the implementation of Islamic Wasathiyyah values include; 1) The first activity consists of theoretical material about the basic concept and essence of Islamic Wasathiyyah education, the benefits of Islamic Wasathiyyah education, the values of Islamic Wasathiyyah education, and the implementation of Islamic Wasathiyyah education in the teaching at MTs. Salafiyah. This material is delivered by the community service team of lecturers; 2) The second activity, after the participants understand the basic concept and essence of Islamic Wasathiyyah education and its implementation in teaching at MTs. Salafiyah, they are then trained and assisted in composing RPP (Lesson Plan) based on Islamic Wasathiyyah in PAI (Islamic Education), Aswaja (Ahlussunnah wal Jama'ah), and special subjects of pesantren. During the training, the participants are assisted by the team, starting from composing the syllabus (formulating KD, main topics, learning activities, indicators, Islamic Wasathiyyah values, assessment, time allocation, and

learning resources). The next step is the preparation of the RPP (formulating KD, learning objectives; teaching materials; teaching methods; learning steps (activities & stages of learning, detailed activities, Islamic Wasathiyyah values, time); learning tools/materials/resources; assessment (achievement indicators, assessment techniques, instrument forms, and examples of instruments). The final part is to prepare and support the implementation of the learning in MTs. Salafiyah; 3) The third activity is the mentoring for the improvement of RPP based on Islamic Wasathiyyah character. Mentoring is carried out within the specified time allocation, with the target and supporting instruments and teaching aids ready to be applied. The final part of this stage is to conduct practice teaching in the classroom. Before the practice, a discussion and sharing session with fellow teachers regarding the planned teaching in the classroom is conducted; 4) The fourth activity is the final mentoring which includes the implementation of Aswaja teaching based on Islamic Wasathiyyah character in real classrooms. Additionally, it includes creating supportive situations through intervention and habituation in the program at MTs. Salafiyah. The final product of this program is a report on the implementation of Islamic Wasathiyyah education in religious and Aswaja education, which will be presented at the Ma'arif Teachers' forum to share experiences and learning for other teachers to take similar actions. Based on this reality, the framework of this community service program is designed in the form of problem-based workshops in accordance with the context.

The community service program involves teachers from various subjects in the Islamic Junior High School Salafiyah (MTs. Salafiyah), including Quran and Hadith, Creed and Morals, Jurisprudence, and History of Islamic Culture (SKI). It is widely understood that the teachings of Ahlus Sunnah wa al-Jama'ah are synonymous with and widely known as moderate Islam (wasathiyah), which promotes tolerance, friendliness, and mercy to all beings (rahmahtan lil alamin). However, to implement these teachings in education, a set of strategic efforts is needed with the main goal of understanding, composing, and implementing the values of Islamic Wasathiyyah education. To achieve this goal in MTs. Salafiyah Siman, the program is conducted through workshops and mentoring, starting from preparation, implementation, evaluation, and the establishment of habits or habituation in the character of Islam, which is rahmahtan lil 'alamin and tolerant.

The implementation of Islamic Wasathiyyah education in teaching goes beyond understanding the theory; it requires actions to grasp the essence of education and the values of Islamic Wasathiyyah. The participants practice composing RPP (Lesson Plan) based on Islamic Wasathiyyah and implementing it in the classroom. The program creates supportive situations through intervention and habituation at MTs. Salafiyah. The materials and forms of training and mentoring offered to assist in implementing Islamic Wasathiyyah values include;

- a. The first activity consists of theoretical material about the basic concept and essence of Islamic Wasathiyyah education, the benefits of Islamic Wasathiyyah education, the values of Islamic Wasathiyyah education, and its implementation in teaching at MTs. Salafiyah. This material is delivered by the community service team of lecturers.
- b. The second activity involves training and assisting the participants in composing RPP based on Islamic Wasathiyyah for PAI (Islamic Education), Aswaja (Ahlussunnah wal Jama'ah), and special subjects of pesantren. The participants are assisted in composing the syllabus, formulating KD, main topics, learning activities, indicators, Islamic Wasathiyyah values, assessment, time allocation, and learning resources. The preparation of the RPP includes formulating KD, learning objectives, teaching materials, teaching methods, learning steps (activities & stages of learning, detailed activities, Islamic Wasathiyyah values, time), learning tools/materials/resources, and assessment (achievement indicators, assessment techniques, instrument forms, and examples of instruments). The team also prepares and supports the implementation of the learning in MTs. Salafiyah.
- c. The third activity is mentoring for the improvement of RPP based on Islamic Wasathiyyah character. Mentoring is carried out within the specified time allocation, with the target and supporting instruments and teaching aids ready to be applied. The final part of this stage involves conducting practice teaching in the classroom. Before the practice, a discussion and sharing session with fellow teachers regarding the planned teaching in the classroom are conducted.
- d. The fourth activity is the final mentoring, which includes the implementation of Aswaja teaching based on Islamic Wasathiyyah character in real classrooms. It also involves creating supportive situations through intervention and habituation in the program at MTs. Salafiyah. The final product of this program is a report on the implementation of Islamic Wasathiyyah education in religious and Aswaja education, which will be presented at the Ma'arif Teachers' forum to share experiences and learning for other teachers to take similar actions. The framework of this community service program is designed in the form of problem-based workshops in accordance with the context.

The impact of changes in teachers' moderation literacy skills can be significant and far-reaching (Chairudin, 2018). Moderation literacy refers to the ability of teachers to approach various subjects and teachings with a balanced, tolerant, and inclusive perspective, promoting a moderate and tolerant form of Islam (wasathiyah). Here are the detailed impacts of changes in teachers' moderation literacy skills; 1) Promoting Tolerance. Teachers with improved moderation literacy skills are better equipped to promote tolerance and understanding among their students. They can foster an environment where diversity is respected and appreciated, leading to a more inclusive

and harmonious classroom setting; 2) Enhancing Critical Thinking. Moderation literacy encourages teachers to critically analyze religious teachings and historical perspectives. This, in turn, allows them to encourage students to think critically and evaluate various viewpoints, leading to a deeper and more nuanced understanding of religious concepts; 3) Building Inclusive Learning Spaces. Teachers with enhanced moderation literacy skills create classrooms that welcome students from different cultural and religious backgrounds. These teachers are more sensitive to students' diverse needs and can design learning experiences that cater to individual differences; 4) Mitigating Extremism. Moderation literacy plays a vital role in countering extremism and radicalization. Teachers with these skills can identify and address potentially radical views among students, promoting a more balanced and moderate interpretation of Islamic teachings; 5) Cultivating Empathy. By understanding and appreciating different perspectives, teachers can cultivate empathy in their students. Empathy fosters mutual respect and compassion, creating a positive and respectful learning environment; 6) Strengthening Interfaith Dialogue. Teachers with moderation literacy skills can actively engage in interfaith dialogue and bridge gaps between different religious communities. This promotes mutual understanding and respect among diverse groups; 7) Improving Conflict Resolution. With a moderate and tolerant approach, teachers are better equipped to handle conflicts and disagreements within the classroom. They can guide students in resolving conflicts peacefully and constructively; 8) Supporting Inclusive Curriculum. Moderation literacy influences the selection and presentation of teaching materials and resources. Teachers can use materials that reflect diverse perspectives and encourage open-mindedness; 9) Enhancing Parent-Teacher Relations. Teachers with strong moderation literacy skills can communicate effectively with parents from different religious and cultural backgrounds. This enhances parent-teacher relations and promotes a collaborative approach to education; 10) Contributing to Society. Gradually, the impact of teachers' moderation literacy skills extends beyond the classroom. Students who are exposed to moderate teachings are likely to become more tolerant and accepting individuals, contributing positively to society.

2. The Conception of Islamic Wasathiyyah in The Context of Religious Moderation Literacy

As a basis for understanding this writing, it is necessary to briefly present the concept of Islamic Wasathiyyah. The General Indonesian Dictionary defines "Islam Wasathiyyah" as the nature, behavior, and characteristics of a person in relation to Islamic Wasathiyyah. Meanwhile, "Islam Wasathiyyah" is defined as having one's own personality. Personality is defined as the distinct and inherent characteristics of a person that differentiate them from others. A person who behaves dishonestly, cruelly, or greedily is considered bad, while someone who behaves honestly and helps others is considered noble. In this context, the term "Islam Wasathiyyah" is closely related to an

individual's personality. A person can be called a person of character (Islam Wasathiyyah) if their behavior aligns with moral standards. Personality is seen as the traits, style, or distinct characteristics of a person that result from their upbringing and inherent traits since birth (Futaqi, 2018).

As an academic concept, Islamic Wasathiyyah holds substantive and fundamental psychological meanings. According to Lickona, Islamic Wasathiyyah refers to the concept of good character as proposed by Aristotle, which emphasizes "the life of right conduct – right conduct in relation to other persons and in relation to oneself." In other words, it can be interpreted as a life of good behavior or virtue, which means behaving well towards others (God, humanity, and the universe) and towards oneself. Substantively, character consists of three interrelated behavioral expressions: moral knowing, moral feeling, and moral behavior (Mundiri, 2011). Furthermore, Islamic Wasathiyyah or good character comprises the psychological processes of knowing the good, desiring the good, and doing the good – habits of the mind, heart, and action. These three substances and psychological processes lead to an individual's moral life and moral maturity. In other words, we understand Islamic Wasathiyyah as a good personal quality, meaning knowing the good, willing to do good, and manifesting good behavior (having knowledge, practice, and noble character) (Hajar Munawaroh, 2021).

From a sociological perspective, education is a process of socialization where an individual learns about the values, norms, rules, and ideas that shape their daily life within a community (Haryanti et al., 2022). The process of socialization is related to two categories of experience: direct and indirect. Direct experience is obtained in conditions designed for children to socialize in a certain way, such as through learning. Indirect experience is acquired through self-observation and subsequently regulates expression or behavior. The purpose of socialization is to guide children to behave like other members of their group. The educational process will transform and guide someone to behave according to the norms of their society. Thus, education is a formal activity where society passes on knowledge, skills, and values (Oladipo, 2009).

Education does not occur in isolation or in a vacuum. It is inseparable from the surrounding environment in which a child exists. In other words, the educational process always takes place within a certain environment. This aligns with Nashir's understanding of education as a process of adjustment or interaction between an individual and the environment in which they live, both natural and social (Sardiman, 2007). This process occurs throughout life, without any definitive endpoint. Therefore, the educational process will never happen without an environment. The educational environment includes everything around an individual that influences and interacts with them. This definition suggests that the environment functions to provide facilities for changing a child's behavior, including knowledge, skills, attitudes, and values

(Orazbayeva, 2016). The educational process is primarily experienced by children in the family environment, with parents as their primary educators. In modern industrial societies, due to their limited capabilities and opportunities, families can no longer meet all the educational needs of their children. Consequently, children need other educational environments that can facilitate this process, such as formal educational institutions.

In the modern era, the madrasah becomes the second educational environment for children after the family (Masrurroh & Bz, 2022). Schools have become the focus of education in industrial societies. They serve as essential social institutions that conduct formal socialization through educational activities involving the transmission of systematic and formal knowledge, skills, and values. Schools also provide social interaction for students with diverse social backgrounds, including peers and other staff members. In this context, schools play a key role in social integration by uniting children from various sub-cultures to develop a community with shared values. This is particularly important in pluralistic societies, where diverse and possibly conflicting cultures are expected to coexist harmoniously in the same environment.

Therefore, schools are educational environments that facilitate personal and social development in children (Alves et al., 2017). They provide the context in which students experience the learning process and create a social climate for their social development. As educational institutions and environments, schools are social systems that develop attitudes, beliefs, values, and norms that children possess in a specific social climate. Schools have a significant influence on students, including the development of attitudes, beliefs, values, and social norms. From an etymological perspective, learning means an effort to create learning activities. Learning is a mental activity of an individual interacting with their environment through practice and experience, resulting in positive and relatively permanent changes in behavior, including changes in knowledge, attitudes, and skills. In terminological terms, the concept of learning represents a paradigm shift in the teaching-learning process, from teacher-centered learning to student-centered learning (Ratcliff et al., 2010). The teacher's role in learning is more of a motivator, facilitator, and learning partner for students. The teacher prepares learning materials and media and creates a conducive environment for students to engage in the learning process both physically and psychologically. Learning is a process of interaction between students and educators, as well as learning resources, within a learning environment. It is a support provided by educators to enable the acquisition of knowledge, skills, habits, and the formation of attitudes and beliefs in students. Therefore, learning is a combination of several components: human, material, facilities, and procedures that interact and influence each other in achieving the learning objectives.

CONCLUSION

The research on the impact of changes in teachers' moderation literacy skills

highlights several significant findings that demonstrate the positive effects of enhancing teachers' moderation literacy skills in various areas. The following conclusions can be drawn from the research; 1) Promoting tolerance. Teachers with improved moderation literacy skills can foster a culture of tolerance and respect in the classroom. They promote understanding and acceptance of diverse perspectives and encourage students to appreciate differences; 2) Enhancing critical thinking. Teachers' moderation literacy skills contribute to enhancing critical thinking among students. They encourage students to question, analyze, and evaluate information objectively, leading to a more informed and independent mindset; 3) Building inclusive learning spaces. Moderation-literate teachers create inclusive learning environments where all students feel welcome and valued. This supports the academic and social development of students from various backgrounds; 4) Mitigating extremism. Teachers' moderation literacy skills play a crucial role in mitigating extremism by equipping students with balanced and rational views, helping them resist extremist ideologies; 5) Cultivating empathy. Moderation-literate teachers teach empathy and compassion, enabling students to understand and empathize with others' experiences and emotions; 6) Strengthening interfaith dialogue. Teachers with enhanced moderation literacy skills facilitate interfaith dialogue and promote harmony among students from different religious backgrounds; 7) Improving conflict resolution. Teachers' ability to handle conflicts effectively is improved with moderation literacy skills, creating a more harmonious and cooperative learning environment; 8) Supporting inclusive curriculum. Moderation-literate teachers contribute to the development of inclusive curricula that reflect diverse perspectives and histories, enriching students' learning experiences; 9) Enhancing parent-teacher relations. Teachers with moderation literacy skills can engage with parents in constructive dialogues, fostering a collaborative approach to student development, and; 10) Contributing to society. Teachers' enhanced moderation literacy skills have broader societal impacts, as they equip students with the values and skills necessary for active citizenship and positive contributions to society.

In conclusion, the research indicates that empowering teachers with moderation literacy skills brings about positive changes in various aspects of education and society. These skills are instrumental in promoting tolerance, critical thinking, inclusivity, empathy, interfaith dialogue, conflict resolution, and parental involvement. By cultivating these skills in teachers, education becomes a powerful tool for building a more harmonious and compassionate society.

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