Study of the Correlation between Qur'an and Hadith Learning Outcomes with the Attitude of Religious Moderation in Islamic Senior High School

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Article Information	**Abstract**
	The purpose of this research is to determine the implementation of religious moderation material in Quran Hadith learning and to understand the relationship between Qur'an Hadith learning outcomes and students' attitudes towards religious moderation. This research using a descriptive quantitative approach. Data collection techniques using questionnaires, observations, and documentation. Instrument testing with validity and reliability tests. Data analysis with prerequisite tests (normality, linearity, and homogeneity tests) followed by the pearson correlation test. This test was chosen to examine the hypothesis of whether there is a relationship between Qur'an Hadith learning outcomes and students' attitudes towards religious moderation. The findings indicate that although there is an implementation of religious moderation material in the learning process, no significant relationship was found between the learning outcomes of the Qur'an and Hadith and the religious moderation attitudes of MA Muhammadiyah 3 Ketro students. Significance value: 0.682>0.05 and correlation coefficient: 0.084 indicate no significant relationship and a very weak correlation. It is concluded that the Ho is accepted, meaning there is no significant correlation between Qur'anic hadith learning outcomes and students' attitudes towards religious moderation. The limitation of this study is that it only uses a sample from one institution, so the results cannot be generalized. The implications of this research indicate the need for the development of a more comprehensive curriculum to enhance religious moderation attitudes. The originality of this research lies in its focus on linking the study of the Qur'an and Hadith with the attitude of religious moderation in Muhammadiyah institutions.

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Tujuan dari adanya penelitian ini adalah untuk mengetahui implementasi materi moderasi beragama dalam pembelajaran Qur'an Hadis serta mengetahui hubungan antara hasil belajar Qur'an Hadis dengan sikap moderasi beragama siswa. Penelitian ini menggunakan pendekatan kuantitatif deskriptif. Teknik pengumpulan data dengan angket, observasi, dan dokumentasi. Uji instrumen dengan uji validitas dan reliabilitas. Analisis data dengan uji prasyarat (uji normalitas, linieritas, dan homogenitas) diikuti dengan uji korelasi pearson. Uji ini dipilih untuk menguji hipotesis apakah terdapat hubungan antara hasil belajar qur'an hadis dengan sikap moderasi bergama siswa. Temuan menunjukkan bahwa meskipun ada implementasi materi moderasi beragama dalam pembelajaran, tidak ditemukan hubungan signifikan antara hasil belajar Qur'an Hadis dengan sikap moderasi beragama siswa MA Muhammadiyah 3 Ketro. Nilai signifikansi: 0,682>0,05, dan koefisien korelasi: 0,084 menandakan tidak adanya hubungan yang signifikan dan adanya korelasi yang sangat lemah. Disimpulkan bahwa Ho diterima artinya tidak terdapat korelasi yang signifikan antara hasil belajar qur'an hadis dengan sikap moderasi beragama siswa. Keterbatasan penelitian ini adalah hanya menggunakan sampel dari satu institusi, sehingga hasil tidak dapat digeneralisasi. Implikasi dari penelitian ini menunjukkan perlunya pengembangan kurikulum yang lebih komprehensif untuk meningkatkan sikap moderasi beragama. Orisinalitas penelitian ini terletak pada fokusnya yang mengaitkan hasil belajar Qur'an Hadis dengan sikap moderasi beragama di institusi Muhammadiyah.

I. INTRODUCTION

Indonesia is a representation of a country with diverse or pluralistic cultures (Farady & Sierjames, 2018). Thus, Indonesia has the motto "Bhinneka Tunggal Ika," which illustrates the concept of pluralism and multiculturalism in life that is bound in unity (Rahayu, 2024). One of the moderate attitudes that we must maintain is the attitude of religious moderation. Unfortunately, the level of religious moderation among the Indonesian people is still considered low. Based on the research conducted by the Center for Strategic and International Studies (CSIS) in 2012 it was shown that 59.5% of respondents did not mind living next to followers of other religions, while 33.7% of respondents were reluctant to live alongside followers of different religions (Isgandi, 2022). Regarding the construction of places of worship for different religions, 68.2% expressed objections to the construction, while 22.1% did not object to the construction of other places of worship (Fitri, 2022).

The quality of religious moderation is increasingly threatened by the numerous challenges that arise, one of which is through the virtual world. Currently, the virtual world is often misused for the spread of false news (hoaxes) and the dissemination of hate speech. The cases of hoax dissemination often raise sensitive issues for society. The two most prevalent issues are political issues at 91.8% and SARA (ethnic, religious, racial, and inter-group) issues at 88.6% (Masrudi, 2019).

In addition, the virtual world can also impact the way society practices religion. In the theory of religious-social shaping of technology introduced by Heidi Campbell in her book When Religion Meets New Media (2010), it is explained that the impact of the digital era on the way society practices religion includes, among others, the fading of affiliation with religious institutions, the shifting of religious authority, the strengthening of individualism, and the change from pluralism to tribalism (Hefni, 2020).

In fact, the virtual world has now become an integral part of daily human life and can be accessed at any time (Carter, 2020), especially for young people of Islamic Junior High Scool (*Madrasah Tsanawiyah*/MTs) and Islamic Senior High School (*Madrasah Aliyah*/MA) age. The widespread use of mobile internet is particularly prominent among adolescents of MTs and MA age. Survey results indicate that 86% of internet users access the internet via mobile phones or smartphones. Even now, smartphones and internet access have become part of the lifestyle of teenagers (Candrasari et al., 2020).

In addressing this issue, the government, through the Ministry of Religious Affairs, provided national-level *Mubaligh* cadre training and established religious moderation houses at every university in 2019 (Taufiq & Alkholid, 2021). The House of Religious Moderation is a platform established to sow, educate, and strengthen the values of religious moderation within the academic environment (Salamah et al., 2020). In addition, efforts to internalize the understanding of religious moderation among students are also implemented through Islamic Religious Education (Gunawan et al., 2021). Because Islamic Religious Education (PAI) has an irreplaceable role in shaping the character and the morals of students (Nurjanah & Astuti, 2024).

Based on the curriculum in effect at the Madrasah, PAI is divided into several specific subjects, such as Islamic Cultural History, *Aqidah Akhlaq,* Fiqh, Qur'an Hadith, and Arabic (Ahmad, 2022). In this study, the researcher will examine the relationship between the learning outcomes of Qur'an Hadith and the attitude of religious moderation among students of MA Muhammadiyah (MAM) 3 Ketro. MAM 3 Ketro was chosen because its students are at an age vulnerable to being influenced by radical issues spread on the internet, especially since this school allows its students to bring mobile phones, increasing the likelihood of accessing the internet (Zein, 2019). Based on the results of the observation, MAM 3 Ketro has implemented the values of religious moderation in the teaching of Qur'an Hadith. This is evidenced by the presence of a lesson sub-chapter that teaches about religious moderation, specifically in chapter 4 of the 11th-grade Qur'an and Hadith about "Maintaining National Harmony Through Tolerance." MAM 3 Ketro also provides an understanding of religious moderation through the religious moderation seminar in 2023. Another reason is that this madrasa is under the auspices of Muhammadiyah's Basic and Secondary Education, which is known for its moderate status (Fransisca, 2019).

Previous research has revealed that young Muslim students are vulnerable to religious radicalization due to their age and desire for comprehensive religious practice; therefore, Islamic education has a moral responsibility to combat radicalization and promote moderate values through inclusive and tolerant religious education sourced from the Qur'an and Hadith (Yunus & Salim, 2018). In this study, a quantitative approach is used to enable objective measurement and reliable data collection. This approach also provides statistical analysis tools to identify patterns and relationships between variables, whereas previous research was more analytical and qualitative, with an emphasis on literature discussion and the social context of religious education and moderation.

Then, there is research that highlights the importance of positive interaction between teachers and students in creating a dynamic classroom environment, emphasizing the need for dialogue in Islamic education. The concept of moderation, defined as *al-wasathiyah* in QS al-Baqarah verse 143, refers to the balance between

extremes. Furthermore, cultural values serve as guidelines for social behaviour in schools. However, research shows that 49% of students still agree with radical actions, indicating a lack of understanding of moderation. This underscores the need for better education to enhance students' understanding of moderate values in religion (Ferdino et al., 2024). In this study, a sample was taken from 11th-grade students at a single institution (MA Muhammadiyah 3 Ketro) with a specific number of respondents. Whereas in previous research, a specific sample was not used, and it was more of a conceptual analysis without limitations to a particular institution.

Religious moderation is important in shaping the moral character of students and societal behaviour; Islamic Religious Education can foster a sense of moderation among students. The main indicators of religious moderation are nationalism, tolerance, anti-violence, and cultural wisdom. The results show that student activities and effective mentoring can significantly enhance the development of moderate religious attitudes (Anwar & Muhayati, 2021). The novelty offered by the researcher in this study, compared to previous research, is. This study uses a quantitative approach to analyze the relationship between the learning outcomes of the Qur'an and Hadith and the attitude of religious moderation among Madrasah Aliyah students, which differs from previous research that was more qualitative and did not focus on this specific variable. In addition, the subjects of this research are educational institutions under the auspices of the Muhammadiyah Council for Basic and Secondary Education, which is known for its moderation.

Considering these factors, the researcher will discuss the process of implementing religious moderation material in the Qur'an Hadith learning, as well as the correlation between the learning outcomes of Qur'an Hadith and the religious moderation attitudes of MA Muhammadiyah 3 Ketro students. The aim is to understand how the process of implementing religious moderation material in Qur'an Hadith learning and to determine the correlation between Qur'an Hadith learning outcomes and students' attitudes towards religious moderation.

II. METHOD

The researcher used a quantitative approach in this study. The quantitative approach emphasizes the results of the average existing diversity (Prasetia, 2022). This research falls under the category of descriptive research, which is a type of research that describes and interprets the current state of affairs (Santoso & Madiistriyatno, 2021). The methodology used is a correlational study, which is an analytical tool used to determine the relationship between one variable and another (Priyono, 2021). In this study, there are variable X (learning outcomes of the Al-Qur'an Hadith subject) and variable Y (the religious moderation attitude of MA Muhammadiyah 3 Ketro students).

This research uses sampling techniques. Nonprobability sampling in the form of saturated sampling. This sample is used because the population size is relatively small, with less than 30 people (Rosyidah & Fijra, 2021). Because a saturated sample was used, the researcher did not use the sampling formula. The data obtained in the study will be calculated using the Pearson correlation formula with the help of the SPSS version 21 application (Asrori et al., 2018). This research uses two sources of research data, namely primary research with data collection methods of questionnaires/surveys and observations (Astriyani & Fajriani, 2020). As well as secondary data sources obtained from documentation collection techniques (Warkim et al., 2020).

The instrument test was conducted in two stages: validity test and reliability test (Amanda et al., 2019). In theory, the validity test can be measured by the Pearson correlation; a question is considered valid if the calculated R is greater than the table R. The table value used has a precision of 5% or 0.254. It can also be done using the significance value. If based on the significance value, then the significance value must be less than 0.05 (Husnawati et al., 2023). Meanwhile, the reliability calculation can only be performed if the variables in the questionnaire are already valid. Reliability testing can be measured using the Cronbach's alpha (α) formula. Data is said to be reliable if Cronbach's alpha is greater than 0.6 (Amanda et al., 2019).

Meanwhile, data analysis is divided into two phases, namely the prerequisite test phase including normality, linearity, and homogeneity tests and the correlation

test phase (D.C Karundeng et al., 2023; Yanti & Akhri, 2022). The hypothesis test in this study uses the pearson correlation test with the aid of the Statistical Package for the Social Sciences (SPSS) version 21 software. The research instrument in this study uses a Likert scale for assessment. The researchers created their instrument by compiling a list of questions in the form of a questionnaire. One of the questions from item number 3 is, "*In my opinion, Pancasila is an irreplaceable foundation of the state*". The Likert scale, developed by Rensis Likert, is a popular method in surveys for measuring respondents' attitudes or perceptions by asking for evaluations of a number of statements (Subasman et al., 2025). Meanwhile, To determine the correlation interval, the researcher uses the interpretation of correlation numbers according to Guilford (Hidayatullah et al., 2023). Using the correlation interval reference, can help in drawing the hypothesis of whether *Ho:* There is no correlation between the learning outcomes of Qur'an Hadith and the religious moderation attitudes of MAM 3 Ketro students and *Ha:* There is a correlation between the learning outcomes of Qur'an Hadith and the religious moderation attitudes of students at MAM 3 Ketro.

III.   FINDINGS AND DISCUSSION

Implementation of Religious Moderation in Schools

Madrasah Aliyah Muhammadiyah (MAM) 3 Ketro is located at Jl. Pacitan - Lorok No. KM, RW.15, Jeruk, Ketro, Kec. Kebonagung, Kabupaten Pacitan, East Java. The research conducted over 4 months with the help of observation guidelines, documentation, and questionnaires produced the following data: MA Muhammadiyah 3 Ketro has 14 general subject teachers and six teachers in the PAI cluster, including 1 Qur'an Hadith teacher. It is known that the number of students at this MA is 131 students, and it only has one major, so each class is divided into two classes, as follows:

Table 1. Number of Students

Class	Category	Number of Students
10	A	17
Social Education Science	B	16
11	A	27
Social Education Science	B	26

12	A	23
Social Education Science	B	22
Total Number of Students		131

All classes receive religious moderation education, especially through seminars held by the school, but the most religious moderation material is taught in the eleventh grade. The material on religious moderation is included in the subject of Qur'an and Hadith. In this Madrasah, the PAI subject for the 11th-grade first semester includes religious moderation material in the Qur'an & Hadith subject, specifically in the chapter "Maintaining National Harmony Through Tolerance." Based on the results of the observation, the Qur'an and Hadith learning activities at this school are in accordance with the national education goals outlined in the 1945 constitution, article 31, paragraph 3, which states: *"The government endeavours to organize a national education system that enhances faith, piety, and noble character in order to enlighten the nation's life, as regulated by law."*

The goal of this national education is oriented towards the realization of a new order of life for Indonesian society and the nation to achieve an Indonesian civil society. A new society that is pluralistic in nature, with an Indonesian personality, is expected to foster the spirit of national unity and cohesion in order to pursue bright future aspirations and hopes (Dodi, 2019). In support of national educational objectives, the madrasa has formed a partnership with *Pondok Pesantren Tahfidzul Qur'an Ahmad Dahlan* Ketro, which is situated in the same locality. It is known that many students are participating in this program. Students can attend lessons at the boarding house after the Asr prayer, but this activity is not mandatory.

Every Monday, students conduct a flag ceremony in an orderly manner as a manifestation of accepting Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI). This MA has a *tahsin* activity before starting the first lesson every Tuesday through Saturday and requires its students to perform congregational Zuhr prayers in the school mosque, where students worship devoutly and do not disturb their classmates.

It is known that the community around the school still holds *tahlilan* activities, including some students of Madrasah Aliyah Muhammadiyah (MAM) 3 Ketro. However, the students still reflect an attitude of respecting and accepting

differences in worship practices and different religious organizations. This is reflected in the results of the religious moderation questionnaire tabulation, which shows that the majority scored 3, meaning the students agree with the researcher's statements about attitudes of tolerance, cultural accommodation, anti-violence, and love for the homeland. The questionnaire statements given to students with the majority choosing the "agree" option, namely in survey question item 10 (*"In Islam, there are different religious organizations, I choose to respect it, even though it has religious practices different from mine"*), item 13 (*"I respect the traditions and celebrations of other religions even though I do not celebrate them"*), and item 31 (*"I appreciate the tahlilan culture and similar practices that take place in my area"*) indicates that the students appreciate the *tahlilan* tradition and the traditions in their environment as long as these traditions do not deviate from Islamic teachings.

During the observation, no cases of hostility, bullying, violence, or fights were found. This is in line with the research findings (Anwar & Muhayati, 2021), which reveal that the application of religious moderation values in education can enhance tolerance and appreciation for differences among students. The research shows that students involved in religious moderation programs tend to be more open and appreciative of the diversity of worship practices.

Analysis of Learning Outcomes and Religious Moderation Attitudes

In order to obtain the necessary data during the research, the researcher created a research instrument. Research instruments are written guidelines on interviews, observations, and questions prepared to obtain information (Ovan & Saputra, 2020). Before the questions are used, they must first be tested for validity and reliability so that they can be considered a good measuring tool (Payadnya & Jayantika, 2018). The data obtained from the research instruments will later be processed to answer the research hypothesis. From the results of the validity and reliability test of 33 statements, 31 items are declared valid and reliable with a Cronbach alpha value of 0.950 or greater than 0.6 (Amanda et al., 2019).

If both instruments have been filled out, then proceed with the normality and reliability tests. The test results are as follows: Based on the results of the normality test using the Smirnov Normality test, it shows a value of 0.040, or less than 0.05.

This means that the group of data on Qur'an Hadith learning outcomes and students' attitudes towards religious moderation is not normally distributed. To obtain normal data, the normality test results must be above 0.05 (Putri et al., 2019).

Table 2. Normality Test

Normality Test	
Klomogorov-Smirnov Z	1.400
Asymp. Sig. (2-tailed)	0.40

Because the measurement results were not normal, the reliability test was not continued; instead, a non-parametric test was used. Non-parametric tests are tests that do not require the distribution of the population parameters to be normally distributed (Sulaeman et al., 2021). In the non-parametric test research, the Spearman Rho test is used to conclude whether there is a relationship between the learning outcomes of the Qur'an and Hadith and the attitude of religious moderation among students of MAM 3 Ketro. From the Spearman Rho test, the following results were found:

Table 3. Correlation Test Results

Correlation Test Results	
Correlation Coefficient	0.084
Sig. (2-tailed)	0.682

From the table the significance value shows a number of 0.682 > 0.05, which means the relationship between the two variables is not significant or meaningful. However, there is still a very weak correlation, as indicated by the correlation coefficient value of 0.084. The correlation coefficient value indicates a very weak correlation. The value is close to 0, so it can be concluded that there is not enough evidence to state that there is a significant correlation between the analysed variables. The existing correlation is very weak and not statistically significant (Asrori et al., 2018).

The Implementation of Religious Moderation Material in Shaping Students' Tolerance Attitudes

The material on religious moderation is included in the subject of Qur'an and Hadith. This subject is taught once a week on Fridays, lasting two class hours, one

class hour equivalent to 45 minutes. In class XI IPS A, it is taught during the 6th-7th period, and in class XI IPS B, it is taught during the 3rd-4th period. The subject of Qur'an Hadith is taught by a special teacher of Al-Qur'an & Hadith, Mr. SR. The main aspects taught in the material that reflect religious moderation are accepting Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI), tolerance, rejection of violence, and cultural accommodation.

The material on religious moderation is taught in chapter 4 about "Maintaining National Harmony Through Tolerance" and is completed in four meetings. When teaching this material, the teacher used the lecture method. The lecture method is a way of delivering lesson materials to students orally (Amirudin, 2023). This method is chosen so that teachers can achieve two learning outcomes: mastery of well-structured knowledge and mastery of skills so that students can understand and apply the attitude of religious moderation well (Asmonah, 2019). Although using the lecture method, the teacher also encourages students to seek other learning resources on the internet. This is a form of the teacher's effort to ensure that students always keep up with technological developments (Fauziah et al., 2023).

Based on the 11th-grade Qur'an Hadith teaching module, it is explained that the initial competency before studying this material is that students are expected to already have knowledge about maintaining national harmony through the attitude of tolerance. In the section on the Pancasila *Rahmatan Lil' Alamin* student profile, it is hoped that this teaching module can shape students who are globally diverse, cooperative, independent, possess citizenship and nationalism (*muwaanah*), balanced (*tawāzun*), and tolerant (*tasāmuḥ*).

The material on religious moderation taught in the subject of Qur'an and Hadith has a significant impact on students' attitudes. During the learning process, students not only receive information but are also encouraged to apply the values taught by the teacher in their daily lives. For example, students are taught to appreciate the religious and cultural differences around them, as well as the importance of tolerance and cultural accommodation. Observation results show that students are beginning to exhibit a more open and tolerant attitude towards

different religious traditions and practices. In their daily activities, they participate in interfaith events, such as *tahlilan*, with a mutually respectful attitude.

The integration of religious moderation material with religious education not only enhances students' understanding of moderate values but also shapes their character. Attitudes that emerge as a result of this integration include the following: Students show a willingness to accept and appreciate differences, such as in religious practices; students are able to respond to social situations wisely, avoiding conflicts that may arise due to misunderstandings. By prioritizing the values of Pancasila and the 1945 Constitution, students feel a greater responsibility to maintain harmony in a pluralistic society.

Correlation of Qur'an and Hadith Learning Outcomes with the Religious Moderation Attitudes of MA Muhammadiyah 3 Ketro Students

Muhammadiyah and Nahdatul Ulama promote moderate Islam through education to instill moderate character in students. This is because madrasahs have a role in promoting peace, harmony, and non-violence (Fransisca, 2019). According to Fethullah Gulen, a moderate attitude can be formed by emphasizing love, ethics, and moral behavior. By advocating for dialogue and tolerance among the youth, Gulen argues that a proper understanding of Islam can combat extremism and promote peace (Ma'arif, 2019).

The Quran and the Hadith are integral parts of Islamic religious education taught in Madrasahs. The goal is for students to have a deep understanding of the sources of Islamic teachings, namely the Qur'an and Hadith, and to be able to apply the values contained in these teachings in their daily lives (Yulian & Achadi, 2023). Basically, the values of religious moderation are contained in the Core Competencies (KI) and Basic Competencies (KD) of the Qur'an and Hadith Subject Textbook. The values of moderation are explicitly conveyed in Core Competency (KI) 2 on social attitudes. In KI 2, the principles of moderation are contained as mandated in the Decree of the Director General of Islamic Education Number 7272 of 2019. Among the principles conveyed is *tawasuth*, where students are taught to adopt a peaceful and courteous attitude, avoiding excessive behaviour towards differences and diversity, and prioritizing the attitudes of *ukhwah* (brotherhood) and *tasamun*

(tolerance) in interactions with others, both with non-Muslims and fellow believers (Muslim, 2022).

One of the variables used in this study is the learning outcomes of the Qur'an and Hadith. Learning outcomes are activities or methods aimed at determining whether or not the learning objectives have been achieved and also the learning process that students have undergone, in addition to illustrating the extent of students' understanding of the material (Sodik et al., 2019). Thus, the learning outcomes of the Qur'an and Hadith can become the independent variable in this study. Meanwhile, the dependent variable (Y) is the attitude of religious moderation obtained from the results of the religious moderation questionnaire tabulation. Based on the research results above, to determine whether Ho or Ha is accepted, the researcher uses a decision-making basis based on the correlation coefficient obtained from the test using Spearman's rho formula. The basis for decision-making is as follows (Effendy & Pamungkas, 2018):

If the sig. value < 0.05, then there is a significant correlation.

If the sig. value > 0.05, then there is no significant correlation.

In the correlation table, it can be seen that the significance value shows a figure of 0.682, > 0.05, which means that there is no significant relationship between variable X (learning outcomes of Qur'anic Hadith) and variable Y (students' attitude of religious moderation). Meanwhile, the correlation coefficient value shows a figure of 0.084, which falls within the range of 0.00–0.25. According to Guilford's interpretation of correlation coefficients, this value indicates a very weak relationship or correlation (Asrori et al., 2018). Several factors can cause weak correlation. Like the heterogeneous nature of students, understanding and applying moderate values can affect the results. Students with different educational backgrounds and religious experiences have diverse understandings of religious moderation, even though they study from the same curriculum. As explained by (Yunus and Salim, 2018), inclusive religious education is very important, but learning outcomes can be influenced by the social and cultural context of the students.

Sample limitations can also affect the weak correlation results. This study uses a sample from a single institution, namely MAM 3 Ketro. This limits the generalization of the research results. This is in line with the research conducted by (Anwar and Muhayati, 2021), which shows that learning outcomes and attitudes towards religious moderation can vary between different institutions, considering the differences in teaching approaches and school cultures. In addition, there are many external factors that influence students' attitudes towards religious moderation, such as the influence of social media and family environment.

According to (Hefni, 2020), the digital era often exposes individuals to various extreme views, which can disrupt the internalization of moderation taught in schools. This shows that although students learn about moderation, external factors can be more dominant in shaping their attitudes. And lastly, the teaching methods used in teaching religious moderation material can also have an impact. If the method used is more lecture-based without adequate interaction, students may not fully understand or apply those values in their daily lives. Research (Asmonah, 2019) shows that a more interactive approach to learning can enhance students' understanding of moderation values.

Thus, it can be concluded that there is a very weak correlation or relationship between variable X (learning outcomes of the Qur'an and Hadith) and variable Y (students' attitude of religious moderation), and there is no significant relationship between the two variables studied. This means that the null hypothesis is accepted and the alternative hypothesis is rejected. The weak correlation between the learning outcomes of Qur'an Hadith and students' religious moderation attitudes can be influenced by student heterogeneity, sample limitations, external factors, and the teaching methods used. Further research is needed to explore other factors that may influence students' religious moderation attitudes, as well as to develop more effective teaching methods.

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IV. CONCLUSION

This study aims to examine the relationship between the learning outcomes of the Qur'an and Hadith (variable X) and the students' attitudes towards religious moderation (variable Y) at MA Muhammadiyah 3 Ketro. The results of the analysis using the Spearman-Rho correlation test show a significance value of 0.682 > 0.05. Thus, it can be concluded that there is no significant relationship between the learning outcomes of Qur'an Hadith and the students' attitudes towards religious moderation. The obtained correlation coefficient of 0.084 indicates a very weak correlation between the two variables and is not statistically significant. This indicates that although students study religious moderation material, their understanding of moderate values is not strong enough to significantly influence their attitudes. Factors such as the heterogeneity of educational backgrounds, sample limitations, and external influences from social environments and media can affect these results. Further research is needed to explore other factors that may contribute to students' attitudes towards religious moderation.

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