



Implementation Of The Concept Of Religious Moderation In Islamic Religious Education For Students

Rasyidatun Mahdiyyah¹, Jasminto²

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia^{1,2}

rasyidatunmahdiyyah@gmail.com¹, jasminto@unhasy.ac.id²

Abstract: This study aims to explore the concept of religious moderation among students, describe the implementation of Islamic religious education, and analyze the integration of religious moderation principles within Islamic education at SD Negeri Grogol 2 Diwek Jombang. It is a field study employing a qualitative descriptive approach. Data sources were selected through purposive sampling, followed by snowball sampling to obtain broader and deeper insights. Data collection was conducted through classroom observations, in-depth interviews, and document analysis. The data analysis technique used was descriptive analysis. The research findings indicate that the application of religious moderation concepts has been effectively implemented, as reflected in their consistent integration into daily practices. This is further supported by extracurricular and social programs that enhance children's understanding of religious moderation, particularly in how they coexist within multicultural environments. Islamic education is delivered through classroom instruction and is supported by diniyah and mulok learning programs. The principle of religious moderation is embedded in Islamic education through content that emphasizes moderation, as conveyed by teachers. It also includes how students apply religious knowledge in diverse social settings – across differences of race, ethnicity, and religion.

Keywords: Religious Moderation, Islamic Education, Multicultural Context

Abstrak: Tujuan dalam penelitian ini adalah untuk mengetahui konsep moderasi beragama pada siswa, untuk mendeskripsikan bagaimana pendidikan agama Islam dan untuk menganalisis implementasi konsep moderasi agama dalam pendidikan agama Islam siswa SD Negeri Grogol 2 Diwek Jombang. Penelitian ini merupakan studi lapangan yang menggunakan pendekatan deskriptif kualitatif. Pemilihan sumber data dilakukan melalui teknik purposive sampling yang diikuti dengan pengambilan sampel Snowball untuk mendapatkan informasi yang lebih luas dan mendalam. Proses pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan analisis dokumentasi. Teknik analisis data yang digunakan adalah analisis deskriptif. Temuan penelitian menunjukkan bahwa penerapan konsep moderasi beragama telah dilakukan secara efektif, tercermin dalam penerapannya yang konsisten dalam praktik kehidupan sehari-hari. Kemudian terkait dengan program ekstrakurikuler dan juga program sosial lainnya yang mendukung dan meningkatkan pemahaman anak tentang moderasi beragama. Bagaimana mereka bisa hidup bersama dalam lingkungan multikultural. Pendidikan agama Islam diajarkan melalui pembelajaran di kelas dan dilengkapi dengan program pembelajaran diniyah dan mulok. Konsep moderasi beragama dalam pendidikan agama Islam dilakukan dengan mempelajari pendidikan agama Islam yang terkait dengan

konsep moderasi seperti yang diajarkan oleh para pendidik. Bagaimana menerapkan pengetahuan agama dalam kehidupan tatanan yang berbeda. Baik dari segi ras, etnis, dan agama.

Kata kunci : Moderasi Beragama, Pendidikan Islam, Lingkungan Multikultural

Corresponding Author:

Rasyidatun Mahdiyyah

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia; rasyidatunmahdiyyah@gmail.com

Introduction

Indonesia is a country based on a pluralistic society, which is characterized by various ethnicities, races, and religions, among other things (Hasan & Azizah, 2022). The diversity of society is not just physical or geographical differences, but reflects a deep cultural richness. Behind these differences, there exists the collective ability to build commitment and awareness of the importance of coexistence in harmony. In other words, diversity is understood as a cultural potential that strengthens social cohesion. A society that has this kind of awareness is called a society that upholds plurality, that is, a society that recognizes and respects differences as part of the Divine provision (sunatullah). This denial of the reality of plurality risks causing disharmony and social conflict, because it denies the existence of something that is God's will, and cannot deny its existence (Juwaini, 2023).

Diversity is believed to be destiny. It is not asked, but a gift from God the Creator, not to be bargained for but to be received (taken for granted). There are at least six religions that are most embraced by the community, there are hundreds or even thousands of tribes, regional languages and scripts, as well as local beliefs in Indonesia. Referring to data from the Central Statistics Agency (BPS) in 2010, the overall number of tribes and sub-tribes in Indonesia is 1331, although in 2013 this number was successfully classified by BPS itself, in collaboration with the Institute of Southeast Asian Studies (ISEAS), into 633 major tribal groups (Qodim, 2023).

Realizing the diversity of the Indonesian nation, the founders of the nation (the founding fathers) have formulated an ideology that binds these differences. This means that the state recognizes and appreciates these differences in a big house named Indonesia. Unitedly, these differences are summarized in a national motto, *Bhinneka Tunggal Ika* (Alfaruqy, 2022).

In Indonesia, in the era of democracy marked by openness and broad public participation, the diversity of views and interests among citizens is managed through a systematic mechanism so that all people's aspirations can be facilitated and channeled proportionately following democratic principles (Rasad & Nugraha, 2023). In the context of religious life, the Indonesian constitution expressly guarantees the freedom of every individual to embrace religion and practice its

teachings according to their respective beliefs. The national ideology, Pancasila, places the value of harmony between religions as a fundamental principle in the life of the nation and state. Indonesia is often used as a reference by other countries as a model of success in managing cultural and religious plurality in harmony, and can combine the dimension of religious spirituality with national commitment. Although social friction and local conflicts still arise occasionally, the Indonesian nation has collectively been able to overcome them by reaffirming the spirit of unity and unity as the foundation of life in a society endowed with diversity by God Almighty (Saifuddin, 2019).

According to Lukman Hakim Saifuddin, religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner, in order to avoid extreme or excessive behavior when implementing. Meanwhile, according to Nasaruddin Umar, Religious moderation is an orientation of attitudes that prioritizes the principle of peaceful coexistence in the context of religious plurality and socio-political dynamics of society (Susanti, 2022; Hasan, 2024). The internalization of the concept of moderation and the values inherent in it needs to be instilled from an early age, especially to students at the elementary school level, as a strategic effort in forming a generation that is not only intellectually intelligent, but also has a moderate attitude in responding to social dynamics and diversity around them radical ideas and acts of religious extremism amid differences (Diversity) and multiculturalism in society is even worse, if this is not implemented, these children are easily influenced, which hurts the unity of the Indonesian nation, as well as on the growth of their character as the next generation of the nation (Lessy et al., 2022).

Efforts to internalize the values of religious moderation at the basic education level have been reflected in various research findings and relevant scientific publications. First, the results of Muhammad Ulinnuha's research with the theme of religious moderation from the perspective of hasbi ash-shiddieqy, hamka, and quraish shihab show that the application of the value of religious moderation through a holistic-comprehensive meaning (Ulinnuha & Nafisah, 2020). Second Muhammad Nur Rofik's research on the topic of the implementation of the religious moderation program launched by the Ministry of Religion of Banyumas Regency in the school environment explained the supporting and inhibiting factors of the religious moderation value development program in the Primary and Secondary Education (DIKDAS) environment and its implementation showed success to increase the value of high harmony tolerance in the area where students were able to face various problems or conflict. *Third* research by Zahdi and Iqrima on the implementation of religious moderation in learning the Qur'an in the Nur Ahmad prayer room, showed the results of The implementation of

religious moderation at the Nur Ahmad Mosque is carried out optimally, where the existence of the prayer room contributes significantly to fostering the spirit of religiosity of the community, especially children, to increase spiritual closeness to God Almighty, tolerance and harmony are emphasized in the teaching in the mosque, they focus on through the Qur'an (Zahdi & Iqrima, 2021).

This research presents a novelty by focusing on the internalization of the values of religious moderation in the context of Islamic Religious Education learning at SDN Grogol 2, which takes place without relying on the official religious moderation program from the Ministry of Religion or the use of special learning media such as moderation pocket books. In contrast to previous studies that examined religious moderation through formal programs and institutional policies, this study examines how teachers and students at SDN Grogol 2 naturally internalize and practice the value of religious moderation in the daily learning process. In addition, this study also explores the influence of local contexts, cultural values, and the diversity of students' religious backgrounds on the formation of moderate attitudes in Islamic Religious Education learning. This provides a new perspective on how religious moderation can grow organically in a heterogeneous elementary school environment, as well as how social interaction and religious teaching help shape attitudes of tolerance, inclusivity, and harmony among students. Thus, this study fills the gap in the study of religious moderation, which is rooted in contextual and cultural Islamic religious education practices, especially at the basic education level at SDN Grogol 2.

Sekolah Elementary Negeri 2 Grogol was chosen as the location of the research because it has a unique and representative composition of students in the context of religious moderation. In this school, the percentage of adherents of Islam reaches around 40%, while non-Islamic adherents are 60%, with the majority being Protestant Christians, who are the most in the Diwek District. This creates a balance between religious groups, where no one is the majority or the minority. This situation attracted the attention of researchers to examine whether the comparison of the relatively balanced number of religious believers could encourage the realization of religious moderation among students.

In addition, the diversity of customs and traditions brought by students from different religious backgrounds is an important aspect that needs to be researched, especially related to the extent to which the values of tolerance and harmony can be accepted and implemented in multicultural school life. This is relevant considering that the problem of a lack of tolerance among elementary school students is still often found. A lack of tolerance often leads to a closed mindset, so without intensive coaching from educators, students have the potential to become fanatical and find it difficult to accept differences.

Based on initial observations and interviews with teachers at SDN 2 Grogol, the researcher sees a deep need to examine how the values of religious moderation can be internalized in this heterogeneous school environment. Therefore, the researcher is interested in conducting more in-depth research by raising the title

Method

Research uses a qualitative approach that aims to gain an in-depth understanding of the phenomenon being researched through the analysis of the context and meaning resulting from empirical data. to describe in depth and comprehensively the practice of implementing religious moderation in the learning of Islamic Religious Education (PAI) in a multicultural elementary school environment. This approach was chosen because it corresponds to the characteristics of the problem, which are contextual, dynamic, and closely related to the research subject's experience in a particular social situation. Qualitative research is research that produces descriptive data in the form of written or oral data from people and actors that can be experienced (Safarudin et al., 2023). The type of research used is a *Case Study*. Case study refers to a method of data collection that is carried out in depth, detail, intensive, and structured to obtain a comprehensive understanding of a particular object or phenomenon in its original context The object of study in a case study can be a specific individual, group, organization, program, or activity observed over a specific period, to obtain a comprehensive and in-depth picture of the entity. The data obtained is then systematically analyzed to produce findings that can contribute to the development of theories.

Data collection was carried out through three main techniques: (1) participatory observation, to observe learning interactions and the implementation of moderation values in school activities; (2) semi-structured in-depth interviews, to explore teachers' understanding and practices as well as students' perceptions of the value of religious moderation; and (3) documentation studies, including syllabus, learning modules, and documentation of extracurricular activities related to strengthening tolerance and diversity values (Safarudin et al., 2023).

The validity of the data was tested through triangulation of sources and methods, member checking, and peer debriefing to ensure the credibility and coherence of the analysis. The analysis used the *interactive model of Miles and Huberman* simultaneously, including data reduction, presentation, and verification, with a thematic approach based on religious moderation indicators associated with Islamic Religious Education learning and students' social interaction. This methodology aims to uncover the implementation of religious moderation in

Islamic Religious Education in schools and provide contextual insights as a cultural instrument in building tolerance and diversity in plural basic education.

Results And Discussion

Results

The diagram above shows that the most dominant indicators of religious moderation in PAI learning at SDN Grogol 2 are tolerance (95%), followed by national commitment (90%), non-violence (85%), and acceptance of local traditions (80%). The dominance of tolerance indicators reflects a pedagogical orientation that is adaptive to the multicultural reality of students. Meanwhile, a relatively lower percentage of acceptance of local traditions indicates an epistemological challenge in integrating cultural wisdom into religious narratives. These findings affirm the need to strengthen contextual approaches so that religious moderation is not just a normative discourse but is holistically internalized in educational praxis. Data collection in this study was carried out through three main techniques, namely participatory observation, in-depth interviews, and documentation analysis. Observations were made to directly observe learning practices and social interactions that reflect the values of religious moderation. In-depth interviews were conducted in a semi-structured manner with PAI teachers, principals, students, and parents to explore their perspectives and experiences regarding the implementation of moderation. Meanwhile, documentation was analyzed to explore the integration of moderation values in learning tools such as lesson plans, syllabi, and documentation of extracurricular activities. These three techniques are used in an integrated manner within the framework of triangulation methods to ensure the validity of the data.

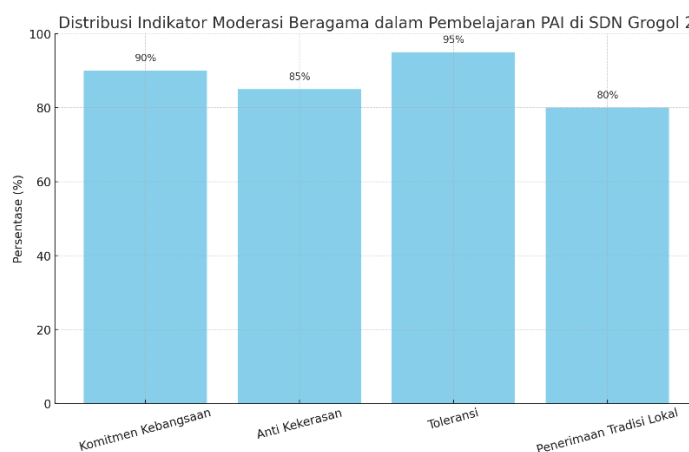


Figure 1: Religious Moderation Indicator Diagram in Islamic Religious Education Learning

To ensure the validity and credibility of the findings of this study, a comprehensive triangulation technique was applied. Triangulation is carried out in

several forms, namely triangulation of sources, techniques, time, and theory, in order to test the consistency of data from various perspectives and strengthen the validity of interpretation.

First, *source triangulation* is carried out by involving various key informants who have a direct relationship with the object of study. The informants include Islamic Religious Education (PAI) teachers, non-Muslim teachers, school principals, students from different religious backgrounds, and parent representatives. This multi-informant engagement aims to gain a more holistic perspective on the practice of religious moderation in a multicultural school environment, as well as verify whether the implementation of these values is consistently recognized by all stakeholders.

Second, *triangulation techniques* are used to strengthen data accuracy through a combination of three information collection methods, namely in-depth interviews, participatory observations, and documentation studies. Although initial data suggest that there are claims of successful implementation of moderation based on teacher narratives, this has not been fully supported by empirical evidence. Therefore, direct observation of PAI learning practices in the classroom, as well as student involvement in extracurricular activities that reflect the values of tolerance, non-violence, and acceptance of local cultural diversity. In addition, the analysis of documents such as Learning Implementation Plans (RPPs), syllabi, modules, and documentation of interfaith activities is needed to confirm that the values of moderation are truly integrated into the curriculum explicitly.

Third, *time triangulation* is applied by collecting data at various moments, both before, during, and after the learning process and school activities take place. This approach allows researchers to capture the dynamics of students' attitudes and behaviors in a more in-depth and layered way, so that they do not rely solely on momentary impressions or temporary conditions.

The Concept of Religious Moderation in Islamic Religious Education

The concept of religious moderation found in the curriculum and approach of PAI teachers at SDN Grogol 2 Jombang includes four main indicators as mandated by the Ministry of Religion: national commitment, non-violence, tolerance, and acceptance of local traditions. PAI teachers emphasized that moderation in religion is not a compromise on the value of faith, but a form of strengthening religious ethics in social life. To realize religious moderation must basically be done to students as much as possible, a child is not required to be academically intelligent but also intelligent spiritually and socially. To achieve success, there must be cooperation between the principal, teachers and all employees in the school to implement religious moderation, because SDN 2 Grogol

Jombang has a multicultural environment. One of the efforts made is to improve the quality of teachers, especially PAI teachers, which must be improved and prioritized.

In terms of planning, the implementation of the concept of religious moderation in Islamic religious education at SDN 2 Grogol, in addition to focusing on the implementation of moderate attitudes in general in schools, also needs to be carried out specifically in the classroom. For example, when there is learning and non-learning activities, namely extracurriculars.

Implementation of the Concept of Religious Moderation in Islamic Religious Education at Grogol 2 State Elementary School in Jombang.

Based on observations and interviews with PAI teachers, it was found that the four main indicators of religious moderation have become part of the learning material and approach. Teachers consistently emphasize the values of tolerance, respect for differences, and acceptance of the diversity of local cultures and traditions. Learning strategies are carried out through associating teaching materials with the social context of students, such as using real-life examples in the surrounding community.

The following is the Strategy for the Implementation of Religious Moderation at SDN Grogol 2 Jombang

Implementation Components	Form of Activity/Practice
Classroom Learning	Discussion of tolerance, interpretation of Islamic social values
Program Diniyah & Muloq	Study of social fiqh, morals, stories of friends
Extracurricular & Social	Scouting, pantomime, cross-class recitation, charity activities, Islamic holiday celebrations and Christian holiday celebrations.
Relations Between Students	Interfaith mixed study group

From the strategy above, it can be seen that religious moderation at SDN Grogol 2 Jombang can be applied to the maximum. The indicator of religious moderation that is realized to the maximum is tolerance carried out through the association of teaching materials with the social context of students, such as using real-life examples in the surrounding community.

The following are the results of mapping teachers' perceptions of the emphasis on religious moderation indicators in teaching:

Indicators of Religious Moderation Frequency of Teacher Emphasis (%)

Indicators of Religious Moderation Frequency of Teacher Emphasis (%)

National Commitment	90%
Anti-Violence	85%
Tolerance	95%
Acceptance of Local Traditions	80%

The following diagram visualizes the distribution of the moderation indicators emphasized in PAI learning:

These results show that tolerance is the most emphasized indicator, followed by national and non-violent commitments. Acceptance of local traditions, although it seems relatively high, still faces obstacles in terms of the perception of religious homogenization that is often found in students' family environments.

In addition to formal learning in the classroom, the school also organizes an early childhood program that instills noble morals, understanding of social fiqh, and a culture of deliberation. This program also strengthens the values of moderation. Meanwhile, extracurricular activities such as scouting, cross-class recitation, and social activities such as visits to interfaith orphanages are effective forums in building social skills and interfaith empathy.

The religious diversity of students is about 60% Muslim and 40% non-Muslim, making this school a plural social space. Teachers facilitate open discussions, avoid exclusivity, and encourage dialogue between students. Some students even pointed to the initiative of forming interfaith mixed study groups, which is a testament to the emergence of moderation initiatives from below.

Supporting and Inhibiting Factors

In the context of the implementation of religious moderation at SDN Grogol 2 Diwek Jombang, there are a number of supporting factors that significantly strengthen the internalization of moderate religious values. Among them is the pedagogic competence of teachers who can integrate the value of tolerance into teaching materials contextually. This competency reflects the application of *reflective pedagogical* theory in which teachers are not only transmitters of knowledge, but also facilitators of the formation of students' critical awareness of social reality and diversity. Teachers who are able to manage inclusive dialogue in the classroom make religious learning a space for value formation, not just a cognitive process.

Another supporting factor is the existence of non-academic activities that are cross-social and inclusive, such as extracurricular activities across religions and cultures. This reflects the principle of *experiential learning*, where values such as tolerance, non-violence, and interfaith solidarity are instilled through direct experience in plural social situations. In addition, the support of school principals

in building a school culture that is friendly to diversity shows the significance of *Transformative leadership* Bass & Avolio, 1993), namely principals who are not only administrative, but also visionary in creating an inclusive and diversity-adaptive learning environment.

However, the effectiveness of the implementation of religious moderation still faces a number of significant structural and cultural challenges. First, students' low digital literacy in filtering extreme religious content from social media is a consequence of weak critical literacy education at the elementary level. Within the framework of *media ecology* theory, schools should be able to form media awareness so that students do not become victims of the unfiltered flow of information. The inability of students to sort out radical content creates a dissonance of values between what is taught in school and what they consume digitally.

Second, the lack of parental assistance at home on the values of moderation weakens the continuity of values instilled in schools. From the perspective of *educational ecology*, the success of character formation is not only determined by the school environment (microsystem) but also greatly influenced by the home environment (mesosystem). When the family environment is not in harmony or even ignores the values of tolerance and diversity, the school's institutional efforts become less effective in shaping the integrity of the student's character as a whole.

Third, the absence of explicit curriculum guidelines on religious moderation at the elementary school level indicates a policy gap at the operational level. This shows that there is a gap between the national discourse on moderation and policy translation at the level of the education unit. Theory *Policy Implementation* emphasizes the importance of clarity of objectives, administrative support, and implementing instruments as a condition for policy success. In these cases, religious moderation still operates sporadically and depends on the individual initiative of teachers or principals, rather than as part of an institutionalized system.

Thus, although there is strong potential in the practice of religious moderation at SDN Grogol 2, its sustainability and effectiveness are greatly influenced by the synergy between teachers' pedagogic capacity, school structural support, and education policy alignment. To make religious moderation the foundation for the formation of students' character, systemic intervention design is needed at both the curriculum level, teacher training, parental involvement, and strengthening students' digital literacy.

Discussion

The Concept of Religious Moderation in Islamic Religious Education

The findings of this study show that the implementation of the concept of religious moderation in the learning of Islamic Religious Education (PAI) at SDN Grogol 2 Diwek Jombang is a concrete form of integration between national policies and pedagogical practices at the basic education level. PAI teachers consciously refer to the four main indicators of religious moderation as formulated by the Ministry of Religion of the Republic of Indonesia (2019): national commitment, tolerance, non-violence, and acceptance of local traditions. These four indicators are not just normative slogans, but have been internalized into the curriculum, learning strategies, and social interactions in the school environment as a whole.

The commitment to nationality instilled through the integration of Islamic values with the spirit of nationalism, such as the teachings of *ḥubb al-waṭan min al-īmān*, shows that nationalism and Islam are not positioned as two contradictory poles, but rather reinforce each other. This strengthens the idea of Zuhdi (2020) that Islamic education needs to be integrative and contextual in strengthening social cohesion in a pluralistic society.

The value of tolerance is practiced through the habituation of inclusive, empathetic, and dialogical attitudes in learning activities and interactions between students. This practice shows the transformation of values from cognitive aspects to applicable social skills (Kamal & Maknun, 2023). Teachers not only convey religious teachings, but also facilitate a space for dialogue, providing an example (*Uswah Hasanah*), and encourage critical reflection on exclusive religious discourse. This reinforces the theory of social constructivism that understanding is built through meaningful social interaction.

Furthermore, the anti-violence attitude is instilled through a narrative and historical approach, where the teacher presents the stories of the Prophet Muhammad PBUH as a figure of peace in the face of differences and rejections. This model emphasizes the importance of a humanistic approach in religious education as advocated by (S, 2020), while responding to the challenge of radicalism through a more constructive and compassionate alternative narrative. Meanwhile, acceptance of local traditions is used as a pedagogical strategy to ground Islamic teachings in the Indonesian cultural context. PAI teachers do not reject local practices such as *tahlilan*, *kenduri*, or *earth alms*, but direct students' understanding to be able to distinguish between the core values of religious teachings and their cultural expressions. This approach strengthens the idea of Islam Nusantara as a form of Islam that is contextual, tolerant, and able to synergize with local culture. The implementation of these values does not only

take place in the classroom, but is also expressed through extracurricular activities and school culture. Activities such as scouting, cross-class recitation, celebration of Islamic and Christian holidays, to strengthening interfaith social relations in study groups are a medium for the actualization of religious moderation in the realm of praxis practice.

However, a critical analysis of these findings reveals that the success of implementation is highly dependent on the capacity of teachers to carry out their role as moderation agents. PAI teachers at SDN Grogol 2 are not only required to master Islamic materials, but also have adequate pedagogical, social, and cultural competencies to bridge differences in the context of multicultural schools. This emphasizes the importance of continuous training and academic supervision that is adaptive to the issue of moderation. Without such systemic support, religious moderation risks being trapped in mere symbolism without any real transformational potential. Thus, this study not only reflects on the success of the integration of religious moderation in the microcontext of basic education, but also affirms that religious moderation is a complex pedagogical process, which demands alignment between policies, learning practices, and the readiness of educational actors to be role models in inclusive, contextual, and peaceful religious life.

Implementation of the Concept of Religious Moderation in Islamic Religious Education at Grogol 2 State Elementary School in Jombang.

The concept of **religious moderation** is part of a national strategy to strengthen tolerance, prevent radicalism, and maintain harmony in religious life in a multicultural society. The Ministry of Religion of the Republic of Indonesia (2019) stipulates four main indicators in religious moderation, namely:

1. National commitment,
2. Tolerance,
3. Anti-violence,
4. Acceptance of local culture.

In the context of basic education, the implementation of the concept of religious moderation is very important because it is the initial foundation in the formation of students' attitudes and character since early (Ulfa et al., 2024). Islamic Religious Education (PAI) plays a strategic role as an instrument to instill inclusive, tolerant, and peaceful religious values (Hasan, 2021).

The results of the study show that the implementation of the concept of religious moderation at SDN Grogol 2 is carried out through several dimensions of activities, both in classroom learning, school activities, and school culture as a whole. Some of the implemented strategies found are as follows:

1. Integration of Moderation Values in PAI Materials

In the learning process, PAI teachers denotatively insert the values of moderation when discussing themes such as ukhuwah Islamiyah, diversity in Islam, and the stories of the prophet who prioritize peace and tolerance. For example, when discussing the story of the Prophet Muhammad PBUH in the Charter of Medina, the teacher invites students to understand the importance of peaceful coexistence with communities of different religions and cultures.

2. Habituation of a Moderate Attitude in Daily Activities

Teachers and principals emphasize the habit of being polite, respecting friends who have different beliefs, and avoiding discriminatory speech. In daily activities, such as when eating together, playing outside the classroom, to marching activities, teachers always provide educational examples and reprimands if there are students who show intolerant behavior.

3. Inclusive Religious Activities

Activities such as congregational prayers and the commemoration of Islamic holidays not only serve as religious rituals, but also as a means of education on the values of tolerance and nonviolence. In lectures or tausiyah, PAI teachers consistently raise the theme of Islam rahmatan lil 'alamin, the importance of maintaining unity, and the prohibition of imposing one's will in religion (Kholik et al., 2024).

Through this approach, students not only know religious teachings normatively, but also understand their social and ethical meaning, as described in Transformative Education Theory (Mezirow, 1997).

4. Synergy between Schools and Social Environment

SDN Grogol 2 has diverse student backgrounds, both in terms of economy, culture, and religion. In this condition, the implementation of religious moderation requires collective support, not only from PAI teachers but also from school principals, education staff, and parents. The school builds good communication with parents through committee meetings and parenting classes, conveying the importance of moderation-based character education.

5. Training and Strengthening Teacher Capacity

Awareness of the importance of the quality of PAI teachers is a special concern at SDN Grogol 2. PAI teachers are included in training organized by the Ministry of Religion and the education office related to strengthening religious moderation. This effort aims to ensure that teachers not only teach religion as a doctrine, but also be able to become agents of peace in the classroom (Azizah et al., 2023).

Supporting and inhibiting factors

The implementation of religious moderation in Islamic Religious Education (PAI) at SDN Grogol 2 Diwek Jombang is influenced by various factors, both supportive and inhibiting. A comprehensive understanding of these factors is essential so that the implementation of moderation values can run effectively in school life, both inside and outside the classroom (Hasan et al., 2023). One of the main supporting factors is the strong commitment of PAI teachers and school principals in instilling moderate values such as tolerance, anti-violence, acceptance of local traditions, and national spirit. Teachers are the central figures in the process of internalizing these values in students. In this context, *the Social Learning theory* of Albert Bandura (1986) emphasizes the importance of social role models from authoritative figures such as teachers. Children learn not only from verbal teaching but also through observation and imitation of behavior.

In addition, the multicultural school environment at SDN Grogol 2 is a social capital that supports the formation of moderate attitudes from an early age. Differences in students' backgrounds become a natural space to foster awareness of the importance of peaceful coexistence (Muslimah, 2022). This is in line with the theory of educational ecology, which emphasizes that interactions in microsystem environments, such as schools, have a great influence on the formation of students' character and morals.

The curriculum is also an important aspect that encourages the implementation of religious moderation. In the Islamic Religious Education curriculum, both in the 2013 Curriculum and the Independent Curriculum, values such as respecting differences of belief and loving the homeland are integrated into the subject matter. The theory of social constructivism provides the basis that learning processes involving social interaction can build a more meaningful understanding of these values (Puspita et al., 2024). Religious extracurricular activities, such as commemoration of Islamic holidays and social service, are also effective means to strengthen the practice of moderation directly. The habituation of values through real activities is strongly emphasized in the theory of character education, which states that moral values must be instilled through examples, explanations, and habituation.

On the other hand, several inhibiting factors need to be looked at. One of them is the lack of teachers' understanding of the concept of religious moderation substantively. Many teachers still interpret moderation as a form of compromise on religious principles, not as a reinforcement of inclusive religious values and *rahmatan lil 'alamin*. This suggests that teachers need space for reflection and relearning, as described in *Transformative Learning Theory* by Mezirow (1991),

which states that a change in mindset occurs when a person critically reflects on his or her experiences and beliefs.

Another inhibiting factor is the limited allocation of time in PAI lesson hours. Teachers tend to pursue cognitive achievements, so that the affective dimension and moderation values get less space (Magdalena et al., 2021). This is contrary to a holistic educational approach that emphasizes the importance of a balance between cognitive, affective, and psychomotor aspects in education. In addition, the lack of teaching materials and contextual learning media is also an obstacle. Teachers have difficulty finding material that is relevant and close to the reality of students, so the delivery of moderation values is sometimes abstract and not applicable. In this case, the contextual learning approach, or *Contextual Teaching and Learning* It is a solution because it encourages teachers to relate the material to the real experience of students so that it is easier to internalize.

No less important, the perception of some parents can also be an obstacle. There is a view that the teachings of tolerance and acceptance of differences can weaken the faith. Quite the opposite, moderation in religion is a way to strengthen faith while maintaining social harmony. In the context of educational ecology, the disharmony between the family environment and the school can hinder the development of the values instilled in schools (Aini et al., 2024).

Facing these challenges, strengthening strategies need to be carried out comprehensively. Among them are increasing the capacity of teachers through religious moderation training, the development of moderation-based teaching materials, and active collaboration between schools, school committees, and local religious leaders. Periodic evaluations are also needed to assess the extent to which moderation values have been embedded in the school culture and student behavior. Overall, the implementation of religious moderation in Islamic Religious Education at SDN Grogol 2 Diwek Jombang shows a strong potential to create a learning environment that is peaceful, inclusive, and respects diversity. With the support of educational theories and the right approach, moderate education can be an important foundation in building a generation that is religious, tolerant, and loves the homeland.

Conclusion

This study affirms that the implementation of religious moderation in Islamic Religious Education (IRE) at SDN Grogol 2 Diwek Jombang has been carried out harmoniously through a reflective and contextual pedagogical approach. Values such as national commitment, tolerance, nonviolence, and appreciation of local culture are not only taught theoretically but also internalized through daily school practices and a multicultural learning environment.

The key contribution of this study lies in its empirical reinforcement of how foundational education can serve as a platform for instilling religious moderation in practical terms. It advances the discourse on character education by highlighting the interplay of teacher competence, institutional support, and family involvement as critical success factors. Additionally, the findings offer practical insight for policymakers and curriculum developers to embed religious moderation more explicitly in early-grade IRE content and delivery.

However, the study also acknowledges its limitations, including its focus on a single school and a relatively narrow pool of informants. As such, generalizing the findings requires caution. Future research is encouraged to expand the geographic and demographic scope, as well as to examine more deeply the role of parental and community engagement in sustaining inclusive and moderate religious values in basic education.

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