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INSTILLING RELIGIOUS MODERATION THROUGH PAI AND ETHICS LEARNING IN ELEMENTARY SCHOOLS

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ABSTRAK

Indonesia sebagai negara yang majemuk senantiasa menghadapi tantangan dalam membangun harmoni di tengah keberagaman agama dan budaya. Sekolah memiliki peran strategis dalam menanamkan nilai-nilai inklusif sejak dini. Penelitian ini bertujuan mengkaji proses internalisasi nilai-nilai moderasi beragama dalam pembelajaran Pendidikan Agama Islam dan Budi Pekerti di SD Angkasa 3 Lanud Sultan Hasanuddin, sebuah sekolah dasar yang dihuni oleh siswa dari berbagai latar belakang agama. Meskipun kebijakan nasional mendorong moderasi beragama, bukti empiris pada tingkat sekolah dasar masih minim. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik wawancara, observasi, dan dokumentasi. Informan meliputi guru PAI, kepala sekolah, dan siswa dari beberapa jenjang kelas. Hasil penelitian menunjukkan bahwa nilai-nilai seperti toleransi (tasamuh), keadilan (i'tidal), dan keseimbangan (tawazun) diintegrasikan melalui materi ajar dan praktik keseharian. Guru mempraktikkan strategi pembelajaran kontekstual dan menjadi teladan dalam menciptakan ruang kelas yang inklusif. Kendati demikian, ditemukan tantangan di kelas rendah, di mana peserta didik masih kesulitan memahami konsep abstrak. Penelitian ini menyimpulkan bahwa pembelajaran yang terstruktur dan dikombinasikan dengan budaya sekolah yang nyata efektif membentuk sikap moderat. Temuan ini memberikan kontribusi praktis bagi pendidik dan pembuat kebijakan dalam memperkuat pendidikan toleransi sejak pendidikan dasar.

Kata Kunci : Moderasi beragama, pendidikan Islam, karakter, toleransi, sekolah dasar



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ABSTRACT

As a pluralistic nation, Indonesia continues to face the challenge of fostering harmony amid religious and cultural diversity. Schools play a vital role in cultivating inclusive values. This study examines how religious moderation values are internalized in Islamic Religious Education and Character (PAI dan Budi Pekerti) at SD Angkasa 3 Lanud Sultan Hasanuddin, a primary school with a diverse student population. Although national policies promote religious moderation, empirical studies at the elementary level remain scarce. The research aims to analyze how religious moderation values are integrated into learning, identify factors that support or hinder the process, and assess their influence on students' social behavior. Using a qualitative descriptive method, data were gathered through interviews, observations, and documentation involving teachers, the principal, and students. Results show that values such as tolerance (tasamuh), justice (i'tidal), and balance (tawazun) are instilled through both curriculum content and daily routines. Teachers apply contextual strategies and act as role models in inclusive classrooms. Nonetheless, challenges appear among younger students who struggle with abstract concepts. The study concludes that structured learning and real-life school culture successfully promote moderation. This research offers valuable insights for educators and policymakers to strengthen tolerance education from an early age.

Keywords: *Religious moderation, Islamic education, character education, tolerance, elementary school*

INTRODUCTION

Schools play a strategic role in instilling national and religious values that can bridge differences in an Indonesian society full of diversity—in terms of religion, ethnicity, language, and culture. One of the most important values in this context is religious moderation.¹ Although not a new concept, religious moderation has become part of Indonesia's national spirit that upholds the spirit of

¹ IMRON ROSYIDI, 'Islamic Religious Education Curriculum Model Based on Religious Moderation Case Study of High School Under the Ma'arif NU Education Institution of Kudus Regency' (IAIN KUDUS, 2021); M Kholis Amrullah and M Irfan Islamy, 'Religious Moderation: Cultivation in Formal and Non-Formal Educational Institutions', *Nizham Journal of Islamic Studies*, 9.02 (2021), pp. 57–69.



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tolerance and peaceful coexistence. Values such as tawassuth (middle way), tawazun (balance), i'tidal (justice), and tasamuh (tolerance) are undeniable basic principles in creating an inclusive social order.²

At the basic education level, learning Islamic Religious Education (PAI) and Ethics is tasked with conveying religious knowledge and serves as an important space for forming students' character in the framework of diversity.³ Through teaching, habituation, and example, teachers play the role of value facilitators who can instill a moderate attitude from an early age. Experts such as Ahmad Tafsir and Abdul Mujib have developed several theories of character education and value internalization, which underscore the importance of humanist and contextual approaches in religious education.⁴

Facts in the field show that the school environment cannot be separated from the dynamics of social relations between individuals with different backgrounds. This complexity is also seen at SD Angkasa 3 Sultan Hasanuddin Air Base, an elementary school inhabited by students from various religions, ethnicities, and cultures. This situation makes this school a real miniature of Indonesian society and simultaneously a potential place to implement the values of religious moderation directly and comprehensively.

However, as contained in theory and policy (das sollen), ideal expectations are often not fully aligned with reality (das sein). There are still gaps in practice, especially in terms of how the values of religious moderation are truly internalized in the learning of PAI and Ethics. There have not been many studies that specifically explore how these values have shaped students' social attitudes and

² Fitria Hidayat, 'The Role of Islamic Religious Teachers in Instilling Religious Moderation through Habituation Programs at SMPN 1 Parongpong, West Bandung Regency', *Al-Karim Journal: Journal of Education, Psychology and Islamic Studies*, 6.1 (2021), pp. 155–74; Septa Miftakul Jannah, 'The Values of Religious Moderation in the Textbook of Islamic Religious Education and Ethics of Vocational Vocational School Class XI Curriculum 2013' (IAIN Ponorogo, 2021).

³ Dzikri Dinikal Arsy, Nihayatus Sa'adah, and Tamara Diina Al Hakim, 'The Concept of Religious Moderation from the Perspective of Ki Hajar Dewantara', *Muta'allim: Journal of Islamic Religious Education*, 1.2 (2022), pp. 115–35.

⁴ Andi Minarni, 'The Role of Islamic Religious Teachers in Instilling Religious Moderation', *Bacaka: Journal of Islamic Religious Education*, 1.1 (2021), pp. 64–73; Nugroho Hari Murti, 'The Role of Islamic Religious Education Teachers in Instilling Religious Moderation in Students at SMK Kesatuan Rawa Buaya Cengkareng West Jakarta' (UNUSIA, 2022).



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behaviors, especially at the elementary school level, such as SD Angkasa 3 Sultan Hasanuddin Air Force Base, which has a distinctive social character.

This gap appears in several forms. In terms of context, most previous studies have focused more on secondary or higher education. From a practical point of view, not many concrete strategies have proven effective in elementary classrooms. Even in terms of evidence, documentation that shows the impact of these values on students' social lives is still limited. In other words, there are contextual gaps, practical gaps, and evidence gaps that need to be filled through this research.

This research is important because elementary school-age children are in a decisive period of moral and social development. At this stage, introducing the values of tolerance, justice, and an attitude of peaceful living is needed so that they grow into inclusive individuals and can live harmoniously in the midst of diversity. By strengthening moderation education from an early age, we are investing in a more peaceful, just, and civilized nation's future.

Practically, the results of this research are expected to be able to make a real contribution in the form of learning strategies that apply to PAI teachers and Ethics. Not only that, the findings of this research are also expected to enrich the academic literature in Islamic religious education, especially at the basic education level.

Previous studies on religious moderation in Islamic education have largely employed normative-theological approaches and focused on secondary or higher education contexts, leaving primary education relatively unexplored. For example, research by A (2016) emphasized religious moderation in high school through normative frameworks, while B (2018) examined tolerance values among university students without addressing their ethical implications. C (2019) analyzed PAI curricula but limited the scope to document review without exploring classroom practices. D (2020) highlighted extracurricular activities as a medium of moderation, yet did not link them to formal learning. Meanwhile, E (2022) studied teachers' strategies in fostering tolerance but did not investigate the impact on students' social ethics at the elementary level. These gaps show that little attention has been given to how the internalization of moderation values in PAI and Ethics learning at the primary school level shapes students' social ethics.



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Thus, the novelty of this study lies in its focus on elementary education, its analysis of the integration of values into social ethics, and its applied pedagogical approach, which differs from the normative orientation of most previous works.

This study aims to Analyze how the values of religious moderation are integrated into learning PAI and Ethics at SD Angkasa 3 Sultan Hasanuddin Air Base. Identify the factors that affect the process of internalizing these values. To know the impact of the internalization process on students' social attitudes and behaviors. This research can be hypothesized as follows: "The internalization of the values of religious moderation through the learning of PAI and Ethics contributes positively to the improvement of tolerance and social harmonization of students in the elementary school environment."

RESEARCH METHOD

This study uses a descriptive qualitative approach because it can fully capture complex and meaningful social realities, especially in learning Islamic Religious Education (PAI) and Ethics in elementary schools. With this approach, the researcher seeks to understand more deeply how the values of religious moderation are lived, practiced, and instilled by education actors at SD Angkasa 3 Sultan Hasanuddin Air Base. Through narrative data—whether through observations, interviews, or documentation—researchers can see the dynamics that occur naturally in the school environment. This approach is important because religious moderation is not only a theoretical issue but concerns attitudes of life, culture, and ways of thinking that must be observed in a real context.⁵

Several complementary data collection techniques are used to dig deeper into the data. Observations were conducted to capture the classroom atmosphere, students' social interaction, and real learning practices. In-depth interviews with PAI and Budi Pekerti teachers, principals, and students provide a more personal and reflective picture of the process of internalizing the values of moderation. In addition, the researcher also collected documents such as syllabus, photos of activities, and relevant school notes, and strengthened understanding by browsing

⁵ YULIA MAYASARI, 'The Relationship between the Learning Outcomes of Islamic Religious Education and Ethics to Religious Moderation Attitudes at Al Azhar Islamic Junior High School 29 BSB Semarang', 2022.



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the literature that supported the theory. These techniques are used to make the resulting picture truly comprehensive and in-depth.⁶

The subjects in this study were determined through the purposive sampling technique, which was deliberately selected based on their involvement in activities related to the research theme. In this case, the primary informants were PAI and Budi Pekerti teachers, school principals, and students from various grade levels. In qualitative research, the main instrument is the researcher himself. However, it is also assisted by tools such as interview guides, observation sheets, and documentation formats specifically designed to capture information about the values of religious moderation. The research procedure starts from the preparation and licensing stage, followed by data collection, recording, and initial analysis, which is carried out simultaneously. To ensure the validity of the data, triangulation and confirmation techniques were used to inform informants so that the data obtained truly reflected the reality in the field.⁷

The data analysis process is carried out using the approach from Miles and Huberman, which includes three main steps: data reduction, data presentation, and conclusion. Data reduction filters the most relevant information, while the presentation is carried out as a straightforward narrative and matrix to facilitate interpretation. In the form of concluding, the final stage is carried out carefully and continues to be verified with data collected beforehand. Repeated observations strengthen the validity of the data, triangulation of sources and techniques, and verification of informants. In this way, it is hoped that the research results will be methodologically accurate and have a depth of meaning that reflects real life in a plural and value-filled primary education environment.⁸

⁶ Amelia Ananda and Rini Rahman, 'The Content of Religious Moderation Values in the Textbook of Islamic Religious Education and Ethics for Elementary School Class I', *AS-SABIQUN*, 4.4 (2022), pp. 800–14.

⁷ Sahril Soean, Indria Nur, and Ismail Suardi Wekke, 'The Efforts of Islamic Religious Education Teachers in Instilling the Values of Religious Moderation at SMK Yapis Teminabuan', *Transformation: Journal of Islamic Leadership & Education*, 6.1 (2022), pp. 1–25.

⁸ Habib Anwar al-Anshori, Babun Suharto, and Mukhamad Ilyasin, 'Internalization of Religious Moderation Values in State Aliyah Madrasah in East Kalimantan', *SCHOLASTICA: Journal of Education and Culture*, 4.2 (2022), pp. 22–33.



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FINDINGS AND DISCUSSION

This study found that the values of religious moderation are not only formally taught in learning Islamic Religious Education and Ethics but have been integrated into the school's daily life at SD Angkasa 3 Sultan Hasanuddin Air Base. Teachers in this school consistently apply a contextual and differential approach according to the characteristics of the students. They teach and serve as living examples for children on how to be fair, respect differences, and work together in diversity.⁹

The process of internalizing these values is carried out through various activities, both intracurricular and extracurricular. For example, Friday Worship activities, cross-class breakfasts, mutual cooperation, and group work in thematic learning become natural learning spaces for students to experience the importance of tolerance and deliberation firsthand. Students also developed an increasingly open and respectful attitude toward different beliefs, which can be seen from how they interacted politely and inclusively with friends from different religious backgrounds.¹⁰

In the context of the Independent Curriculum, teachers take advantage of the flexibility to insert the values of religious moderation into a project-based, reflective, and collaborative learning model. The Pancasila Student Profile Strengthening Project (P5) is a strategic vehicle to develop a tolerant, fair, and responsible attitude through real activities. Values such as *tasamuh* (tolerance), *deliberation*, and *ukhuwah* (brotherhood) are instilled through lectures or memorization and fun and meaningful learning experiences.¹¹ To give a complete picture, the following is a summary of the findings based on the approach and grade level:

⁹ Mita Mawadda and others, 'Moderasi Beragama Dalam Kurikulum PAI Tingkat SMP', in *ICIE: International Conference on Islamic Education*, 2022, II, pp. 203–14.

¹⁰ Ilmi Mu'min Musyrifin and others, 'Upaya Perwujudan Moderasi Beragama Di Kalangan Siswa Melalui Buku Teks', *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19.2 (2022), pp. 315–32.

¹¹ Yordan Nafa, Moh Sutomo, and Mashudi Mashudi, 'Insights into Religious Moderation in the Development of Islamic Religious Education Learning Design', *Edupeedia: Journal of Islamic Education and Pedagogy Studies*, 7.1 (2022), pp. 69–82.



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Aspects	Classes I–III (Phase A)	Classes IV-VI (Phase B)
Method	Stories, value games, habituation, live examples	Discussions, P5 projects, case studies, deliberation simulations
Student attitude	Starting to recognize and imitate an inclusive attitude but still need assistance.	Have demonstrated empathy, tolerance, and the ability to work together across faiths.
Supporting activities	Breakfast together, post-worship Q&A, group games	Commemoration of interfaith holidays, group dialogue, joint community service
Key challenges	Low concentration, unstable understanding of values	It is necessary to deepen values; there are still stereotypes inherent in the environment

Although qualitative narratives dominate, data from interviews and observations show that changes in students' social attitudes are concrete evidence of the success of teachers' approaches. However, challenges remain, especially in simplifying abstract concepts to be understood in early childhood without losing their essential meaning.¹²

This study's results show that religious moderation values have become part of the formal curriculum and have been integrated into daily school habits and culture. Teachers, principals, and all elements of the school are actively involved in creating a learning atmosphere that reflects the spirit of tolerance, justice, and peaceful living in diversity.¹³ The approach teachers use is also very contextual, adjusted to the character and age of the students. Teachers use simple stories, value games, and light reflective activities in the early classes. Meanwhile,

¹² Rahmat Yudhi Septian, Maria Botifar, and Deri Wanto, 'Peran Pendidikan Agama Islam Dalam Menanamkan Sikap Moderasi Beragama Siswa Di SMA Negeri 1 Rejang Lebong', *Al-Riwayah: Jurnal Kependidikan*, 14.2 (2022), pp. 198–213.

¹³ Maulana Achmad Hasan and Mualimul Huda, 'Islamic Religious Education Learning Based on Religious Moderation with the Insertion Method', in *ICIE: International Conference on Islamic Education*, 2022, II, pp. 125–38.



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the upper class's approach is more varied, such as group discussions, case studies, and collaborative projects based on the Pancasila Student Profile (P5).¹⁴

Religious moderation is not taught patronizing but is brought to life through concrete activities—such as interfaith group work, Friday worship activities that respect each other's beliefs, and breakfast together that strengthens social empathy between students.¹⁵ Teachers transfer knowledge and become a real example of how to be fair, wise, and open to differences. This proves that PAI and Ethics learning has become an effective means of instilling moderate values in a practical and fun way.¹⁶

However, not everything went smoothly. In the lower classes, several challenges were found. For example, there are still students who unknowingly make discriminatory comments that lead to exclusivity, not because of intention but because they have not fully understood the importance of respecting differences.¹⁷ This is a challenge for teachers: how to simplify the concepts of moderation so that children can understand them without losing their meaning. This means that the learning methods used by teachers in the lower grades still need to be improved so that they are more varied, contextual, and able to touch the world of children's thinking.¹⁸

In terms of the internalization process, what SD Angkasa 3 does reflects the principles of moderation in Islam, such as tawassuth (being in the middle), tasamuh (tolerance), i'tidal (fairness), and deliberation in solving problems. These principles are actualized in the classroom and daily activities, not just conveyed

¹⁴ Muhammad Lutfi Gonibala, 'Integrasi Nilai-Nilai Moderasi Beragama Pada Mata Pelajaran Pai Dan Budi Pekerti Di Sma Kelas X', *Journal of Islamic Education Policy*, 7.1 (2022).

¹⁵ Ajat Hidayat and Rini Rahman, 'Instilling Religious Moderation Values in PAI Learning at SMP Negeri 22 Padang', *Islamika*, 4.2 (2022), pp. 174–86.

¹⁶ Anggun Mutiara Sari, Hendra Harmi, and Mirzon Daheri, 'The Values of Religious Moderation in Islamic Religious Education and Ethics and Its Implementation in Shaping the Moderate Attitude of Students at SMAN 1 Kepahiang' (Curup State Islamic Religious Institute, 2023).

¹⁷ Nur Afni Firman, 'Analysis of Religious Moderation Discourse in the Textbook of Islamic Religious Education and Vocational Ethics' (IAIN Manado, 2023).

¹⁸ Mashur Mashur and Rahmawati Rahmawati, 'The Implications of Islamic Moderation Values in Islamic Religious Education Learning in Vocational High School (SMK) Students', *Kartika: Journal of Islamic Studies*, 3.2 (2023), pp. 148–63.



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through theory. In other words, students not only "know" those values but also "feel" and "live" in their daily interactions at school.¹⁹

In theory, these findings reinforce the ideas of figures such as Quraish Shihab, who emphasized that moderation is not only a middle ground but also an active attitude to maintain harmony and justice. This study also expands on the findings of previous studies (for example, by Kusnul Munfa'ati and Alifah Kamilia), which focus more on the middle and upper levels by presenting moderation practices in the elementary school environment that are still minimally used as the object of study. This also fills contextual and practical gaps that have not been touched much.²⁰

The achievements of this process are quite significant. The school culture becomes more friendly, the classroom atmosphere feels more peaceful, and students show social attitudes that reflect inclusivity.²¹ Teachers also show a high awareness of being role models, and school principals play an active role in building synergy with parents so that the values taught at school can continue to be supported at home. It is not only a matter of religious education but also the formation of an educational ecosystem that encourages children to grow as tolerant, empathetic, and civilized individuals.²²

With all the existing processes and challenges, it can be concluded that the application of religious moderation values at SD Angkasa 3 is not instantaneous.

¹⁹ Sinta Novita Sari, Ahmad Suradi, and Pasmah Chandra, 'Religious Moderation in Pai and Ethics Textbooks to Form Moderate Students in High School/Vocational School Class X Independent Curriculum', *Journal of Education and Counseling (JPDK)*, 5.1 (2023), pp. 1572–79.

²⁰ Andi Faiza Firdasari and A Marjuni, 'The Implementation of the Value of Religious Moderation in Islamic Religious Education and Ethics in Grade V Students of SD Negeri 75 Lembanna Sinjai Barat', *Primary Education Journal*, 2.2 (2023), pp. 28–35.

²¹ Shoimatul Ghoniyati, Nur Kholik Afandi, and Sudadi Sudadi, 'The Implementation of Islamic Religious Education and Ethics Learning in Strengthening Students' Religious Moderation', *Borneo Journal of Islamic Education*, 3.2 (2023), pp. 223–36.

²² Amalia Anis Sakiratuka, Ahmad Shofiyuddin, and Ahmad Muthi'uddin, 'Actualization of Religious Moderation in Islamic Religious Education and Ethics Learning at SMP Negeri 5 Bojonegoro', *AL-AUFA: JOURNAL OF ISLAMIC EDUCATION AND STUDIES*, 5.2 (2023), pp. 104–12.



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It is built through all parties' consistency, example, and seriousness in making diversity a strength, not a difference that separates.²³

CONCLUSION

This study shows that instilling the values of religious moderation in SD Angkasa 3 Sultan Hasanuddin Air Force Base is not just a theory taught in class but has become part of the school culture and students' daily activities. Through learning Islamic Religious Education and Ethics, students are introduced to values such as tolerance, fairness, and mutual respect. These values are instilled with an approach that touches students' real experiences through teaching materials, social interactions, and shared activities designed to form inclusive attitudes from an early age.

The interesting thing about these findings is that value learning not only depends on textbooks but is also grown through the example of teachers, daily routines, and activities that unite students across religious backgrounds. Programs such as Friday Worship, breakfast together, group work, and activities in the Pancasila Student Profile Strengthening Project (P5) become a living space for moderation values to grow naturally. Thus, school is a place for cognitive learning and an arena for forming social and spiritual character.

However, the study also noted challenges, especially in low-grade students who sometimes show insensitivity to differences due to their limited understanding. This is important to note that the learning approach must be more contextual, fun, and adapted to the child's age. This research suggests that it is not enough to teach moderation education, but needs to be instilled through consistent daily practice involving all elements of the school. These findings provide a solid basis for developing value learning strategies at the elementary level. They can serve as a reference for teachers, schools, and education policymakers who want to prepare a peaceful generation of diversity.

²³ Ahmad Saefudin and others, 'Integration of Religious Moderation Values into the Learning Implementation Plan (RPP) of PAI Junior High School Class IX', *EDUCATION: Journal of Religious and Religious Education Research*, 21.3 (2023), pp. 262–74.



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