

FOSTERING TOLERANCE THROUGH RELIGIOUS MODERATION IN TEACHING AND LEARNING AT SDN 1 BAKALREJO

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Abstract

This research uses a descriptive qualitative design to explore the implementation of religious moderation values in teaching and learning activities, and their impact on students' attitudes of tolerance at SD Negeri 1 Bakalrejo. Although all students are Muslim, internal diversity exists due to different religious orientations such as Nahdlatul Ulama, Muhammadiyah, and Salafi. This diversity may lead to potential conflict if not properly managed. Data were collected through observation, interviews, and documentation. Participants included classroom teachers, Islamic education teachers, the principal, students in grades IV to VI, and selected parents using purposive sampling. The findings reveal that religious moderation values are integrated into both formal and non-formal learning. Teachers act as facilitators using open discussions, simple analogies, and practical applications of diversity values. This strategy leads to increased mutual respect, reduced blaming behaviors, and greater curiosity among students regarding religious differences. Parents also observed positive changes in their children, who became more open and inclusive. The program's success is supported by the principal's commitment, teacher awareness, and parental involvement. These findings emphasize the importance of religious moderation in primary education to shape a tolerant, peaceful, and religiously grounded generation.

Keywords: Diversity of Islamic organizations, Inclusive learning, Primary education, Religious moderation, Student tolerance.

Abstrak

Penelitian ini menggunakan desain kualitatif deskriptif untuk mengkaji penerapan nilai-nilai moderasi beragama dalam kegiatan belajar mengajar serta dampaknya terhadap sikap toleransi siswa di SD Negeri 1 Bakalrejo. Meskipun seluruh siswa beragama Islam, terdapat keberagaman pemahaman keagamaan seperti Nahdlatul Ulama, Muhammadiyah, dan Salafi yang dapat memicu konflik jika tidak dikelola secara bijak. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Partisipan terdiri dari guru kelas, guru Pendidikan Agama Islam, kepala sekolah, siswa kelas IV hingga VI, serta orang tua yang dipilih secara purposive. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi beragama diintegrasikan dalam pembelajaran formal maupun nonformal. Guru berperan sebagai fasilitator dengan

menggunakan diskusi terbuka, analogi sederhana, dan penerapan langsung nilai-nilai keberagaman. Strategi ini berdampak pada meningkatnya sikap saling menghargai, menurunnya perilaku menyalahkan, serta tumbuhnya rasa ingin tahu siswa terhadap perbedaan. Orang tua juga merasakan perubahan positif, di mana anak menjadi lebih terbuka dan inklusif. Keberhasilan program ini didukung oleh komitmen kepala sekolah, kesadaran guru, dan keterlibatan orang tua. Temuan ini menegaskan pentingnya moderasi beragama sejak pendidikan dasar dalam membentuk generasi yang religius, toleran, dan damai dalam keberagaman.

Kata Kunci: Keberagaman ormas Islam, Pembelajaran inklusif, Pendidikan dasar, Moderasi beragama, Toleransi siswa.

INTRODUCTION

Indonesia is a country rich in religious, cultural, ethnic, and community organization (CBO) diversity. This diversity is a national treasure that can be a unifying force in social life. However, if not managed properly, this diversity can lead to social friction, such as conflicts between cultures, races, ethnicities, religions, and differing values (Agus Akhmadi, 2019: 45). Globally, Indonesia, as the country with the largest Muslim population, holds significant influence in the Islamic world. This position is further strengthened by the existence of Islamic organizations that contribute significantly to social, political, and religious development in Indonesia (Sri Sultarini Rahayu & Riska Angriani, 2019: 1). Nevertheless, a major challenge facing this nation is fostering a moderate attitude in religious life amidst the diversity of religious understandings and practices.

In recent years, various events have demonstrated the weakness of tolerance between religious communities and within the same faith in Indonesia. A Setara Institute report noted an increase in disturbances against 50 places of worship throughout 2022, up from 44 cases in 2021. These disturbances included churches, mosques, monasteries, prayer rooms, temples, and places of worship for religious believers. Furthermore, the case of a ban on non-Muslim female students wearing religious attire at a public school in Padang in 2021 drew public attention after going viral on social media. This phenomenon undermines the true character of diversity in Indonesia, which should be welcoming and tolerant, as exemplified by the teachings of the Prophet Muhammad, who emphasized the principle of "rahmatan lil 'alamin" as the basis for religious practice (Maulida Fatihatuss Hofwa et al., 2023: 132). This situation reflects that the values of tolerance have not been fully internalized in society, including in educational settings. Therefore, the role of educational institutions is increasingly vital in instilling religious values that are not merely dogmatic but also contextual to diverse social realities. Education must be directed at shaping students' character so they can be inclusive and resist being easily provoked by differences that arise in everyday life.

Religious moderation presents a solution to maintaining balance, avoiding extremism, and building harmony in national life. In a pluralistic society like

Indonesia, moderation is a crucial foundation for maintaining harmony, strengthening tolerance, and preventing social conflict. The values of moderation need to be implemented in various fields, including education, as a strategic space for instilling the principles of peaceful and just living from an early age. Education that prioritizes religious moderation will shape students who are able to accept differences and live side by side harmoniously.

In education, the concept of religious moderation must be implemented not only in teaching materials, but also in the way teachers deliver lessons, build interactions, and create a school environment that respects diversity. Schools need to be safe spaces for children to ask questions, discuss, and understand that within Islam itself there are many variations of thought and worship practices. Therefore, moderation is not an attempt to standardize differences, but rather to accustom students to coexisting amidst them (Mustofa, 2020: 88). Moderate Islamic education must teach students that tolerance is not merely a passive attitude, but rather part of their social responsibility as citizens and religious communities. Religious moderation encompasses not only tolerance but also justice, balance, and mutual respect. Therefore, basic education is a strategic space for instilling these values in a gradual and measured manner.

Especially in elementary schools, religious moderation is a crucial aspect in the process of character formation for children. Schools are a place where people from various family backgrounds and beliefs meet, including involvement with certain religious organizations. This diversity, if not managed wisely, can give rise to social conflict within the school environment. Therefore, learning strategies are needed that can transform diversity into an educational tool to foster mutual respect and tolerance among students (Alya Mutiara Khansa, 2022: 3). Therefore, education at the elementary level is not only a means of cognitive learning, but also a vehicle for forming social attitudes, including the ability to interact in diversity in a positive manner.

A school environment filled with the diverse backgrounds of each student creates a highly potent space for dialogue. In this space, students are not only taught to recognize differences but also to manage these differences as strengths that enrich the learning experience. Thus, school is not just a place of learning but also a miniature society filled with social and cultural dynamics. Basic education is a crucial foundation in developing students' moderate character. This aligns with research findings confirming that strengthening values of tolerance from the elementary level is highly influential in preventing the emergence of fanaticism and exclusivity in adolescence (Nurfadilah & Rahman, 2022: 24). Islamic religious education in elementary schools must also be a space for dialogue and reflection, not simply memorization. A reflective approach has proven effective in instilling values of moderation because students are encouraged to think critically about the meaning of religious teachings in social life (Sudrajat, 2021: 119).

Bakalrejo 1 Elementary School is an example of a public elementary school with students from diverse religious backgrounds, including their religious affiliations, parental perspectives, and environmental influences. In some cases, these differing views impact social interactions at school. Therefore, reinforcing the values of religious moderation through teaching and learning activities is an important strategy in creating a harmonious and inclusive learning environment.

This research focuses on determining how the values of religious moderation are implemented in teaching and learning activities at SDN 1 Bakalrejo and the extent to which strengthening these values impacts students' attitudes of tolerance. Furthermore, this study aims to identify supporting and inhibiting factors in the process of reinforcing the values of religious moderation in schools and explore solutions implemented by the school to foster a sustainable attitude of tolerance in students. Through this study, it is hoped that effective approaches or learning models can be identified to instill moderate attitudes from an early age, so that students grow into individuals capable of living peacefully within diversity.

Several previous studies also provide a conceptual foundation for this research. Made Saihu stated that educational moderation can internalize the values of tolerance and egalitarianism through the theological basis of the Qur'an, particularly Surah Al-Baqarah verse 43. These values, he argued, must be instilled to foster a spirit of brotherhood and unity in education (Saihu, 2022: 12). Furthermore, Luqmanul Habibie et al. emphasized that wasathiyah principles such as tawazun (balance), i'tidal (upright and just), and tasamuh (tolerance) should be taught in Islamic education to develop a generation that embraces religious plurality and diversity (Habibie, 2021: 37). Meanwhile, Khalil Nurul Islam highlighted the importance of a mental revolution based on a deep understanding of religious plurality and scriptural interpretation as a key to developing moderate and non-extremist religious attitudes (Islam, 2020: 41).

These three studies demonstrate the relevance and urgency of implementing moderate values in basic education as a strategic effort to create a tolerant and noble generation. The process of developing moderate character needs to be intensified from an early age, as students are at a developmental stage that is highly sensitive to instilled values. If the values of inclusivity and mutual respect can be consistently instilled, individuals will be formed who are less easily influenced by narratives of intolerance later in life (Zuhdi, 2019: 11).

METHOD

This research employed a descriptive qualitative approach. This approach was used to gain an in-depth understanding of the application of religious moderation values in learning, the implications of religious moderation values, and the supporting and inhibiting factors in strengthening religious moderation values

in the learning process at Bakalrejo 1 Elementary School. This research was systematically designed to explore educational practices that not only convey teaching materials but also shape students' character through values applicable to social life. Therefore, a qualitative approach was chosen to gather information in depth, holistically, and appropriately within the empirical context faced by the school. This approach was chosen because it is able to describe in detail naturally occurring phenomena in the field and interpret the data in context. The qualitative approach model is highly relevant for use in the study of religious moderation because it can describe social phenomena holistically and contextually (Farida, 2021: 80).

The research subjects consisted of various parties directly involved in school learning, including classroom teachers and Islamic Religious Education teachers involved in the delivery of material; fourth, fifth, and sixth grade students who had participated in learning activities focused on the values of religious moderation; the principal, who served as a policymaker; and parents as school partners in fostering tolerance within the family environment. Participants were selected using a purposive sampling technique, ensuring that participants possessed knowledge, experience, and involvement relevant to the research focus. This technique was deemed appropriate because it identified relevant participants with direct experience in implementing the values of moderation in the school environment. Furthermore, the selected participants were expected to provide rich and varied perspectives based on their individual experiences.

Before data collection began, the researcher made an initial approach to the school to explain the research objectives and obtain official permission. This stage was crucial for creating a conducive atmosphere during the observation and interview process. The trust of the school provided the researcher with the freedom to explore data in greater depth.

Data collection was conducted through three main techniques: observation, interviews, and documentation. Direct observations were made of teaching and learning activities, particularly when teachers incorporated values of religious moderation such as tolerance, respect for differences, and rejection of violence. Observations were conducted over several sessions to obtain a comprehensive picture of classroom interactions and dynamics. In addition to observations, data was obtained through semi-structured interviews with teachers, principals, students, and parents. These interviews were designed to delve deeper into participants' perceptions, experiences, and understanding regarding the implementation of religious moderation values and their impact on fostering students' attitudes of tolerance. Each interview lasted 30 to 60 minutes and was recorded for transcription. Documentation was used as a supplement, reviewing official school documents such as Lesson Plans (RPP), syllabi, learning modules,

records of religious activities, and student evaluation results related to strengthening values of tolerance and diversity.

Data analysis was conducted using the interactive model by Miles and Huberman, which includes three main stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014: 16). In the data reduction stage, information from observations, interviews, and documentation is selected, focused, and simplified according to the research focus. Next, the data is presented in the form of descriptive narratives, tables, and direct quotations from interviews to strengthen the findings and facilitate the identification of patterns or relationships between data components. Conclusions are then drawn gradually and iteratively throughout the research process, while still referring to the problem formulation and established research objectives. The researcher also keeps field diaries as part of the reflection process, which helps identify certain patterns and record dynamics that may not be captured through formal interviews. This process contributes significantly to enriching the narrative of the research results.

To ensure data validity, this study employed triangulation techniques, including both source and method triangulation. This triangulation was conducted by comparing the results of observations, interviews, and documentation to ensure the consistency and validity of the information obtained. With this approach and method, the study is expected to produce a complete and comprehensive picture of the implementation and strengthening of religious moderation values as a strategy for fostering tolerance in students at Bakalrejo 1 Elementary School.

Throughout the research process, the researcher also held reflective meetings with teachers to discuss preliminary findings and receive their feedback. This activity aimed to ensure that the analysis process was not solely one-sided, but also included the perspectives of educational practitioners directly. These reflective discussions enriched the data obtained and yielded a deeper understanding of how teachers interpret moderation values in the local school context.

RESULTS AND DISCUSSION

Implementation of Religious Moderation Values in Learning

The implementation of religious moderation values at Bakalrejo 1 Elementary School is carried out in a unique context: a religiously homogeneous environment with diverse religious practices due to the diverse backgrounds of Islamic organizations, such as Nahdlatul Ulama (NU), Muhammadiyah, and a small number of Salafi adherents. Although all students are Muslim, their religious practices show significant variations, for example in the number of rak'ahs in the tarawih prayer, the recitation of tahlil, and the observance of the Prophet's birthday.

In such a situation, teachers have a dual role as educators and mediators. They must not only convey material but also be able to guide students to understand that differences are not something to be disputed. A fifth-grade teacher stated:

"I am very aware that these children come from homes with varying religious teachings. Some are accustomed to tahlilan (religious recitation), while others were taught that it is unnecessary. So, I have to be careful; I can't say whether it's absolutely right or wrong. I usually say, 'That's how it's taught at your house, and that's fine. The important thing is that you don't blame each other, because scholars also have different opinions.'"

A sixth-grade Islamic Education (PAI) teacher explicitly uses differences as a discussion topic to foster moderation. He explained:

"I use an open discussion method. I ask my children to tell me about how they worship at home. Then I help them conclude that these differences don't divide us, because everything has a strong basis for reason. I often say, 'We are like one big house, but we have different rooms. We are still one family, but we can live in different ways.'"

The integration of multicultural values into learning makes students more sensitive to plurality (Anjani & Karim, 2023: 90). Moderate religious attitudes in students are also formed through the habit of being open to discussions and questions that touch on differences in worship and internal Islamic beliefs (Fathurrahman & Laili, 2022: 57).

This approach aligns with the theory of Mujani & Liddle (2020), which states that education for religious moderation must begin early through dialogical and inclusive methods. In the context of basic education, a curriculum that is responsive to issues of internal diversity in the Muslim community can help prevent polarization from an early age (Kurniawan, 2021: 45).

Students' collective awareness is also strengthened through informal activities such as the commemoration of the Prophet's birthday, where students and teachers are given the freedom to express their respective traditions. Some choose to recite the shalawat barzanji, others deliver religious poetry or short sermons, demonstrating that diverse expressions can coexist in a spirit of unity. Inclusive celebrations of Islamic holidays in schools also foster tolerance. Students are more receptive to different religious practices when directly involved in activities that showcase diverse Islamic traditions (Wulandari et al., 2021: 150). Additionally, collaborative learning across classes or schools in the form of socio-religious projects can also strengthen students' understanding of the importance of living peacefully amidst differences (Yuliana & Rahmat, 2020: 103).

In daily learning, teachers also utilize incidental moments to instill tolerance. For example, when differences of opinion arise in group discussions, teachers direct students to listen to one another and find common ground. These simple exercises

foster open-mindedness and empathy in students. This process is part of a systematic effort to build collective awareness of the importance of harmony in diversity.

Furthermore, teachers strive to create a classroom atmosphere that supports freedom of expression in a respectful manner. Students are given the opportunity to express their views on differences in religious practices while respecting the opinions of their peers. Practices like these represent a concrete implementation of democratic education, which positions students as active subjects, not merely objects of memorization.

These findings are in line with the concept of inclusive Islamic education, which emphasizes dialogical learning as a tool to promote tolerance and diversity (Mustofa, 2020: 88). The classroom practices at SDN 1 Bakalrejo reflect the implementation of wasathiyah values in everyday learning, supporting the theoretical framework proposed by Habibie et al. (2021: 37).

Implication for Students' Tolerance

The implementation of religious moderation values in the school environment has a direct impact on students' tolerance in their daily lives. Tolerance is no longer theoretical but is evident in concrete behaviors such as not teasing or criticizing friends' differing religious practices. This demonstrates a significant attitudinal transformation.

A 6th-grade male student shared his experience:

"I used to be confused about why I recited Qunut during my morning prayer, but my friend didn't. I thought she was wrong. But the teacher said they were both right. Since then, I've stopped bothering my friends. In fact, now I often ask questions about the differences, and my friends tell me without fear of ridicule."

A similar attitude was also seen in a 4th-grade female student, who initially felt insecure because the color of her prayer robe (mukena) wasn't white. She said:

"When I wore a colorful mukena, my friend said, 'That's impolite, it should be white.' I was sad, but the teacher said that the color of the mukena doesn't determine the validity of prayer. Now my friend and I both understand, and she also apologized for her previous insults."

This transformation shows that students are not only able to refrain from judgment but are also beginning to open themselves to understanding the background of differences. This change in student attitudes demonstrates that education not only influences knowledge but also shapes social and emotional awareness. Students are becoming more able to position themselves wisely in diverse environments, without feeling always right or needing to correct others. This indicates that a learning approach emphasizing the value of moderation has been effective at the practical level.

To reinforce these findings, the following table presents a summary of key data collected through observation and interviews.

Table 1. Summary of Key Findings on Religious Moderation and Tolerance

| Aspect | Description | Source |
|-------------------------|--|----------------------------------|
| Teaching Method | Open discussion, analogy, and student-led reflection | Interview with 5th grade teacher |
| Student Attitude Change | Increased empathy, reduced blaming, more curiosity | Observation, Student Interviews |
| Parental Observation | Children more inclusive and less judgmental | Parent Interviews |
| Supporting Factor | Principal's vision, teacher commitment, parent involvement | Document review, Interview |
| Inhibiting Factor | Social media content, rigid family doctrines | Teacher and Parent Interviews |

In several in-depth interviews, teachers also observed that students are beginning to exhibit behavioral changes within the family context. Several students reported being more patient when facing differences of opinion within the family, such as disagreements between their father and grandfather regarding certain religious traditions. Some students even dared to tell their parents that these differences should not be argued about, but rather understood. This shows that the values instilled in schools don't stop in the classroom, but are beginning to shape children's thinking more broadly.

Schools have also seen an increase in student enthusiasm for religious studies. While Islamic Religious Studies (PAI) was previously considered a rote subject, students are now more engaged in discussions and reflection. Teachers stated that students are more active in asking questions and expressing opinions, especially when the material touches on current social and religious issues. This change indicates that students are beginning to connect religious teachings with social realities in a more critical and constructive way.

A fourth-grade teacher revealed that this change is evident in the way students ask questions:

"Whereas before they used to tease, now they ask more questions with a curious tone. For example, 'Mom, why doesn't my friend's prayer at home take place?' That's a sign that they're becoming more open to differences."

Parents have also noticed this change. A parent of a sixth-grade student said:

"As a parent, I'm happy because my child doesn't easily label others as infidels or heretics, even though children often see videos like that outside. But at school, they are taught that differences are not meant to be argued about, but rather to complement each other."

The open discussion method implemented at SDN 1 Bakalrejo effectively reduced students' prejudice against differences in worship, as found in other

research (Hakim & Sari, 2020: 65). This finding supports the research of Rahman (2022), which emphasized that religious moderation education has a significant impact on shaping inclusive social attitudes from an early age. In addition to impacting students' individual attitudes, implementing the values of religious moderation also creates a more conducive classroom atmosphere. Discussions run more smoothly, students are more confident in expressing their opinions, and teachers can more freely explain variations in religious understanding without causing controversy. Such a classroom environment is an important foundation in creating a healthy and democratic learning culture.

The attitude of tolerance fostered through a moderation-based learning approach not only impacts relationships between students but also their behavior outside of school. Several teachers stated that students have become more empathetic in helping friends who have different habits or worship styles. Another example is that some students have begun to model respect for their friends' parents when visiting their homes, even if the worship practices differ from their own at home. This demonstrates that their understanding of diversity is broadening and applying it to real life (Latifah, 2021: 54).

This finding is consistent with Hakim and Sari (2020: 65), who noted that open-dialogue models reduce students' prejudice and promote inclusive attitudes. However, unlike their study which was conducted in a junior high school context, this research demonstrates that similar impacts can be achieved even at the primary school level. The findings also expand on Rahman (2022: 28), who argued that tolerance education tends to be more effective when integrated with character-building activities outside the classroom.

Furthermore, the change in students' tolerant attitudes is also reflected in the increased solidarity among students in school social activities. For example, when a student is unable to participate in a religious activity for some reason, their peers no longer ridicule them but instead empathetically ask for their help. This indicates that the value of tolerance has naturally permeated the students' social lives, not merely a formality of learning.

The principal even stated that over the past two years, reports of minor conflicts arising from differences in religious practices between students have tended to decrease. This indicates that the program to strengthen religious moderation has had a significant impact on the dynamics of student interactions within the school environment.

Supporting and Inhibiting Factors

The implementation of religious moderation values at Bakalrejo 1 Elementary School is inseparable from various factors that both strengthen and hinder the process. The main supporting factors come from within the school, namely teacher commitment and a strong shared vision for instilling tolerance.

Teachers not only deliver teaching materials but also position themselves as moral guides and value facilitators. Students who actively engage in values-based learning tend to be more open to differences. They demonstrate increased empathy and reduced discriminatory behavior among their peers (Puspita & Nurhadi, 2023: 110).

The principal stated:

"We encourage teachers to teach from the heart. Don't just convey material, but also values. In teacher meetings, we always emphasize that these children will face a world full of differences, so they must be prepared now."

Furthermore, the principal also plays a crucial role in establishing a vision of moderation as part of the school culture. This culture is reflected in school regulations, such as the prohibition on bringing symbols of mass organizations into learning activities, the selection of moderate speakers for religious activities, and the practice of greetings across Islamic religious traditions, such as the NU and Muhammadiyah greetings, which are still respected.

Teachers who integrate exemplary stories in conveying the value of religious moderation can build students' empathy for diversity (Azhari & Lestari, 2022: 40). He also emphasized that students are given space to practice the worship they learn at home without coercion or negative judgment. Consistency in values education between home and school is crucial, as children tend to imitate the behavior they see in their surroundings (Handayani, 2022: 74).

"If children want to pray in congregation using the version they usually do at home, we give them space. The important thing is not to force each other or feel they are the only one who is right," he added.

In several interviews, teachers revealed that students often bring questions from the social media content they watch. These questions sometimes touch on sensitive issues such as heresy, differences in sects, and even religious politics. Therefore, teachers are required not only to be competent in Islamic material but also to possess tactful communication skills to avoid exacerbating differences. Teachers must be able to explain these issues in a light, neutral manner, while maintaining an inclusive learning environment.

Support from parents is a significant external factor contributing to the success of moderation education. One parent expressed:

"We are grateful that this school is not rigid. The teachers listen and are willing to explain. My child has become more polite and less prone to blaming others."

This synergy between school and family aligns with the findings of Aminah (2020), who stated that character education for children is most effective when supported jointly by both parties. The active presence of parents in the values education process at school also impacts the consistency of children's attitudes outside the school environment. Children who are accustomed to receiving

consistent explanations between school and home are better able to adapt and are less easily confused about understanding differences. This reinforces the importance of family involvement in character education. Schools also involve parents in several school activities, such as religious guidance, celebrations of Islamic holidays, and activities to strengthen the Pancasila student profile. Joint activities like these foster a collective spirit between families and schools in educating children to become individuals who value diversity, both in religious and cultural contexts.

Strengthening the value of religious moderation at Bakalrejo 1 Elementary School is also carried out through internal school programs, both routine and incidental. For example, the flag-raising ceremony is interspersed with moral messages about the importance of living in harmony and respecting each other. Furthermore, the inspirational class program, which invites religious figures from various backgrounds, provides alternative understandings of Islamic diversity while remaining within the framework of Islamic brotherhood. Other research shows that strengthening the value of moderation through the involvement of local communities, such as religious or community leaders, also has a positive effect on fostering tolerance in schools (Sutrisno & Asmara, 2023: 92).

However, negative influences from outside the school environment pose a major challenge. Provocative and intolerant content on social media, the play environment, and external information can disrupt the internalization of the values of moderation fostered in schools. Digital media has the potential to foster intolerant attitudes if not properly addressed. Therefore, digital literacy becomes an integral part of values education (Rochim & Zulfa, 2021: 125). Therefore, synergy between schools, families, and the community is essential to protect students from these negative influences. This collective effort is crucial so that the values of religious moderation are not merely taught but truly become part of students' character in real life.

The challenges schools face in implementing the values of religious moderation are also inextricably linked to societal dynamics, which sometimes still foster exclusivity. Schools often have to bridge the differences in perspectives brought by students from their families or religious communities. In such situations, the teacher's role as a mediator is crucial, not only in delivering the subject matter but also in mediating the differences in perspectives that arise among students. Teachers must also possess a high level of cultural and religious sensitivity to avoid the impression of bias. The ability to listen to students, provide space for expression, and foster mutual respect are key to building a harmonious and inclusive learning environment. Schools that facilitate dialogue between students from diverse backgrounds will create a healthy and tolerant learning climate.

On the other hand, challenges remain in the form of limited textbooks that accommodate diverse understandings of Islam. Some textbooks tend to simplify worship practices into a single model, without addressing the diversity that exists. This situation encourages teachers to be more creative in delivering material contextually. Schools need to actively select or develop teaching materials that are responsive to the needs of moderation and tolerance in today's multicultural era.

CONCLUSION

This study concludes that the implementation of religious moderation values at SDN 1 Bakalrejo has been effective in shaping students' tolerant attitudes, even within a religiously homogeneous environment. Although all students are Muslim, internal diversity arising from different Islamic organizational backgrounds creates a need for inclusive and dialogical learning approaches.

Teachers played a key role as facilitators, mediators, and value educators. Strategies such as open discussions, contextual examples, and integration of non-formal activities have contributed to increased empathy, mutual respect, and curiosity among students. These changes reflect that religious moderation education impacts not only the cognitive but also the affective and social dimensions of student development.

The research findings directly answer the objectives and research questions by showing that religious moderation, when implemented through consistent pedagogical practices, leads to increased tolerance and inclusive behavior among students. Supporting factors such as the principal's commitment, teacher awareness, and parental involvement significantly enhanced the success of the program, while external challenges such as social media influence remain ongoing concerns.

In terms of implications, this study suggests that basic education serves as a strategic entry point for fostering tolerance and preventing exclusivism from an early age. The model developed at SDN 1 Bakalrejo can serve as a reference for other schools facing similar intra-religious dynamics. Future initiatives may focus on strengthening collaboration between schools, families, and communities to ensure the sustainable cultivation of moderate values.

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