

## Internalization of the Value of Religious Moderation in Islamic Religious Education Learning at Margokoyo State Elementary School

Slamet Muhamad Susanto<sup>1</sup>, Suwandi<sup>2</sup>, Thoha Firdaus<sup>3</sup>

<sup>1,2,3</sup> Universitas Nurul Huda

\*[slametunuha@gmail.com](mailto:slametunuha@gmail.com)

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### ABSTRACT

The purpose of this study is to explain how Islamic Religious Education (PAI) students in grade V at SD Negeri Margokoyo internalize the importance of religious moderation. The significance of teaching religious moderation from a young age in order to develop students who are religious, tolerant, and capable of coexisting peacefully in a pluralistic society is the driving force behind this study. Twenty-five fifth-grade students, Islamic Religious Education instructors, school principals, vice principals for curriculum, and vice principals for student affairs were the research subjects in this descriptive qualitative study. Techniques for gathering data include observation, interviews, and documentation. Through the phases of data reduction, data presentation, and conclusion drawing, the data was examined utilizing the Miles and Huberman model. Triangulation of sources, methods, and documentation ensures the data's validity. The study's findings demonstrate that the internalization of the value of religious moderation has been successfully accomplished through the support of school administrators, the incorporation of moderation values into curricula and instruction, student coaching, teacher models, and a school culture that promotes harmony and tolerance. Students' educational activities and social interactions incorporate religious moderation values such *tawasuth*, *tawazun*, *tasamuh*, *i'tidal*, and *ta'awun*. The study's conclusions demonstrate that kids exhibit harmonious behavior in the classroom, have a tolerant attitude, are able to respect differences, and collaborate regardless of their religious background. As a result, Islamic Religious Education is crucial in helping children develop moderate, inclusive, and harmonious personalities.

## 1. INTRODUCTION

In order to develop pupils who are both religious and socially tolerant, it is crucial to integrate Islamic educational ideals with religious moderation (Abas et al., 2025a, 2025b; Erfandi et al., 2025). Given the multiplicity of religions, nationalities, and cultures in Indonesia, education must be able to foster respect for one another from a young age (Amiruddin, 2025). Without an understanding of religious moderation, the existing diversity has the potential to cause social conflicts and intolerance among the community, including in the educational environment.

In Islamic education, the idea of *tawasuth* emphasizes a moderate outlook that steers clear of extremism and promotes equilibrium in both thought and behavior. In the context of education, it is crucial to develop this concept in pupils so that they can be tolerant of diversity and not become overly fanatical (Muhammad Miftah, 2023). Islamic religious education plays a crucial role in fostering this virtue by imparting knowledge that is both theoretical and useful in day-to-day living.

*Tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), and *musawah* (equality), which serve as social norms, are among the primary values of religious moderation in Islamic education (Arikarani et al., 2024). These values show that Islamic teachings basically teach balance and justice in interacting with fellow humans. Therefore, Islamic Religious Education learning must be able to internalize these values so that students have a moderate and non-discriminatory attitude. The principles of *tawasuth*, *tawazun*, and *tasamuh* are the main foundations in religious moderation that emphasizes a middle attitude, balance, and tolerance in religious life (Gusnia et al., 2026). These three principles are the basis for building a harmonious life in the midst of diversity. In education, this principle can be implemented through learning that prioritizes dialogue, cooperation, and respect for differences.

The values of religious moderation such as *tawasuth*, *tasamuh*, *tawazun*, *i'tidal*, and *ta'awun* can be internalized through pedagogical practices, teacher examples, and students' social interactions that emphasize respect for differences (Isbah et al., 2025). This demonstrates that learning experiences and social interactions in the classroom are just as important to the internalization of values as the transmission of materials. In order to instill these ideals in their children, teachers play a crucial role as role models. Through dialogical learning, attitude habituation, and reflection on educational experiences that might shape students' tolerance attitudes, the idea of religious moderation is internalized in Islamic Religious Education. According to the research, PAI education has a significant role in helping students develop inclusive and tolerant personalities. This demonstrates that PAI learning serves as a tool for social character development in addition to knowledge transfer.

In the design, execution, and assessment phases of PAI education, the principles of tolerance and unity are blended with the internalization of the ideal of religious moderation (Azis & Zulkarnain, 2024). This demonstrates that in order to have the greatest possible influence on students' attitudes, the internalization of the ideal of religious moderation must be done in a methodical manner. This process involves various components of education, such as teachers, curriculum, and school environment. The implementation of Aswaja values such as *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* in education can be carried out through formal learning, habituation, and religious activities that support the formation of moderate character (A. T. H. A. Wahid & Kibtiyah, 2025). This demonstrates that pupils actively participate in a variety of school activities in addition to the classroom while internalizing the idea of religious moderation.

According to other research, wasathiyah-based Islamic education is able to strengthen students' understanding of the value of religious moderation and encourage them to be tolerant in their daily lives. The concept of *wasathiyah* itself emphasizes the balance between spiritual and social aspects, so that students not only have a good understanding of religion, but also have a harmonious social attitude. The key principles of religious moderation in Islamic education are *tawasuth* (middle/moderate attitude), *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), *musawah* (equality), and *ta'awun* (please-help), according to these numerous studies. Islamic Religious Education, which seeks to develop pupils who are not just religious but also have positive social views and the capacity to coexist with variety, is fundamentally based on these ideals.

In reality, there are still a number of issues pertaining to pupils' poor comprehension of the need of religious moderation and tolerance. Some kids still exhibit an exclusionary mindset and have a harder time appreciating diversity. This demonstrates that additional contextual and applied learning is necessary to strengthen the internalization of the ideal of religious moderation, which is currently not at its best.

In this regard, elementary schools play a crucial role in teaching the importance of moderation in religion. At this point, pupils start to develop a mindset and character that will shape their behavior going forward. In order to properly impart the values of religious moderation, Islamic Religious Education must be taught in elementary schools. SD Negeri Margokoyo as one of the basic education institutions has a diverse condition of students consisting of various religious backgrounds. This circumstance presents both an opportunity and a difficulty for teaching pupils the importance of religious moderation. Through social contact, the diverse classroom setting gives pupils a genuine opportunity to acquire tolerance. According to this description, it is crucial to carry out this study to look at how Islamic Religious Education pupils at Margokoyo State Elementary School, particularly those in grade V, absorb the importance of religious moderation.

## 2. METHOD

In order to comprehensively characterize the process of internalizing the value of religious moderation in the learning of Islamic Religious Education at SD Negeri Margokoyo, this study employs a type of qualitative research with a descriptive method. This method was selected to enable researchers to gain a thorough understanding of how students and teachers behave, interact, and experience learning in a classroom setting. Qualitative research focuses on in-depth data mining using a variety of data collection techniques relevant to field conditions (H. J. Putri & Murhayati, 2025). The subjects in this study are 25 students in grade V of Margokoyo State Elementary School, consisting of 23 Muslim students and 2 Christian students, as well as Islamic Religious Education teachers as the main informants. The data in the study is differentiated into primary data and secondary data based on the source of its acquisition, where primary data is obtained directly by the researcher through observation, interviews, or direct interaction, while secondary data comes from documents or data that has been previously available (Ajayi, 2025).

To get precise and comprehensive data, qualitative research methods typically involve observation, interviews, and documentation (Sari et al., 2025). In qualitative research, researchers can strengthen the validity of the data by triangulating using a variety of data collection procedures. In order to gather more precise and trustworthy data, data triangulation was used in this study by comparing the outcomes of observations, interviews, and documentation (Rahmawati et al., 2025). In qualitative research, data analysis is a methodical procedure that involves data reduction, data presentation, and conclusion drawing in order to extract meaning from the data (Qomaruddin & Sa'diyah, 2024). Accordingly, Miles and Huberman's data analysis model further highlights that the three steps are conducted continually and interactively until the data approaches saturation.

Three steps of inductive data analysis were used in this study: data reduction, data presentation, and conclusion drawing. In order to effectively choose and arrange material pertinent to the research objectives, data reduction involves selecting, concentrating, and simplifying the data gathered from observations, interviews, and documentation. In order to facilitate researchers' comprehension, analysis, and discovery of patterns and linkages among data, the reduced data is also provided as a systematic descriptive narrative. The process of putting meaning to the data that has been evaluated and continuously confirming throughout the research until reliable and valid results are reached is the following step, which is making conclusions (Qomaruddin & Sa'diyah, 2024).

In order to generate accurate results in line with field conditions, the data analysis in this study is conducted methodically and consistently. Furthermore, as is typical of qualitative research, which views the researcher as a crucial tool for comprehending the phenomenon under study, the researcher serves as the primary instrument directly participating in the process of data collection and analysis (Waruwu, 2024). In order to thoroughly, contextually, and thoroughly examine the process of internalizing the value of religious moderation in Islamic Religious Education learning at SD Negeri Margokoyo, qualitative research methods with observation, interview, and documentation techniques are deemed appropriate.

### 3. RESULT AND DISCUSSION

#### Results

In addition to imparting knowledge, Islamic Religious Education education helps pupils develop their social and multicultural consciousness (Isra & Noveriyanto, 2025). The process of internalizing the value of religious moderation at SD Negeri Margokoyo can be examined through the following factors in light of the research findings.

#### a. School Managerial Support

A number of informants, including the principal, vice principal for curriculum, deputy principal for student affairs, Islamic Religious Education teacher, and grade V pupils at SD Negeri Margokoyo, were interviewed. The purpose of this interview is to gather detailed information about the internalization of the importance of religious moderation in education. The implementation of religious moderation has considerable administrative backing, according to interviews with school principals. The principal said: *"The school always instills the value of tolerance and mutual respect to all students regardless of religion. This is part of the school's policy in shaping the character of students. We fully support learning activities that contain the value of religious moderation, both through classroom learning and other school activities."*

These results are consistent with research showing that school leadership plays a significant influence in fostering a culture of religious moderation through educational policies and initiatives (Amiruddin, 2025). The findings of interviews with the vice principal for curriculum demonstrate that the principles of religious moderation have been incorporated into a variety of educational initiatives and school-related activities, in addition to the principal's support. The deputy principal for curriculum explained: *"Teachers are encouraged to include the values of tolerance, respect for differences, and harmony in the learning process. These values are not only taught in Islamic Religious Education subjects, but are also strengthened through school activities that support the formation of students' character."*

The statement shows that school managerial support is not only policy, but also manifested in the planning and implementation of educational programs that are oriented towards strengthening the value of religious moderation. The results of the observation also show that the school environment supports the creation of a culture of religious moderation through various activities that instill mutual respect, cooperation, and tolerance among students. Students are accustomed to interacting positively regardless of religious, ethnic, or cultural background. One of the students said: *"The teacher always taught us to respect each other and not to make fun of different friends. We also often work together in groups and are taught to respect the opinions of others."* These results demonstrate that the support of school administrators has fostered an educational atmosphere that is favorable to the absorption of religious moderation ideals, such that these values are not only understood conceptually but also put into practice on a daily basis within the school setting.

#### **b. Integration in Curriculum and Learning Outcomes**

The value of religious moderation has been incorporated into the educational process, according to interviews with the vice principal for curriculum. The informant said: *"In the curriculum, the value of religious moderation has been included, especially in the subjects of Islamic Religious Education and character learning. From the learning results, it can be seen that students are able to be tolerant and respect friends of different religions."*

This is consistent with the view that the curriculum has a significant role in teaching students the importance of religious moderation through integrative and contextual learning (Hilmin et al., 2023). The value of religious moderation is reflected not just in the curriculum but also in how instruction is carried out in the classroom. The learning materials promote tolerance, respect for diversity, and peaceful coexistence in addition to religious knowledge, according to the findings of interviews with Islamic Religious Education instructors. The teacher said: *"When teaching material on morals and relationships between people, I always associate it with the importance of respecting friends of different religions, ethnicities, and backgrounds. That way, students not only understand the material, but can also apply it in their daily lives."* These results demonstrate that the educational process is a successful way to impart religious moderation principles in pupils starting in elementary school.

The findings of student observations and interviews indicate that students' behavior in the classroom has improved as a result of internalizing the value of religious moderation. Most students are able to show mutual respect, cooperate in group activities, and respect differences of opinion and beliefs in their environment. One student stated: *"We were taught to be friends with everyone and not to discriminate between friends. If there is a difference of opinion, we have to respect each other"*. This condition demonstrates how incorporating religious moderation ideals into the curriculum and instruction has helped pupils develop tolerant, inclusive personalities that can coexist peacefully with variety.

#### **c. Student Development and Social Order**

Interviews with the vice principal for student affairs showed that the condition of students at the school was relatively orderly and harmonious. The informant said: *"So far there has never been a conflict caused by religious differences among students. We always do character development for students so that they have an attitude of tolerance"*.

These results demonstrate that the importance of religious moderation is applied in students' social life as well as taught in the classroom. This is consistent with the idea that everyday social interactions must reflect religious moderation (Arifin & Huda, 2024).

The results of further interviews show that student development is carried out through various activities aimed at shaping students' character, such as briefings during ceremonies, religious activities, community service, and habituation of mutual respect in school life. The school's vice-principal for student affairs explained: *"We always remind students to maintain harmony, respect for friends, and avoid behaviour that could lead to disputes. These values continue to be instilled through various school activities."* One of the elements that contributes to the development of a secure, cozy, and peaceful learning environment for every student is the sustainable coaching efforts.

Students demonstrated positive social connection in a variety of school activities, according to the findings of observations. They seem to work together in group activities, play together without distinguishing backgrounds, and help each other when facing difficulties. One student said: *"We were taught to be friends with anyone and help each other if there was a friend who needed help."* These results demonstrate how students' social behavior has assimilated the ideal of religious moderation, as evidenced by their capacity to cohabit peacefully in the classroom, harmonious relationships, and tolerant attitudes. Therefore, student development has a significant role in enhancing SD Negeri Margokoyo's application of religious moderation norms.

#### **d. Learning Process by PAI Teachers**

Teachers are aware of the value of religious moderation in education, according to the findings of interviews with Islamic Religious Education instructors. The teacher said: *"In learning, I always emphasize that even though we are of different religions, we still have to respect each other. I also get used to children not to mock or discriminate against friends."* The teacher also added: *"I often associate the subject matter with daily life, for example about morality to fellow human beings, so that students understand the importance of tolerance."* In addition: *"We instill values such as tasamuh, tawazun, and tawasuth through real examples and habituation in the classroom."*

According to research, teachers are the primary educators who use contextual learning to impart the value of religious moderation (Yudin & Wasehudin, 2024). Teachers use a variety of learning tactics to help students comprehend and implement the principle of religious moderation in addition to theoretically teaching the content, based on observations made during the learning process. Teachers provide opportunities for students to discuss, work together in groups, and express opinions while respecting the views of other friends. In every learning activity, teachers strive to create an inclusive and conducive classroom atmosphere so that students are used to being open, respecting differences, and upholding the value of togetherness. This method demonstrates how the daily learning process integrates the absorption of the value of religious moderation.

The results of interviews with some students also showed that they understood the messages of religious moderation conveyed by the teacher. One of the students stated: *"Master always taught us to respect all our friends and not to discriminate against others."* Another student revealed: *"We were taught to help each other and respect each other's opinions when studying together."*

The statement demonstrates how Islamic Religious Education has improved students' comprehension and attitudes about the value of tolerance, moderation, and balance in day-to-day living. Therefore, PAI teachers play a crucial role in molding students' personalities so they may embrace variety and live in harmony both in the classroom and in society.

#### **e. Student Attitude and Understanding**

The findings of student interviews indicate that the importance of religious moderation is well understood. *"I don't discriminate against friends, even if there are people of different religions."* *"We often play together without looking at religion."* *"If there are different friends, we should still be kind and respect each other."* Another student also said: *"If it's group work, we all participate without picking friends."* *"Teachers always remind each other to respect each other."* The Christian student also said: *"My classmates are all nice, never make fun of me."* *"I feel comfortable learning in this class because everyone appreciates each other."*

These findings show that the value of religious moderation has been internalized in students. This is in line with research that states that values such as *tawasuth*, *tawazun*, and *tasamuh* can shape students' inclusive attitudes (Nadhif et al., 2025). Students are able to apply the principles of religious moderation in everyday life, according to observations made during educational activities and interactions in the classroom. This can be seen from the attitude of mutual respect when interacting, the ability to work together in diverse groups, and the absence of discriminatory treatment of friends who have different religious backgrounds. Students seem to be used to communicating well, respecting the opinions of others, and maintaining harmonious friendships. This condition demonstrates that the importance of religious moderation is not only recognized in theory but also shown in actual conduct in educational settings.

Furthermore, students' comprehension of the value of tolerance and peaceful coexistence demonstrates the effectiveness of the internalization process carried out through the study of Islamic Religious Education and school culture. In addition to understanding the concept of respecting diversity, students can use it in a variety of contexts both within and outside of the classroom. These results show that kids' development of moderate character has been positively impacted by learning that is supported by teacher examples, school policies, and a supportive atmosphere. Students of SD Negeri Margokoyo now have an inclusive, tolerant, and peaceful social attitude as a result of internalizing the idea of religious moderation.

### **Discussion**

Applying the principle of religious moderation in the classroom can help students develop tolerant personalities and lessen the likelihood of social conflict (I. M. Putri et al., 2026). According to the study's findings, SD Negeri Margokoyo has been successfully internalizing the idea of religious moderation because it is backed by: School policy, curriculum integration, The role of teachers, student development, conducive social environment .

Islamic Religious Education has therefore been shown to be a successful way to impart the value of religious moderation from a young age. The absorption of the value of religious moderation in the study of Islamic Religious Education in grade V at SD Negeri Margokoyo has gone well, according to the findings and debate. This can be seen from the integration of tolerance values in learning, school managerial support, and the active role of teachers in instilling mutual respect. In addition, students show tolerant behavior, are able to interact

harmoniously, and do not discriminate against friends of different religions. As a result, PAI education is successful in molding students into people who are accepting, reasonable, and capable of coexisting peacefully with difference.

In addition to emphasizing the cognitive component, effective Islamic Religious Education instruction must enable students to absorb the principles of religious moderation in their daily lives (Alda et al., 2025; Karadona, Rahmawati, & Mudatsir, 2026; Karadona, Rahmawati, Arsyad, et al., 2026; Karadona & Sari, 2025; Natasya et al., 2025; Rohani et al., 2025). Based on the results of research in grade V of SD Negeri Margokoyo, it was found that the process of internalizing the value of religious moderation has taken place through learning that is integrated with Islamic Religious Education materials and students' social interaction in the classroom. Religious moderation in education is a systematic effort to instill the values of tolerance, balance, and inclusive attitudes through a planned learning process (A. Wahid, 2024). The idea of religious moderation has been thoroughly internalized through learning activities, social interaction, and school culture, according to research conducted in grade V at SD Negeri Margokoyo.

The observation's findings demonstrate that Islamic Religious Education promotes the development of students' attitudes and behaviors in addition to the cognitive component of learning. Teachers frequently connect educational resources to everyday life, particularly when it comes to religious tolerance. This is evident in the way educators present moral content, which is invariably linked to respect for one another. In addition, the classroom atmosphere shows harmonious conditions. Students can interact regardless of religious background. This is an indicator that the value of religious moderation has begun to be embedded in students. There were no social conflicts caused by religious differences during the learning process.

This situation is consistent with research showing that incorporating religious moderation ideals into education might foster inclusive, tolerant, and peaceful behavior in the classroom (Sholikhah et al., 2024). In addition, when the values of *tasamuh* and *tawasuth* have been properly internalized, the potential for conflict in students' social interaction can be minimized, thus creating a conducive and peaceful learning atmosphere (M. Al Qautsar Pratama, 2023). Therefore, the peaceful learning environment in the classroom is evidence that Islamic Religious Education has been successful in molding the character of pupils who are tolerant, moderate, and able to live in variety. The Islamic religious education curriculum's emphasis on religious moderation can be internalized through both direct practice in daily life and the incorporation of principles into educational materials. This is consistent with the study's results that educators have included the importance of moderation into instructional materials, particularly in the areas of morality and social interaction (Hilmin et al., 2023).

The results of the documentation show that the school has various activities that support the formation of students' character, such as religious activities, group work, and habituation of discipline attitudes. This activity is a means of instilling the value of togetherness and tolerance between students. Overall, the study's findings indicate that SD Negeri Margokoyo internalizes the value of religious moderation in the following ways: Integrated classroom learning with moderation values, teacher's role model in attitude, harmonious social interaction between students, school culture that supports tolerance, Inclusive learning activities.

Islamic religious education plays a crucial function in molding pupils into moderate individuals who can coexist with variety. Students who are able to accept differences and behave in a tolerant manner on a regular basis at school demonstrate this. The study's findings so demonstrate that students' social views have improved as a result of internalizing the need of religious moderation (Tito Erliando Saputra et al., 2025).

In addition to imparting knowledge, Islamic Religious Education helps pupils develop their social and multicultural consciousness (Ahadi & Sugiarto, 2025; Banks, 2018; Ismail et al., 2025; Isra & Noveriyanto, 2025; Prasetiawati, 2017). This demonstrates the strategic role that PAI education plays in fostering life values that promote the development of justice, tolerance, and respect for diversity. PAI learning is a crucial way for pupils to acquire concepts like *tawasuth* (middle attitude), *tawazun* (balance), and *tasamuh* (tolerance) in the framework of religious moderation.

#### 4. CONCLUSION

The internalization of the value of religious moderation in Islamic Religious Education in grade V at SD Negeri Margokoyo has been successfully implemented and has a positive effect on the development of students' character, according to the research and discussion findings. Through educational activities, social interaction, and school culture, students have internalized the values of religious moderation, which include *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), *musawah* (equality), and *ta'awun* (help). Teachers help students comprehend and implement these ideals in the classroom by relating the topic to everyday life in addition to teaching it conceptually. The study's findings also demonstrate that pupils see diversity favorably. They are able to interact harmoniously, work together regardless of religious background, respect differences, and show tolerant behavior in daily life. This condition is supported by a conducive school environment, inclusive school policies, and character habituation that is carried out consistently.

As a result, Islamic Religious Education at SD Negeri Margokoyo has been successful in helping students internalize the importance of religious moderation and develop into inclusive, tolerant, moderate individuals who can coexist peacefully in a pluralistic society. As a result, initiatives to promote religious moderation must be strengthened through contextual learning, teaching models, and school cultures that foster the development of a peaceful existence in variety.

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