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From Classroom to Character: Implementing Religious Moderation in Primary Education at SD Negeri 3 Ajung Jember

Muhamad Fakhriyendi Rizkullah
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia
Dyah Nawangsari
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia
St. Mislikhah
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

Corresponding Author: fakhririzkullah1@gmail.com , dyahnawangsari@uinkhas.ac.id , mislikhah.st@gmail.com

Abstract

This study aimed to analyze the implementation of religious moderation in primary education at SD Negeri 3 Ajung Jember. The research focused on how moderation values were integrated into classroom learning, teacher practices, school culture, and students' character formation. This study employed a qualitative approach using a case study design. Data were collected through observation, semi-structured interviews, and documentation involving the principal, teachers, students, and parents. The data were analyzed using the Miles and Huberman interactive model consisting of data reduction, data display, and conclusion drawing. The findings revealed that religious moderation was implemented through collaborative learning, teacher modeling, habituation programs, and inclusive school culture. Values such as tolerance, empathy, cooperation, discipline, and peaceful behavior were integrated into students' daily educational experiences. The implementation of religious moderation contributed positively to students' character development, particularly in strengthening respectful interaction and social awareness. However, challenges remained in the form of family background differences, limited parental involvement, and digital media influence. The study concludes that religious moderation in primary education should be implemented holistically through collaboration between schools, teachers, and families.

Keywords: Religious Moderation, Character Education, Primary Education, School Culture, Tolerance

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INTRODUCTION

Global social transformation in the digital era has intensified the spread of intolerance, hate speech, religious extremism, and identity-based polarization among younger generations. Educational institutions are increasingly confronted with ideological fragmentation caused by social media algorithms, misinformation, and exclusive religious narratives that shape children's perceptions from an early age. UNESCO emphasizes that schools must function not only as centers of academic instruction but also as spaces for cultivating peace, coexistence, and intercultural understanding(Hasan et al., 2023). Within multicultural societies, primary education becomes a strategic arena for nurturing tolerance and democratic citizenship because children at the elementary level are still forming moral identity, social attitudes, and behavioral orientation. The growing visibility of radical discourse among youth communities in several countries indicates that the absence of inclusive religious education may contribute to intolerance and social division. Consequently, religious moderation has emerged as a global educational concern aimed at balancing faith commitment with respect for diversity and humanity. Recent studies demonstrate that educational approaches emphasizing moderation, empathy, and collaborative learning significantly contribute to students' social harmony and peaceful interaction in plural societies(Mukhibat et al., 2023).

Indonesia, as one of the most multicultural nations in the world, faces complex challenges in maintaining social cohesion amid religious diversity. Cases of intolerance, discrimination, cyber-radicalism, and identity politics continue to influence public discourse and educational environments(Nurdaeni et al., 2024). Reports from the Ministry of Religious Affairs repeatedly underline the urgency of strengthening religious moderation through educational institutions, particularly schools, because students are vulnerable to ideological exposure through digital platforms and peer environments. Religious moderation in Indonesia is conceptualized through four main indicators: national commitment, tolerance, anti-violence, and accommodation toward local culture(Alwan et al., 2024). These principles are expected to become integral components of school culture and classroom interaction. Nationally, elementary schools hold a strategic position in shaping students' character because value formation during childhood tends to influence long-term attitudes and social behavior. Nevertheless, the implementation of moderation values in primary education often remains symbolic, fragmented, and limited to curricular discourse without meaningful internalization in students' daily practices. Many schools still prioritize cognitive achievement while character formation receives less systematic attention. Such conditions indicate a gap between educational ideals and practical implementation in schools

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Normatively, Indonesian education is mandated to develop learners who are faithful, ethical, democratic, tolerant, and responsible citizens as stated in the National Education System Law. Religious education should therefore function not merely as doctrinal transmission but also as a transformative process that builds inclusive and humane character. Islamic educational philosophy also emphasizes tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) as foundational principles for social interaction. Schools are expected to cultivate these values through classroom learning, teacher modeling, habituation, extracurricular activities, and school culture(Lubis, 2023). Das sollen within the framework of religious moderation implies that elementary schools should create educational environments where diversity is respected, dialogue is encouraged, and students are trained to resolve differences peacefully. Teachers, as moral agents, are required to integrate moderation values into pedagogical practices and interpersonal communication. However, the practical realization of these ideals frequently encounters obstacles such as limited teacher understanding, inconsistent school policies, insufficient learning models, and minimal contextual integration into students' real-life experiences(Irdani et al., 2023). Such discrepancies between normative expectations and empirical realities demonstrate the necessity for deeper investigation regarding how religious moderation is actually implemented in elementary school settings

Empirical observations at SD Negeri 3 Ajung Jember indicate that efforts to strengthen religious moderation have been integrated into several educational activities and school traditions. Teachers attempt to encourage respectful interaction among students through collaborative learning, collective worship activities, social service programs, and school habituation emphasizing mutual respect and discipline. Students are introduced to values of tolerance, empathy, and cooperation during classroom interaction and school ceremonies. School programs also reflect attempts to cultivate harmonious relationships among students from diverse social and religious backgrounds. Nevertheless, several challenges remain visible in daily educational practice. Some students still demonstrate exclusive attitudes in peer interaction, limited understanding of pluralism, and difficulties in appreciating differences during social activities. Classroom learning occasionally focuses more on cognitive mastery of religious content rather than reflective understanding of moral values and social coexistence. Teacher strategies for integrating moderation values also vary depending on pedagogical competence and personal perspective. These empirical conditions reveal that religious moderation at the elementary level is not automatically internalized merely through formal instruction, but requires systematic implementation involving school culture, teacher exemplification, and contextual learning

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experiences.

Several recent studies have examined religious moderation within educational contexts, yet important gaps remain unresolved. Research conducted by Maharani & Rahmaniar, (2023) explored the integration of moderation values in Islamic Religious Education at an elementary school in Jember and found that contextual pedagogy and teacher modeling positively influence students' tolerance attitudes Another study by Prayitno & Wathoni, (2022) revealed that teacher habituation and school culture play significant roles in implementing moderation education at the primary level Dewi et al., (2024) emphasized that moderation in elementary education should move beyond curricular integration toward embedded pedagogical approaches that shape students' balanced thinking and social awareness Desnita & Salminawati, (2024) investigated game-based learning strategies through educational quizzes and demonstrated that interactive methods can improve students' understanding of tolerance and peaceful coexistence Muslih and colleagues further highlighted the experiences of teachers in Indonesia and Malaysia regarding the dissemination of moderation values in primary education, emphasizing the importance of teacher interpretation and cultural adaptation(Winoto, 2022).

Although previous studies have contributed valuable insights, most research predominantly focuses on curriculum integration, pedagogical strategies, or theoretical discussions regarding moderation values. Limited studies specifically investigate how religious moderation is transformed from classroom discourse into students' character formation within public elementary schools. Existing research also tends to emphasize Islamic Religious Education subjects rather than examining moderation as a broader school culture embedded across educational interaction and daily behavior. Furthermore, many studies rely primarily on conceptual analysis or literature review approaches, while empirical qualitative exploration regarding students' behavioral transformation remains relatively limited. Research concerning moderation implementation in public elementary schools in rural or semi-urban contexts, particularly in Jember, also remains underexplored. Consequently, there is a need for contextual and in-depth investigation that analyzes how religious moderation is implemented holistically through classroom instruction, teacher exemplification, habituation processes, and school culture within primary education environments.

The present study therefore positions itself within the broader discourse of character education and religious moderation by emphasizing the transformation "from classroom to character." Unlike prior studies that mainly discuss moderation at the level of curriculum or instructional methods, this research seeks to investigate how moderation values are internalized

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into students' daily attitudes, interactions, and social behavior at SD Negeri 3 Ajung Jember The novelty of this study lies in its focus on the interconnected relationship between classroom pedagogy, school culture, teacher modeling, and character formation within a public elementary school context. The research also contributes to the growing scholarship on moderation education by providing empirical evidence regarding how elementary students interpret and practice values of tolerance, inclusivity, anti-violence, and respect for diversity in everyday school life. In this regard, the study offers a contextual understanding of moderation implementation not merely as educational rhetoric but as a lived pedagogical experience influencing children's moral and social development.

The urgency of this research becomes increasingly relevant considering the strategic role of primary education in preventing intolerance and strengthening social cohesion in multicultural societies. Elementary schools represent foundational institutions where students first learn to negotiate differences, build empathy, and develop civic responsibility. Failure to cultivate moderation values during childhood may contribute to rigid thinking, exclusivism, and vulnerability toward radical narratives in later stages of life. Educational efforts promoting moderation are therefore essential not only for academic development but also for sustaining democratic and peaceful coexistence within Indonesian society. Research on moderation implementation at the elementary level may provide important implications for teachers, school leaders, policymakers, and curriculum developers in designing more inclusive and transformative educational practices.

Based on these considerations, the objective of this research is to analyze the implementation of religious moderation in primary education at SD Negeri 3 Ajung Jember Specifically, the study aims to explore how moderation values are integrated into classroom learning, school culture, teacher practices, and students' character formation. The research also seeks to identify supporting and inhibiting factors influencing the implementation of moderation education within the school environment. Through this investigation, the study is expected to contribute theoretically to the discourse of religious moderation and character education while practically providing recommendations for strengthening inclusive educational practices in Indonesian elementary schools.

General Description of Research Setting

SD Negeri 3 Ajung Jember is one of the public elementary schools located in Ajung District, Jember Regency, East Java. The school has an important role in developing academic competence

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and character education among students within a multicultural social environment. As a public school, SD Negeri 3 Ajung accommodates students from diverse family backgrounds, social conditions, and religious understandings. Such diversity creates both opportunities and challenges in cultivating harmonious interaction and tolerance among students from an early age. The school actively integrates character education into learning activities through habituation programs, religious activities, collaborative learning, and school culture. Religious moderation values are gradually introduced through classroom interaction, teacher exemplification, school discipline, and social activities involving students.

The implementation of religious moderation at SD Negeri 3 Ajung Jember is closely connected to the school vision emphasizing discipline, tolerance, cooperation, and moral development. Teachers attempt to create a learning atmosphere that encourages students to respect differences, develop empathy, and maintain peaceful interaction within the school environment. Religious moderation is not merely taught theoretically but is also practiced through daily activities such as praying together, helping classmates, participating in social programs, and engaging in collaborative classroom activities. Such educational practices indicate that the school attempts to transform moderation values into students' daily character and behavior.

Implementation of Religious Moderation in Classroom Learning

The findings revealed that religious moderation values were integrated into classroom learning through various pedagogical strategies employed by teachers. Teachers attempted to connect learning materials with moral values emphasizing tolerance, respect, cooperation, and peaceful coexistence. The integration of moderation values was especially visible in Islamic Religious Education subjects, Civic Education, and thematic learning activities. Teachers explained that students at the elementary level required contextual examples and practical experiences rather than abstract theoretical explanations regarding tolerance and moderation.

Classroom observation showed that teachers frequently encouraged students to respect differing opinions during discussions and group activities. Students were trained to listen to one another respectfully and avoid mocking peers during classroom interaction. Teachers also used collaborative learning approaches to strengthen students' social interaction and reduce exclusive behavior among friendship groups.

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Table 1 Integration of Religious Moderation Values in Classroom Learning

No	Learning Activities	Moderation Values Implemented	Teacher Strategies
1	Group discussion	Respect for opinions	Collaborative learning
2	Religious instruction	Tolerance and empathy	Contextual explanation
3	Classroom projects	Cooperation	Group-based activities
4	Storytelling activities	Peaceful behavior	Moral reflection
5	Classroom rules	Discipline and fairness	Habituation

The table above demonstrates that religious moderation values were not taught as separate concepts but were integrated into various learning activities. Teachers emphasized practical behavior such as listening respectfully, helping classmates, and cooperating during assignments. Collaborative learning became one of the dominant strategies because it enabled students to interact with peers from different social backgrounds. Storytelling activities were also frequently utilized by teachers to convey moral lessons regarding empathy, kindness, and peaceful coexistence.

Interview findings indicated that teachers perceived moderation education as part of character formation rather than merely religious instruction. One teacher explained that students needed to learn how to respect differences from simple classroom interaction before understanding broader social diversity. Another teacher stated that moderation values could not be implemented effectively through lecturing alone but required teacher modeling and continuous habituation. These findings suggest that classroom learning at SD Negeri 3 Ajung Jember emphasized experiential and contextual approaches in strengthening religious moderation.

Teacher Strategies in Strengthening Religious Moderation

Teachers played a central role in implementing religious moderation values at SD Negeri 3 Ajung Jember. The findings showed that teachers attempted to become role models by demonstrating respectful communication, fairness, patience, and empathy toward students. Teachers believed that students at the elementary level tended to imitate adults' behavior; therefore, exemplification became an essential component of moderation education.

Observation results demonstrated that teachers consistently used inclusive language and avoided discriminatory expressions during classroom interaction. Teachers also encouraged students to solve conflicts peacefully and apologize when misunderstandings occurred. During

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classroom activities, teachers attempted to provide equal opportunities for all students to participate regardless of academic ability or social background.

Table 2 Teacher Strategies in Implementing Religious Moderation

No	Teacher Strategies	Implementation in School Activities
1	Teacher modeling	Respectful communication
2	Habituation	Greeting and helping others
3	Collaborative learning	Mixed-group assignments
4	Moral reflection	Discussion of values and attitudes
5	Conflict resolution	Encouraging peaceful dialogue

The table above indicates that teacher strategies focused heavily on behavioral habituation and social interaction. Teachers attempted to normalize positive attitudes through daily routines such as greeting classmates politely, helping friends, and practicing discipline. Mixed-group assignments were intentionally designed to encourage interaction among students with different friendship circles and learning abilities. Moral reflection activities were conducted after storytelling sessions or classroom conflicts to help students understand the consequences of negative behavior.

Interview findings also revealed that teachers faced challenges in implementing moderation values consistently. Several teachers explained that some students still demonstrated exclusive attitudes and preferred interacting only with close friends. Teachers also noted that students were influenced by family environments and social media content, which occasionally shaped intolerant behavior or aggressive communication patterns. Consequently, teachers emphasized the importance of cooperation between school and parents in strengthening moderation values among students.

School Culture and Habituation Programs

The implementation of religious moderation at SD Negeri 3 Ajung Jember was strongly supported by school culture and habituation programs. The school attempted to create an educational environment promoting mutual respect, discipline, cooperation, and empathy through structured activities conducted regularly. Habituation programs became important because students at the elementary level were considered highly responsive to repetitive behavioral practices.

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Observation results showed that students were encouraged to greet teachers and classmates politely every morning. Collective prayer activities before and after lessons were conducted to cultivate spiritual awareness and discipline. Students also participated in school cleaning activities, social service programs, and collaborative ceremonies promoting unity and togetherness.

Table 3 School Habituation Programs Supporting Religious Moderation

No	School Programs	Objectives
1	Morning greetings	Developing politeness
2	Collective prayer	Spiritual discipline
3	Cleaning activities	Cooperation and responsibility
4	Social service	Empathy and social care
5	Flag ceremonies	National commitment

The table above illustrates that school culture functioned as an important medium for strengthening moderation values beyond classroom instruction. Morning greeting activities trained students to interact respectfully and politely with others. Social service activities encouraged empathy and concern toward classmates and surrounding communities. Flag ceremonies were also interpreted as efforts to strengthen national commitment and collective identity among students.

Teachers explained that habituation activities gradually influenced students' daily behavior. Students became more accustomed to cooperating during classroom tasks, helping classmates experiencing difficulties, and avoiding verbal conflict during interaction. Several students stated during interviews that teachers frequently reminded them to respect differences and avoid insulting others. Such findings indicate that moderation values were continuously reinforced through repetitive social interaction and school routines.

Students' Character Development through Religious Moderation

One of the major findings of this study was that religious moderation implementation contributed positively to students' character development. Observation and interview results demonstrated improvements in students' social interaction, empathy, cooperation, and tolerance. Students appeared more capable of working collaboratively and communicating respectfully with peers during classroom activities and school programs.

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Several teachers explained that students gradually developed greater awareness regarding respectful behavior after participating in habituation programs and collaborative learning activities. Students who initially demonstrated aggressive communication patterns became more willing to listen to others and solve disagreements peacefully. Teachers also observed increased cooperation among students during group assignments and extracurricular activities.

Table 4 Indicators of Students' Character Development

No	Character Indicators	Observed Behaviors
1	Tolerance	Respecting classmates' opinions
2	Empathy	Helping friends in difficulty
3	Cooperation	Active participation in group work
4	Discipline	Following classroom rules
5	Peaceful behavior	Avoiding verbal conflict

The table above shows several indicators of character development resulting from the implementation of moderation values. Tolerance was reflected in students' willingness to respect differing opinions and avoid mocking peers during discussion. Empathy appeared through helping behavior and concern toward classmates experiencing difficulties. Cooperation and discipline were increasingly visible during collaborative activities and school programs.

Student interviews further supported these findings. Several students stated that teachers frequently reminded them to avoid fighting and insulting others. Students also mentioned that helping friends and maintaining peaceful relationships were important lessons learned at school. Some students explained that group activities helped them interact with classmates whom they previously rarely communicated with. These findings indicate that moderation education contributed not only to cognitive understanding but also to students' social behavior and emotional development.

Challenges in Implementing Religious Moderation

Despite the positive implementation of religious moderation at SD Negeri 3 Ajung Jember, several challenges were identified during the research process. One major challenge involved differences in students' family backgrounds and parenting styles. Teachers explained that some students were exposed to intolerant communication patterns or exclusive attitudes outside school, making character formation more difficult.

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Another challenge related to students' exposure to social media and digital content. Teachers observed that some students occasionally imitated aggressive language and discriminatory jokes obtained from online platforms. Such exposure influenced students' interaction patterns and sometimes contradicted moderation values promoted by the school.

Table 5 Challenges in Implementing Religious Moderation

No	Challenges	Impact on Students
1	Family background differences	Varied social attitudes
2	Social media influence	Aggressive communication
3	Limited parental involvement	Inconsistent character reinforcement
4	Peer conflicts	Misunderstanding among students
5	Diverse student personalities	Different responses to habituation

The table above demonstrates that the implementation of moderation values was influenced by both internal and external factors. Family environment and social media exposure significantly affected students' attitudes and interaction patterns. Limited parental involvement also created inconsistency between values taught at school and practices experienced at home.

Teachers attempted to address these challenges through continuous communication with parents and reinforcement of school rules. Teachers also conducted reflective discussions after conflicts occurred among students to help them understand the importance of empathy and peaceful behavior. Although challenges remained present, the school continued striving to strengthen moderation values through collaborative educational approaches.

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DISCUSSION

The findings of this study demonstrate that the implementation of religious moderation at SD Negeri 3 Ajung Jember was carried out through integrative educational practices involving classroom learning, teacher exemplification, habituation programs, and school culture. Religious moderation was not positioned merely as theoretical knowledge but functioned as a practical framework for shaping students' social attitudes and character. This finding confirms that religious moderation in primary education becomes more effective when embedded within students' daily educational experiences rather than taught as isolated doctrinal instruction. The integration of moderation values into classroom interaction, collaborative learning, and moral habituation reflects the concept of embedded moderation pedagogy, where values of tolerance, justice,

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inclusivity, and peaceful coexistence are internalized through continuous educational practice rather than formal curriculum alone.

The implementation of collaborative learning strategies at SD Negeri 3 Ajung Jember significantly contributed to students' social interaction and tolerance development. Students were encouraged to work together in mixed groups, listen respectfully to differing opinions, and avoid discriminatory behavior during classroom activities. Such findings indicate that collaborative learning functions not only as an instructional strategy but also as a medium for strengthening empathy and inclusivity among elementary students. This condition aligns with previous studies explaining that moderation-oriented pedagogy encourages students to develop democratic attitudes and peaceful communication through participatory learning experiences. Ramadhan & Usriyah, (2021) emphasized that religious moderation in elementary schools should be integrated into learning processes and social interaction patterns because students' understanding of tolerance is strongly influenced by practical experiences and peer relationships.

Teacher role modeling emerged as one of the most influential factors in strengthening religious moderation among students. Teachers at SD Negeri 3 Ajung consistently demonstrated respectful communication, fairness, patience, and empathy during classroom interaction. Students tended to imitate teachers' attitudes and behavioral patterns, indicating that exemplification became an essential component of character education. This finding supports social learning theory, which explains that children develop attitudes and behavior through observation and imitation of significant role models within their environment. At the elementary level, teachers possess substantial influence because students still depend heavily on external behavioral references in constructing moral understanding. Previous studies similarly reveal that moderation values become more meaningful when teachers consistently embody inclusive and tolerant attitudes in daily interaction with students(Abidin, 2021).

The habituation programs implemented at SD Negeri 3 Ajung Jember also played a crucial role in transforming moderation values into students' character. Activities such as morning greetings, collective prayer, social service, classroom cleaning, and collaborative ceremonies functioned as repetitive behavioral practices strengthening discipline, empathy, cooperation, and social awareness. These findings demonstrate that character formation in primary education requires consistent habituation because students at the elementary level learn values more effectively through repeated social experiences than through abstract explanation. Religious moderation therefore becomes a lived educational culture rather than merely instructional discourse. Shawmi et al. similarly found that school culture based on moderation values

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significantly contributes to strengthening harmony and tolerance among elementary students through intracurricular, co-curricular, and extracurricular activities.

Another important finding of this study is that religious moderation contributed positively to students' emotional and social development. Students gradually demonstrated improved empathy, peaceful communication, respect toward peers, and willingness to cooperate during group activities. Such findings indicate that moderation education influences not only cognitive understanding but also students' emotional maturity and interpersonal behavior. This condition reflects the broader purpose of character education in primary schools, which aims to develop balanced individuals capable of maintaining harmonious relationships within diverse social environments. (Putri & Budiman, 2022) explained that religious moderation functions as an initial effort to form tolerance attitudes among elementary students because early childhood represents a strategic period for developing inclusive social perspectives and peaceful behavior.

The findings further reveal that religious moderation implementation at SD Negeri 3 Ajung Jember was strongly influenced by school culture. The school environment attempted to normalize values of mutual respect, fairness, anti-violence, and cooperation through everyday interaction and institutional routines. Such educational environments become important because students' character development is shaped not only by formal instruction but also by social climate and collective norms within the school community. Inclusive school culture enables students to experience moderation values directly through interaction with teachers and peers. This finding supports previous research emphasizing that school culture functions as a strategic instrument for internalizing moderation values and strengthening social harmony among students in multicultural educational settings(Sulistyowati et al., 2024).

Despite the positive implementation of religious moderation, this study also identified several challenges influencing the effectiveness of moderation education. One significant challenge involved differences in students' family backgrounds and parenting styles. Teachers explained that some students were exposed to intolerant communication patterns, exclusive attitudes, or aggressive behavior outside school environments. This finding indicates that character education in schools cannot function optimally without support from families and surrounding social environments. The inconsistency between values taught at school and experiences obtained at home potentially weakens the internalization process among students(Shofyan, 2022). Previous studies also highlight that parental involvement and social environments strongly influence students' acceptance of moderation values because children's behavioral patterns are constructed through interaction across multiple social

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contexts(Rumahuru & Talupun, 2021).

Digital exposure and social media influence also emerged as important challenges in implementing religious moderation among elementary students. Teachers observed that some students imitated aggressive language, discriminatory jokes, or intolerant expressions obtained from online content. Such conditions reflect the broader educational challenge in the digital era, where children gain social references not only from schools and families but also from uncontrolled digital platforms. The increasing exposure of children to online content may contribute to the normalization of verbal aggression, exclusivism, and intolerance if not balanced by strong character education. Putra et al. argued that moderation education in the digital era requires adaptive educational approaches because students are increasingly influenced by virtual interaction and online social narratives.

The findings of this research also demonstrate that religious moderation in primary education should not be interpreted narrowly as religious instruction alone. Instead, moderation education functions as a holistic process integrating moral values, social skills, emotional development, and civic responsibility. The implementation of moderation values at SD Negeri 3 Ajung Jember reflected broader educational objectives emphasizing peaceful coexistence, inclusivity, and democratic interaction within school life. Such findings strengthen the argument that elementary schools possess strategic roles in preventing intolerance and strengthening social cohesion within multicultural societies. Educational institutions therefore become important agents in shaping future citizens capable of respecting diversity and maintaining harmonious social relationships(Mudzakkir, 2021).

This study contributes theoretically by reinforcing the concept that religious moderation at the elementary level is most effective when implemented through integrated and contextual educational approaches involving classroom learning, habituation, teacher exemplification, and school culture simultaneously. The study also contributes practically by providing evidence that moderation values can be internalized successfully through simple but consistent educational practices embedded in students' everyday experiences. The findings imply that schools should strengthen collaboration among teachers, parents, and educational stakeholders to create supportive environments for character formation and moderation education. Sustainable moderation education requires not only curriculum integration but also institutional commitment, inclusive school culture, and continuous teacher capacity development in promoting tolerance and peaceful coexistence within primary education.

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CONCLUSION

The implementation of religious moderation at SD Negeri 3 Ajung Jember was carried out through integrative educational practices involving classroom learning, teacher modeling, habituation programs, and school culture. Religious moderation values such as tolerance, empathy, cooperation, discipline, and peaceful behavior were embedded into students' daily educational experiences rather than taught merely as theoretical concepts. Teachers played a significant role as role models in fostering inclusive interaction and respectful communication among students.

The findings revealed that the implementation of religious moderation contributed positively to students' character development, particularly in strengthening tolerance, empathy, social awareness, and collaborative attitudes. School habituation programs and contextual learning activities effectively supported the internalization of moderation values within the school environment. However, the implementation also faced several challenges, including differences in family backgrounds, limited parental involvement, and the influence of digital media exposure on students' behavior.Overall, this study concludes that religious moderation in primary education should be implemented holistically through collaboration between teachers, schools, and families to create inclusive educational environments that promote peaceful coexistence and character formation among students from an early age.

FUTURE DIRECTIONS

Future directions for From Classroom to Character: Implementing Religious Moderation in Primary Education at SD Negeri 3 Ajung Jember should focus on strengthening the sustainability and scalability of religious moderation programs within primary education through curriculum innovation, teacher training, and community collaboration. Future studies are encouraged to investigate how values of tolerance, inclusivity, mutual respect, and peaceful coexistence can be consistently embedded across both academic and extracurricular activities to shape students' character development over time. In addition, comparative research involving schools from different cultural and religious backgrounds may provide deeper insights into effective strategies for cultivating moderate attitudes among young learners. The integration of digital literacy, intercultural dialogue, and participatory learning approaches may also become important pathways for preparing students to navigate diversity responsibly in an increasingly pluralistic society.

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