

Religious Moderation as a Pillar of Tolerance: A Study on the Internalization of Values in Elementary School Students

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Abstract

This study aims to describe the internalization process of religious moderation values in fostering tolerance among students at SDN 1 Seminyak Badung. The values include national commitment, tolerance, rejection of violence, and respect for local culture. This research employed a qualitative approach with a case study method. Data were collected through in-depth interviews, participant observation, and documentation. Research subjects consisted of the principal, Islamic education teacher, and fifth- and sixth-grade students. The findings reveal that religious moderation values were internalized through teacher role modeling, curriculum and extracurricular integration, an inclusive school culture, and interreligious group-based learning. These strategies successfully cultivated students' tolerant attitudes, as reflected in respectful social interactions, acceptance of differences, and participation in interreligious and intercultural activities. The results demonstrate that primary schools play a strategic role in shaping students' moderate character from an early age. This study also fills a gap in research on religious moderation at the elementary education level.

Keywords: religious moderation, tolerance, primary education, value internalization, multiculturalism

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan proses internalisasi nilai-nilai moderasi beragama dalam menumbuhkan sikap toleransi pada peserta didik di Sekolah Dasar Negeri (SDN) 1 Seminyak Badung. Nilai-nilai yang dimaksud meliputi komitmen kebangsaan, toleransi, penolakan kekerasan, dan penghargaan terhadap budaya lokal. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Subjek penelitian meliputi kepala sekolah, guru pendidikan agama Islam, dan peserta didik kelas V dan VI. Hasil penelitian menunjukkan bahwa internalisasi nilai moderasi beragama dilakukan melalui keteladanan guru, integrasi dalam kurikulum dan kegiatan ekstrakurikuler, budaya sekolah yang inklusif, serta pembelajaran berbasis kelompok lintas agama. Strategi tersebut berhasil menumbuhkan sikap toleran pada siswa, yang tercermin dari interaksi sosial yang harmonis, saling menghormati perbedaan, dan keterlibatan dalam kegiatan lintas agama dan budaya. Temuan ini menunjukkan bahwa sekolah dasar memiliki peran strategis dalam membentuk karakter peserta didik yang moderat sejak usia dini. Penelitian ini juga mengisi kekosongan kajian mengenai moderasi beragama di tingkat pendidikan dasar.

Kata kunci: moderasi beragama, toleransi, pendidikan dasar, internalisasi nilai, multikultural.

INTRODUCTION

In recent decades, the global community has faced increasing social tensions and conflicts rooted in religious, ethnic, cultural, and ideological differences. This phenomenon is not only prevalent in countries with a strong history of religious conflict but also emerging in previously harmonious regions (Lasmawan et al., 2024). Social polarization driven by extremism and radicalism increasingly threatens social cohesion across various parts of the world. In this context, education becomes a strategic pillar in shaping a generation that upholds the values of humanity, tolerance, and peace (Zakiah et al., 2023). One of the approaches considered relevant in responding to this challenge is strengthening the values of religious moderation from an early age.

Religious moderation is a principle that emphasizes a balanced, non-extreme approach to religion while respecting differences. It does not mean diluting religious principles but rather understanding and practicing them with wisdom, fairness, and without imposing one's subjective truth on others (Osso, 2008). This concept is particularly emphasized within the framework of Islamic education in Indonesia, especially through the Religious Moderation agenda introduced by the Ministry of Religious Affairs of the Republic of Indonesia in 2019 (Irwan et al., 2022). In the white paper Religious Moderation (2019), four key indicators of religious moderation are outlined: national commitment, tolerance, anti-violence, and respect for local traditions.

The phenomenon of intolerance among Indonesian students is a growing concern. A 2022 survey by the Indonesian Survey Institute (LSI) reported that more than 50% of students were unwilling to befriend peers with different religious ideologies. Additionally, the Setara Institute (2021) highlighted that some schools demonstrated exclusive practices in religious and social activities (Winaja et al., 2019). These findings signal a pressing need to embed tolerance values not merely through normative instruction but via structured and continuous value internalization strategies. This is supported by findings from the Research and Development Agency of the Ministry of Religious Affairs, which asserts that elementary education is a critical phase in shaping students' religious attitudes and social interactions.

Amid the complexity of modern society and the digital age which amplifies ideological echo chambers elementary schools play a pivotal role in instilling values of tolerance. Value internalization is a key method that focuses on habituation, role modeling, and direct experience in character formation (Sleeter, 2018). The values of religious moderation can be internalized through instructional activities, religious practices, student interactions, and social involvement (Azizatul 'uula et al., 2022). However, the implementation of this concept at the elementary level especially in culturally diverse areas such as Seminyak, Badung has rarely been explored academically.

SDN 1 Seminyak Badung is a public elementary school in Bali situated in a highly pluralistic community, both in terms of religion, culture, and socio-economic background. This setting makes the school a miniature model of a multicultural society and a fitting research site for exploring the internalization of religious moderation values. In practice, this school encounters both challenges and opportunities in fostering tolerance among students. Thus, this research seeks to examine the strategies, processes, and dynamics of internalizing religious moderation values in students' daily lives at SDN 1 Seminyak.

Several previous studies have discussed the role of religious moderation in education. For instance, (Nurdaeni et al., 2024) found that Islamic education teachers play a crucial role in instilling tolerance through contextual and integrative teaching. Another study by (Maharani & Rahmانيar, 2023) emphasized the importance of teacher role modeling and a supportive school environment in cultivating a moderate character. However, most of these studies focus on junior and senior high school levels. Very few have explored religious moderation practices at the elementary level, even though this age is critical in forming foundational attitudes and values. This represents a significant research gap that this study aims to address.

This study also differs from previous research in its qualitative approach and its focus on a unique cultural context in Bali. As a province with a Hindu-majority population, Bali offers a rich cultural backdrop for investigating how Islamic moderation values are applied in a diverse social environment. This creates opportunities to explore cross-cultural educational practices at the elementary level. Furthermore, this study not only examines what religious moderation values are taught but also analyzes how they are internalized in the cognitive, affective, and psychomotor domains of students. Thus, this research will enrich academic literature in the field of Islamic education and character formation in multicultural settings.

Conceptually, this study is grounded in Milton Rokeach's theory of value internalization, which states that values become part of an individual's personality structure after passing through three stages: exposure, identification, and internalization (Ningtias,

2024). In the educational context, value internalization cannot rely solely on lectures or content delivery; it must be fostered through social interaction, teacher modeling, and a conducive learning environment. In addition, Lawrence Kohlberg's theory of moral development serves as a key framework for understanding how children at the elementary level develop moral reasoning. These two theories form the theoretical foundation for analyzing the internalization process of religious moderation and tolerance values in school settings.

The primary aim of this study is to describe and analyze the strategies used to internalize religious moderation values in fostering tolerance among students at SDN 1 Seminyak Badung. Specifically, the objectives are: (1) to identify the types of religious moderation values taught in elementary schools; (2) to examine the methods and strategies employed by teachers and school staff for internalizing these values; and (3) to evaluate the impact of these internalization efforts on students' attitudes of tolerance in their daily lives. Utilizing a qualitative case study approach, this research intends to provide a comprehensive depiction of how Islamic educational values are embedded in a multicultural elementary school environment.

From a novelty perspective, this article contributes both theoretically and practically to the discourse on religious moderation and character education. The findings will offer valuable insights for teachers, school principals, and policymakers in designing inclusive, tolerant educational programs aligned with Indonesia's pluralistic values. Furthermore, this study supports the broader national vision of Indonesia Emas 2045, which emphasizes the development of moral and tolerant human resources as the foundation for national progress. This article carries significant urgency and relevance in both academic and social contexts. Embedding religious moderation values at the elementary school level is not only essential for creating peaceful and harmonious learning environments but also represents a long-term investment in building a tolerant, inclusive, and united Indonesian society. Through this research, the author hopes to contribute meaningfully to the development of Islamic education rooted in national identity and universal human values.

RESEARCH METHOD

This study employs a qualitative approach with a case study design. This approach was chosen because it allows the researcher to explore in depth the process of internalizing religious moderation values in fostering students' tolerance within a specific socio-cultural context. A case study is considered appropriate for investigating complex social realities in

a primary school environment, particularly in understanding character education practices that cannot be fully captured through quantitative data (Ramadhan & Usriyah, 2021). The primary focus of this study is on the processes, meanings, and dynamics of value internalization in the context of classroom learning and social interactions.

The research was conducted at SDN 1 Seminyak, located in Kuta District, Badung Regency, Bali Province. The site was selected purposively due to its pluralistic setting, marked by religious, cultural, and socio-economic diversity among students and their families. SDN 1 Seminyak is considered representative of educational practices rooted in diversity and tolerance. Moreover, its unique context offers a rich setting to study how religious moderation values are instilled and practiced in daily school life.

The subjects of this study include the school principal, Islamic education teachers, classroom teachers, upper-grade students (grades IV–VI), and parents or guardians who are actively involved in shaping the students' character. These participants were selected purposively based on their knowledge and direct involvement in the internalization of religious moderation values within the school environment. The diversity of roles among the subjects enables data triangulation from multiple perspectives.

Data collection was carried out using three primary techniques: in-depth interviews, participant observation, and documentation. Interviews were conducted with school principals, teachers, students, and parents using semi-structured interview guides to allow for focused yet flexible data collection. Participant observation was used to directly observe teaching and learning activities, student interactions, religious practices, and social events within the school. Documentation involved gathering relevant written materials such as lesson plans, teaching syllabi, school activity records, photographs, and official documents related to religious moderation and tolerance initiatives.

The data analysis technique used in this research follows the interactive model of Miles and Huberman, which includes three stages: data reduction, data display, and conclusion drawing/verification. Data reduction was carried out by sorting and simplifying information collected from the field to align with the research focus. The data were then displayed in narrative form and tabulated matrices to identify emerging patterns. Finally, conclusions were drawn inductively by interpreting key findings in relation to the theoretical framework and research objectives.

To ensure the validity of the data, this study employed four techniques: credibility, transferability, dependability, and confirmability. Credibility was enhanced through technique and source triangulation, member checking, and repeated observations. Transferability was addressed by providing detailed contextual descriptions, enabling the findings to be applied in similar contexts. Dependability was ensured by maintaining a clear

audit trail throughout the research process. Confirmability was established through thorough documentation of data collection and analysis procedures, allowing external reviewers to trace and verify the findings.

RESULT AND DISCUSSION

Result

This research focuses on describing the internalization of religious moderation values at SDN 1 Seminyak Badung in fostering tolerance among students. The data were obtained through in-depth interviews, participant observations, and documentation. The analysis revealed three major themes: (1) types of religious moderation values introduced, (2) strategies used by the school in internalizing these values, and (3) the impact on students' tolerant attitudes.

1. Types of Religious Moderation Values Introduced to Student.

From interviews and observations, it was evident that the values emphasized at SDN 1 Seminyak refer to the four indicators of religious moderation: commitment to the nation, tolerance, rejection of violence, and respect for local culture.

The Islamic Education teacher explained:

“In class, I always emphasize that Islam teaches rahmatan lil ‘alamin. I teach students that being religious does not mean you have to hate others. We respect friends who are Hindu or Christian. That’s what I call tolerance.” (Interview with Mrs. NI, PAI teacher, 14 April 2025)

During religious classes, students were introduced to the stories of prophets and emphasized values such as fairness, peace, and mutual respect. In the classroom, the teacher used examples from real life such as respecting religious holidays of others and helping classmates regardless of religion.

Observational data from the classroom on 16 April 2025 showed that students were encouraged to use inclusive language. For example, when discussing religious events, the teacher asked:

“Who celebrated Galungan last week? And who helped decorate their neighborhood?” (Class Observation, Grade V)

This shows an explicit effort to connect religious identity with civic participation in a pluralistic environment.

Documentation from the school curriculum plan (RPP) and extracurricular programs also confirmed that tolerance and mutual respect are embedded in both formal and informal learning activities.

2. Strategies Used to Internalize Religious Moderation Values

The internalization of values at SDN 1 Seminyak involves several strategies: role modeling, school culture, curriculum integration, and peer-based interactions.

a. Role Modeling

Teachers and the principal consistently acted as role models. The school principal stated:

"I often remind all staff that we cannot just preach tolerance; we have to show it. When there's a Hindu ceremony, we give space. When it's Eid, we also celebrate together." (Interview with Mr. K, Principal, 15 April 2025)

Students confirmed this behavior. One student said:

"My teacher told me to always say 'Selamat Hari Raya' to my Hindu friends. She does it too." (Interview with Student A, Grade VI, 16 April 2025)

b. School Culture and Rituals

The school implements a daily culture of greeting all students regardless of religion. During morning assemblies, moral messages focus on mutual respect and harmony. On 17 April 2025, the researcher observed the school flag ceremony where a student from the Christian faith read a poem about unity, followed by applause and smiles from Muslim and Hindu peers.

c. Integration in Curriculum and Extracurriculars

Religious moderation themes are embedded in the social studies and PPKn (Civic Education) curriculum. The documentation of a lesson plan showed the learning objective: *"Students are able to respect differences in religion and culture in the local community."*

Extracurricular activities like the Tari Pendet dance club, open to all students regardless of religion, further support mutual respect through participation in shared cultural traditions.

d. Peer-based Learning

Teachers facilitate group projects involving students from different backgrounds. Observation showed that students were assigned in mixed groups and encouraged to share their perspectives. This fosters tolerance through practice.

“We are always grouped differently. Last week I was with Made and Jonathan. We did a poster about friendship,” said Student B (Interview, 16 April 2025).

3. The Impact of Internalization on Students’ Tolerant Attitudes

The most visible impact is the development of inclusive behavior and mutual respect among students. Based on observations in classrooms and playgrounds, students engage in collaborative activities without discrimination.

When asked if they had close friends from other religions, most students responded positively. Student C, a Muslim, stated:

“My best friend is Kadek. He is Hindu. We play soccer every day and sometimes I go to his house. His mom is kind to me.” (Interview, 17 April 2025)

Another student, a Hindu, shared:

“During Eid, I was invited by my friend Fikri to eat ketupat. I like it. And I also invite him during Galungan.” (Interview with Student D, 17 April 2025)

These interactions indicate that the internalization process is effective not only cognitively but also affectively and behaviorally.

The school principal shared that there have been no recorded incidents of religious bullying or exclusion in the last two academic years. This was supported by documentation from the school’s counseling unit and student affairs division.

“We monitor interactions and never found students being isolated due to religion. That’s a result of our continuous efforts.” (Interview with Vice Principal, 17 April 2025)

Discussion

The findings of this study indicate that the internalization of religious moderation values at SDN 1 Seminyak has been implemented effectively through a combination of curriculum integration, school culture, role modeling, and peer-based interaction. These processes have resulted in the emergence of tolerant attitudes among students, marked by inclusivity, mutual respect, and active participation in pluralistic school activities. The results are in line with the theoretical framework of religious moderation proposed by the Indonesian Ministry of Religious Affairs (Alwan et al., 2024), which emphasizes four key indicators: national commitment, tolerance, rejection of violence, and acceptance of local culture. These values, when instilled early through education, become foundational in shaping inclusive citizenship.

The value of tolerance emerged as the most prominent dimension in this study. Students were able to interact harmoniously with peers from different religious backgrounds without conflict or prejudice. This aligns with Banks' theory of multicultural education, which asserts that inclusive learning environments foster students' ability to interact across cultural and religious differences (Shofyan, 2022). The internalization of tolerance at SDN 1 Seminyak is not limited to cognitive understanding but extends to emotional and behavioral engagement, such as attending each other's religious celebrations or engaging in mixed-group learning activities. These behaviors reflect Habermas' concept of communicative action, where mutual understanding and consensus are reached through dialogue and interaction rather than coercion.

The role of teachers and school leaders as role models also plays a pivotal role in the internalization process. Teachers do not merely transmit knowledge but embody values through consistent actions greeting students inclusively, respecting religious holidays, and encouraging pluralist perspectives in discussions. This finding confirms the study of (Rumahuru & Talupun, 2021), which highlighted that the presence of teachers as moral agents significantly influences students' attitudes toward religious diversity. Likewise, (Mukhibat et al., 2023) found that when school leaders actively model inclusive behaviors, students develop a stronger sense of empathy and respect for others.

The findings also highlight the integration of religious moderation values in the formal curriculum and extracurricular activities. Lessons in Islamic Education, Civic Education, and Social Studies incorporated explicit learning objectives related to respect for religious and cultural differences. These are supported by extracurricular clubs such as traditional dance and student councils that involve students from various religious and ethnic backgrounds. This approach supports (Putri & Budiman, 2022) framework on culturally responsive pedagogy, which emphasizes the inclusion of diverse cultural perspectives in both formal and informal school curricula. The effectiveness of this model is also echoed in (Chrisantina, 2021), who noted that integrating tolerance-based content into school activities increases students' appreciation of diversity and strengthens social cohesion.

Another important strategy observed is the use of peer-based learning and grouping systems that intentionally mix students from diverse backgrounds. This aligns with the findings of (Khusaini et al., 2022), who studied character education in pluralist schools and found that collaborative activities are more effective in reducing prejudice than direct instruction alone. In the context of SDN 1 Seminyak, mixed group assignments fostered friendships and empathy across religious lines, showing that tolerance is built not only through dialogue but also through shared experiences.

The absence of religious bullying or exclusion reported by the school's student affairs office over the past two years is also noteworthy. This contrasts with findings from (Dewi et al., 2024), who reported increased incidents of religious-based discrimination in schools lacking structured tolerance education programs. The case of SDN 1 Seminyak demonstrates that with a sustained and consistent internalization effort, schools can serve as safe spaces for diversity.

Despite these successes, the findings of this study also reveal a research gap in previous literature. Most studies on religious moderation and tolerance education focus on secondary schools or pesantren, while few explore how these values are developed at the primary school level. For example, (Irdani et al., 2023) examined religious moderation among high school students in Yogyakarta, while (Lubis, 2018) focused on pesantren-based moderation programs. This study contributes to filling that gap by showing that primary school students are capable of understanding and practicing religious moderation values when guided effectively.

The impact of internalization observed in this study also suggests that affective and behavioral dimensions of tolerance are as important as cognitive understanding. Students not only understood that tolerance was important, but they also practiced it through friendship, celebration, and everyday interaction. This supports the three-domain model of character education (cognitive, affective, psychomotor) and aligns with the findings of (Maharani & Rahmiani, 2023), who emphasized that effective character education must move beyond theory into lived practice.

In summary, the discussion of findings in this study demonstrates that the internalization of religious moderation values in elementary schools can be successfully implemented through holistic, contextual, and participatory approaches. It requires synergy between curriculum, school leadership, peer dynamics, and the broader school culture. These results have implications not only for Islamic education but also for national educational policy, particularly in fostering a generation that upholds pluralism, peace, and tolerance in a diverse society.

CONCLUSION

This study concludes that the internalization of religious moderation values at SDN 1 Seminyak Badung has been carried out effectively and comprehensively through various strategies integrated into both academic and non-academic aspects of school life. These values namely national commitment, tolerance, anti-violence, and appreciation of local

culture are not merely conveyed through formal instruction but are actively lived and practiced within the school's social environment.

The success of this internalization process is supported by several key factors: the consistent role modeling of inclusive behaviors by teachers and school leaders, the incorporation of tolerance-based values into curriculum and extracurricular activities, the establishment of a school culture that respects religious diversity, and peer-based interactions that promote collaboration and empathy among students. These strategies work together to cultivate affective, cognitive, and behavioral dimensions of tolerance among primary school students.

Furthermore, the findings indicate that religious moderation education is not only relevant at the secondary or higher education levels but can be effectively introduced at the primary level, where foundational character formation takes place. The students at SDN 1 Seminyak demonstrated inclusive attitudes and respectful behaviors, suggesting that early education is a critical entry point for building a tolerant, pluralistic society.

This research contributes to the academic discourse by filling a gap in the study of religious moderation at the elementary school level and offers practical insights for educators, policymakers, and curriculum developers. It affirms the role of primary schools as strategic institutions for nurturing future generations who uphold religious harmony, social justice, and national unity in an increasingly diverse and globalized world.

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