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Transforming Islamic Religious Education: Active Learning Strategies for Fostering Religious Moderation at SDN 2 Serangan

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Abstract

This study aims to explore how active learning strategies in Islamic Religious Education (IRE) can foster the internalization of religious moderation values at SDN 2 Serangan, Denpasar. Using a qualitative approach with a case study method, data were collected through classroom observations, in-depth interviews with teachers and students, and document analysis. The findings indicate that the implementation of active learning strategies such as group discussions, case studies, and storytelling significantly contributed to instilling values of tolerance, mutual respect, and peaceful coexistence among students. The IRE teacher served as both a facilitator and a moderation agent, contextually linking Islamic teachings to the students' socio-religious realities. The participatory learning model, supported by inclusive school policies, created an educational environment conducive to promoting religious moderation. This study concludes that transforming IRE through active learning strategies is an effective approach to developing moderate character in students from an early age.

Keywords: *Islamic Religious Education, Active Learning Strategies, Religious Moderation, SDN 2 Serangan*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi bagaimana strategi pembelajaran aktif dalam mata pelajaran Pendidikan Agama Islam (PAI) dapat mendorong internalisasi nilai-nilai moderasi beragama di SDN 2 Serangan, Denpasar. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan guru dan siswa, serta analisis dokumen. Hasil penelitian menunjukkan bahwa penerapan strategi pembelajaran aktif seperti diskusi kelompok, studi kasus, dan metode bercerita secara signifikan berkontribusi dalam menanamkan nilai toleransi, saling menghormati, dan hidup berdampingan secara damai pada peserta didik. Guru PAI berperan sebagai fasilitator sekaligus agen moderasi yang secara kontekstual menghubungkan ajaran Islam dengan realitas sosial-keagamaan siswa. Pembelajaran yang partisipatif, ditambah dengan kebijakan sekolah yang mendukung inklusivitas, membentuk iklim pendidikan yang kondusif untuk penguatan moderasi beragama. Studi ini menyimpulkan bahwa transformasi pedagogi PAI melalui pembelajaran aktif merupakan pendekatan efektif dalam membangun karakter moderat pada siswa sejak usia dini.

Kata Kunci: Pendidikan Agama Islam, Strategi Pembelajaran Aktif, Moderasi Beragama, SDN 2 Serangan

INTRODUCTION

In an era marked by growing global interconnectedness, cultural diversity, and ideological polarization, education holds a central role in fostering peace, tolerance, and mutual respect. Across the world, religious-based extremism and identity-based conflicts continue to pose threats to social harmony, especially in countries where education fails to promote inclusive and critical religious understanding. According to (Prayitno & Wathoni, 2022) religious extremism remains one of the key drivers of social unrest and violence. Responding to this global concern, the United Nations Educational, Scientific and Cultural Organization (UNESCO) has emphasized the importance of education in cultivating a culture of peace and acceptance of diversity. Religious education, in particular, should no longer be understood solely as a means of transmitting dogma but must be transformed into a process that shapes learners' ability to engage with plurality, practice tolerance, and apply religious values in real-world contexts (Dewi et al., 2024).

Indonesia, as the largest Muslim-majority country and one of the most religiously diverse nations, faces both the challenge and the opportunity to serve as a model for peaceful interreligious coexistence. However, national data reveals that the values of religious moderation are not yet fully internalized at the grassroots level (Assa'idi, 2021). To address this issue, the Indonesian Ministry of Religious Affairs launched the Grand Design of Religious Moderation 2019–2024, which promotes four main indicators: commitment to the national ideology and statehood (NKRI), tolerance toward religious and cultural diversity, rejection of violence in the name of religion, and respect for local wisdom. Despite this formal policy commitment, the implementation in schools is still uneven. The Setara Institute reported that incidents of religious intolerance, verbal discrimination, and religious-based bullying still occur in various educational institutions across the country (Sulistiyowati et al., 2024). These findings highlight the inadequacy of conventional Islamic Religious Education (IRE) practices, which tend to rely on textual memorization and moralistic preaching without fostering critical thinking or empathy.

In pluralistic regions such as Denpasar, Bali where Muslims live as a religious minority the implementation of inclusive and transformative religious education becomes particularly vital. In this context, Islamic Religious Education at the elementary school level must not only serve as doctrinal instruction but also as a formative platform for fostering values of moderation, peace, and interfaith respect. SDN 2 Serangan, a public primary school

located in an urban area of Denpasar, provides a strategic and relevant setting for this study. Muslim students at this school interact daily with peers from various religious backgrounds, offering rich opportunities to build moderate religious identities from an early age. However, this potential remains underutilized due to the persistence of traditional teaching approaches that are teacher-centered, text-heavy, and disengaged from students' real-life experiences.

To address these pedagogical shortcomings, many scholars and education experts advocate for the implementation of active learning strategies in religious education. According to (Mudzakkir, 2021), active learning refers to instructional methods that engage students directly in the learning process, particularly through problem-solving, group discussion, reflection, and analysis. In the context of Islamic Religious Education, active learning can be manifested through role-playing, case studies, cooperative learning, and contextual dialogue that encourages students to confront and reflect on issues of religious diversity, empathy, and peaceful coexistence (Lessy et al., 2022). Active learning strategies not only make the learning process more engaging and participatory but also align with the developmental needs of primary school students, who learn best through interaction, creativity, and collaboration.

A number of prior studies have demonstrated the positive impact of active learning in the development of students' social and moral competencies. For instance, (Khusaini et al., 2022) found that role-playing in IRE classes significantly increased students' levels of empathy and tolerance toward others. (Nurdaeni et al., 2024) showed that group discussions and project-based learning fostered students' capacity to reflect critically on religious texts and relate them to their daily lives. Meanwhile, (Rumahuru & Talupun, 2021) observed that cooperative learning methods helped cultivate democratic values and reduced exclusivist tendencies among students. While these findings are encouraging, it is important to note that most of these studies were conducted in secondary schools, Islamic boarding schools (pesantren), or in urban Islamic private schools. Research exploring the use of active learning strategies in public elementary schools particularly those in religiously plural settings like Denpasar remains limited. Moreover, few studies have specifically examined the direct correlation between active learning methods and the internalization of religious moderation values at the foundational education level.

This indicates a significant research gap in the literature on Islamic Religious Education. There is a need to understand how pedagogical transformation takes place in public elementary schools, how teachers apply active learning to deliver religious content, and to what extent such methods foster values of religious moderation in young learners. By focusing on SDN 2 Serangan, this study aims to contribute to that understanding. It explores

how Islamic Religious Education is being transformed through the use of active learning strategies, investigates the pedagogical approaches adopted by teachers, analyzes student engagement and response, and evaluates the impact on the development of religious moderation among students. The objectives of this study are (1) to identify the types of active learning strategies implemented in Islamic Religious Education at SDN 2 Serangan; (2) to analyze the process of pedagogical transformation from traditional to active learning; (3) to explore the influence of these strategies on students' internalization of moderation values; and (4) to provide practical recommendations for educators and policymakers in designing religious education that is both inclusive and transformative.

By situating this research in a pluralistic and dynamic educational setting, this study hopes to offer both theoretical contributions to the discourse on religious pedagogy and practical insights for promoting peace-oriented Islamic education in Indonesia and beyond.

RESEARCH METHOD

This study employed a qualitative research approach using a case study design, aiming to explore in depth the transformation of Islamic Religious Education (IRE) through active learning strategies in fostering religious moderation at SDN 2 Serangan, Denpasar. A qualitative approach was chosen for its ability to capture the dynamics and complexity of real-world educational practices, especially within the context of primary education in a religiously and culturally diverse environment such as Denpasar. The case study design allowed the researcher to focus intensively on a single bounded system namely, the IRE learning process in one public elementary school—thus enabling a comprehensive exploration of the interactions between teachers, students, instructional materials, and the school's social context.

The research site was selected purposively: SDN 2 Serangan, a public elementary school located in an urban area of Denpasar, Bali. This school was chosen because it represents an educational setting where Muslim students constitute a minority among a predominantly non-Muslim student population. The research subjects included one Islamic Religious Education teacher, Muslim students from grades 4 to 6, the school principal, and several additional informants such as parents and school committee members who were considered relevant in providing contextual insight into the implementation of religious moderation education.

Data collection was conducted using three primary techniques: observation, interviews, and documentation. Non-participant classroom observations were carried out to gain a direct understanding of how active learning strategies were applied during IRE lessons,

focusing on instructional techniques, student engagement, and the integration of religious moderation values. Semi-structured interviews were conducted with the IRE teacher to explore lesson planning, pedagogical approaches, and perspectives on religious moderation. In-depth interviews were also held with students to gain insight into their understanding of diversity, tolerance, and their experiences during class. The school principal and selected parents were interviewed to provide a broader perspective on the school's inclusive vision and the perceived impact of IRE learning on student attitudes. Additionally, relevant documents such as lesson plans, teaching materials, student worksheets, and school policies were collected to support the data and cross-validate the findings from observation and interviews.

Data were analyzed using (Sugiyono, 2013), which includes three concurrent activities: data reduction, data display, and conclusion drawing/verification. In the data reduction phase, field notes and interview transcripts were coded and categorized into key themes such as “active learning strategies,” “pedagogical transformation,” “student engagement,” and “religious moderation values.” The data were then displayed through thematic matrices and narrative descriptions to identify emerging patterns and relationships. The final stage involved drawing conclusions based on the findings while continuously verifying their consistency through triangulation and peer debriefing.

To ensure trustworthiness, the study applied several strategies including triangulation of data sources and methods, member checking where key informants reviewed transcripts and preliminary interpretations, prolonged engagement in the research setting to build trust and deepen contextual understanding, and audit trails to maintain transparency in the research process. All ethical considerations were strictly observed. Informed consent was obtained from all participants, their anonymity and confidentiality were ensured, and they were informed of their right to withdraw at any point. Ethical clearance was granted by the relevant institutional ethics committee prior to data collection.

RESULT AND DISCUSSION

Result

The implementation of active learning strategies in Islamic Religious Education (IRE) at SDN 2 Serangan was observed to significantly support the internalization of religious moderation among students. The findings were collected through observation, interviews, and documentation, revealing a strong alignment between pedagogical practices and the cultivation of tolerance, respect, and peaceful coexistence in a multicultural environment.

From the observation, the researcher noted how the IRE teacher consistently applied active learning models in the classroom. For example, during a lesson on “*Perilaku Terpuji dalam Kehidupan Sehari-hari*” (Praiseworthy Behaviors in Daily Life), the teacher asked students to work in small groups to analyze different social situations. One group received a scenario describing a Muslim student invited to a Hindu friend’s religious celebration. The students discussed the importance of showing respect even if they could not participate in all aspects of the event. A field note on March 4, 2025, recorded the teacher saying:

“Meskipun berbeda agama, kita harus saling menghormati dan menjaga kerukunan. Kalian bisa hadir untuk berteman, tanpa meninggalkan keyakinan.”

Students responded actively, with some sharing personal stories of visiting their friends’ homes during different religious holidays. This interactive approach appeared to help students reflect on real-life applications of religious moderation in a relatable way. The interview data supported the observational findings. The IRE teacher, Mr. R, explained in an interview conducted on March 6, 2025, that:

“Saya selalu mencoba membuat siswa berpikir kritis dan berdiskusi. Saya juga sering menyisipkan cerita dari kehidupan nyata yang relevan dengan nilai-nilai toleransi.”

When asked about challenges, he noted:

“Kadang anak-anak membawa perspektif dari lingkungan rumah yang sempit, tapi di sekolah saya bantu membuka wawasan mereka.”

A student from Grade 5, initials N.A., shared in the same interview session:

“Waktu belajar tentang menghormati teman beda agama, Pak Guru kasih contoh nyata. Jadi saya ngerti kenapa kita harus saling jaga.”

These narratives indicate that active learning, when contextualized with students’ daily experiences, was effective in shaping their attitude toward religious difference. Further evidence was obtained through documentation analysis. The teacher’s lesson plans (RPP) for January to March 2025 showed that several core competencies (Kompetensi Inti/KI) and basic competencies (Kompetensi Dasar/KD) were linked with spiritual and social attitudes, including respect, empathy, and cooperation.

For example, in the RPP dated February 12, 2025, under the topic “*Indahnya Hidup Rukun*” (The Beauty of Harmonious Living), one learning objective stated: “*Siswa dapat menunjukkan sikap toleransi terhadap teman yang berbeda keyakinan.*” (“Students are able

to demonstrate tolerant attitudes toward friends of different beliefs.”). The learning activity column emphasized group discussions and student presentations about diverse religious practices in Bali. Student worksheets collected from the same lesson showed drawings of students shaking hands with friends from other religions, with captions such as “*Temanku Hindu, tapi kami saling menghargai*” (“My friend is Hindu, but we respect each other”).

In addition to the RPP and worksheets, school policy documents such as the Vision and Mission of SDN 2 Serangan also emphasized inclusivity. One excerpt from the school profile document stated: “*Sekolah kami membentuk karakter siswa yang toleran, jujur, dan menghargai perbedaan dalam bingkai Bhinneka Tunggal Ika.*” (“Our school shapes students’ character to be tolerant, honest, and respectful of differences within the frame of Unity in Diversity”). This institutional commitment provides a supportive foundation for the IRE teacher’s efforts in embedding values of religious moderation.

From the integration of these data sources, it is evident that the transformation of Islamic Religious Education at SDN 2 Serangan was not merely about applying new methods but involved a conscious effort to design learning that is participatory, contextual, and value-laden. The IRE teacher’s use of active learning strategies such as group discussion, storytelling, and critical reflection allowed students to internalize tolerance and peaceful coexistence, while documentation confirmed that these efforts were embedded in both planning and school-wide policies. The presence of real-life examples and student engagement in discussions about religious diversity also indicated that the learning process encouraged empathy and social harmony, aligning with the broader goals of religious moderation education in Indonesia.

Discussion

The findings of this study indicate that the transformation of Islamic Religious Education (IRE) through the application of active learning strategies at SDN 2 Serangan has significantly contributed to fostering religious moderation among students. This pedagogical transformation is not merely a methodological shift, but reflects a deeper integration of Islamic values with democratic principles such as tolerance, mutual respect, and peaceful coexistence. The use of active learning in IRE, especially in a religiously diverse environment like Bali, demonstrates the essential role of contextual pedagogy in cultivating inclusive and pluralistic religious understanding.

From a theoretical perspective, the application of active learning aligns with the constructivist approach to education, which emphasizes that learners actively construct their own understanding and knowledge of the world, through experiencing things and reflecting

on those experiences (Mukhibat et al., 2023). In this context, the IRE teacher's strategies group discussions, storytelling, and real-life case studies facilitated students' critical reflection and deepened their empathy. These methods go beyond rote memorization of religious texts; they create a learning environment where students are encouraged to engage with the content and relate it to their everyday lives. The findings support the argument by (Abidin, 2021) that cooperative learning not only improves academic achievement but also enhances interpersonal relationships and acceptance of diversity.

Furthermore, the integration of religious moderation into Islamic education reflects the principles of ta'addudiyah (pluralism), tasamuh (tolerance), and tawassuth (moderation), which are essential components of wasathiyah Islam. These values are not only consistent with the teachings of the Qur'an and Hadith but are also necessary in the Indonesian multicultural context. The teacher's effort to contextualize Islamic teachings with local socio-cultural realities such as the Balinese Hindu environment—demonstrates a pedagogical adaptation that is both relevant and transformative. This is in line with (Irdani et al., 2023), who asserts that Islamic education in Indonesia must become an agent for peace and tolerance in society by embracing inclusive and dialogic pedagogies.

The role of the IRE teacher is crucial in mediating between religious doctrine and civic values. The teacher in this study did not only deliver religious content but functioned as a cultural broker who helps students navigate the intersections between religious identity and national pluralism. The way he encouraged critical discussions, allowed space for students to share interfaith experiences, and guided them to develop respectful attitudes, reflects an advanced stage of pedagogical awareness. This supports the findings of (Chrisantina, 2021), who emphasized that religious education teachers in multicultural societies must possess pedagogical competence as well as intercultural sensitivity to build inclusive classrooms.

The interview data showed that students began to internalize tolerance and understanding of religious differences. This resonates with the concept of value internalization in Bloom's affective domain taxonomy, especially the stages of "responding," "valuing," and "organization" (Alwan et al., 2024). The students not only acknowledged the importance of respecting differences but also expressed commitment to practicing these values in their daily interactions. This internalization process becomes more effective when learning is participatory and contextual, confirming what (Putri & Budiman, 2022) emphasized that religious education should be oriented toward rahmatan lil 'alamin, teaching students to bring benefit to all humanity.

When compared to prior research, the results of this study are consistent with several findings across Indonesia and beyond. For instance, (Lubis, 2018) in their study on Islamic education in Yogyakarta found that the implementation of discussion-based learning in PAI increased students' openness toward religious difference. Similarly, (Ramadhan & Usriyah, 2021) demonstrated that the integration of civic and religious values through active learning improved students' democratic awareness in multicultural schools. In an international context, a study by (Ningtias, 2024) in the UK found that religious education, when combined with dialogical methods, fostered empathy and reduced intergroup prejudice among students of different faith backgrounds. These studies collectively affirm that active learning methods are effective vehicles for teaching values of moderation, empathy, and peaceful coexistence.

What sets this study apart is the context of SDN 2 Serangan, where Muslim students are the minority and yet receive religious education in a way that acknowledges the surrounding cultural and religious landscape. This inversion of the typical demographic majority creates a unique pedagogical challenge, which the teacher addressed by emphasizing respect and coexistence without compromising core Islamic beliefs. This reinforces what Hefner (2000) described as the Indonesian model of pluralism: a dynamic negotiation between religious identity and national unity.

Documentation analysis further revealed that the school's institutional policies support the cultivation of religious moderation. This alignment between classroom practice and institutional vision is significant. As (Alwan et al., 2024) argue, values education cannot succeed in isolation; it must be embedded in the whole-school culture and supported by policy, leadership, and community engagement. In this case, the school's vision statement and inclusion of social-religious themes in lesson plans demonstrate that moderation is not just a topic but a core part of the educational mission.

The implications of these findings are far-reaching. They suggest that religious moderation should not be viewed as an abstract ideal but as a practical pedagogical goal that can be achieved through well-designed instruction. The transformation of IRE through active learning approaches shows that religious education can play a proactive role in nation-building and conflict prevention. In the context of Indonesia, where religious tensions sometimes emerge, empowering students with the ability to appreciate diversity and engage peacefully with others becomes a national imperative. This supports the agenda of the Ministry of Religious Affairs, which promotes Moderasi Beragama as a strategic policy for strengthening social cohesion.

However, there are several challenges and research gaps that must be acknowledged. One limitation of this study is that it focuses on a single school and a single teacher. While

the findings are rich and contextually grounded, they cannot be generalized across all schools in Indonesia. There is also a need for longitudinal studies that examine the long-term impact of such teaching strategies on students' attitudes and behavior. Moreover, this study did not explore parental or community influences in depth, which could significantly shape students' value formation. Future research could benefit from a broader sample and a more holistic framework that includes family and societal factors.

Another important point for further consideration is teacher training. The effectiveness of active learning strategies in fostering religious moderation depends heavily on the teacher's competence and worldview. As seen in this study, the teacher possessed both pedagogical skill and ideological commitment to moderation. However, not all teachers may share the same capacity or willingness. Therefore, teacher education institutions should integrate religious moderation as a core component of pedagogical training, as recommended by (Desnita & Salminawati, 2024).

In conclusion, the results of this study reinforce the idea that active learning strategies when applied within a supportive institutional context—can effectively transform Islamic Religious Education into a tool for nurturing religious moderation. The case of SDN 2 Serangan illustrates how participatory pedagogy, contextual content, and school-wide commitment can work together to shape students into tolerant, respectful, and socially responsible individuals. The findings contribute to the growing body of literature that positions religious education as a vital domain for peacebuilding in multicultural societies. More importantly, they offer practical insights for educators, policymakers, and curriculum developers seeking to cultivate a generation that upholds the values of moderation, pluralism, and unity amidst diversity.

CONCLUSION

This study concludes that the transformation of Islamic Religious Education (IRE) at SDN 2 Serangan through the application of active learning strategies has effectively supported the cultivation of religious moderation among students. The implementation of interactive methods such as group discussions, storytelling, and contextual problem-solving allowed students to critically engage with Islamic teachings while also reflecting on the values of tolerance, respect, and peaceful coexistence in their daily lives. The active participation of students in lessons, supported by a teacher who consistently incorporated real-life interfaith experiences, facilitated the internalization of moderation values. The school's inclusive policies and lesson planning further reinforced this pedagogical approach, demonstrating a harmonious alignment between instructional practice and institutional commitment to

diversity. These findings affirm that religious moderation can be successfully fostered through participatory and value-driven learning, particularly when grounded in local socio-cultural contexts. The study also highlights the vital role of teacher competence, institutional vision, and contextual pedagogy in shaping religious education that not only transmits knowledge but also nurtures character and civic values. Thus, transforming IRE with active learning is not only a methodological shift but a strategic educational innovation for building a peaceful, tolerant, and pluralistic generation in Indonesia.

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