

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

**Implementation of Islamic Religious Education in Nurturing Religious Moderation and Mutual Respect in Multicultural School Contexts****Masniatul Ilmiah<sup>1</sup>, Mashudi<sup>2</sup>, Sainan<sup>3</sup>**<sup>1,2,3</sup>UIN Kiai Haji Achmad Siddiq Jember, Indonesia[masniatulilmiah77@gmail.com](mailto:masniatulilmiah77@gmail.com)<sup>1</sup>, [Mashudi@uinkhas.ac.id](mailto:Mashudi@uinkhas.ac.id)<sup>2</sup>, [saihanelfirdaus286@gmail.com](mailto:saihanelfirdaus286@gmail.com)<sup>3</sup>**Abstract**

This study aims to analyze the role of Islamic Religious Education (IRE) in nurturing religious moderation and mutual respect within the multicultural school environment of SDN 5 Gubug, Tabanan Regency. The research employed a qualitative case study approach. Data were collected through in-depth interviews, participant observation, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that Islamic Religious Education plays a strategic role in cultivating religious moderation through contextual learning, the integration of local wisdom such as Tri Hita Karana, and the promotion of interfaith understanding among students. The implementation of IRE is supported by teacher pedagogical competence and inclusive school policies that encourage tolerance and social harmony. However, challenges arise from external influences, including exclusive digital religious content and limited parental involvement. Overall, Islamic Religious Education at SDN 5 Gubug functions as an effective medium for fostering tolerance and mutual respect from an early age. Continuous teacher development and strengthened collaboration between schools, families, and communities are essential to sustain and enhance the impact of religious moderation education at the elementary level.

**Keywords:** Islamic Religious Education; Religious Moderation; Tolerance; Multicultural School.

**Abstrak**

*Penelitian ini bertujuan untuk menganalisis peran Pendidikan Agama Islam (PAI) dalam menumbuhkan moderasi beragama dan sikap saling menghormati di lingkungan sekolah multikultural SDN 5 Gubug, Kabupaten Tabanan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Pendidikan Agama Islam pengintegrasian kearifan lokal seperti Tri Hita Karana, serta penguatan pemahaman lintas agama di kalangan peserta didik. Implementasi PAI didukung oleh kompetensi pedagogik guru dan kebijakan sekolah yang inklusif dalam membangun budaya*

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

*toleransi dan harmoni sosial. Namun demikian, tantangan muncul dari pengaruh eksternal, seperti konten keagamaan digital yang bersifat eksklusif dan rendahnya keterlibatan orang tua. Secara keseluruhan, Pendidikan Agama Islam di SDN 5 Gubug berfungsi sebagai sarana efektif dalam menumbuhkan sikap toleransi dan saling menghormati sejak usia dini. Oleh karena itu, pengembangan profesional guru secara berkelanjutan serta penguatan kolaborasi antara sekolah, keluarga, dan masyarakat menjadi langkah penting untuk meningkatkan keberlanjutan pendidikan moderasi beragama di tingkat sekolah dasar.*

**Kata Kunci:** Pendidikan Agama Islam; Moderasi Beragama; Toleransi; Sekolah Multikultural.

## INTRODUCTION

Indonesia is widely recognized as a pluralistic nation characterized by ethnic, cultural, and religious diversity. This plurality is embodied in the national principle of Bhinneka Tunggal Ika, which emphasizes unity amid diversity (Irwan et al., 2022). However, in the contemporary era marked by rapid digitalization, social mobility, and ideological contestation, this diversity faces growing challenges. Religious misunderstanding, exclusivism, and intolerance increasingly penetrate social spaces, including educational institutions (Lasmawan et al., 2024). Schools, therefore, are not merely centers for academic instruction but also strategic arenas for nurturing social harmony, ethical awareness, and mutual respect among students from diverse backgrounds (Lestari et al., 2025). In this context, religious education holds a crucial role in shaping students' perspectives toward difference and coexistence.

One of the most strategic subjects in this regard is Islamic Religious Education (IRE), which is mandated not only to strengthen students' faith and religious understanding but also to cultivate values of moderation, tolerance, and social responsibility (Anggraeni et al., 2023). Ideally, IRE should function as a medium for developing balanced religious attitudes that reject extremism while promoting openness and empathy (Astuti et al., 2023). However, in practice, religious education at the school level often remains focused on doctrinal transmission and ritual memorization, with limited emphasis on contextual and dialogical learning (Nurdaeni et al., 2024). As a result, students may possess sufficient cognitive knowledge of religion yet lack the social and ethical competencies required to live harmoniously in a multicultural society.

This challenge becomes more apparent in multicultural school settings, such as SDN 5 Gubug, located in Tabanan Regency, Bali, where students from different religious

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

backgrounds primarily Hindu, Muslim, and Christian interact daily. As a public elementary school situated in a predominantly Hindu environment, SDN 5 Gubug represents a microcosm of Indonesia's pluralistic reality. Daily interactions among students reflect coexistence and cooperation; however, preliminary observations indicate subtle challenges. Some Muslim students experience hesitation in participating in certain cultural or ceremonial activities, while non-Muslim students occasionally misunderstand Islamic practices such as fasting or prayer rituals. These conditions demonstrate that religious moderation does not emerge automatically but requires intentional educational efforts through structured learning and guided reflection.

From a theoretical perspective religious moderation refers to a balanced and fair approach to understanding and practicing religion, emphasizing principles such as *tawassuth* (moderation), *tawazun* (balance), and *tasamuh* (tolerance) (Lessy et al., 2022). In Islamic educational philosophy, these principles align with the concept of *rahmatan lil 'alamin*, which positions Islam as a source of mercy for all humanity (Prayitno & Wathoni, 2022). Several previous studies have highlighted the importance of integrating religious moderation into education; however, most research has focused on secondary schools, pesantren, or higher education institutions (Chrisantina, 2021). Empirical studies examining the role of Islamic Religious Education at the elementary level, particularly in minority Muslim contexts such as Bali, remain limited. This indicates a research gap concerning how moderation values are internalized during early childhood education in multicultural environments (Maharani & Rahmani, 2023).

Based on these considerations, this study aims to analyze the role of Islamic Religious Education in nurturing religious moderation and mutual respect within the multicultural school context of SDN 5 Gubug, Tabanan. Specifically, the research seeks to (1) examine how Islamic Religious Education is implemented to promote moderation values in daily learning, (2) identify pedagogical strategies that support students' tolerance and interfaith respect, and (3) analyze factors that influence the effectiveness of moderation-based Islamic education, including teacher competence, school policies, and sociocultural conditions. Through this investigation, the study is expected to contribute both theoretically and practically to the development of inclusive and moderation-oriented Islamic education in Indonesia's diverse educational landscape.

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

## RESEARCH METHOD

This study employed a qualitative descriptive approach with a case study design to examine the role of Islamic Religious Education (IRE) in nurturing religious moderation and mutual respect within a multicultural elementary school context. The research was conducted at SDN 5 Gubug, Desa Gubug, *Kecamatan Tabanan, Kabupaten Tabanan, Bali*. This site was purposively selected due to its multicultural student composition and its position within a predominantly Hindu community, which provides a relevant context for exploring the implementation of Islamic Religious Education in a minority setting.

The participants in this study consisted of one Islamic Religious Education teacher as the key informant, the school principal, four classroom teachers from different religious backgrounds, and ten upper-grade students (grades IV–VI), including six Muslim and four non-Muslim students. Participants were selected using purposive sampling based on their direct involvement in religious education activities and interfaith interactions at school. This diversity of participants enabled the researcher to capture multiple perspectives on how religious moderation and mutual respect are developed through Islamic Religious Education.

Data were collected through in-depth interviews, participant observation, and documentation. Observations focused on Islamic Religious Education classroom activities, school ceremonies, and interfaith-related programs, with attention to teacher–student interactions and the integration of moderation values in learning practices. Semi-structured interviews were conducted to explore participants' experiences, perceptions, and challenges related to the implementation of moderation-oriented education. Documentation included lesson plans, school policy documents, and records of religious and cultural activities that supported interfaith tolerance.

Data analysis was conducted using the interactive model proposed by Miles and Huberman, which involves data condensation, data display, and conclusion drawing. The researcher organized and coded data from interviews, observations, and documents to identify recurring themes related to religious moderation, pedagogical strategies, and school culture. The analysis process was iterative, allowing patterns and relationships among themes to emerge inductively and ensuring that interpretations were grounded in empirical data.

To ensure the trustworthiness of the findings, this study applied credibility, transferability, dependability, and confirmability strategies. Credibility was strengthened through triangulation of data sources and methods, while member checking was conducted to confirm the accuracy of interpretations. Transferability was supported by providing clear

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

contextual descriptions of the research setting, and dependability and confirmability were ensured through systematic documentation of the research process and reflective analysis. Ethical considerations were addressed by obtaining informed consent from all participants, maintaining confidentiality, and respecting cultural and religious sensitivities throughout the research process.

## RESULT AND DISCUSSION

### Overview of the Research Setting

SDN 5 Gubug is located in Desa Gubug, Kecamatan Tabanan, Kabupaten Tabanan, Bali, an area characterized by cultural diversity and interreligious harmony between Hindu and Muslim communities. The school accommodates 167 students, of which approximately 20% are Muslim, while the majority are Hindu and a few Christian. This demographic setting creates a natural laboratory for practicing *religious moderation* and mutual respect from an early age.

The principal, teachers, and parents collaborate in maintaining a school climate that promotes inclusivity, discipline, and cooperation. Within this context, the Islamic Religious Education (IRE) teacher plays a strategic role in cultivating the values of *wasathiyah* (moderation), *tasamuh* (tolerance), *ta'adul* (justice), and *tawazun* (balance). These values are expected to shape students' social attitudes toward peaceful coexistence.

### Implementation of Islamic Religious Education in a Multicultural Setting

**Table 1. Implementation of Islamic Religious Education in the Multicultural Context of SDN 5 Gubug**

Aspect	Description	Data Source
<b>Teaching approach</b>	Contextual learning integrating Islamic values with Balinese cultural practices ( <i>menyama braya</i> )	Observation and interview with PAI teacher
<b>Learning methods</b>	Storytelling, discussion, group projects, reflective learning	Observation of PAI lessons
<b>Integration of moderation values</b>	<i>Tawassuth</i> (moderation), <i>tasamuh</i> (tolerance), <i>ta'adul</i> (justice), <i>tawazun</i> (balance)	Lesson plan documentation

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

<b>Example of activity</b>	Discussion on Prophet Muhammad's respect for people of other faiths linked to Balinese community harmony	Classroom observation
<b>Teacher's reflection</b>	PAI teacher connects Islamic moral teachings with local wisdom to make learning relevant and engaging	Interview transcript

According to the table 1 that the implementation of PAI at SDN 5 Gubug emphasizes contextualization. The teacher intentionally blends Islamic teachings with local cultural wisdom, particularly the Balinese philosophy of *menyama braya* (brotherhood among humans). Through stories, discussion, and real-life case reflections, students are guided to see that tolerance and mutual respect are part of Islamic morality. Classroom observations revealed that students responded positively to this approach; they showed enthusiasm during storytelling sessions and actively shared experiences of interacting with friends from different religious backgrounds. The PAI teacher also ensured that lesson objectives included moral and social learning outcomes, not merely doctrinal understanding.

### Strategies to Foster Students' Understanding of Religious Moderation

**Table 2. Strategies Used by Teachers to Promote Religious Moderation**

Strategy	Implementation Example	Purpose	Data Source
<b>Storytelling (kisah teladan)</b>	Narratives about the Prophet's tolerance toward non-Muslims	Cultivate empathy and moral imagination	Interview and classroom observation
<b>Interfaith dialogue simulation</b>	Joint activities between Muslim and Hindu students	Foster communication and respect	Documentation of extracurricular program
<b>Reflective learning</b>	Students write reflections on tolerance and cooperation	Build awareness and self-evaluation	Student journals and teacher notes
<b>Cooperative learning</b>	Mixed-religion group tasks (e.g., art projects, environmental cleaning)	Strengthen collaboration and unity	Observation and photo documentation

According to the table 2, The study found that teachers employ a variety of pedagogical strategies to embed moderation values into daily learning. Storytelling serves as an emotional bridge, helping students internalize values through relatable examples. The *interfaith dialogue simulation* encourages open conversations between students of different beliefs, teaching them to express faith-based perspectives respectfully. Reflective writing allows students to articulate their understanding of tolerance in their own words, reinforcing critical thinking and empathy. Cooperative learning activities, such as mixed-group art projects, further cultivate teamwork without religious bias. These strategies have proven effective in shaping both cognitive and affective aspects of students' tolerance behavior.

### Challenges in Implementing Religious Moderation Values

Table 3. Challenges Faced by Teachers and Schools

Type of Challenge	Description	Impact	Data Source
<b>Limited instructional resources</b>	Lack of multicultural-based Islamic education materials	Teachers rely on verbal explanation; less visual engagement	Interview with PAI teacher
<b>Parental influence</b>	Some parents misunderstand religious moderation as weakening faith	Decreased participation in interfaith school activities	Interview with principal
<b>Students' conceptual confusion</b>	Students equate tolerance with passive acceptance	Requires repetitive clarification and moral reinforcement	Observation notes
<b>Limited training</b>	Teachers rarely receive professional development on multicultural pedagogy	Lack of confidence in managing interfaith dialogue	Documentation and interview data

According to the table 3 Despite positive progress, several obstacles persist. The scarcity of multicultural-based Islamic learning materials limits the teacher's ability to present diverse perspectives effectively. Some parents perceive religious moderation as

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

compromising Islamic purity, causing hesitation in supporting interfaith programs. Meanwhile, students often confuse tolerance with indifference, thinking it means “not caring” instead of “caring respectfully.” This misconception highlights the need for continuous guidance. Teachers also face a lack of formal training in multicultural pedagogy, reducing confidence in handling sensitive topics. Nevertheless, these challenges have motivated educators to adopt creative approaches and peer collaboration to sustain inclusive practices.

### Students' Responses and Behavioral Changes

**Table 4. Students' Attitudes and Behavioral Indicators of Religious Moderation**

Indicator	Observation	Example of Behavior	Data Source
<b>Respect for others' beliefs</b>	Students listen when friends explain religious practices	“I help my Hindu friend prepare offerings even though I'm Muslim.”	Student interview
<b>Cooperative behavior</b>	Active participation in mixed-faith group activities	Students working together during flag ceremonies and cleaning	Observation
<b>Curiosity and openness</b>	Students ask respectful questions about other religions	“Why do my Hindu friends pray in the morning and afternoon?”	Student reflection journal
<b>Empathy and mutual help</b>	Students assist each other during fasting and religious ceremonies	Sharing lunch breaks respectfully during Ramadan	Teacher observation log

According to the table 4, Students at SDN 5 Gubug demonstrate an encouraging level of tolerance and inclusivity. They naturally collaborate in daily activities and show genuine interest in learning about their peers' religious customs. Interviews reveal that Muslim students are proud of their identity yet respectful toward Hindu traditions, while Hindu students display reciprocal respect by providing space for Muslim peers during prayer times. Observation data also show that empathy is a lived value: students share responsibilities and support one another during religious events. However, a few students still express uncertainty about the limits of interfaith engagement, underscoring the ongoing need for teacher guidance and structured reflection.

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

### School Culture Supporting Religious Moderation

**Table 5. School Policies and Cultural Programs Supporting Interfaith Tolerance**

Aspect	Implementation	Stakeholders Involved	Data Source
<b>Vision and mission</b>	“Building students’ character through diversity and mutual respect” stated in school documents	Principal, teachers, committee	School documentation
<b>Collaborative programs</b>	Cultural festivals, Independence Day celebrations, joint community service	All teachers and students	Observation and program records
<b>Teacher collaboration</b>	Coordination between Islamic and Hindu teachers for scheduling and events	Religious teachers	Interview with both teachers
<b>Symbolic inclusivity</b>	Coexistence of mushola and Hindu shrines in school yard	School leadership	Direct observation

According to the table 5, The school’s inclusive culture serves as the backbone for implementing religious moderation. The official vision and mission statements emphasize diversity and mutual respect, demonstrating strong institutional commitment. Collaborative programs like cultural festivals and *gotong royong* events provide real experiences of interfaith cooperation. The partnership between Islamic and Hindu religion teachers models mutual respect for students, showing that religious boundaries do not prevent collaboration. The visible presence of both prayer spaces in one compound sends a powerful symbolic message of coexistence. Such structural and cultural practices ensure that moderation is not just taught, but lived daily.

### Discussion

The findings of this study highlight the central role of Islamic Religious Education (IRE) in fostering religious moderation and mutual respect among students within the multicultural context of SDN 5 Gubug, Tabanan. The results demonstrate that the implementation of IRE not only focuses on cognitive understanding of Islamic principles but

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

also on affective and behavioral dimensions that promote tolerance, inclusivity, and peaceful coexistence. These findings align with the argument of (Winata et al., 2020), who emphasize that IRE must go beyond doctrinal transmission and instead cultivate values of compassion, respect, and dialogue as the essence of religious moderation.

In the classroom context, teachers at SDN 5 Gubug integrated lessons on mutual respect through stories of the Prophet Muhammad's interactions with non-Muslims and by contextualizing religious teachings within the daily multicultural realities of Bali. Such strategies mirror the pedagogical approach described by (Sulistiyawati et al., 2024) in their study published in the Journal of Moral Education, where teachers in diverse settings successfully utilized narrative-based approaches to develop moral reasoning and tolerance. The incorporation of local cultural values, such as the Balinese philosophy of Tri Hita Karana which emphasizes harmony between humans, God, and nature also strengthens the contextual relevance of IRE. This integration of local wisdom with Islamic teachings reflects the dynamic and adaptive nature of religious education in a plural society.

The findings further reveal that IRE teachers play a dual role as both moral educators and cultural mediators. They facilitate interfaith understanding by encouraging dialogue and reflection among students of different backgrounds. This is consistent with the findings of (Maulizar, 2022) in Religious Education Review, who found that dialogical pedagogy in religious education enhances empathy and reduces prejudice among learners. At SDN 5 Gubug, such dialogical engagement was evident in classroom discussions, where students were encouraged to express their opinions about religious festivals, customs, and moral principles without fear of discrimination. This pedagogical openness helps dismantle stereotypes and promotes a sense of unity in diversity.

Moreover, the school's leadership and policies support religious moderation through inclusive practices, such as celebrating religious holidays of various faiths and ensuring equitable access to religious learning resources. This institutional commitment echoes the findings of (M. R. Ramadhan, 2021) in the International Journal of Multicultural Education, which reported that administrative support is a critical factor in sustaining a culture of tolerance within schools. The leadership at SDN 5 Gubug demonstrates awareness that fostering tolerance is not merely a curricular concern but a structural and environmental necessity.

However, the research also identified certain challenges, particularly regarding students' exposure to external discourses that may contradict the values taught in school.

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

Some students encounter rigid or exclusive interpretations of religion from online sources or family environments, which occasionally conflict with the inclusive values emphasized in the school's IRE curriculum. This reflects a broader issue discussed by (F. A. Ramadhan & Usriyah, 2021) in Studies in Religious Education, who noted that digital religious content can polarize young learners and challenge the moderating influence of formal education. Therefore, teachers at SDN 5 Gubug must continuously adapt their pedagogical strategies to counteract misinformation and promote digital religious literacy.

In terms of theoretical implications, this study reinforces the concept of transformative religious education proposed by (Nurlaila et al., 2023) which advocates for religious instruction that not only informs but transforms learners' attitudes toward others. The transformative process observed in SDN 5 Gubug is evident in the way students gradually internalized values of empathy and respect through repeated exposure to reflective learning and interfaith discussions. This experiential dimension of learning corresponds with Vygotsky's social constructivist theory, emphasizing that moral understanding develops through social interaction and cultural mediation.

The research gap that this study addresses lies in the limited exploration of religious moderation within the context of elementary-level Islamic education in multicultural Indonesia. Most previous studies, such as those by (Rumahuru & Talupun, 2021) focused on secondary or tertiary education, leaving early educational environments underexplored. The present study thus contributes new insights into how early moral and religious formation occurs in primary schools where diversity is experienced firsthand. By examining the practices in SDN 5 Gubug, this research provides empirical evidence that the seeds of tolerance and moderation can be effectively planted at the foundational stage of schooling.

Another significant aspect emerging from the study is the alignment between das sollen (the normative ideals of education) and das sein (the empirical reality). The das sollen of IRE in Indonesia—as stated in the National Education System Law is to develop students' faith, piety, and noble character in harmony with national pluralism. In practice, however, the das sein at SDN 5 Gubug shows a nuanced balance between ideal objectives and contextual challenges. While the curriculum and teacher practices largely embody inclusivity, external influences and limited parental engagement sometimes hinder the full realization of these ideals. Addressing this gap requires ongoing collaboration among teachers, parents, and policymakers to strengthen the ecosystem of religious moderation.

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

Furthermore, this study's findings have implications for teacher training. As pointed out by (Qowim et al., 2020) in the Journal of Islamic Education Studies, teachers' competence in managing diversity directly affects students' attitudes toward difference. Professional development programs should therefore incorporate modules on intercultural communication, conflict resolution, and digital ethics to equip IRE teachers with the necessary skills to navigate contemporary challenges. The experiences of SDN 5 Gubug illustrate how teacher reflection and continuous learning can lead to pedagogical innovations that sustain religious harmony.

In conclusion, the discussion underscores that Islamic Religious Education, when practiced through contextual, dialogical, and inclusive methods, serves as a powerful instrument for nurturing religious moderation and mutual respect in multicultural environments. The experience of SDN 5 Gubug exemplifies how early educational institutions can become microcosms of pluralistic harmony by embedding moral and cultural values within the fabric of daily learning. This aligns with the broader national and global goals of promoting peace and tolerance through education, as envisioned by UNESCO's framework for Global Citizenship Education (UNESCO, 2021). Future research should expand upon these findings by exploring longitudinal impacts of such practices on students' moral development and by comparing results across diverse sociocultural regions in Indonesia

## CONCLUSION

This study concludes that Islamic Religious Education (IRE) at SDN 5 Gubug plays a crucial role in cultivating religious moderation and mutual respect within a multicultural school environment. Through contextual, dialogical, and value-based learning approaches, teachers successfully integrate Islamic teachings with local cultural wisdom to foster empathy, tolerance, and interfaith harmony among students. The findings reveal that effective implementation of IRE depends not only on curriculum design but also on teachers' competence, school leadership support, and active community involvement. Although challenges such as external influences and digital misinformation persist, the school's consistent efforts demonstrate that early education can serve as a foundation for building peaceful coexistence in Indonesia's plural society. Hence, strengthening teacher training and policy support for inclusive religious education remains essential to sustain and expand the impact of religious moderation at the primary education level.

Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

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Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

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Edisi : Vol. 9, No. 3, Desember/2025, hlm. 811-825

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