

Edisi : Vol. 10, No. 1, April/2026, hlm. 65-80

Teachers' Strategies in Promoting Religious Moderation in Islamic Primary Education: A Case Study at MI Nurul Huda Bondowoso

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Abstract

This study aims to examine teachers' strategies in promoting religious moderation in Islamic primary education at MI Nurul Huda Bondowoso. Religious moderation is a crucial issue in Islamic education to cultivate balanced, tolerant, and non-extreme attitudes from an early age. This research employed a qualitative case study design involving Islamic Religious Education teachers and classroom teachers selected purposively. Data were collected through in-depth interviews and classroom observations and analyzed using thematic analysis, including data reduction, data display, and conclusion drawing. The findings show that teachers generally understand religious moderation as a balanced (*wasatiyyah*), tolerant, and respectful attitude. Strategies used include integrating moderation values into lesson content, applying storytelling based on prophetic role models, demonstrating moderate behavior, and fostering respectful classroom communication. These practices contribute to a positive classroom climate characterized by mutual respect and constructive conflict management. However, the implementation of dialogical and student-centered learning remains inconsistent. This study implies the need to strengthen teachers' conceptual understanding and pedagogical competence, particularly in dialogical learning approaches. Additionally, institutional support through systematic training and clear pedagogical guidelines is essential to ensure consistent and effective implementation of religious moderation in Islamic primary education.

Keywords: Religious Moderation; Teachers' Strategies; Islamic Primary Education; Madrasah Ibtidaiyah.

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi guru dalam mempromosikan moderasi beragama pada pendidikan dasar Islam di MI Nurul Huda Bondowoso. Moderasi beragama menjadi isu penting dalam pendidikan Islam untuk menanamkan sikap seimbang, toleran, dan anti-ekstremisme sejak usia dini. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian terdiri atas guru Pendidikan Agama Islam dan guru kelas yang dipilih secara purposive. Data dikumpulkan melalui wawancara mendalam

Edisi : Vol. 10, No. 1, April/2026, hlm. 65-80

dan observasi kelas, kemudian dianalisis menggunakan teknik analisis tematik melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa guru memahami moderasi beragama sebagai sikap beragama yang seimbang (wasatiyyah), toleran, dan menghargai perbedaan. Strategi yang digunakan meliputi integrasi nilai moderasi dalam materi pembelajaran, penggunaan storytelling berbasis keteladanan Nabi, pemberian teladan melalui perilaku guru, serta penciptaan komunikasi kelas yang santun. Praktik tersebut berkontribusi pada terciptanya iklim kelas yang positif, ditandai dengan sikap saling menghargai dan pengelolaan konflik yang konstruktif. Namun, penerapan pembelajaran dialogis dan berpusat pada siswa masih belum konsisten. Implikasi penelitian ini menekankan pentingnya penguatan pemahaman konseptual dan kompetensi pedagogis guru, khususnya dalam pembelajaran dialogis. Selain itu, diperlukan dukungan institusional berupa pelatihan sistematis dan pedoman pembelajaran yang jelas agar implementasi moderasi beragama lebih konsisten dan efektif.

Kata kunci: Moderasi Beragama; Strategi Guru; Pendidikan Islam; Madrasah Ibtidaiyah.

INTRODUCTION

The concept of religious moderation has gained increasing prominence in contemporary Islamic education, particularly in diverse and multicultural contexts like Indonesia. As the world faces increasing religious polarization, intolerance, and the misuse of religious narratives to justify exclusivism, educational institutions are expected to play a strategic role in cultivating balanced, tolerant, and inclusive religious attitudes among young learners (Idris & Adawiyah, 2023). Islamic primary education, especially Madrasah Ibtidaiyah (MI), occupies a foundational position in shaping students' religious understanding and social behavior from an early age (Mudzakir, 2021). At this level, religious values are not only transmitted cognitively but also internalized affectively through daily interactions, learning processes, and school culture. Therefore, teachers hold a central role as key agents in promoting religious moderation by translating abstract values into meaningful pedagogical practices.

Islamic primary education should serve as a space for nurturing religious attitudes that reflect moderation, tolerance, respect for diversity, and peaceful coexistence. National education policies and religious education frameworks in Indonesia emphasize the importance of *wasatiyyah* (moderation) as a core principle of Islamic teachings, encouraging educators to instill values such as justice, balance, openness, and mutual respect (Umah et al., 2022). Teachers are expected to integrate these values into lesson planning, instructional strategies, classroom management, and extracurricular activities (F. A. Ramadhan &

Usriyah, 2021). In this normative framework, teachers are not merely transmitters of religious knowledge but also role models who demonstrate moderate religious behavior in their interactions with students and the broader school community.

Religious moderation has become a central issue in Indonesia's national education discourse, particularly in response to growing concerns over intolerance and exclusivist attitudes within educational settings. Empirical reports have indicated that instances of intolerance among students persist, including limited acceptance of religious diversity and a lack of openness toward differing beliefs and socio-cultural backgrounds (Chrisantina, 2021). This condition has prompted the Indonesian government, through the Ministry of Religious Affairs and the Ministry of Education, to mainstream religious moderation as a strategic national agenda. Various policy initiatives, such as the integration of moderation values into the curriculum and the implementation of the *Profil Pelajar Pancasila* (P5) program, emphasize the importance of fostering inclusive, tolerant, and balanced religious attitudes from an early age. In this context, Islamic primary education, particularly Madrasah Ibtidaiyah (MI), plays a crucial role as the foundational stage for shaping students' religious understanding and social behavior.

The empirical reality at the school level often reveals a gap between these ideals and actual practices. At MI Nurul Huda Bondowoso, religious education is formally aligned with national curriculum standards and Islamic values, yet the promotion of religious moderation largely depends on individual teachers' understanding, pedagogical skills, and personal religious orientations. Preliminary observations indicate that while teachers acknowledge the importance of religious moderation, its implementation is not always systematic or explicitly articulated in learning objectives and teaching strategies. In some cases, religious moderation is conveyed implicitly through moral advice or disciplinary practices, rather than through structured instructional approaches that actively engage students in understanding diversity, difference, and respectful dialogue. This condition suggests that the internalization of religious moderation remains uneven and context-dependent, raising concerns about the consistency and effectiveness of teachers' strategies.

The phenomenon becomes more complex when considering the socio-religious context surrounding MI Nurul Huda Bondowoso. Bondowoso, as part of East Java, is characterized by strong Islamic traditions, predominantly Sunni practices, and deep-rooted pesantren culture. While this context provides a rich foundation for Islamic values, it may also influence the way religious teachings are interpreted and delivered in schools. Teachers

may prioritize doctrinal correctness and ritual observance, sometimes at the expense of fostering critical reflection, openness, and appreciation of religious diversity. As a result, students may develop a religious understanding that is normatively strong but pedagogically limited in addressing pluralism and social differences. This reality highlights the importance of examining how teachers strategically navigate between maintaining Islamic identity and promoting moderation in a diverse social landscape.

Previous studies have extensively discussed religious moderation in Islamic education, particularly at the secondary and higher education levels. Research has shown that integrating religious moderation into curriculum content, school culture, and teacher-student interactions can positively influence students' attitudes toward tolerance and social harmony (Rumahuru & Talupun, 2021). Studies by (Lubis, 2023) in Islamic education emphasize that teachers' pedagogical competence, religious insight, and reflective practices significantly affect the success of moderation-based education. Other studies have explored strategies such as contextual learning, dialogical approaches, and value-based education as effective means to promote moderate religious attitudes (Abidin, 2021). However, much of this research focuses on Madrasah Aliyah, Islamic boarding schools, or universities, leaving Islamic primary education relatively underexplored.

Moreover, existing research often emphasizes policy analysis or curriculum content rather than teachers' lived experiences and practical strategies in the classroom. While several studies acknowledge the importance of teachers in promoting religious moderation, they tend to generalize teacher roles without deeply examining how strategies are formulated, implemented, and adapted to specific school contexts (Lessy et al., 2022). There is also a tendency to treat religious moderation as a conceptual outcome rather than a dynamic pedagogical process shaped by daily teaching practices (Pertiwi & Khuriyah, 2023). Consequently, empirical insights into how primary school teachers interpret religious moderation and translate it into instructional strategies remain limited.

Previous studies have examined the implementation of religious moderation in Islamic education through various perspectives, including curriculum integration, school culture, and teachers' roles in fostering tolerant attitudes. These studies generally highlight that embedding moderation values in educational practices can enhance students' social harmony and respect for diversity. However, most existing research has focused on secondary and higher education levels, with greater emphasis on policy analysis and curriculum content rather than classroom-based pedagogical practices. Furthermore, limited

attention has been given to teachers' lived experiences and practical strategies in translating the concept of religious moderation into meaningful learning processes at the primary school level.

Based on these considerations, a significant research gap can be identified. First, there is a lack of in-depth studies exploring how primary school teachers conceptualize religious moderation and transform it into concrete instructional strategies. Second, existing research tends to position religious moderation as a normative concept or policy agenda, rather than as a dynamic pedagogical process embedded in everyday classroom interactions. Third, context-specific studies that examine the implementation of religious moderation in Islamic primary schools with strong local religious traditions, such as MI Nurul Huda Bondowoso, remain scarce.

The purpose of this research is not only to describe existing practices but also to contribute theoretically and practically to the development of religious moderation education in Islamic primary schools. The findings are expected to provide empirical evidence that can inform educators, school leaders, and policymakers about effective strategies for promoting religious moderation from an early age. By highlighting teachers' roles and experiences at MI Nurul Huda Bondowoso, this study aspires to strengthen the discourse on moderate Islamic education and support the cultivation of tolerant, balanced, and socially responsible future generations.

RESEARCH METHOD

This study employed a qualitative research approach with a case study design to explore teachers' strategies in promoting religious moderation in Islamic primary education at MI Nurul Huda Bondowoso. A case study approach was selected to provide an in-depth and holistic understanding of the phenomenon within its real-life context, where religious values, pedagogical practices, and socio-cultural factors interact dynamically. This design is consistent with qualitative research frameworks proposed by Creswell, (2016) which emphasize the importance of contextual and experiential exploration in case study research. Through this approach, the researcher was able to capture the complexity of teachers' experiences, perceptions, and instructional strategies in fostering religious moderation among primary school students.

The research was conducted at MI Nurul Huda Bondowoso, East Java, Indonesia, selected purposively due to its relevance as an Islamic primary school operating within a

strong local religious tradition. The participants consisted of Islamic Religious Education teachers and classroom teachers who were directly involved in planning and implementing learning activities related to religious and character education. Participants were selected using purposive sampling, following criteria suggested by Sugiyono, (2019), including teaching experience, involvement in religious instruction, and active roles in shaping students' religious attitudes.

Data were collected through in-depth semi-structured interviews, classroom observations, and document analysis to ensure data triangulation. The use of multiple data sources refers to the triangulation principle described by Nurhosen Nurhosen et al., (2024), aimed at enhancing the credibility of qualitative findings. Interviews explored teachers' understanding of religious moderation, instructional strategies, and challenges encountered in practice. Classroom observations focused on teaching practices, teacher–student interactions, and the integration of moderation values during learning activities. Document analysis included lesson plans, teaching materials, and school policy documents related to religious and character education.

Data analysis was conducted using thematic analysis, following the procedures outlined by Miles & Huberman, (1994), including data familiarization, coding, theme development, and interpretation. The process involved data reduction, data display, and conclusion drawing as suggested by Miles & Huberman, (1994). All data from interviews, observations, and documents were systematically coded to identify recurring themes and patterns related to teachers' strategies and contextual factors influencing the promotion of religious moderation.

To ensure the trustworthiness of the data, this study applied validation techniques based on (Cresswell, 2016) criteria, including credibility, dependability, confirmability, and transferability. Credibility was established through source triangulation, prolonged engagement, and member checking by returning interview summaries to participants for verification. Dependability was ensured through an audit trail documenting the research process, while confirmability was maintained by minimizing researcher bias through reflective notes and data cross-checking. Transferability was addressed by providing thick descriptions of the research context, enabling readers to assess the applicability of findings to similar settings.

RESULT AND DISCUSSION

RESULT

This chapter presents the research findings on teachers' strategies in promoting religious moderation in Islamic primary education at MI Nurul Huda Bondowoso. The findings are derived from in-depth interviews with teachers and classroom observations, conducted to address the research objectives: (1) to explore teachers' understanding of religious moderation, (2) to identify instructional strategies used to promote religious moderation, and (3) to examine classroom practices that support the internalization of religious moderation values. The data are presented thematically and supported by tables that integrate interview and observation results.

Teachers' Understanding of Religious Moderation

Interview findings indicate that teachers at MI Nurul Huda Bondowoso generally perceive religious moderation as balanced religious attitudes that emphasize tolerance, respect, and avoidance of extremism. Teachers commonly associate religious moderation with the Islamic concept of *wasatiyyah*, which encourages fairness, harmony, and openness. However, the depth of understanding varies among teachers, influencing how these values are conveyed in classroom practices.

Some teachers articulated religious moderation as a comprehensive value encompassing belief, behavior, and social interaction, while others viewed it primarily as moral conduct in daily life. This variation suggests that teachers' conceptual understanding plays a crucial role in shaping pedagogical strategies.

Table 1. Teachers' Understanding of Religious Moderation (Interview Data)

Informant	Key Statement from Interview	Core Meaning
T1	"Religious moderation means teaching Islam in a balanced way and avoiding extreme views."	Balance and non-extremism
T2	"Students should be strong in faith but still respect others."	Faith and tolerance
T3	"Moderation is shown through daily behavior, such as speaking politely."	Behavioral moderation
T4	"Religious moderation helps students live peacefully in diversity."	Social harmony

The table 1 demonstrates that although teachers share a general understanding of religious moderation, their emphasis differs. Some focus on theological balance, while others prioritize social behavior. This diversity of understanding affects how moderation values are embedded in instructional practices.

Instructional Strategies Used to Promote Religious Moderation

The second theme concerns instructional strategies employed by teachers to promote religious moderation during classroom learning. Both interview and observation data reveal that teachers used a combination of explicit instructional strategies and implicit value transmission. The strategies included value integration in lesson content, storytelling, teacher role modeling, and dialogical interaction.

Teachers reported integrating moderation values into Islamic Religious Education lessons by connecting religious teachings with real-life situations. For example, when discussing themes such as brotherhood (*ukhuwah*) and morality, teachers emphasized respect for differences and peaceful interaction. Storytelling emerged as a frequently used strategy, particularly narratives about the Prophet Muhammad’s tolerant behavior.

Classroom observations confirmed that teachers demonstrated moderate attitudes through their behavior, language, and classroom management. Teachers avoided harsh discipline and encouraged respectful communication, thereby modeling moderation values for students.

Table 2. Teachers’ Instructional Strategies Based on Interview and Observation

Strategy	Interview Evidence	Observation Evidence
Value integration	Teachers link moderation values to lesson objectives	Moderation values appear in explanations and examples
Storytelling	Teachers use stories of the Prophet and scholars	Students show engagement during storytelling
Role modeling	Teachers emphasize being examples for students	Teachers use polite language and calm responses
Dialogical interaction	Teachers encourage questions and discussion	Limited but present student participation

The table indicates alignment between teachers’ reported strategies and observed classroom practices. However, observations suggest that dialogical interaction is not

consistently applied across classrooms, with some teachers relying more on lecture-based instruction.

Classroom Practices Supporting Religious Moderation

Classroom observations revealed that the learning environment at MI Nurul Huda Bondowoso generally supports the promotion of religious moderation. Teachers fostered a respectful classroom climate by encouraging students to listen to others and refrain from mocking or excluding peers. In several observed lessons, teachers addressed differences of opinion calmly and used them as opportunities to reinforce moderation values.

However, the level of student engagement varied depending on teachers' pedagogical approaches. Classrooms where teachers actively encouraged discussion showed greater student participation and understanding of moderation values, while more teacher-centered classrooms limited students' opportunities to express their perspectives.

Table 3. Classroom Practices Observed in Relation to Religious Moderation

Observed Aspect	Description	Interpretation
Classroom climate	Respectful and orderly	Supports moderation values
Teacher response to conflict	Calm and instructive	Reinforces tolerance
Student interaction	Generally polite	Internalization of values
Teaching approach	Mixed (dialogical and lecture)	Affects depth of understanding

The table highlights that classroom practices largely align with the goals of religious moderation. Nevertheless, variations in teaching approaches influence the effectiveness of value internalization among students.

School Culture and Supporting Conditions

Beyond classroom instruction, school culture plays an important role in promoting religious moderation. Interview data indicate that MI Nurul Huda Bondowoso integrates religious values into daily routines, such as collective prayers, moral reminders during assemblies, and teacher supervision of student behavior. These activities reinforce moderation values informally and consistently.

Teachers also emphasized the role of collaboration among staff in maintaining a positive school climate. However, they noted the absence of structured training specifically focused on religious moderation, resulting in reliance on individual interpretation and experience.

Table 4. Supporting and Constraining Factors in Promoting Religious Moderation

Factor	Interview Findings	Observation Findings
School routines	Daily religious activities support values	Students follow routines consistently
Teacher collaboration	Informal coordination among teachers	Shared norms observed
Training availability	Limited formal training	Strategies vary across teachers
Institutional guidelines	Not clearly documented	Implementation depends on teachers

This table illustrates that while school culture supports religious moderation, the lack of formal guidelines and training leads to inconsistency in instructional strategies. The findings indicate that teachers at MI Nurul Huda Bondowoso actively promote religious moderation through various instructional and behavioral strategies. Teachers' understanding of religious moderation shapes how values are integrated into teaching, while classroom practices and school culture provide a supportive environment. However, inconsistencies in pedagogical approaches and limited institutional support highlight areas for improvement.

The integration of interview and observation data confirms that religious moderation is present in both formal instruction and daily school practices, though its implementation remains largely dependent on individual teachers. These findings directly address the research objectives and provide a comprehensive picture of teachers' strategies in promoting religious moderation in Islamic primary education..

DISCUSSION

The findings from interviews and classroom observations at MI Nurul Huda Bondowoso reveal that teachers play a central role in promoting religious moderation, yet their conceptualizations and pedagogical approaches vary significantly. This variation aligns with prior research that highlights teacher understanding as a foundational factor in implementing

moderation-based education. For example, Khusaini et al., (2022) demonstrate that teachers' conceptual clarity about religious moderation directly influences how these values are integrated into Islamic education and character learning materials, supporting the finding that some teachers at MI Nurul Huda understand moderation as an integrated cognitive-affective value, while others frame it more narrowly as everyday moral behavior.

Teachers' Conceptual Understanding and Pedagogical Implications

Interview data showed that teachers generally defined religious moderation through the lens of *wasatiyyah* a balanced, tolerant, and non-extreme posture in religious practice and social life. Observational evidence confirmed that these values were reflected in classroom climate and teacher–student interactions. This finding resonates with Astuti et al., (2023), who argue that internalizing *wasatiyyah* values requires teachers to move beyond simplistic moral prescriptions to more comprehensive, contextually relevant engagement with students' lived experiences.

However, the qualitative evidence clearly indicates a spectrum in teachers' understanding, from those who articulate moderation in theological and social terms to those who emphasize politeness and good conduct. Such variation impacts the depth and consistency of instructional strategies a pattern also identified by Febbrianti et al., (2022), who found that teacher roles in fostering moderation become more robust when teachers perceive moderation as both intellectual understanding and practical social behavior.

This diversity in understanding suggests a need for targeted professional development that deepens teachers' theoretical grounding in religious moderation and connects it to pedagogical choices. Without such support, some teachers at MI Nurul Huda may rely on implicit moral teaching rather than designing structured learning experiences that explicitly develop students' critical thinking about tolerance and balanced religious attitudes.

Instructional Strategies: From Theory to Practice

The study revealed that teachers use a variety of instructional strategies, including value integration into lesson content, storytelling, role modeling, and dialogical interaction. These strategies reflect literature that emphasizes multiple pedagogical mechanisms for value internalization in schools.

For instance, integrating values into content connecting moderation to themes like *ukhuwah* (brotherhood) and moral decision making resonates with M. R. Ramadhan, (2021),

who note that embedding religious moderation into curriculum and classroom discourse strengthens students' cognitive and affective engagement with the concept.

Similarly, teachers' use of storytelling particularly prophetic narratives aligns with strategies identified in studies on the internalization of wasatiyyah, where stories facilitate the transfer of abstract principles into relatable contexts for students.

Role modeling was another salient strategy: teachers demonstrated moderation through calm interactions, respectful language, and patience. This directly supports the claim by Prayitno & Wathoni, (2022) that teachers' lived demonstration of tolerance and non-violence contributes substantially to an inclusive school climate and reduces behaviors contrary to moderation, such as intolerance or exclusion.

However, dialogical interaction encouraging students to voice and reflect on diverse perspectives was observed unevenly across classrooms. While some teachers actively facilitated dialogue, others remained more teacher-centered. This variance indicates a gap between theoretical acknowledgment of dialogic pedagogy and practical skill in facilitating meaningful discussion. Research in active learning strategies for moderation, such as that by (Irwan et al., 2022), indicates that dialogical approaches (e.g., group discussions, case studies) significantly foster tolerance when students are encouraged to explore differences critically and respectfully.

Classroom Practices and School Culture

The school environment at MI Nurul Huda was generally observed to be respectful and supportive, with students engaging politely and teachers managing conflicts constructively. These practices reflect an informal culture of moderation. Prior studies emphasize that classroom climate significantly affects how students internalize social values. For example, research on preventing bullying through religious moderation education found that climate factors such as teacher modeling, value instruction, and student empowerment contribute to inclusive environments that reduce exclusionary behaviors (Alwan et al., 2024).

Nevertheless, the observed inconsistency in dialogical engagement suggests that while students are encouraged to behave respectfully, opportunities for critical engagement with differences remain limited. Without structured dialogic opportunities, students may learn moderation as compliance with social norms rather than as a reflective practice involving reasoned respect for diversity (Nurdaeni et al., 2024). This distinction aligns with broader educational literature which differentiates between social harmony and cognitive

tolerance, where true moderation involves both respectful behavior and intellectual openness to complexity.

Linking Findings to Broader Contexts and Theory

The findings of this study reaffirm that teachers are central agents in promoting religious moderation, and their strategies must be understood within broader pedagogical and socio-cultural frameworks. Teachers' conceptualization of *wasatiyyah* and tolerance echoes Islamic education scholarship that argues for moderation as a pedagogical value transcending mere tolerance to encompass balanced reasoning, equitable engagement, and peaceful coexistence (A mar & Eleyan, 2022).

The study also points to systemic factors affecting implementation. The absence of formalized training on religious moderation and clear institutional guidelines means that pedagogical strategies are often shaped by individual teacher initiative. Such reliance on personal interpretation is consistent with findings in similar contexts (e.g., implementation research in Bengkulu elementary schools) where teacher strategies varied with their professional background, and school culture played a mediating role in how religious moderation was enacted.

Practical and Policy Implications

The findings highlight practical implications for teacher professional development and curriculum planning. First, teachers would benefit from in-service training that deepens their conceptual understanding of religious moderation and equips them with dialogic pedagogies to foster reflective tolerance rather than surface compliance (F. A. Ramadhan & Usriyah, 2021). Integrating religious moderation into formal teacher education programs can ensure that pedagogical strategies are not ad-hoc but grounded in educational theory and reflective practice.

Second, school leaders should consider developing institutional frameworks that articulate how religious moderation should be integrated across subjects and activities, rather than leaving it solely to individual teacher discretion. Such frameworks can provide coherence in strategy and continuity in student experience.

Finally, curriculum designers might incorporate explicit learning standards for religious moderation that include competencies such as respectful dialogue, critical reflection on diversity, and conflict resolution grounded in tolerance. This approach aligns with broader scholarship that positions religious moderation as both a cognitive and socio-emotional

educational outcome model rather than solely an ethical aspiration (F. A. Ramadhan et al., 2023).

CONCLUSION

This study concludes that teachers at MI Nurul Huda Bondowoso play a pivotal role in promoting religious moderation in Islamic primary education through a variety of pedagogical and behavioral strategies. Teachers generally understand religious moderation as a balanced and tolerant religious attitude rooted in the Islamic principle of wasatiyyah, although the depth of this understanding varies among individuals. This variation influences how religious moderation is translated into classroom practices. The findings demonstrate that teachers promote religious moderation by integrating moderation values into lesson content, using storytelling from Islamic traditions, modeling moderate behavior, and fostering respectful classroom interactions. Classroom observations reveal that these strategies contribute to a supportive learning environment characterized by mutual respect, calm conflict resolution, and positive teacher–student relationships. The implementation of dialogical and student-centered approaches remains inconsistent, indicating that the internalization of religious moderation often relies on implicit value transmission rather than structured reflective learning. The study highlights that while religious moderation is embedded in both instructional practices and school culture at MI Nurul Huda Bondowoso, its effectiveness is largely dependent on individual teachers’ understanding and initiative. Therefore, strengthening teachers’ conceptual clarity and pedagogical competence through systematic training and clear institutional guidelines is essential to ensure consistent and meaningful promotion of religious moderation in Islamic primary education.

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Edisi : Vol. 10, No. 1, April/2026, hlm. 65-80

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Edisi : Vol. 10, No. 1, April/2026, hlm. 65-80

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