



## Investigation of Religious Moderation Values through Teacher Learning at Sidomakmur State Elementary School Students

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### ABSTRACT

This research aims to analyze the instillation of religious moderation values through the learning of Islamic Religious Education (PAI) teachers in Sidomakmur State Elementary School students, Way Panji District, South Lampung Regency. Religious moderation is an important issue in the context of Indonesia's diversity, especially in forming attitudes of tolerance, balance and respect for differences among students. The research method used is qualitative with a case study approach. Data was collected through observation, in-depth interviews with PAI teachers, students and school stakeholders, as well as analysis of documents related to the curriculum and learning materials. The research results show that PAI teachers play a crucial role in instilling the values of religious moderation through inclusive, dialogical and contextual learning approaches. Values such as tolerance, justice, balance, and respect for differences are integrated in teaching materials, religious activities, and daily interactions at school. Obstacles faced include limited time, students' lack of understanding of the concept of moderation, as well as challenges in aligning moderation values with students' social environment. The main contribution of the findings of this research lies in the concrete mapping of PAI teachers' effective learning strategies in instilling the values of religious moderation at the elementary school level. These findings provide a new perspective that religious moderation can be taught systematically from an early age, not just at secondary or higher education levels. This research also strengthens the urgency of PAI teacher training in developing materials and methods that support the formation of students' moderate character.

**Keywords:** *Religious Moderation Value, Teacher Learning, Religious Moderation*

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### INTRODUCTION

Indonesia is a pluralistic country. In building or organizing national life, Indonesia always prioritizes unity and unity in one forum, namely the Unitary State of the Republic of Indonesia (NKRI). Indonesia as a multicultural country that has a lot of diversity must be preserved and it is hoped that the unity and unity of the nation and state will be maintained. Indonesia is also a country with ethnic, tribal, cultural, linguistic and religious diversity that is almost unmatched in the world. Apart from the six religions most widely adhered to by society, there are hundreds or even thousands of tribes, regional languages and scripts, as well as local beliefs in Indonesia. With so much diversity it has great potential to divide society. This is a responsibility and challenge for society, especially the government, to prevent divisions.<sup>1</sup>

Hafiza Tasya Harahap, Sagala, and Pramono said that the fundamental problem regarding understanding Islamic teachings is that there are differences in religion and sect, Islam is one, but the ways of understanding it are diverse. This gives rise to terms or labels in Islam itself. For example, radical groups and liberal groups. Hafiza Tasya Harahap, Sagala, and Pramono said that the tendency of radicalism in Islam is very extreme and strict in

<sup>1</sup> Bambang Yuniarto, *National Vision* (Deepublish, 2021).

understanding religious (Islamic) laws and tries to enforce this method by using violence among Muslim communities. In Indonesia, there are several thought groups and Islamic movements in Indonesia that are labeled as radical groups, among the Islamic groups are those who join the Salafi Wahhabi congregation, the Indonesian Islamic State (NII), Hisbut Tahrir Indonesia (HTI), the Indonesian Mujahideen Council (MMI), and the Surakarta Islamic Youth Front (FPIS).<sup>2</sup>

Data from research results reveal that efforts to reject the Republic of Indonesia, rejecting Pancasila, intolerance and violence based on extreme right understandings are starting to expose elementary school children. Like the research conducted by Elma Haryani entitled "Religious Moderation Education for the Millennial Generation; 'Lone Wolf' Case Study for Children in Medan", the research conducted by Elma Haryan contains the phenomenon of the development of religious intolerance, especially what occurs in elementary school (SD) students, believing that attacks by young people on priests who were delivering sermons at the Santo Joseph Church in Medan, this incident was motivated by the background that acts of religious violence by children were motivated by the radicalism teachings they read. on the internet.

Reporting from nu.or.id, in 2016, Saidi from LIPI (Indonesian Institute of Sciences) released the results of a survey of students on public campuses. Some of the findings were that 25% of students and 21% of teachers stated that Pancasila was not relevant. Meanwhile, 84.8% of students and 76.2% of teachers stated that they agreed with the implementation of Islamic law. Meanwhile, in the previous year, 4% of the Indonesian population approved of the ISIS state, and 5% of them were students. Several organizations that are said to be spreading this ideology are KAMMI (Indonesian Muslim Student Action Unit), Salafi, and HTI, where they are also said to be the current rulers of student politics.

There were also several tragic suicide bombings masterminded by the JI (Jamaah Islamiyah) group, which is an Islamic fundamentalist organization, on Christmas Eve in 2000 in Bali and 2002 at the Marriot Hotel in Jakarta, killing all of the victims who were non-Muslims. This case of suicide bombing also occurred in the following year, namely the 2005 Bali II bomb, the 2005 Tentena bomb, the 2011 and 2012 Solo bomb, and the 2016 Sarinah bomb. Based on these events or phenomena, it is very clear that there is a lack of tolerance and harmony between religious communities, resulting in cases of violence such as bomb explosions in several churches.

As stated in the 1945 Constitution, about harmony and tolerance between religious people is found in article 28E paragraph (1) which reads: Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose citizenship, choose a place to live in the territory of the country and leave it, and has the right to return.<sup>3</sup>

In 2019, the Minister of Religion, Lukman Hakim Saifudin, explained that there were three main reasons why we need religious moderation. First, one of the essences of the presence of religion is to maintain human dignity as noble creatures created by God, including ensuring that their lives are not lost. That's why every religion always carries a mission of peace and salvation. To achieve this, religion always presents religious teachings about balance in various aspects of life; religion also teaches that protecting human life must be a priority; eliminating one life is the same as eliminating the lives of the entire human race. Extreme people often get caught up in religious practices in the name of God just to defend His glory while ignoring human aspects. Religious people in this way are willing to humiliate fellow humans "in the

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<sup>2</sup> Hafiza Tasya Harahap, Dwika Hanum Sagala, and Randu Pramono, "Religious Moderation Community Relations in Improving the Quality of Effective Communication in Bandar Setia Village, Hamlet 8, Percut Sei Tuan District," *EDU SOCIETY: JOURNAL OF EDUCATION, SOCIAL SCIENCES AND COMMUNITY SERVICE* 1, no. 2 (2021): 262–68.

<sup>3</sup> Dolvie Tanrian, "Legal Protection for Indonesian Citizens of Religion in View of the Constitution," *Privacy Law* 11, no. 1 (2023).

name of God", even though maintaining humanity itself is part of the core of religious teachings.<sup>4</sup>

Second, thousands of years after religion was born, humans have increased and become more diverse, with tribes, nations, various skin colors, spread across various regional countries. Along with the development and spread of humanity, religion also developed and spread. The works of previous scholars written in Arabic are no longer adequate to accommodate all the complexities of humanitarian issues.

Third, specifically in the Indonesian context, religious moderation is needed as our cultural strategy in caring for Indonesianness. As a very heterogeneous nation, since the beginning the nation's founders have succeeded in inheriting a form of agreement in nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia (NKRI), which has clearly succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state, but also does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with wisdom values and local customs, several religious laws are instituted by the state, religious and cultural rituals are intertwined in harmony and peace. One of the verses that explains religious moderation is Allah in a surah of the Koran, namely surah Al-Hujurat verse 13, which reads:

O people, We created you from a male and a female and made you into peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of God is God. Fear you. Indeed, God is All-Knowing, All-Aware

Meaning: "O mankind! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know each other. Verily, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Aware". (Q.S. Al-Hujurat: 13).

Muhammad Subki, Fitrah, and Sumarlin, quoting Quraish Shihab's opinion, in this verse interpret that the verse above turns to a description of the basic principles of relationships between humans. Therefore, the verse above no longer uses a call addressed to believers, but to humankind. The first fragment of the verse above, in fact, we created you from a man and a woman, is an introduction to emphasize that all humans have the same level of humanity before Allah SWT, there is no difference between one tribe and another. This introduction leads to the conclusion mentioned by the last part of this verse, namely "Indeed, the noblest among you in the sight of Allah is the most pious".

Several conflicts involving ethnicity, race and religion are conflicts in Balinuraga Village, Way Panji District, South Lampung Regency. The chronology of the Balinuraga conflict is very diverse. Many versions emerged after the conflict occurred. Researchers collected the chronology of this conflict from informants who were victims and eyewitnesses to the conflict in Balinuraga Village last October. Indonesia is once again hit by bad news. This time there were clashes or riots between villages in Lampung that even resulted in casualties and several houses being burned. It is suspected that the clashes in Lampung were caused by problems that started with harassment. Inter-village clashes that resulted in loss of life and property occurred again in South Lampung Regency. Thousands of residents were involved in attacks and burning of houses in Balinuraga Village, Way Panji District, South Lampung.

The conflict resulted in at least 14 people being killed (according to official police data), another version has an even higher death toll. The victims were 10 Balinuraga residents and 4 Agom residents who died, starting from the mischief of a group of young people from Balinuraga, Saturday 27 October 2012 at 17.00 WIB. The conflict in Balinuraga Village, South Lampung, should have been detected from the start. Because this is not the first time this conflict has hit Lampung. There was a traffic accident on the Way Arong causeway, Patok Village, Sidoharjo, South Lampung, between a motorbike driven by a Balinese youth who had an accident with a motorbike driven by two girls from Agom Village. About 10 young men riding bicycles from Balinuraga Village passed along the road leading to Patok Sidoharjo

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<sup>4</sup> Edelweisia Cristiana, "Implementation of Religious Moderation in Countering Radicalism," in *Proceedings of the IAHN-TP Palangka Raya National Seminar*, 2021, 19–28.

Village. From the opposite direction, this group grazed a motorbike rider ridden by two women from Agom Village. The news developed with rumors that the girl fell and was sexually assaulted. In this incident, Balinese tribal residents provided assistance to Nurdiana Dewi and Eni, but other Lampung tribal residents provoked that Balinese tribal residents had sexually harassed Nurdiana Dewi and Eni. The girl's family, who did not accept it, then approached the Agom youth who was accused of indecent behavior. The Agom youth did not confess. Then the young man's house was burned. This caused the emotions of the residents of Agom Village to rise, so that at 22.00 WIB, 500 people from the Lampung tribe gathered at the Sidoharjo market to carry out an attack on the settlement of the Balinese tribe in Balinuraga Village, Way Panji District. As a result of the attack, 1 kiosk of agricultural medicines and groceries burned down, belonging to Made Sunarya.

On Sunday, October 28 2012 at 01.00 WIB. A crowd of around 300 Lampung tribesmen destroyed and burned Wayan Diase's house. At 09.30 WIB there was a clash between the Lampung tribe and the Balinese tribe in Sidoreno Village, Way Panji District, South Lampung Regency. Balinuraga residents had prepared themselves for an attack. Clashes could not be avoided, police and TNI personnel on guard could not prevent clashes from occurring. The clash resulted in casualties from the attacking group. The victim who died received gunshot wounds and stab wounds from a sharp weapon. As a result of this incident, 3 (three) people died, each named: Yahya Bin Abdul Lalung, Marhadan Bin Syamsi Nur and Alwi Bin Solihin, while there were 5 (five) residents who were injured by sharp weapons and air rifles, respectively: An. Ramli Bin Yahya, Syamsudin, Ipul, and Mukmin Sidik. With the death toll, the people from Agom Village finally withdrew and left Balinuraga Village.

The peak of the conflict occurred on Monday, when tens of thousands of Lampung residents simultaneously attacked Balinuraga Village. A very large mass escalation then carried out attacks and destruction of Balinese residential areas in Balinuraga Village, which resulted in the death of 10 Balinese residents, hundreds of houses were burned and damaged. The atmosphere in Balinuraga Village was tense, a number of residents' houses were burnt down by the mob. The masses vented their emotions by destroying and burning everything they came across. The war between villagers that occurred in Balinuraga Village, South Lampung Regency, resulted in many deaths and injuries, as well as hundreds of houses being burned down by the mob and dozens of vehicles also being damaged, including those belonging to the authorities. It is truly unfortunate that a war occurred between residents of this village, even though in the end it was very risky to say that it was a war between tribes. The feuding tribes are the local Lampung tribe and the Balinese tribe who came to South Lampung as immigrants because of the transmigration program. South Lampung Police Chief AKBP Tatar Nugraha stated that the police were still closely guarding the location of clashes between residents around Sidoreno Village, Way Panji District, to anticipate the possibility of further clashes. A total of five companies of joint security personnel are on guard at the clash location as anticipatory measures when a conflict occurs.

After the riots, residents from Agom village and Balinuraga village made a peace agreement not to sue each other legally. In the recorded peace agreement, among other things, they agreed to maintain security, order, concord, harmony, togetherness and peace between tribes in South Lampung.

Indonesia, as the country with the largest Muslim population in the world, is an important focus in terms of Islamic moderation. Moderation is the core of the teachings of the Islamic religion. Moderate Islam is a religious understanding that is very important in the context of diversity in all aspects, be it religion, customs, ethnicity and the nation itself. Therefore, understanding religious moderation must be understood contextually, not textually, meaning that in Indonesia moderation in religion is not Indonesia being moderate, but rather the way of understanding religion that must be moderated because Indonesia has many cultures, traditions and customs.<sup>5</sup>

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<sup>5</sup> Mohamad Fahri and Ahmad Zainuri, "Religious Moderation in Indonesia," *Waiting* 25, no. 2 (2019): 95–100.

Kiai Haji Abdurrahman Wahid, quoted by Ahmad Muzakki, formulated that religious moderation always encourages efforts to realize social justice which in religion is known as *al-maslahah al-'ammah*. However, this must be used as the foundation of public virtue, because in this way we must truly translate the essence of religion in the public sphere. And every leader has a high moral responsibility to translate it into real life which is truly felt by the public.

With problems related to religion, the government, religious figures, academics and educational institutions play a very important role in finding the best solutions to overcome these problems. So in 2016, the Ministry of Religion of the Republic of Indonesia launched a religious moderation program as a form of effort to create a harmonious, harmonious and tolerant life for religious communities. To support the religious moderation program. The Ministry of Religion of the Republic of Indonesia formulated a religious moderation ecosystem, namely society, education, religion, media, politics and the state. One way is through educational institutions such as madrasas.

Reporting from [ronde.bpk.go.id](http://ronde.bpk.go.id) through PERPRES (Presidential Regulation) Number 58 of 2023 concerning strengthening religious moderation is the legal basis that regulates religious moderation in Indonesia. Religious moderation is an approach in religious education that aims to produce students who are tolerant, respect differences and are non-violent to take several steps to strengthen religious moderation through teachers. This is because religious moderation is an attitude that really needs to be instilled in students, considering that extremism, radicalism and hate speech are the current problems of the Indonesian nation. Schools, as public educational institutions, need to be pioneers in developing this moderate attitude. Apart from that, schools, as the smallest part of the religious community in the world of formal education, have sufficient space to instill the values of religious moderation in students.

Sidomakmur State Elementary School is one of 5 State Elementary Schools located in Way Panji District, South Lampung Regency. This school is unique because it has students from various religious backgrounds, such as Islam, Hinduism, Christianity and Catholicism. Despite having religious differences, students and teachers at Sidomakmur State Elementary School show good tolerance and harmony. This school has succeeded in creating an inclusive environment and respecting differences. Sidomakmur State Elementary School can be used as an example for other schools because: first, it increases tolerance and harmony between religious communities. Second, create an environment that is inclusive and respects differences. Third, develop the values of religious moderation and religious awareness. In this way, Sidomakmur State Elementary School can be an example for other schools to develop religious tolerance, inclusion and moderation.

Based on these conditions, instilling the value of religious moderation can be a preventive measure in warding off extremism, radicalism and terrorism as well as excessive fanaticism which can plunge students into negative things. So PAI teachers play an important role in instilling the value of moderation in students so that in the future undesirable things do not happen again as has happened in the past few years, therefore the researcher took samples of instilling the values of religious moderation through PAI teacher learning in Sidomakmur State Elementary School students. Because this school PAI teachers have succeeded in instilling the value of moderation in students who have various religions including Islam, Hinduism, and Christianity, Catholicism so that students can carry out learning activities in harmony, peace and comfort, therefore the researchers consider this school to be appropriate for conducting research. So researchers are interested in finding out more about "Instilling Religious Moderation Values Through Islamic Education Teacher Learning in Sidomakmur State Elementary School Students, Way Panji District, South Lampung Regency".

## RESEARCH METHODS

In this research, researchers used a qualitative descriptive research methodology. The aim of this research is to collect descriptive information that describes and explains the objective conditions surrounding the assimilation of religious values by students. In this research, researchers used a qualitative descriptive research methodology. Then, to obtain the data needed in this research, the researcher went directly into the field to explore data related to

instilling the values of religious moderation in students at SD Negeri Sidomakmur, Way Panji District, South Lampung Regency, whether in the form of the concept of moderation in religion, the process of instilling it, as well as the implications or impacts of instilling the values of religious moderation in forming students who are moderate in religion. The data collection techniques in this research used observation, interviews and documentation techniques.

Data Validity Test To check the validity of the data that has been obtained, the researcher carried out triangulation, either technical triangulation, namely interviews, observation, and documentation, or source triangulation, namely the principal of Sidomakmur State Elementary School, PAI Teacher of Sidomakmur State Elementary School, and Sidomakmur State Elementary School Students, as well as extended observations related to data on instilling religious moderation values in students at Sidomakmur State Elementary School, Way Panji District, whether in the form of the concept of moderation in religion, the process instillation, as well as the implications of instilling the values of religious moderation in forming students who are moderate in religion. Or data that is truly relevant to research data needs.

The data analysis technique used by the author in this research is descriptive data analysis, meaning the data obtained by the researcher through the teacher's creativity in using learning media and the students' ability to understand the material, then clarifying the data as it is and analyzing it descriptively so that a picture of the existing information is obtained. Data analysis according to Miles and Huberman is divided into three streams of activities that occur simultaneously.

## RESULTS AND DISCUSSION

Instilling the values of religious moderation at Sidomakmur State Elementary School is carried out through various strategies involving all school components, from the principal, teachers, to students. Based on the research results, there are four main principles that are the basis for instilling the values of religious moderation, namely national commitment, tolerance, non-violence, and acceptance of local traditions.

### a. National Commitment

National commitment is one of the main values instilled in schools. The principal, Mr. Harno, A.Ma.Pd, S.Pd, emphasized the importance of instilling national values and unity in students. This is in line with the goal of national education which is to form students who have a religious and democratic attitude. In this context, schools integrate national values through the curriculum, extracurricular activities and daily habits.

PAI teacher, Mr. Muhammad Muzainudin, S.Pd.I, also emphasized the importance of linking religious learning material to the national context. For example, by quoting a verse from the Koran which states that differences in ethnicity, nation and religion are God's will to know each other. This shows that national values do not conflict with religious teachings, but rather complement each other.

### b. Tolerance

Tolerance is an important value that is instilled in schools to respect and accept differences in religion. The principal explained that the school implemented various policies to instill the value of tolerance, such as holding interfaith activities and commemorating religious holidays inclusively. PAI teachers also emphasize the importance of teaching the values of tolerance in religious learning, citing the arguments of the Koran and hadith which emphasize the importance of peaceful coexistence.

Students also show a good understanding of the value of tolerance. For example, Muhammad Ridho Al Farizi stated that tolerance means respecting and accepting other people's differences, especially in matters of religion. This shows that instilling the value of tolerance has been successfully implemented in students' daily lives.

### c. Non-Violence

The school has a firm policy regarding anti-violence, including religious-based violence. The principal explained that the school instills values of tolerance and respect for differences in every school activity. PAI teachers also play an active role in preventing religious-based violence by teaching that Islam teaches compassion, tolerance and respect

for differences. Students like Najwa Uswatun Hasanah also understand that mutual respect means not making fun of or demeaning other people's beliefs.

**d. Acceptance of Local Traditions**

The school also respects local culture and wisdom which does not conflict with religious teachings. The principal explained that respecting local traditions can strengthen students' cultural identity and make them appreciate diversity more. PAI teachers also use class discussion methods to teach students about the importance of respecting local culture. For example, through cultural carnival events, students can better appreciate their regional traditions while still upholding religious values.

Instilling the values of religious moderation at Sidomakmur State Elementary School, Way Panji District is carried out systematically through the active role of PAI teachers and support from the school in forming students' characters who are tolerant, fair and respect differences from an early age. Main values such as national commitment, tolerance, non-violence, and acceptance of local traditions are instilled through classroom learning, extracurricular activities, daily habits, and a contextual, dialogical approach. PAI teachers not only link teaching material to moderate Islamic values, but also provide space for discussion, modeling attitudes, and instilling spiritual and social awareness in students. School principals support this process with educational policies, such as interfaith activities, commemoration of national and religious holidays, and the involvement of local culture in school programs. Students also show understanding and harmonious attitudes, such as respecting religious differences, rejecting violence, and being proud of their local culture. This effort shows that PAI learning has great potential in forming the moderate character of students in public schools that are not specifically religious.

**Religious Moderation Process at Sidomakmur State Elementary School**

The process of instilling the values of religious moderation at SD Negeri Sidomakmur is carried out through three main stages, namely the value transformation stage, the value transaction stage, and the value transinternalization stage.

**a. Value Transformation Stage**

At this stage, the teacher provides information about good and bad grades to students. For example, the teacher explains the importance of tolerance, respect for differences, and mutual respect between people. The methods used are lectures and light discussions to convey these values.

**b. Value Transaction Stage**

At this stage, the teacher not only provides information, but also involves students in two-way interactions. For example, the teacher invites students to discuss how to respect friends of different religions and asks students to give concrete examples in everyday life. Teachers also give assignments or small projects that require students to practice these values, such as making posters about tolerance.

**c. Value Transinternalization Stage**

At this stage, the values of religious moderation are not only understood, but also become part of the student's personality. Teachers try to set an example through their own mental attitude and personality, such as being fair, tolerant and respecting differences. The hope is that students can imitate and make these values part of themselves.

The process of instilling religious moderation values at Sidomakmur State Elementary School is carried out through three main stages, namely value transformation, value transaction, and value transinternalization. At the transformation stage, PAI teachers convey moderation values such as tolerance, mutual respect and respect for differences through lectures and verbal communication. Next, in the value transaction stage, teachers involve students in discussions, practical assignments, and activities that encourage them to practice these values in their daily lives. The final stage, namely transinternalization of values, is marked by the teacher's efforts to be a role model through a fair, patient and open attitude, so that the values of moderation are not only understood, but also embedded in the student's personality. The results of this process are beginning to be seen in students'

attitudes which show an increased awareness of the importance of tolerance and respect for differences, which is reflected in their daily habits.

#### **Strategy for Cultivating Religious Moderation Values**

Instilling the values of religious moderation in Sidomakmur State Elementary School students is carried out through several strategies, namely religious education and literacy, role modeling, media and technology, and government policy.

##### **a. Religious Education and Literacy**

PAI teacher, Mr. Muhammad Muzainudin, explained that the values of religious moderation are integrated into every learning material. For example, when teaching about morals, teachers emphasize the importance of tolerance, respecting differences, and living in harmony with others. Apart from that, teachers also use interactive learning methods, such as group discussions, so that students can understand these values in depth.

##### **b. Exemplary**

The school principal emphasized the importance of example in instilling the values of religious moderation. PAI teachers are expected not only to teach theory, but also to be examples in daily practice. For example, PAI teachers must show tolerance and respect for differences, both inside and outside the classroom.

##### **c. Media and Technology**

PAI teachers use media and technology to make learning more interesting and effective. For example, teachers use educational videos that show stories about tolerance and harmony between religious communities. Apart from that, teachers also use social media to share positive content about religious moderation with students and parents.

##### **d. Government policy**

Government policy is considered to really support efforts to instill the values of religious moderation at Sidomakmur State Elementary School. Training programs for PAI teachers, such as the "Strengthening Religious Moderation" program organized by the Ministry of Religion, help teachers to better understand the concept of religious moderation and how to apply it in learning.

The strategy for instilling the values of religious moderation at Sidomakmur State Elementary School is carried out in a comprehensive and integrated manner through various approaches. PAI teacher, Mr. Muhammad Muzainudin, actively integrates the values of moderation in every teaching material, uses interactive learning methods such as group discussions, and inserts messages of tolerance and peaceful dialogue in Islamic history lessons. Exemplary is also an important aspect, where school principals and teachers act as role models in implementing the values of tolerance, respecting differences and maintaining harmony. Apart from that, the use of media and technology is an effective means of conveying moderation messages through educational videos and positive content on social media, although it is still accompanied by digital literacy education so that students are not exposed to negative content. Government policy support has also become a reinforcement, through teacher training, provision of teaching materials, and implementation guidelines that are in line with the spirit of religious moderation. All of these approaches create a learning environment that is conducive to the formation of inclusive, tolerant and peace-loving student character.

The picture above shows the atmosphere of the joint prayer activity held at Sidomakmur State Elementary School. The students were seen sitting neatly and solemnly, praying according to their respective religions and beliefs. Students who are Muslim are seen offering prayers in a typical Islamic way, while students of other religions are also given space to pray in their own way.

This activity is part of the practice of religious moderation implemented in schools, which aims to instill values of tolerance, mutual respect, and build an attitude of living in harmony amidst diversity. Through this activity, students are guided to appreciate the importance of inter-religious harmony from an early age, by prioritizing mutual respect without discrimination.

#### 4. Impact or Results of the Moderation Process of Instilling Religious Values at Sidomakmur Elementary School, Way Panji District

##### a. Increasing attitudes of tolerance and harmony between religious communities

- 1) Students demonstrate a good understanding of the importance of respecting differences in beliefs. For example, students such as Muhammad Ridho Al Farizi stated that tolerance means not disturbing friends of different religions and helping them in their religious activities.
- 2) Schools create an inclusive environment by holding interfaith activities and commemorating religious holidays together, so that students learn to live harmoniously in diversity.

##### b. Formation of Strong National Commitment

- 1) National values such as unity, love of the homeland, and respect for state symbols (such as the Red and White flag) are deeply ingrained in students.
- 2) PAI teachers link religious teachings to the national context, for example by explaining that ethnic and religious differences are God's will to get to know each other, so that students understand that religion and nationality complement each other.

##### c. Reducing the Potential for Religion-Based Violence

- 1) The school has a firm policy against violence, including verbal or physical violence related to religious beliefs. Students like Najwa Uswatun Hasanah understand that respecting others means not mocking or belittling their beliefs.
- 2) PAI teachers actively prevent violence by teaching the values of compassion and tolerance in Islam, as well as using learning methods such as discussions and inspirational stories.

##### d. Acceptance and Appreciation of Local Traditions

- 1) Students are taught to respect local culture and wisdom as long as it does not conflict with religious teachings. Activities such as cultural carnivals help students understand the importance of preserving traditions while still upholding religious values.
- 2) PAI teachers use class discussions to link religious values with local culture, so that students can see the harmony between the two.

##### e. Formation of Student Character with Moderate and Noble Morals

- 1) The learning process through three stages (transformation, transaction, and transinternalization of values) succeeded in making the values of religious moderation become part of the student's personality. For example, students like Najwa Uswatun Hasanah are getting used to being patient and not getting angry easily when facing differences of opinion.
- 2) The example of teachers and school principals in being tolerant and fair is a real example for students in practicing the values of moderation.

##### f. Support from Government Policy and Use of Technology

- 1) Teacher training programs such as "Strengthening Religious Moderation" from the Ministry of Religion help PAI teachers be more effective in integrating the value of moderation into learning.
- 2) The use of technological media (educational videos, social media) makes learning more interesting and makes it easier to convey messages of tolerance and harmony.

##### g. Harmonious and Collaborative School Environment

- 1) Harmonious cooperation between teachers, students and parents is created through activities that involve the entire school community. For example, commemoration of religious holidays and extracurricular activities that support the values of moderation.
- 2) The school is a model for other educational institutions in implementing religious moderation, especially in areas with diverse student backgrounds.

#### CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that instilling the values of religious moderation through Islamic Education Teacher learning at Sidomakmur State Elementary School, Way Panji District, South Lampung Regency has been

carried out quite effectively. The process of instilling these values involves all school components, from the principal, teachers, to students, using various strategies and methods that are appropriate to the basic education context. Instilling the values of religious moderation at Sidomakmur State Elementary School is carried out through four main principles, namely national commitment, tolerance, non-violence, and acceptance of local traditions. These four principles are integrated into the curriculum, extracurricular activities and daily habits. PAI teachers play a key role in linking religious learning material with the national context and daily life, so that students not only understand these values theoretically, but are also able to apply them in real life. The process of instilling religious moderation values is carried out through three stages, namely value transformation, value transaction, and value transinternalization. The value transformation stage is carried out through lectures and light discussions, the value transaction stage involves two-way interaction between teachers and students, while the value transinternalization stage aims to make these values become part of the student's personality. This process shows that the cultivation of religious moderation values is not only cognitive, but also affective and psychomotor. The strategy for instilling the values of religious moderation at Sidomakmur State Elementary School includes religious education and literacy, role modeling, use of media and technology, as well as government policy support. PAI teachers use interactive learning methods, such as group discussions and the use of educational media, to make learning more interesting and effective. Apart from that, the example of teachers and school principals is also an important factor in instilling these values in students. Overall, this research shows that the instilling of religious moderation values at Sidomakmur State Elementary School has gone well, although there are still several challenges that need to be overcome. In this way, it is hoped that efforts to instill the values of religious moderation can continue to be improved so that students can become a generation that is tolerant, respects differences and has a strong national commitment.

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