

Religious Moderation Values in Islamic Religious Education Textbooks for Public Elementary Schools

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Abstract: *This study examines the presence of religious moderation values in Islamic Religious Education (PAI) textbooks for elementary students in Grades 1-6 and proposes strategies to strengthen the internalization of these values in classroom practice. The research adopts a qualitative approach through a literature-based study, analyzing PAI textbooks as primary sources and relevant scholarly works as supporting references. The primary data consist of PAI textbooks for Grades 1-6, which were examined in depth. The findings show that the presentation of religious-moderation values in the textbooks remains varied. Several materials include moderation values only implicitly, such as encouragement to act kindly or to care for others. Other sections present moderation values more explicitly, including respect for diverse backgrounds, tolerance toward Indonesia's religious plurality, and appreciation of cultural, ethnic, and opinion-based differences. The study also identifies inconsistencies across grade levels, with some materials showing no indication of moderation values at all. Based on these findings, the study recommends strengthening moderation values through clearer learning outcomes, the use of supportive instructional activities (such as daily stories, emotion cards, or a friendly corner), and improved collaboration between teachers and parents to ensure consistent formation of moderation values.*

Keywords: Religious Moderation, Islamic Religious Education Textbooks, Public Elementary Schools.

Abstrak: *Penelitian ini membahas bagaimana nilai-nilai moderasi beragama muncul dalam buku ajar Pendidikan Agama Islam (PAI) untuk siswa Sekolah Dasar kelas 1-6, serta menawarkan strategi untuk menguatkan nilai-nilai tersebut dalam proses pembelajaran. Penelitian menggunakan pendekatan kualitatif melalui studi kepustakaan, yaitu menelaah buku-buku ajar PAI sebagai sumber utama dan berbagai literatur relevan sebagai pendukung analisis. Data utama terdiri atas buku ajar PAI kelas 1-6 yang dianalisis secara mendalam. Hasil penelitian menunjukkan bahwa penyajian nilai moderasi beragama dalam buku ajar masih bervariasi. Beberapa materi hanya memuat nilai moderasi secara tidak langsung, seperti ajakan berbuat baik atau saling menyayangi. Di sisi lain, terdapat bagian yang secara jelas menampilkan nilai moderasi, seperti sikap menghormati perbedaan latar belakang, toleransi terhadap keragaman agama di Indonesia, serta penghargaan terhadap perbedaan suku, budaya, dan pendapat. Penelitian juga menemukan ketidaksamaan penyajian antarkelas, bahkan ada materi yang tidak menunjukkan nilai moderasi sama sekali. Berdasarkan temuan tersebut, penelitian ini merekomendasikan penguatan nilai moderasi melalui penyusunan capaian pembelajaran yang lebih jelas, penggunaan aktivitas pembelajaran pendukung (seperti cerita harian, kartu emosi,*

atau sudut ramah), serta kerja sama yang lebih baik antara guru dan orang tua agar nilai moderasi dapat terbentuk secara konsisten.

Kata Kunci: Moderasi Beragama, Buku Ajar Pendidikan Agama Islam, Sekolah Dasar Negeri.

Introduction

Indonesia constitutes an exceptionally diverse nation characterized by a religious and pluralistic populace (Mu'ti, 2023). In this context, religious moderation serves as a crucial bond between religious commitment and national allegiance. Scholars define religious moderation as a religious attitude that emphasizes tolerance, respects difference, and rejects extremism and radicalism (Aulia et al., 2024). This concept plays a vital role in preventing social conflict and violence committed in the name of religion. Religious moderation preserves the balance between individuals' religious rights and national obligations, thereby enabling peaceful and tolerant civic life (Muchtar et al., 2022). Therefore, strengthening religious moderation constitutes a fundamental basis for religious life in pluralistic Indonesia.

Conversely, the education sector faces tangible challenges from intolerance and radicalism. Several recent incidents have raised public concern. For example, a tragic event in Riau resulted in the death of an eight-year-old primary school student following bullying that investigators suspect involved religiously motivated differences (Tempo, 2025). That case demonstrates that intolerance has penetrated very young generations. A recent survey revealed tendencies toward intolerance among students: 24.2% of senior high school students qualified as passively intolerant, 5% as actively intolerant, and 0.6% as exposed to violent extremist ideology (Setara Institute, 2025). Another study covering 2010-2011 found that nearly 49% of students in the Jabodetabek area supported the use of violence to resolve religious matters (Hasim, 2015). At that time, the Chair of the Indonesian Child Protection Commission (KPAI) stated that much adolescent violence in schools originated from teachings that contained intolerance and fanaticism. These circumstances indicate the urgent need to counter the spread of extremist religious doctrines from an early age.

Against this backdrop, primary schools play a key role as the initial foundation for shaping children's religious character. Education at the primary level constitutes a critical stage for character formation (Zulela et al., 2022), particularly in instilling values of tolerance and religious moderation. At the primary school age, students readily absorb values conveyed through direct experience and interaction with their environment (Panev, 2020). Therefore, primary school teachers must create learning environments that support the internalization of tolerance and moderate attitudes (Jajat, 2025). Through contextual and integrative teaching approaches, combined with teachers' habitual practices and role modeling, primary school students can develop habits of living together amid diversity. Educators expect that, with this foundation, inclusive character and appreciation for difference will take stronger root from an early age.

As part of the basic education curriculum, the Islamic Religious Education (PAI) subject in primary schools aims not only to transmit religious knowledge cognitively but also to cultivate positive religious attitudes. Primary school Islamic Religious Education textbooks aim to produce devout and virtuous learners (Santri et al., 2020). These textbooks explicitly present values of religious moderation that students need to internalize. For example, the curriculum presents materials that emphasize Islam as *rahmatan lil-'alamin* in order to foster tolerant and inclusive attitudes. Teachers should ensure that Islamic Religious Education goes beyond rote memorization and promotes the internalization of moderate values and virtues in students' daily lives.

Researchers still identify gaps in studies concerning the practice of Islamic Religious Education. Field evidence indicates that instruction in Islamic Religious Education tends to emphasize cognitive aspects of religious knowledge. Lubis et al. (2024) examined a multiple intelligences approach in religious instruction to identify each student's intellectual strengths. Zuhijra et al. (2024) investigated Qur'anic education methods, including instal, qishah, ibrah mauidzah, hiwar jadali, uswah hasanah, and targhib tarhib, to assess intellectual, social, and spiritual competencies. Finally, Achmad & Prastowo (2022) evaluated authentic assessment techniques for cognitive aspects used by Islamic Religious Education teachers, including written tests, oral tests, and assignments. These findings indicate that the cultivation of tolerant and moderate attitudes has not progressed optimally in routine instruction at public primary schools. Therefore, scholars must undertake an in-depth study of how values of religious moderation appear and how educators teach them in Islamic Religious Education textbooks for public primary schools to close this gap.

This study is expected to make a positive contribution to the development of more effective Islamic Religious Education and to exert a broader impact on national character education. In line with the national education vision, strengthening religious moderation supports the formation of Pelajar Pancasila who are faithful, pious, and of noble character. The findings and recommendations of this study may serve as a reference for improving the curriculum and instructional strategies of Islamic Religious Education, particularly in facilitating the internalization of moderate and tolerant values among primary school students. Consequently, this study seeks to enhance the quality of Islamic Religious Education in public primary schools so that students not only achieve academic excellence but also actively contribute to national harmony and social integration through the development of moderate and tolerant character. As a novel contribution, this study provides a systematic and grade-level analysis of how religious moderation values are embedded in Islamic Religious Education textbooks for Grades 1–6, an area that has received limited empirical attention, particularly at the primary education level.

Methods

This study employs a qualitative design using a literature-review approach. The literature-review approach involves collecting, analyzing, and synthesizing data from various written sources related to the research subject. The study treats Islamic Religious Education textbooks used in state elementary schools (grades 1-6) as its primary sources. The Islamic Religious Education textbook that serves as the primary source was published by CV Meda Sejati for the first-semester edition of the 2025/2026 academic year in accordance with the Merdeka Belajar curriculum. The researchers draw secondary sources from a range of literature relevant to the research topic.



Picture 1. Primary Sources

The study examines the values of religious moderation presented in those textbooks and then proposes recommendations for how teachers can help students internalize those values. To ensure data accuracy, the researchers collected data by conducting an in-depth review of documents and literature, with particular emphasis on the values of religious moderation. The researchers subsequently analyzed the Islamic Religious Education textbooks for grades 1-6 in state elementary schools to identify instances of those values, and the study offers practical recommendations for implementing religious-moderation values in the classroom.

Result and Discussion

Religious Moderation

The term “moderation” derives from the Latin *moderatio*, meaning neither excessive nor deficient. Therefore, religious moderation denotes a balanced religious attitude that reconciles the observance of one’s own faith with respect for the religious practices of others who hold different beliefs. Maintaining balance, or a middle way, in religious practice prevents individuals from adopting excessive or fanatic attitudes in religion (Subekti, 2024). This conception arises because religious moderation offers a solution to the emergence of two opposing extremes in religion: the conservative or far-right on one side and the liberal or far-left on the other (Balitbang & Diklat Kemenag, 2019).

Religious moderation functions as the key to generating tolerance and social harmony at local, national, and global levels. Choosing moderation by rejecting both extremism and radical liberalism in matters of religion constitutes the essential means of preserving civilization and securing peace. Through this approach, members of religious communities can treat others with dignity, accept differences, and coexist peacefully and harmoniously. In a multicultural society such as Indonesia, religious moderation no longer constitutes an option but a necessity (Balitbang & Diklat Kemenag, 2019).

Religious moderation does not represent a novel doctrine. It rests on firm doctrinal foundations and historical practices that earlier Islamic civilizations already implemented. Indeed, the history of Islam in the Nusantara region exhibited moderation as a distinctive characteristic of the nation’s religious life. Consequently, strengthening this tradition today forms part of historical continuity and the practical enactment of longstanding values. The

following discussion examines the proofs (*dalil*) for the ten principal values of religious moderation. These proofs provide a normative basis appropriate for guiding Muslim communities, particularly in the realm of education.

1. *Tawasuth* (the middle way)

The term “*tawasuth*” derives from the root *wasatha* and, in linguistic terms, denotes something that occupies the middle or possesses two ends of equal measure. Terminologically, it designates Islamic values grounded in a moderate mindset and practice that avoid excess in specific matters. The attitude of *tawasuth* bases itself on Qur’an, Surah al-Baqarah 2:143, which states, “*And thus We have made you a justly balanced nation.*”

2. *Tawazun* (balance)

Tawazun denotes a view of balance that does not deviate from established bounds. The term traces to “*mizan*”, meaning a scale. In the context of moderation, *mizan* does not refer to a physical instrument but to balance across all aspects of life, both worldly affairs and matters of the hereafter.

3. *I’tidal* (justice/proportionality)

The term *i’tidal* derives from the Arabic root “*’adl*”, which denotes equality. The Indonesian Dictionary (KBBI) defines ‘*adl*’ as impartial and not arbitrary. *I’tidal* describes a perspective that places things in their proper positions, allocates according to proportion, fulfills rights, and discharges obligations (Depag RI, 2021). The command to act justly appears in Qur’an, Surah al-Mā’idah, which admonishes believers to stand firmly for justice and not let hatred of a people lead them to act unjustly, for justice is nearer to piety.

4. *Tasamuh* (tolerance)

The Arabic root of *tasamuh* is “*samhun*”, which conveys facilitation. The Indonesian Dictionary (KBBI) defines tolerance as an attitude of appreciation, allowance, or permissiveness toward positions that differ from one’s own. Thus, tolerance denotes the behavior of respecting others’ convictions; respect does not imply correcting, adopting, or endorsing those convictions. In matters of creed, tolerance does not permit relativizing faith: ritual worship must conform to its prescribed rites and contexts. Moderation recognizes that each religion appears true to its adherents but does not permit the claim that all religions are equally true. Society may exercise tolerance only within social and humanitarian domains to preserve harmony and unity. Qur’an, Surah al-Kāfirūn affirms this principle: “*For you is your religion, and for me is my religion.*”

5. *Musawah* (equality)

Musawah denotes equality of status. Islam does not differentiate among human beings with respect to their personhood; all humans possess equal status regardless of sex, race, ethnicity, tradition, culture, or rank, because the Creator determines those external distinctions. Qur’an, Surah al-Hujurat 49:13 states, “*O mankind, indeed We created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous of you.*” From this verse, one infers that personal equality among humans holds, while distinctions arise from deeds and moral conduct.

6. *Shura* (consultation)

Shura derives from the verb “*shawara*” to advise or consult and the noun form *tashāwur* denotes deliberation and the exchange of ideas. Consultation thus constitutes a method for resolving problems by convening, engaging in dialogue, and discussing

issues so as to reach consensus on the basis of the common good. Qur'an, Surah ash-Shūrā 42:38 mentions believers whose affairs they decide by mutual consultation.

7. *Ishlah* (reform)

Ishlah originates from Arabic vocabulary meaning to repair or reconcile. Within the concept of moderation, *ishlah* creates better conditions for responding to change and progress in accordance with the public interest while adhering to the principle of preserving salutary traditional elements and adopting improved new practices for communal welfare, as the juristic maxim prescribes: "*al-muhāfazah 'alā al-qadīm al-ṣāliḥ wa-al-akhḍu bil-jadīd al-aṣḥaḥ*" (preserve the good of the old and take the better of the new). This conception fosters a society that disseminates messages of peace and progress and that welcomes renewal and unity.

8. *Aulawiyah* (prioritization)

Aulawiyah constitutes the plural of "*al-aula*", meaning that which is foremost or a priority. *Aulawiyah* signifies the act of prioritizing more important interests. In the context of national moderation, *aulawiyah* requires placing the public interest above personal or factional interests to secure the common good for the nation.

9. *Tathawwur wa Ibtikār* (dynamism and innovation)

Tathawwur wa Ibtikār denote dynamism and innovation: movement and renewal that remain open to active participation in reforms aligned with the times for the advancement and welfare of the community. Historical analysis, according to Sholikhudin (2017), identifies the decline of Islamic intellectual life as one factor contributing to the community's regression. Therefore, historical experience teaches that moderation opens opportunities for a great nation to remain dynamic within its capacities and to innovate reforms and breakthroughs rather than remain inert and closed to change.

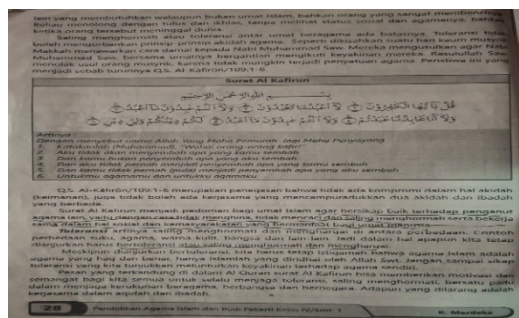
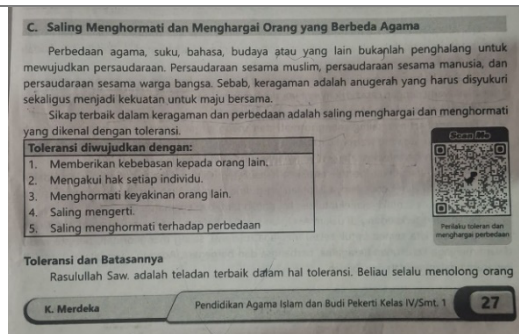
10. *Tahādhur* (civility)

Tahādhur denotes civility: the upholding of morality, noble character, identity, and social integration as hallmarks of a commendable community in human life and civilization. Civility encompasses several concepts, including knowledge. Knowledge constitutes the seedbed of civilization; the greater a person's knowledge, the broader his outlook. A broad outlook enables one to perceive matters from multiple perspectives and thereby to act wisely. Such wisdom manifests in conduct through elevated and noble manners and moral behavior.

The ten values of Religious Moderation outlined above will function as an operational set of indicators for the content analysis of Islamic Religious Education textbooks in primary schools; researchers will use these indicators to identify and code explicit and implicit manifestations of moderation within textbook texts, exercises, and pedagogical activities.

Table 1. Representation of Religious Moderation Values in Islamic Religious Education Textbooks Across Grade Levels

Grade	Values of Religious Moderation	Notes
1	D. Aku Anak Muslim Orang Islam disebut muslim. Seorang muslim wajib melaksanakan salat fardhu lima kali dalam sehari. Seorang muslim juga berbuat baik kepada sesama. Melakukan amal kebaikan tanpa disuruh. K. Merdeka Pendidikan Agama Islam dan Budi Pekerti Kelas I/Smt. 1 41	The textbook does not explicitly state religious-moderation values; rather, it implicitly advises Muslims to act kindly toward others.
2	A. Sayang Kepada Sesama Kasih sayang berarti saling menyayangi Allah Swt. mengajarkan kita untuk menyayangi sesama Allah Swt. menyukai orang yang menyayangi Sayang kepada sesama termasuk akhlak terpuji Sayangilah orang-orang di sekitar kita. maka Allah Swt. pun akan menyayangi kita. Ayah dan ibu adalah orang tua yang harus kita sayangi. Kita harus patuh dan sayang kepada orang tua Kita juga harus sayang kepada guru. Kita harus sopan santun kepadanya Kepada teman, tetangga dan semua orang kita juga harus sayang Jangan pernah menyakiti hati mereka Pendidikan Agama Islam dan Budi Pekerti Kelas II/Smt. 1 23	The textbook does not explicitly state religious moderation values; instead, it implicitly encourages mutual affection toward others, including parents, teachers, neighbors, and community members.
3	C. Menghormati orang lain 1. Pengertian menghormati orang lain Allah Swt. telah menciptakan manusia bersuku-suku dan berbagai-bangsa, tujuannya agar kita saling mengenal dan menghormati. Allah Swt. telah berfirman dalam Al-Qur'an: 26 BUKU PEGANGAN GURU PAI dan BP Kelas III/Smt. 1 "Ya ayyuhal manusia! Sungguh, Kami telah menciptakan kamu dari seorang laki-laki dan seorang perempuan, kemudian Kami jadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling mengenal" (Al-Baqarah: 213) Menghormati orang lain artinya menunjukkan sikap menghargai pada orang lain, tanpa membeda-bedakan berbagai bangsa, agama, suku atau yang lainnya. Semua orang punya hak untuk dihargai dan dihormati. Orang yang tidak menghormati orang lain berarti melanggar perintah Allah. 2. Ciri-ciri orang yang menghormati orang lain - Sopan dan santun dalam berbicara. - Tidak mengganggu teman yang sedang beribadah, walau beda keyakinan. - Memilih sahabat bukan karena kaya, cantik, atau satu suku. - Menghargai pendapat ketika diskusi. - Merugi dengan ucapan selamat saat teman berprestasi. - Mendahulukan orang yang lebih tua. 3. Cara menumbuhkan sikap menghormati orang lain - Menyadari bahwa orang lain juga punya kelebihan. - Kita tidak bisa hidup sendiri. - Selalu memaafkan kesalahan orang lain. - Mengingat kebaikan orang lain. - Meyakini bahwa perbedaan adalah sunnatullah. 4. Hilamah menghormati orang lain - Berdah hati dan tidak sombong. - Punya rasa malu. - Tulus membantu orang lain. - Menjadi pribadi yang pemisif. - Mengayangi tanpa pilih kasih. 5. Akibat dari orang yang tidak menghormati orang lain - Asan dijauhi teman. - Tidak ada yang membantu ketika kesulitan. - Tidak punya apa yang diucapkan. - Hati tidak tenang.	The textbook explicitly presents religious-moderation values that promote respect for individuals who differ in nationality, religion, ethnicity, and other backgrounds.
4	A. Keragaman sebagai Sunnatullah Indonesia adalah negara yang sangat kaya dan majemuk. Baik sumber daya alam maupun sumber daya manusia. Penduduk Indonesia terdiri dari berbagai macam suku bangsa, agama, bahasa, budaya dan adat. Suku Jawa, Sunda, Betawi, Dayak, Ambon, Bugis, Madura, Asmat, dan suku Minang adalah beberapa contoh dari sekian banyak suku yang ada di Indonesia. Agama yang dianut oleh penduduk Indonesia juga beragam, Islam, Kristen, Katolik, Hindu, Budha dan Konghuchu. Allah Swt. menjadikan manusia beraneka ragam dengan tujuan agar saling mengenal. Sehingga menghasilkan hubungan harmonis, kerja sama serta saling mendukung. K. Merdeka Pendidikan Agama Islam dan Budi Pekerti Kelas IV/Smt. 1 25	The textbook explicitly presents religious-moderation values such as tolerance for the diversity present in Indonesia, particularly religious diversity.



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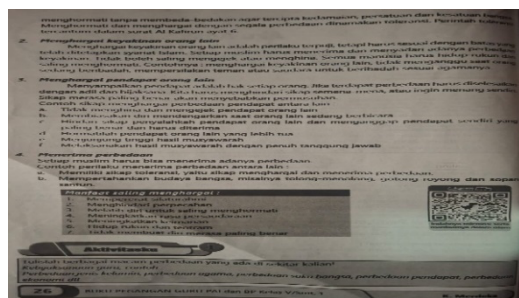
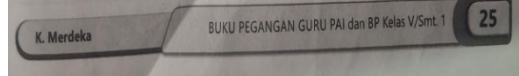
A. Indahny Saling Menghargai

Contoh-contoh menghargai :

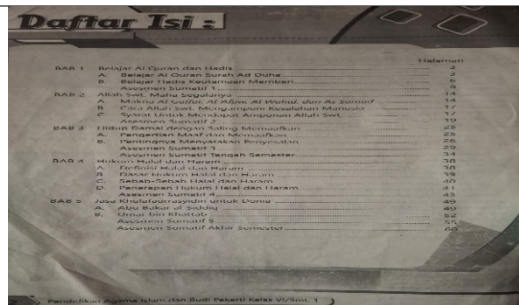
1. Menghargai perbedaan suku dan budaya

Indonesia adalah negara yang luas dan memiliki penduduk yang sangat beragam. Indonesia memiliki keragaman suku bangsa, budaya, bahasa dan agama. Hal ini merupakan kekayaan bangsa yang harus selalu dijaga. Perbedaan merupakan ketentuan dari Allah Swt. yang harus disyukuri oleh semua umat manusia. Manusia diciptakan dalam berbagai macam suku bangsa agar saling mengenal satu sama lain. Oleh sebab itu, setiap warga negara harus saling menghargai dan

The textbook explicitly presents religious-moderation values that encourage mutual respect for differences, including ethnic and cultural differences, differences of opinion, and, above all, differences in belief.



6



The curriculum contains no instructional material that indicates religious-moderation values.

Based on the table above, the book's contents indicate that, in Grade 1, the values of religious moderation do not appear explicitly but emerge implicitly as exhortations to behave kindly toward others. These exhortations emphasize individual conduct, such as mutual assistance and courteous behavior, without directly linking them to the concept of religious

moderation. In Grade 2, the same pattern continues: the curriculum stresses love and care for parents, teachers, neighbors, and the local community, yet it frames these behaviors within general moral norms rather than employing the terminology of moderation.

This implicit approach effectively instills basic moral values at an early age, thereby forming foundations of empathy and concern. However, because the material does not explicitly reference the terms or principles of moderation, the opportunity to introduce children to ideas such as tolerance, plurality, and the limits of extremism remains limited. Consequently, while kindness and affection develop, students do not receive guidance that explains the social rationale for the importance of religious moderation.

From Grades 3 to 5, the table shows a shift from implicit to explicit treatment of religious moderation values, with tolerance serving as the primary pillar. In Grade 3 the curriculum explicitly teaches the importance of respecting people who differ in nationality, religion, ethnicity, and other attributes. Grade 4 reinforces tolerance of Indonesia's diversity, placing particular emphasis on religious plurality as an integral part of communal life. Grade 5 expands this theme into appreciation for differences in ethnicity, culture, opinion, and especially belief, thereby training students to adopt inclusive attitudes from an early age.

Respect for adherents of other religions constitutes a concrete manifestation of the value of *tasamuh* (tolerance) within the framework of Religious Moderation. This attitude requires recognition of every individual's right to profess and practice their beliefs without experiencing harassment or discrimination, while clearly distinguishing between the evaluation of doctrinal truth and respect for personal dignity. In elementary education, this respect becomes visible through learning materials and activities that portray respectful interaction among students from different religious backgrounds, the use of non-derogatory language toward other beliefs, and empathy-based exercises that encourage students to understand others' experiences without judgment.

The relationship between respect for adherents of other religions and *musawah* (equality) strengthens the egalitarian dimension of Religious Moderation. Musawah affirms that all human beings possess equal dignity; therefore, rights, obligations, and standards of fair treatment must apply universally regardless of religion, ethnicity, or gender. When textbooks and classroom practices position respect as a social norm aligned with the principle of equality, they move beyond passive tolerance and actively cultivate a moral foundation for just and inclusive civic participation. Consequently, the integration of Tasamuh and Musawah into the curriculum contributes to the development of students' attitudinal competencies that enable them to bridge differences while upholding social justice in pluralistic societies.

Viewed progressively, the syllabus demonstrates pedagogical logic: it moves from introducing personal respect (Grade 3) to fostering an understanding of national pluralism (Grade 4) and then to cultivating a more reflective appreciation of diversity (Grade 5). Within the framework of religious moderation, the focus on tolerance functions as an anchor that helps students understand how to live together peacefully. Nevertheless, the effectiveness of this progression depends on teaching methods, concrete applications, and case studies to ensure that tolerance does not remain mere rhetoric.

Ironically, at the culmination of primary education, Grade 6, the table records no material that indicates values of religious moderation. The absence of moderation content at this final stage constitutes a serious problem because Grade 6 should serve as a moment of synthesis and reinforcement for the socio-emotional competencies introduced earlier. Without targeted material in Grade 6, the opportunity to integrate critical thinking skills, conflict resolution techniques, and interfaith dialogue disappears. Students at this age possess greater capacity to

grasp abstract concepts and to apply tolerant attitudes in real situations, for example through interfaith projects or conflict resolution simulations.

The absence of religious moderation values in Grade 6 Islamic Religious Education (PAI) textbooks indicates the presence of structural and pedagogical issues in curriculum and textbook design. At the final stage of primary education, emphasis tends to be placed on the reinforcement of cognitive and ritual aspects of religious learning as preparation for the next educational level, resulting in limited space for the development of socio-religious values such as tolerance, equality, and moderate attitudes. This orientation leads to the presentation of content that is predominantly normative and evaluative, while affective dimensions and civic attitudes are afforded insufficient attention.

Furthermore, the periodic and fragmented nature of textbook development policies across grade levels may result in value discontinuity. Grade 6 textbooks are often developed or revised within policy contexts that differ from those governing earlier grades, which may cause Religious Moderation values introduced at the lower and middle grades to be inconsistently integrated. The implicit assumption that these values have already been internalized by students in previous grades may further contribute to the omission of continued reinforcement at the final primary level, despite the fact that Grade 6 constitutes a critical phase for attitudinal consolidation prior to the transition to secondary education.

The curriculum should therefore include a more specific module on religious moderation in Grade 6, for example interactive lessons on religious rights and responsibilities, the ethics of dissent, and strategies to prevent intolerance. In addition to content, the curriculum needs evaluation instruments that measure attitudinal change rather than merely factual knowledge. Overall, the continuity from implicit values in the early grades to explicit instruction in the middle grades must culminate in systematic reinforcement in Grade 6 so that moderation education becomes coherent and comprehensive. Without these measures, the learning sequence leaves students at the apex of their primary school development without adequate preparation in religious moderation.

Recommendations for Islamic Religious Education Teaching Based on Religious Moderation Program “Daily Stories for Religious Moderation”

Educators can also strengthen religious moderation by incorporating daily story-reading into the learning routine. Elementary students tend to comprehend moral values more readily when teachers present them through engaging characters, events, and narrative plots (Faturahma et al., 2025). Teachers may select stories that portray tolerance, compassion, cooperation, or respect for differences, as outlined in the Islamic Religious Education textbook. Short readings of three to five minutes at the start of each lesson can establish a calm and reflective classroom atmosphere. In addition, stories allow students to identify with characters and learn to emulate their positive behaviors. Brief discussions after reading help students connect moral messages to real experiences in class and at home. Regular story reading also strengthens basic literacy, which constitutes an essential competency at the elementary level (Wahab & Amaliyah, 2021). By using this method, teachers not only deliver Religious Education content but also enable students to internalize moderation values in a more natural way.

Program “New Friend of the Day”

The next instructional policy involves the “New Friend of the Day” program, which emphasizes cross-group social practice in small classroom settings. Elementary students tend to form particular peer groups (Rytioja et al., 2024). If teachers do not direct this tendency, it can foster exclusivity. This program encourages students to rotate daily seating so that they sit with a different peer each day. When teachers ask students to mention one positive trait about

their new partner, students learn to appreciate others constructively. Teachers can observe changes in students' attitudes toward peers with whom they rarely interacted before. This method effectively reduces the risk of bullying because students grow accustomed to recognizing one another's strengths. Moreover, the activity fosters communication skills and interpersonal empathy. By rotating seating pairs periodically, teachers promote a more inclusive and harmonious classroom dynamic. Overall, this approach constitutes a practical step toward building a classroom environment that cultivates moderation from an early age.

Program "Emotion and Empathy Cards"

The Emotion and Empathy Cards program represents a crucial step to help students recognize and manage their feelings. At the elementary stage, children still develop their ability to name and understand emotions (Jones et al., 2017). Teachers provide colored cards as emotion symbols so that students can express their feelings without pressure. When a student selects a particular card, the teacher initiates a brief conversation about the reasons for that choice. These simple dialogues cultivate empathy because students learn that each peer may feel differently. The activity also helps teachers detect social or emotional issues at an early stage. By understanding emotions, students gain greater self-control when facing difficult situations. This activity indirectly teaches moderation values because moderation requires self-restraint and the capacity to understand others' perspectives.

Implementation of a "Friendly Corner"

Teachers can also facilitate the formation of moderation values by establishing a "Friendly Corner," a small space for conflict resolution. The school designates this space as a simple mediation area where students in dispute may resolve problems without requiring the teacher to intervene directly each time. Teachers train students to calm themselves for several minutes before they speak with one another. Guiding cards that contain phrases such as "I feel...", "I want...", and "I promise..." assist students in expressing emotions in a healthy manner. Children who habitually use appropriate expressions tend to develop better self-regulation skills (Eisenberg & Sulik, 2012). Teachers can monitor the effectiveness of this approach through brief records of conflict frequency and resolution methods. The presence of a Friendly Corner also instills anti-violence values and a habit of peaceful conflict resolution in daily interactions. This method fosters student responsibility for repairing social relationships. Thus, the Friendly Corner provides a concrete means to cultivate moderation values in peer interactions.

Praise for Moderate Behavior

Teachers can reinforce moderate behavior through praise or by awarding stickers as positive reinforcement. At the elementary level, students respond strongly to simple forms of recognition such as verbal appreciation (Adam et al., 2024). Teachers may prepare categorized stickers such as "Good Listener," "Caring," or "Peacekeeper." They award these stickers when students demonstrate tolerant, fair, or polite behavior. Positive reinforcement of this kind can increase students' intrinsic motivation over time. In addition, this strategy helps teachers focus attention on desired behaviors rather than only on mistakes. With consistent rewards, students will repeat positive actions more frequently. This method also helps create an enjoyable classroom atmosphere that supports the development of moderate attitudes.

Collective Prayer and Reflection

Teachers can use collective prayer and end-of-day reflection to reinforce students' memories of moderate behaviors they practiced. One-minute reflections allow students to evaluate themselves in a simple yet meaningful way. Teachers may pose questions such as "What good deed did you perform today?" or "What can you improve tomorrow?" These questions provide students with an opportunity to recognize the relationship between actions

and religious values. Reflection activities also develop the moral awareness necessary for character formation (Grządziel, 2024). Moreover, this routine creates a peaceful atmosphere before dismissal. Teachers can record notable points from students' reflections for daily evaluation. This approach helps ensure that moderation values receive not only instruction but also practice in real life. Consequently, reflection serves as a concluding practice that enriches character education.

Collaboration with Parents

Collaboration between schools and parents constitutes an important component of successful implementation of religious moderation for elementary students. Teachers can send brief messages to parents regarding the moderation themes being covered in class. Such communication provides parents with opportunities to model similar behaviors at home. Alignment between school and home environments significantly determines the success of children's character formation (Palupi et al., 2024). Parents can reinforce values of tolerance and social care through concrete examples in daily life. Good communication between teachers and parents also permits more comprehensive monitoring of students' attitude development. In addition, parental involvement creates substantial support for the child. Through harmonious cooperation, moderation values can develop consistently at both school and home. By using this collaborative approach, educators ensure that the formation of moderate character proceeds more effectively and sustainably.

Conclusion

This study indicates that the presentation of religious-moderation values in Islamic Religious Education textbooks for elementary students is not consistent. Some materials refer to moderation only indirectly, others present these values explicitly, and several sections do not include them at all. These variations across grade levels may hinder the optimal development of tolerant attitudes among students. The findings highlight the need to improve the curriculum and textbooks so that moderation values appear in a more systematic and coherent manner. Clear learning outcomes, instructional activities that support value internalization (such as daily story reading, emotion cards, or a friendly corner), and assessment mechanisms to monitor students' attitudes are essential. Strengthening the role of teachers and enhancing collaboration with parents are also necessary to ensure that moderation values are reinforced both at school and at home. Despite its contributions, this study is limited by its focus on textbook content analysis and does not examine classroom implementation or students' actual attitudes and behaviors. In addition, the analysis is confined to Islamic Religious Education textbooks used in public elementary schools, which may limit the generalizability of the findings. Future research is therefore recommended to incorporate classroom observations, teacher and student perspectives, and comparative analyses across different types of schools and religious education subjects in order to obtain a more comprehensive understanding of how religious-moderation values are internalized in primary education.

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