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Strengthening Religious Moderation through Islamic Religious Education Curriculum in Schools

Ulva Badi' Rohmawati
UIN Walisongo Semarang, Indonesia
ulvabdi@sunan-giri.ac.id

Correspodence Email/WA: ulvabdi@sunan-giri.ac.id

Abstract: *Religious moderation is an essential component of religious education because students need to develop tolerant attitude, be fair, respect differences, and be able to build harmonious social relationships. This study aims to analyze the integration of religious moderation values in the Islamic Religious Education (PAI) curriculum, its implementation in learning, as well as its contribution to strengthening students' religious moderation attitudes at SDN Panjunan, Kalitidu District, Bojonegoro Regency. The study uses a qualitative approach with a case study design. Data was collected through interviews, observations, and documentation, and then analyzed through data condensation, data presentation, and drawing and verifying conclusions. Research results show that the value of religious moderation is integrated through PAI (Islamic Education) materials, learning objectives, learning activities, teacher role modeling, and habits in the school environment. Its implementation is carried out through dialogic, contextual, collaborative, and experience-based learning that encourages tolerance, justice, mutual respect, cooperation, and peaceful conflict resolution. The implementation of the PAI curriculum contributes to strengthening students' moderate attitudes through the integration of knowledge, role modeling, social interaction, and habits. These findings support curriculum implementation theory, constructivism, social learning, and character education.*

Keywords: *Religious Moderation; Islamic Religious Education Curriculum; Character Education;*

INTRODUCTION

Religious moderation is one of the important aspects in development of Islamic education in societies characterized by religious, cultural, social, and intellectual diversity(Abidin & Murtadlo, 2020; Gusti & Bazzar, 2026; Sepianah, Pribadi, Hakim, & Andriana, 2024). Education serves not only as a means of transmitting religious knowledge but also as a strategic instrument for fostering balanced, tolerant, and respectful attitude toward differences(Supadi, 2024; T. Supriyadi et al., 2025; Suryani & Muslim, 2024b). In Islamic education, strengthening religious moderation is highly relevant because values like tawassuth, tawazun, i'tidal, tasamuh, and musyawarah are part of religious principles that prioritize balance and common good(Purnamasari, 2026; Rahmadi &

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Hamdan, 2023). As Islamic educational institutions, schools play a strategic role in cultivating these values among students through structured and continuous learning processes. One of the main tools that can be used to integrate the values of religious moderation is the Islamic Religious Education (PAI) curriculum. not only determines learning content but also shapes students' learning experiences, attitudes, and religious practices. Therefore, integrating religious moderation into the PAI curriculum is essential for developing students who maintain strong religious commitments while respecting social and religious diversity.

Even though it has a strategic position, the implementation of religious moderation values in the PAI curriculum at sekolahs still faces several challenges. In some educational, PAI learning materials tend to emphasize the mastery of religious knowledge rather than students' experiences in developing tolerant, inclusive attitudes and respecting differences(Alda et al., 2025; Pujianti & Nugraha, 2024; Samsudin, 2025). Strengthening religious moderation may also stop at the material level if these values have not been translated into learning objectives, teaching strategies, student activities, and assessments. On the other hand, the PAI curriculum has an advantage because it substantially provides ample space to develop values of faith, morality, fiqh, Qur'an-Hadith, and Islamic cultural history, which can be contextualized with the diverse issues in community life. PAI teachers also have the opportunity to connect religious material with students' social experiences through dialogic, contextual, collaborative, and experience-based learning. The central challenge, therefore, lies in ensuring consistency between the integration of religious moderation values in curriculum design and their actual implementation in classroom learning and students' daily interactions.

Several previous studies have examined the relationship between Islamic Religious Education (PAI) and religious moderation, highlighting different dimensions of its implementation. Abidin and Murtadlo (2020), together with Sepianah et al. (2024), provide relevant perspectives on religious moderation within Islamic educational contexts. Meanwhile, Supadi (2024), Supriyadi et al. (2025), and Suryani and Muslim (2024) address the role of education in promoting values associated with tolerance, balance, and respect for diversity(Abidin & Murtadlo, 2020; Supadi, 2024; A. Supriyadi & Kurdi, 2025). Other studies, including those by Alda et al. (2025), Pujianti and Nugraha (2024), and Samsudin (2025), offer relevant discussions

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concerning challenges in integrating religious moderation into educational practices(Pujianti & Nugraha, 2024; Suryani & Muslim, 2024a). Taken together, these studies provide an important foundation for understanding religious moderation in Islamic education. However, a more integrated analysis is needed to explain the relationship between curriculum planning, classroom implementation, and the development of students' religious moderation attitudes. This relationship is particularly important because the inclusion of moderation values in learning materials does not necessarily ensure their consistent application in teaching practices or students' behavior.

Based on previous research, there is a gap in studies that specifically analyze strengthening religious moderation through the PAI curriculum in a comprehensive way, starting from curriculum planning, selection and integration of values, implementation of learning, to evaluating the results. Research on religious moderation in schools often focuses on teachers' perceptions, learning strategies, or institutional programs without looking at how they relate to the overall process of developing and implementing the PAI curriculum. In fact, the effectiveness of strengthening religious moderation is greatly influenced by the consistency between curriculum goals, materials, learning processes, and assessments. Moreover, there is still a need to understand how teachers translate the principles of religious moderation into concrete learning experiences that are relevant to students' lives. This research offers a new perspective by positioning the Islamic Education curriculum as the main instrument for strengthening religious moderation, rather than just a medium for delivering religious material. Another novelty lies in analyzing the connection between curriculum design and learning practices in shaping students' moderate religious attitudes. This perspective allows the study to provide a more comprehensive picture of the mechanisms for promoting religious moderation through the Islamic Education curriculum in schools.

The PAI curriculum needs to be positioned as a strategic tool in shaping students' religiosity, balancing both commitment to Islamic teachings and respect for a pluralistic life. Strengthening religious moderation through the curriculum isn’t just about adding content on tolerance or diversity; it needs to be realized through learning objectives, material content, teaching methods, classroom interactions, daily habits, and assessments that all support each other. This approach allows the values of religious moderation to become part of students' educational experience, not just knowledge to be memorized. Based on this argument, this research is important to carry out

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in order to understand how the Islamic Education curriculum (PAI) is designed and implemented to strengthen religious moderation in schools. This study aims to analyze how the values of religious moderation are integrated into the PAI curriculum, the process of implementing it in learning, and the strategies teachers use to actualize these values in students' lives. The research also aims to identify factors that support and hinder the strengthening of religious moderation through the PAI curriculum in schools. The results of the study are expected to provide theoretical contributions to the development of Islamic education studies as well as practical recommendations for schools and teachers in developing a more inclusive, contextual, and moderation-oriented PAI curriculum.

METHOD

This study uses a qualitative approach with a case study method to analyze the strengthening of religious moderation through the Islamic Religious Education (PAI) curriculum at SDN Panjunan, Kalitidu District, Bojonegoro Regency(Haryono, 2020). The research location was purposively selected because the school provided a relevant educational setting for examining the integration of religious moderation values, including tolerance, respect for differences, religious balance, and social responsibility, into PAI learning practices. Research data was obtained through interviews, observations, and documentation. The research informants include the principal, PAI teachers, classroom teachers, and students who were purposively selected based on their involvement in planning and implementing PAI learning. Interviews were used to gather information regarding the understanding and strategies of the school and teachers in integrating the values of religious moderation into the curriculum and learning. Observations were carried out on the PAI learning process, teacher and student interactions, as well as various school activities related to fostering a tolerant attitude and appreciating diversity. Documentation was used to analyze curriculum documents, learning tools, teaching modules, teaching materials, and school activity documents relevant to strengthening religious moderation. These three data collection techniques were used to obtain complementary perspectives on curriculum design, classroom implementation, and students' religious moderation attitudes.

Data analysis was done interactively through the stages of data condensation, data presentation, and drawing as well as verifying conclusions. The data was analyzed to identify how

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the integration of religious moderation values is reflected in PAI curriculum planning, learning implementation, habits in the school environment, and evaluation of students' attitude development(Trisna Rukhmana, 2022). Data validity was ensured through source and technique triangulation, which means comparing information obtained from the principal, teachers, and students and matching it with the results of observations and documentation. The researcher also did member checking with informants to make sure the interpretation matched what actually happened in the field. The analysis focuses on how the values of tawassuth (moderate), tawazun (balanced), tasamuh (tolerant), and i'tidal (justice) were integrated into curriculum components and translated into classroom interactions and school practices. The findings were subsequently synthesized to explain the strategies, supporting factors, and challenges associated with strengthening religious moderation through the PAI curriculum in primary education.

RESULT AND DISCUSSION

Result

Integration of religious moderation values in the Islamic Religious Education curriculum

Strengthening religious moderation in the Islamic Religious Education (PAI) curriculum is carried out by integrating the values of moderation into the material, learning objectives, learning activities, and the habits of students in the school environment(Rokhim, 2025; Shah, Alam, Zamawi, & others, 2024; Warsah, Istan, & others, 2025). This integration is not placed as a separate subject or special material, but is embedded within PAI lessons according to the characteristics of the material and the development of elementary school students. Values such as tolerance, mutual respect, justice, balance, cooperation, and social care are developed through PAI content related to morals, worship, the Qur'an, exemplary stories, and social life. At the learning planning stage, teachers link the competencies they want students to achieve with the development of students' attitudes and behaviors. This integration is important because elementary school students are still at a stage of development that requires concrete examples and hands-on experiences to understand abstract values. Teachers not only guide students to understand the meaning of tolerance or to appreciate differences but also provide experiences on how these values are practiced in interactions with friends. In this way, the PAI curriculum at SDN Panjunan

becomes one of the character education tools used to instill a balanced religious attitude from the elementary level.

The integration of religious moderation in the PAI curriculum at SDN Panjunan can be seen through the selection of materials that allow students to recognize life values in a simple and contextual way. For example, character education can be used to build habits of respecting friends, speaking kindly, helping others, maintaining social relationships, and avoiding behaviors that might hurt others. Material about the stories of prophets and Islamic figures can also be used to demonstrate good examples in dealing with differences and resolving problems wisely. The value of tolerance is introduced through the habit of appreciating friends who have different personalities, abilities, habits, and family backgrounds. The value of balance is introduced through fair behavior, such as not discriminating among friends and giving equal opportunities in class activities. Meanwhile, the value of tawazun can be developed by getting used to maintaining a balance between studying, worshiping, playing, responsibilities, and social life. How this value is conveyed is adjusted to the child's developmental level, so religious moderation isn't explained in an overly abstract concept, but is reflected through behaviors that students can observe and practice.

The integration of religious moderation values is also reinforced through habitual activities and school culture at SDN Panjunan. The values learned in PAI lessons don’t stop in the classroom but are applied through daily interactions between students, teachers, and school staff. Cooperative activities, classroom duties, social activities, habits of helping each other, religious activities, and joint activities all provide opportunities for students to practice tolerance and care. In the context of elementary school, habituation plays an important role because students find it easier to understand values through repeated actions rather than just theoretical explanations. Teachers also set examples through the way they communicate, give students chances to express their opinions, resolve conflicts, and treat students fairly. The school environment then becomes part of the curriculum that indirectly gives students experience on how to live together harmoniously. This situation shows that the integration of religious moderation is not only found in the curriculum documents but is also reflected in the hidden curriculum through habits, role models, interactions, and school culture.

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The integration also shows that strengthening religious moderation at SDN Panjunan has different characteristics compared to its implementation at higher education levels. Elementary school students need a simple, concrete, communicative approach that is close to everyday life. PAI teachers can't just explain that tolerance is part of religious moderation; they also need to give concrete examples of how students can respect friends, take turns, share, cooperate, apologize, accept differences of opinion, and solve problems without violence. This approach makes the values of moderation easier to understand because students can connect the lessons with their own experiences. Teachers can also use stories, educational games, simple discussions, group work, and reflection activities to strengthen students' understanding. The strategy shows that the success of integrating religious moderation is greatly influenced by the teacher's ability to turn abstract concepts into concrete learning experiences. So, the Islamic Education curriculum not only serves as a guide for delivering religious material, but also as a foundation for building positive social experiences from elementary school age.

The integration of religious moderation values into the PAI curriculum at SDN Panjunan shows that moderation education can start from elementary school through simple but consistent processes. Values such as tolerance, justice, balance, care, cooperation, and respect for differences are linked to PAI material as well as students' social experiences at school. This integration makes religious moderation not understood as a concept far from children's lives, but as habits that can be practiced in daily interactions. PAI teachers play an important role in translating these values into material, methods, activities, and role modeling. The school culture's support also becomes a key factor so that the values learned in lessons are reinforced through real-life experiences. The findings show that the PAI curriculum has the potential to be a strategic tool in building a foundation for moderate religious values from an early age. Thus, integrating religious moderation through the PAI curriculum at SDN Panjunan is not only focused on students' understanding of religion, but also on fostering social habits that respect differences, emphasize cooperation, and create a harmonious school life.

The implementation of religious moderation values in Islamic Religious Education learning

Research results show that the implementation of religious moderation values in Islamic Education lessons at SDN Panjunan is done through a learning process that connects religious

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material with students' concrete experiences. The Islamic Education teacher uses situations close to the children's lives as examples to explain values like tolerance, justice, care, responsibility, and respect for others. In class, students are given the chance to share opinions, ask questions, discuss, and work together with friends. These activities serve as a way for students to learn to accept differences of opinion and understand that everyone can have a different way of thinking. The teacher guides them so that differences don't become a reason to mock, avoid, or blame friends. When there are differences of opinion during discussions or group activities, the teacher guides the students to resolve them through simple communication and discussion. This learning shows that the implementation of religious moderation at the elementary school level is more effective when these values are translated into situations that students can see and experience directly.

The teaching methods used by the teacher also provide space for developing values of religious moderation. Group discussions, teamwork, Q&A sessions, storytelling, role-playing, and giving simple case examples can be used to help students understand differences and work together. When students work in groups, they learn to divide tasks, listen to their friends' opinions, help group members who are struggling, and complete tasks together. These experiences directly develop values of tolerance and social care. Teachers can also present simple problem situations, such as how to act when a friend has a different opinion, how to help a friend who is having trouble, or how to respond to differences in habits among friends. Students are then guided to give answers based on the Islamic values they have learned. That method makes learning Islamic Religious Education not only focused on the ability to remember the material, but also on the ability to apply religious values in dealing with everyday life problems. Learning becomes a practice space for students to develop a moderate attitude through experiences that match their developmental stage.

The example set by teachers is an important aspect of implementing religious moderation at SDN Panjunan. At the elementary school age, students learn a lot by observing and imitating the behavior of adults around them. A teacher's attitude in speaking, paying attention, giving praise, resolving conflicts, and treating students becomes part of indirect lessons on moderation. Teachers who give all students the chance to participate show the value of fairness. Teachers who listen patiently to students' opinions show respect for differences. When a student makes a mistake, an educational and non-degrading approach provides the experience that mistakes can be

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corrected through a learning process. That role modeling becomes important because students can directly see how the values in the PAI material are applied in social relationships. The implementation of religious moderation eventually doesn't just happen when the teacher explains the material, but also throughout the interaction process between the teacher and the students.

The practice of religious moderation is also strengthened through various habits at SDN Panjunan. Students are encouraged to greet each other, help friends, work together, keep things clean, participate in religious activities, and respect teachers and school staff. Group activities give students the chance to interact with friends who have different personalities and abilities. When a student has trouble learning or joining in activities, their friends are guided to help out and not do anything that would belittle them. These habits create social experiences that gradually strengthen empathy and care for others. The value of moderation can also be reinforced by resolving conflicts among students through dialogue and advice that match the child's development. Students are guided to understand their mistakes, apologize, forgive, and repair relationships with friends. This practice shows that teaching religious moderation in elementary school is better done through consistent habits rather than just delivering material theoretically.

The implementation of religious moderation values in PAI learning at SDN Panjunan ultimately shows a connection between the material, teaching methods, teacher role modeling, and school culture. PAI material provides the foundation of Islamic values, while learning activities give students the opportunity to develop these values in real-life situations. Teachers act as facilitators and role models, helping students understand the meaning of tolerance, justice, cooperation, and appreciation for differences. The school environment then reinforces these values through daily habits and social interactions. This pattern matches the characteristics of elementary education, which emphasizes concrete experiences as an important part of attitude formation. Religious moderation isn't taught as a complicated concept, but is shown through simple behaviors that students can practice in their daily lives. That way, the implementation of religious moderation in PAI lessons at SDN Panjunan happens through an integrated education process, combining religious knowledge, learning experiences, teachers' role modeling, social interactions, and positive habits in school life.

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The research results show that implementing the Islamic Education curriculum contributes to strengthening students' attitudes of religious moderation at SDN Panjunan by forming habits of respecting, helping, and cooperating with others. Students gain an understanding that Islamic teachings are not only about worship but also regulate how humans relate to one another. This understanding is reflected in habits like respecting friends, speaking politely, helping friends in need, and avoiding actions that could harm others. At the elementary school level, these attitude changes are important because they form the foundation for students' character development in the next stages. The values of moderation learned through Islamic Education provide a moral framework for students in understanding how they should interact with others. Students gradually learn that differences in character, abilities, opinions, and habits are not reasons to discriminate. Thus, implementing the PAI curriculum helps build a foundation for religious attitudes that are not only focused on a vertical relationship with God, but also on good social relationships with other people.

Another contribution can be seen in the students' ability to accept differences in the school environment. Students learn that each friend has different characters and abilities, so it’s important to have mutual respect. In group activities, for example, students learn to accept friends with different academic abilities and still give every member a chance to participate. Teachers reinforce that cooperation is more important than just winning personal opinions. These experiences gradually build an attitude of tolerance and reduce students’ tendencies to impose their will. When disagreements arise, students are guided to listen to and consider their friends’ opinions before making decisions. The process gives an initial experience of how the principles of deliberation and respect for differences are applied in daily life. This contribution shows that the PAI curriculum can build moderation through simple social experiences that continue over time.

The implementation of the PAI curriculum also contributes to shaping fair and caring attitudes toward others. The ethics and role model material in PAI provides a foundation for students to understand the importance of doing good and treating others fairly. These values are then reinforced through classroom activities and school culture that encourage students to share, help, and cooperate. Students are guided not to discriminate against friends based on abilities, social conditions, or personal character. For example, when a friend has difficulty understanding

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the material, students are encouraged to help according to their abilities. These simple habits carry significant meaning in fostering moderation because they develop empathy and awareness that everyone has different needs. Caring attitudes also help students understand that religiosity has a social dimension that must be realized through concrete actions. The Islamic Education curriculum therefore contributes to the development of both social character and religious character in students.

The contribution of the PAI curriculum is also seen in shaping students' ability to resolve differences and conflicts more positively. In elementary school, conflicts between friends are part of social development that require guidance from teachers. PAI lessons provide a value foundation that disputes should be resolved in a good way, not through violence, insults, or actions that harm others. Teachers can guide students to talk about the issues, listen to each party's explanation, apologize, and repair relationships. This process gives students concrete experience with the values of peace, love, patience, and forgiveness. That experience becomes part of shaping a moderate attitude because students learn to control their emotions and not respond to differences with aggressive actions. In the context of child development, habits like this are strategically valuable because the problem-solving patterns formed since elementary school can become the foundation for social behavior in later stages of development. Thus, the contribution of the PAI curriculum can be seen not only from students' understanding of religious material but also from how they apply religious values when facing social issues.

The implementation of the PAI curriculum at SDN Panjunan contributes to strengthening religious moderation through the integrated development of students' knowledge, attitudes, and behavior. Religious knowledge provides a normative foundation, learning gives experience, teachers provide role models, while the school culture gives students a space to practice the values they have learned. This contribution is especially seen in strengthening attitudes of tolerance, care, fairness, cooperation, appreciation for diversity, and peaceful conflict resolution. Religious moderation at the elementary school level doesn't have to be reflected in complex conceptual discussions, but can be built through simple habits carried out consistently. This shows that the PAI curriculum plays an important role in providing a balanced foundation of religious values from an early age. Strengthening moderation through PAI is also becoming increasingly relevant

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because students will continue to face a variety of information, cultures, and viewpoints as they move on to higher levels of education. In this way, implementing the PAI curriculum at SDN Panjunan contributes to building students' foundation of religious moderation through learning processes and habits that integrate Islamic values with everyday social experiences.

Discussion

The research results show that strengthening religious moderation at SDN Panjunan is carried out by integrating the values of moderation into the Islamic Religious Education (PAI) curriculum, implementing them in the learning process, and building habits that shape students' attitudes. This integration can be seen in the selection of materials, learning objectives, learning activities, teachers' role modeling, and fostering habits of tolerance, fairness, respecting differences, cooperation, and resolving conflicts peacefully. These findings support George C. Edwards III's curriculum implementation theory, which explains that the success of policy or program implementation is influenced by communication, resources, the disposition of implementers, and bureaucratic structure. In the context of learning Islamic Education, the value of moderation isn't enough just to be listed in the curriculum documents; it needs to be communicated and translated by teachers into the students' learning experiences. Research findings also show that Islamic Education teachers hold an important position as curriculum implementers who translate abstract values like tolerance, justice, and balance into activities that elementary school students can understand.

The integration of religious moderation in Islamic Education (PAI) can also be understood through the concept of moderation education developed by the Ministry of Religious Affairs, which includes the values of tawassuth, tawazun, i‘tidal, tasamuh, musawah, musyawarah, and i‘tidal as part of a moderate religious attitude. Research shows that these values are not taught as standalone subjects but are integrated through ethics lessons, exemplary stories, Qur'an and Hadith studies, student interactions, and the practice of daily school life. This pattern shows that religious moderation at the elementary school level is easier to grasp when these values are translated into concrete experiences, such as respecting friends who are different, not forcing opinions, sharing opportunities in groups, and resolving conflicts fairly. These findings reinforce the Ministry of Religious Affairs' concept of religious moderation, especially that moderation is not just a

conceptual understanding, but must be reflected in the way we think, act, and behave. At the same time, this research adds a pedagogical dimension, showing that internalizing moderation for elementary school students requires a concrete, contextual, repeated learning process that is close to their social life. The findings suggest that the Islamic Education curriculum can be a strategic space to connect the values of moderation with students' religious experiences in everyday life.

In terms of teaching practices, the PAI teachers at SDN Panjunan use a dialogical, contextual, collaborative, and experience-based approach through discussions, Q&A sessions, group work, giving examples, telling exemplary stories, and solving simple cases related to students' lives. This pattern aligns with Jean Piaget's constructivist theory, which sees students building knowledge through interaction with their environment and learning experiences, as well as Lev Vygotsky's theory that highlights the importance of social interaction in cognitive development and learning. The values of moderation in this study are not just understood through the teacher's explanation but are practiced through students' interactions when discussing, cooperating, expressing opinions, and accepting others' viewpoints. These findings support Piaget and Vygotsky's constructivist theory, especially the idea that learning values becomes more meaningful when students gain hands-on experience and interact with their social environment. This study also adds a context for religious moderation education, showing that social interaction in Islamic education can serve as a space to practice tolerance, listening skills, appreciation of differences, and peaceful conflict resolution. In other words, Islamic education isn't just about transferring religious knowledge, but also about being a social space where students can put moderation values into practice.

The example set by teachers becomes another important finding because the values of moderation taught through PAI materials are reinforced through teachers' behavior in treating students fairly, giving equal opportunities to express opinions, respecting different abilities, and avoiding discriminatory treatment. This finding supports Albert Bandura's social learning theory, especially the concept of observational learning, which suggests that students can learn by observing the behavior of models in their environment. In the context of SDN Panjunan, teachers do not only function as conveyors of moderation material but also as behavioral models observed and emulated by students. When teachers show openness, fairness, politeness, and respect for

differences, these values take on a tangible form that is easier for elementary school students to understand. This finding also adds that implementing the PAI curriculum has a hidden curriculum dimension, because educational messages are not only gained through written materials and formal learning activities, but also through the culture of interaction between teachers and students.

The contribution of implementing the PAI curriculum to strengthening religious moderation can be seen in the changes in how students understand, respond to, and maintain social relationships with others. The values learned through PAI are then reinforced through habits, group work, helping each other, appreciating differences, and resolving problems through discussion. These findings support Thomas Lickona's character education theory, especially the concepts of moral knowing, moral feeling, and moral action. Knowledge of religious values becomes the basis for students to understand which behaviors are good; social experiences and role models help build moral awareness and feelings; while habituation gives students the chance to put these values into action. This study adds that religious moderation education can't be shaped just by delivering material; it requires continuity between curriculum, learning, role modeling, habituation, and school culture. The findings also show that the contribution of the Islamic Education curriculum to moderation is better understood as a gradual attitude-forming process, rather than an instant result that can only be seen through students' academic achievements.

The research findings show that the PAI curriculum at SDN Panjunan serves as a strategic tool in fostering religious moderation through three interconnected stages: integrating values into the curriculum, practicing values in learning, and habituating values in school life. These findings support George C. Edwards III's curriculum implementation theory, Piaget and Vygotsky's constructivism, Bandura's social learning, and Lickona's character education, as all these theories receive empirical backing from the PAI learning practices observed in the field. This study did not find any reason to reject these theories but provides additional context on how they work in strengthening religious moderation at the elementary school level. The novelty of this research mainly lies in positioning the PAI curriculum not just as a tool for learning religious knowledge, but as a system that connects the material, learning strategies, teacher role modeling, social interaction, and school culture in shaping students' moderate attitudes. With this approach, religious moderation is not seen as an extra topic outside the PAI curriculum, but as a value

embedded in the planning, implementation, and learning experiences of students. The main findings of this study can therefore be more accurately described as "reinforcing existing theory while adding a contextual-pedagogical dimension," especially in the application of religious moderation education through the PAI curriculum in elementary schools.

CONCLUSION

The Islamic Religious Education curriculum at SDN Panjunan can serve as a strategic tool in strengthening students' religious moderation. The integration of values such as tolerance, justice, balance, mutual respect, and deliberation is carried out through Islamic education materials, learning objectives, learning activities, as well as habits within the school environment. The implementation of moderation values is reinforced through dialogic, collaborative, and contextual learning, teacher role modeling, and students' social interactions. Implementing this curriculum contributes to shaping students into more tolerant individuals who respect differences, work well with others, and resolve conflicts peacefully. The findings of this study support theories on curriculum implementation, constructivism, social learning, and character education, while also adding a contextual dimension that strengthening religious moderation at the elementary school level requires the integration of curriculum, teaching, role modeling, habituation, and school culture.

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