

Islamic Religious Education Learning Based on Religious Moderation at Aisyiyah Kalipang Islamic Elementary School

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ABSTRACT

The purpose of this study is to outline how Islamic Religious Education instruction incorporates religious moderation concepts at SD Islam Aisyiyah Kalipang. Data were gathered through documentation studies, in-depth interviews, and participatory observations using a qualitative case study methodology. Source triangulation was used for analysis. The results of the study indicate that PAI learning in this school has led to the strengthening of religious moderation values substantively, such as tolerance, justice, respect for differences, and peaceful coexistence. The learning approach is dialogical and contextual, and integrated with local wisdom values and the principles of progressive Islam according to Muhammadiyah's vision. The school also supports strengthening moderation through inclusive religious activities and parental involvement in character education. However, there are several challenges, such as the lack of conceptual understanding of teachers regarding religious moderation, the absence of explicit curriculum guidelines, and the influence of conservative outside-school environments. The role of teachers as spiritual and moral companions is the key to success in creating an inclusive and humanistic learning atmosphere. Therefore, systemic support and increased teacher capacity are needed to strengthen religious moderation in PAI learning in a sustainable manner.

Keywords: Religious Education, Moderation, Contextual Learning

1 Introduction

The goal of Islamic Religious Education, which is founded on religious moderation, is not only to provide religious knowledge but also to help students develop into religious, tolerant, and patriotic individuals.. Strengthening the learning of religious moderation values is very important so that students are not only competent in religious aspects, but are also able to live side by side with differences harmoniously. Religious moderation, which prioritizes tolerant, fair attitudes and avoids extreme attitudes, has become a national strategic policy through the program of the Ministry of Religion of the Republic of Indonesia [1].

In recent years, the issue of radicalism, intolerance, and religious exclusivism among the younger generation has become increasingly worrying. This is a challenge for educational institutions, especially Islamic elementary schools such as SD Islam Aisyiyah Kalipang. Religious education is not enough to just convey dogma, but must be accompanied by internalization of the values of moderation so that students have a balanced and contextual religious view. As a result, it is critical to examine how the PAI learning process, which is founded on religious moderation, is implemented in elementary schools [2].

However, the application of the concept of religious moderation in Islamic Religious Education learning still faces various challenges, including: limited understanding of teachers about the concept of religious moderation, the absence of a curriculum that explicitly integrates the values of moderation, and resistance from some people who have a religious understanding conservative. In addition, the learning methods used still tend to be oriented towards memorization rather than understanding values, so that students have difficulty applying a moderate attitude in everyday life [3].

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SD Islam Aisyiyah Kalipang as one of the Islamic-based elementary education institutions is expected to be an example in the implementation of moderate PAI. With the background of Muhammadiyah which upholds the understanding of progressive Islam, this school has great potential to develop a PAI curriculum that integrates the principles of religious moderation.

Relevance of this research is very large in the context of today's education. In the digital and globalization era, students are vulnerable to being exposed to various information that is not necessarily in accordance with the principles of moderate Islam. Therefore, it is important for educational institutions to fortify students from an early age with an inclusive and tolerant understanding of religion. This research is expected to contribute to the development of an Islamic Religious Education learning model that is not only cognitive, but also forms the attitudes and characters of students who are *rahmatan lil 'alamin* [3].

2 Research Methods

This study employs a case study research design and a qualitative methodology. This approach is used to deeply understand the process of learning moderation in religion is the foundation of Islamic religious education. in the SD Islam Aisyiyah Kalipang environment, both in terms of planning, implementation, and evaluation of learning [4]. Data were collected through in-depth interview, participant observation, documentation studies and data triangulation [5]. In-depth interviews were conducted to explore the views of teachers and principals regarding the concept of religious moderation and its implementation in learning, while participatory observation is used to directly observe the learning process in the classroom, documentation studies in the form of reviewing school learning and policy documents, and data triangulation was carried out to increase the validity and reliability of data through comparisons between interview results, observations, and documentation [6].

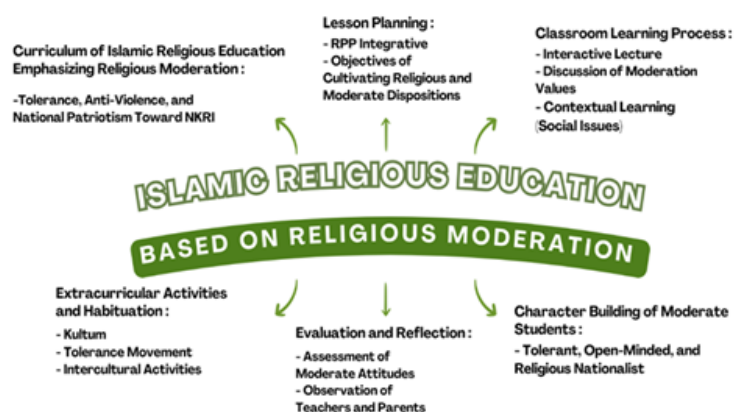
3 Results and Discussion

According to the results of the study indicate that Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has led to strengthening the values of religious moderation. This is reflected in several aspects in the form of teaching materials delivered covering the values of tolerance, justice, mutual respect for differences, and the importance of peaceful coexistence. The learning methods used by Islamic Religious Education teachers lead to a dialogical and contextual approach, such as group discussions, problem solving, and case studies related to students' daily lives. Teachers also integrate local wisdom values and progressive Islamic principles, in line with the vision of Muhammadiyah as the school's parent organization. In addition, the school supports the process of learning religious moderation through religious activities such as joint religious studies, inclusive Islamic holiday commemorations, and instilling Islamic brotherhood values in extracurricular activities as well as parental involvement in supporting character-based learning through active communication between teachers and guardians.

Although there are good practices in implementing religious moderation-based learning, this study found a number of challenges, including the lack of conceptual understanding of teachers regarding the terms and principles of religious moderation as a whole. Many teachers implement these values without realizing that they are part of the concept of moderation. The absence of explicit curriculum guidelines that direct Islamic Religious Education learning towards moderation. Teachers still rely on personal experiences and values. The influence of the environment outside the school, including social media and conservative religious communities, influences students' perspectives on diversity. Limited training or workshops on religious moderation from the education office or related parties.

Through interviews, Islamic Religious Education teachers explained that one of the main challenges is to keep the meaning of the teachings intact about religious moderation. Delivering religious moderation material is important, but teachers still need to be present as guiding figures who facilitate reflection and meaning. The relationship between teachers and students also reflects a conducive religious moderation approach. Teachers do not position themselves as the sole source of knowledge, but rather as spiritual and moral companions. Interactions in the classroom are based on open dialogue, full of respect, and build an atmosphere that supports the growth of students' personalities.

Behaviorist learning theory in Islamic Religious Education learning, this theory is relevant to be applied to form religious and social behavior in accordance with moderate Islamic values, such as tolerance, honesty, responsibility, and anti-violence attitudes [7]. Teachers can use behaviorist strategies



Gambar 9. Placeholder caption

such as external motivation, giving praise, or awards to students who show moderate attitudes, such as respecting differences, working together with friends, or being polite to others [8].

As a concrete example at SD Islam Aisyiyah Kalipang, teachers provide positive reinforcement in the form of verbal or symbolic appreciation (for example: stickers, achievement stars) to students who demonstrate religious behavior in accordance with the principles of religious moderation. In this way, behaviors such as helping each other, greeting politely, and not teasing friends from different backgrounds can be strengthened and formed through repeated practice and consistent reinforcement. Thus, the behavioristic approach in Islamic Religious Education learning not only supports the formation of student character, but can also be an effective means to internalize the values of religious moderation in real terms in the daily lives of elementary school students.

The results of the study indicate that Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has implemented the values of religious moderation substantively, although not yet in explicit terminology. As part of the principles of religious moderation promoted by the Indonesian Ministry of Religion namely, national commitment, tolerance, anti-violence, and acceptance of local culture the teacher's lesson materials include elements of justice, tolerance, and respect for differences [9].

The learning method used is directed towards a contextual and dialogical approach. This is in accordance with Zamroni's view, which states that meaningful learning in religious education must touch on aspects of students' real lives and encourage critical thinking skills towards social reality [10]. The integration of local wisdom values and progressive Islamic principles also shows a connection with the vision of Muhammadiyah as the parent organization of the school. Muhammadiyah views education as a means to instill inclusive and progressive Islamic values [11]. Inclusive and participatory school religious activities, as well as parental involvement in the character-building process, show that religious moderation education is not only carried out formally but also through cultural and social practices.

Despite good practices, this study revealed a number of challenges. One of the biggest challenges is the lack of conceptual understanding of teachers regarding the terms and principles of religious moderation as a whole. Many teachers have implemented these values in learning without realizing that it is part of the framework of religious moderation. This indicates the importance of more structured professional training and mentoring for Islamic Religious Education teachers. In addition, the absence of explicit curriculum guidelines that direct learning towards moderation makes the learning process very dependent on the teacher's personal experiences and values. Tilaar emphasized that educational transformation requires systemic support, including in the form of a curriculum that is responsive to the values of diversity [12]. External challenges are also obstacles, such as the influence of social media and conservative communities that influence students' views on differences. This is in line with Azra's findings that one of the biggest challenges to religious moderation in schools is the existence of exclusive religious narratives that develop outside the formal education environment [13].

The role of teachers as moderating guides Teachers have an important role not only as teachers, but also as spiritual and moral companions. Islamic Religious Education teachers in this school have built healthy and dialogical relationships with students, reflecting a moderation approach that emphasizes the importance of openness, respect for opinions, and constructive dialogue. This is in line with Freire's view that liberating education must place teachers and students in an equal dialogical relationship.

Conducive interactions in the classroom become a strategic space for instilling social ethical values, such as respect for differences and non-discriminatory attitudes [14]. Therefore, Islamic religious education that emphasizes moderation in religion not only teaches religious doctrine, but also forms an inclusive and tolerant social personality.

However, the open, dialogic, and respectful relationship between teachers and students shows that teachers play an important role as spiritual and moral companions, not just as transmitters of material. This is a major force in forming a learning atmosphere that is moderate, humanistic, and relevant to students' lives.

Tabel 8. Concept Findings from Substantive to Formal

Substantive Findings	Formal Findings
Practice of integrating moderation values in teaching materials	Integrative and contextual Islamic Religious Education learning design with moderation as the main value
The role of teachers in fostering moderate attitudes	Teachers as agents of religious moderation through affective, cognitive and spiritual approaches
Habitual activities outside the classroom	School culture based on Islamic values <i>rahmatan lil 'alamin</i>
Parental involvement	Collaboration of family and school education in religious moderation
Character based assessment	Authentic assessment based on values of moderation (tolerance, inclusiveness, non-violence)

4 Conclusion

Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has internalized the values of religious moderation substantively, although it has not used the term explicitly. Values such as tolerance, justice, and respect for differences are reflected in teaching materials, dialogical and contextual methods, and the integration of local wisdom in accordance with Muhammadiyah's vision of progressive Islam. Moderation is also strengthened through inclusive religious activities, extracurricular activities based on the value of brotherhood, and active collaboration between schools and parents, demonstrating a holistic approach to moderate character education.

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