

Analysis of Islamic Education Learning Policies Based on Religious Moderation in Madrasah Ibtidaiyah

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Abstract

This study examines the implementation of religious moderation in Islamic Religious Education at Madrasah Ibtidaiyah as a response to the phenomena of intolerance and radicalism in Indonesia. Using a qualitative case study approach at MISS Hadirul Ulum, Pemalang, the study involved the principal, Islamic Religious Education teachers, and students in grades IV-VI through interviews, observations, and documentation studies. The main findings show that religious moderation is implemented through two strategies: a semester-long counseling program and the integration of moderate values into the subjects of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and SKI. The learning process applies a contextual, reflective dialogical, and multicultural approach to instill moderate attitudes from an early age. Significant challenges include students' cognitive limitations in understanding the abstract concept of moderation, minimal exposure to diversity due to a homogeneous environment, and the threat of radical content in digital media that is easily accessible to children. The research conclusion emphasizes the need for multi-stakeholder synergy, improvement of teachers' pedagogical competence in religious moderation, strengthening of school-parent communication, and development of contextual learning media. These comprehensive efforts are essential to shape a young Muslim generation that is moderate, tolerant, and able to appreciate diversity in the context of Indonesia's diversity.

Keywords

Religious moderation, Islamic religious education, Madrasah Ibtidaiyah, learning policy, tolerance values

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1. INTRODUCTION

Religious moderation has become a strategic issue in the context of Indonesia's diverse society. The phenomenon of religious intolerance and radicalism, which has grown in recent years, demands a serious response from various parties, including educational institutions. 29.1% of students in Indonesia



are exposed to radical ideas and 23.4% are willing to commit radical acts in the name of religion. The Ministry of Religious Affairs of the Republic of Indonesia responded to this phenomenon by launching a program to strengthen religious moderation through Minister of Religious Affairs Decree No. 183 of 2019 concerning the Islamic Education and Arabic Language Curriculum in Madrasas, which integrates the values of religious moderation into learning (Nasihuddin, 2023). Religious moderation or *wasathiyah* in Islam is derived from QS. Al-Baqarah verse 143, which refers to Muslims as *ummatan wasathan* or the middle nation, emphasizing the principle of balance and the middle path in religion (Fikri & Nada, 2024). The Indonesian Ministry of Religious Affairs has formulated religious moderation with four main indicators: national commitment, tolerance, anti-violence, and accommodating local culture (Aulia et al., 2024). Islamic Religious Education in *madrasah ibtidaiyah* (elementary Islamic school) has a strategic role in instilling the values of religious moderation from an early age, because the age of *madrasah ibtidaiyah* students is a critical period in character building and religious understanding (Hidayat et al., 2023). However, the implementation of religious moderation in Islamic Religious Education faces various complex challenges, ranging from limited teacher understanding, difficulties in adapting materials to students' cognitive levels, to students' lack of experience interacting with diversity (Nugroho & Nailufaz, 2022).

Several previous studies have explored the theme of religious moderation in Islamic education with various focuses and contexts. Fahri and Zainuri (2019) examined the concept of religious moderation philosophically and theologically, but did not touch on the operational implementation aspects in educational institutions. Sunariyah and Mawardi (2024) researched the strengthening of religious moderation values in the Merdeka Curriculum in public elementary schools, but did not specifically analyze Islamic Religious Education learning in *madrasahs*, which have unique characteristics. Tanjung (2022) examined the internalization of religious moderation values in Fiqh learning at the *Madrasah Aliyah* level, but the focus of the research was on secondary education, which has different characteristics from primary education. Hidayat et al. (2023) discussed Islamic moderation in Islamic Religious Education learning in general, but did not analyze in depth the implementation strategies of policies at the *madrasah ibtidaiyah* level, which has specific challenges related to student cognitive development. This study differs from previous studies in that it focuses on analyzing religious moderation-based Islamic education policies at the *madrasah ibtidaiyah* level, exploring concrete implementation practices through two main strategies (structured outreach programs and the integration of moderation values into daily Islamic education), identifying specific challenges encountered, and involving multi-stakeholders in policy analysis to obtain a comprehensive perspective.

MISS Hadirul Ulum was chosen as the research locus because it has systematically implemented a religious moderation program since 2022. This madrasah implements two main strategies: a religious moderation outreach program that is carried out regularly every semester involving the head of the madrasah, the school committee, and the head of the foundation; and the integration of religious moderation values in the teaching of Islamic Education subjects (Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and SKI) through specially developed teaching modules. Multi-stakeholder collaboration in coordination meetings is a unique strength of this madrasah in building mutual understanding and joint decisions regarding the implementation of religious moderation (Mitrohardjono, 2020). The success of the religious moderation program is highly dependent on the support and active participation of all parties involved in education management, from the foundation level, madrasah principals, teachers, to parents (Harmi, 2022). However, the implementation of religious moderation at MISS Hadirul Ulum also faces various complex challenges, such as students' cognitive limitations in understanding the abstract concepts of tolerance and pluralism, minimal direct interaction with diversity due to a homogeneous environment, and exposure to radical content in digital media that is counterproductive to the values of religious moderation.

Based on this background, this study aims to comprehensively analyze the policy of Islamic Religious Education learning based on religious moderation in Madrasah Ibtidaiyah. Specifically, this study aims to identify the policy basis and implementation strategies for religious moderation-based Islamic Religious Education learning, analyze the practice of integrating religious moderation values in Islamic Religious Education subject learning, identify challenges faced in implementation, and formulate strategic recommendations to improve the effectiveness of religious moderation implementation in Islamic Religious Education learning. This research is expected to contribute theoretically to enriching the literature on religious moderation education in Indonesia, particularly in the context of elementary Islamic education, which has been limited so far, as well as to contribute practically in the form of an applicable implementation model for other madrasah ibtidaiyah in designing and implementing effective religious moderation programs to shape a moderate and tolerant Indonesian Muslim generation that is capable of living harmoniously in diversity.

2. METHODS

Research Method This study uses a qualitative approach with a descriptive analytical research type. A qualitative approach was chosen because this study aims to gain an in-depth understanding of the phenomenon of implementing Islamic Religious Education policies based on religious moderation in madrasah ibtidaiyah. The research model used is a case study with a focus on one educational institution to obtain a comprehensive and contextual understanding. Case studies allow researchers to

explore in detail the practices of religious moderation policies in the natural setting of madrasahs. The research was conducted at MISS Hadirul Ulum, Pemalang Regency, Central Java, in the first semester of the 2024/2025 academic year, with a research duration of four months (August-November 2024). The selection of the research location was based on the consideration that MISS Hadirul Ulum has implemented a systematic and structured religious moderation program since 2022, thus having sufficient experience to be evaluated. The object of this study is the Islamic Religious Education learning policy based on religious moderation, which includes planning, implementation, and challenges faced in its application. The research subjects were determined using purposive sampling with the criterion of direct involvement in the implementation of religious moderation policies. The key informants in this study consisted of: (1) the head of the madrasah as the policy leader; (2) four Islamic Religious Education teachers who taught the subjects of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and Islamic Cultural History (SKI); (3) two class representative parents from lower and upper classes; (4) the head of the foundation and the head of the school committee as representatives of external stakeholders; and (5) several students from grades IV-VI who were randomly selected to determine the perspectives of the program recipients.

The selection of informants based on these criteria ensures that the data obtained is comprehensive and represents various perspectives in policy implementation. The main instrument in qualitative research is the researcher himself (human instrument), equipped with supporting instruments in the form of semi structured interview guidelines, observation guidelines, and documentation protocols (Sugiyono, 2019). The interview guidelines were compiled based on four indicators of religious moderation from the Indonesian Ministry of Religious Affairs, namely national commitment, tolerance, anti-violence, and accommodating local culture and the principles of Islamic Religious Education based on moderation. The observation guidelines were designed to directly observe the learning process in the classroom, religious moderation counseling activities, and student interactions that reflect the values of moderation. Documentation was used to collect relevant documents such as teaching modules, syllabi, photos of activities, and written madrasah policies related to religious moderation. Data collection techniques were carried out through triangulation methods, including in-depth interviews, participatory observation, and documentation studies.

In depth interviews were conducted face to face with each informant for 45-90 minutes, using probing techniques to dig deeper for information. All interviews were recorded with an audio recorder after obtaining the informant's consent. Participatory observation was carried out by directly observing the learning process in the classroom, religious moderation counseling activities, flag ceremonies, and morning activities at the madrasah. The researchers took field notes and photographs to record the phenomena observed. The documentation study was conducted by collecting and analyzing documents

such as teaching modules, religious moderation guidebooks, minutes of counseling team meetings, and madrasah policy documents related to the implementation of religious moderation. The data analysis technique used an interactive analysis model consisting of three stages: data condensation, data display, and conclusion drawing/verification. In the data condensation stage, the researcher selected, focused, simplified, abstracted, and transformed raw data from interview transcripts, field notes, and documents (Azwar, 2013: 91).

Data that was not relevant to the research focus was reduced, while relevant data was categorized based on the main themes: policy foundations, implementation strategies, challenges, and policy analysis. The data presentation stage was carried out by compiling the condensed data in the form of descriptive narratives, matrices, and charts to facilitate understanding of patterns and relationships between data. The conclusion drawing stage was carried out by identifying the meanings, patterns, explanations, and configurations that emerged from the data, then re-verified with field data to ensure the credibility of the findings. Data validity was ensured through four criteria: credibility, transferability, dependability, and confirmability. Credibility is achieved through source triangulation (comparing data from various informants), method triangulation (interviews, observation, documentation), and member checking by asking key informants to verify the researcher's interpretation results (Sugiyono, 2017: 348).

3. FINDINGS AND DISCUSSION

3.1. The Basis of Religious Moderation Policy in Islamic Religious Education

Indonesia. This policy aims to shape a generation that has an inclusive and tolerant understanding of Islam and is able to live harmoniously in diversity. Research was conducted at MISS Hadirul Ulum as an Islamic elementary education institution that has a vital role in implementing the values of religious moderation through Islamic Religious Education. Religious moderation (wasathiyah) stems from Islamic teachings that emphasize balance and the middle path. The concept of wasathiyah is stated in QS. Al-Baqarah verse 143, which refers to Muslims as “*ummatan wasathan*” or the middle nation (Fikri & Nada, 2024). The Indonesian Ministry of Religious Affairs has formulated religious moderation with four main indicators: national commitment, tolerance, anti-violence, and accommodating local culture (Aulia, et al, 2024). These four indicators serve as a reference in developing a moderate and inclusive Islamic education curriculum and learning process. The implementation of religious moderation in madrasahs requires a systemic approach that involves all components of educational institutions (Nugroho & Nailufaz, 2022). This value rejects extremism and excessive attitudes in religion, while promoting dialogue and tolerance among religious communities. In the context of education, the philosophy of religious moderation is in line with Ki Hadjar Dewantara's

thinking about education that humanizes humans (Laila, 2024). Moderate PAI learning develops students' critical awareness to understand differences as a blessing, not a threat.

Islamic Religious Education based on religious moderation applies several principles:

- a) Contextual learning of Islamic Religious Education material is linked to the social reality of diversity in the students' environment. This approach helps students understand the application of moderate Islamic values in everyday life.
- b) Teachers' dialogical and reflective methods encourage open discussion of religious issues from diverse perspectives. This method develops critical thinking skills and respect for differences of opinion.
- c) The integration of character values in Islamic Religious Education integrates the values of Character Education Strengthening (PPK) such as religiosity, nationalism, independence, mutual cooperation, and integrity in line with the spirit of religious moderation.
- d) A multicultural approach introduces students to the diversity of traditions, cultures, and religious understandings in Islam and other religions as part of learning tolerance (Sunariyah & Mawardi: 2024).

In the context of Islamic educational institutions, the application of religious moderation is not only the responsibility of teachers of faith and morals, which are part of the Islamic Religious Education subject group, but requires strategic collaboration from all components of the madrasah, including the head of the madrasah as the policy leader, the school committee as representatives of parents and the community, and the foundation as the education provider (Akhmadi, 2019:). Coordination meetings are an important instrument in education management for building mutual understanding and joint decisions (Mitrohardjono, 2020). The dynamics of multi-stakeholder meetings can be an effective medium for formulating and implementing religious moderation policies in madrasahs. The success of religious moderation programs is highly dependent on the support and active participation of all parties involved in education management (Harmi, 2022).



Figure 1. Religious Moderation Counseling by the Head of the Madrasah, School Committee, and Foundation Chairperson

3.2. Implementation of Moderate-Based Islamic Education Learning Strategies

Religious moderation outreach activities at Madrasah Ibtidaiyah, especially at MISS Hadirul Ulum, are designed as a regular program that is carried out every semester. Planning begins with the formation of a religious moderation outreach team consisting of the madrasah principal, class representative, and coordinators of Akidah Akhlak, Fiqih, Al-Qur'an Hadis, and Islamic Cultural History (SKI) teachers, which are part of the Islamic Religious Education curriculum. This team is tasked with compiling counseling materials, determining the implementation schedule, preparing media and tools, and appointing competent counselors. The counseling material is tailored to the cognitive development level of the students. For lower grade students (grades I-III), the material focuses on introducing the basic concepts of tolerance, respecting friends, and being kind to everyone. For upper grade students (grades IV-VI), the material covers understanding religious, cultural, and ethnic diversity in Indonesia, as well as the importance of maintaining unity and integrity.

The strengthening of religious moderation at MISS Hadirul Ulum was carried out in a classical format in the madrasah hall, involving all students grouped according to grade level. For lower grade students, the counseling was conducted for 60 minutes with a more interactive approach and made extensive use of play-based learning methods. Meanwhile, for upper grade students, the counseling lasted for around 90 minutes with interactive lectures, group discussions, and question and answer sessions. Translated with DeepL.com (free version).

The reinforcement of religious moderation was opened by the head of the madrasah during the ceremony and daily morning routine in the madrasah courtyard, conveying the importance of religious moderation in everyday life. Next, teachers of Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, and Islamic Cultural History (SKI), which are part of the Islamic Religious Education curriculum, delivered the core material. The material is delivered in simple language that is easy for children to understand. For example, the concept of tolerance is explained through stories about the friendship between the Prophet Muhammad SAW and non-Muslims, or stories of his companions who respected differences. A variety of teaching methods are used to maintain student enthusiasm. Storytelling is used to convey the values of tolerance through inspirational stories. The question and answer method gave students the opportunity to ask questions and express their understanding. Educational games such as quizzes on religious moderation, role-playing on tolerant attitudes, and simulations of interactions with friends from different backgrounds made the counseling enjoyable and memorable.

Islamic Religious Education subjects such as Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and Islamic History and Culture (SKI) at MISS Hadirul Ulum are designed to integrate the values of religious moderation into each basic competency. Teachers develop teaching modules that explicitly list the

indicators of religious moderation to be achieved. For example, when teaching material on good morals, teachers emphasize not only morals towards fellow Muslims, but also morals towards all human beings regardless of religion, ethnicity, or race. Material on worship such as prayer, fasting, and zakat is taught using a moderate approach. Teachers emphasize that worship is a relationship with Allah that must be accompanied by good relations with fellow human beings (*hablun minallah wa hablun minannas*). Students are taught that true faith is that which produces noble morals and social awareness, not just rituals devoid of human values. Islamic Cultural History (SKI) material is taught by highlighting aspects of moderation in the history of Islam. For example, when discussing the Medina Charter, teachers explain how the Prophet Muhammad SAW built a pluralistic society and provided security guarantees to followers of other religions. Stories of tolerance from the Prophet's companions, such as Abu Bakar's kind treatment of his non-Muslim neighbors, are also used as concrete examples for students.

Next, students are invited to make a joint commitment to practice the values of religious moderation in their daily lives. This commitment is written on large illustrated paper, which is then posted on the walls of each classroom in the madrasah as a reminder for the entire madrasah community. Students also provide explanations to their parents about moderation, so that the message of religious moderation is also disseminated to their families.



Figure 2. The principal's socialization of religious moderation to students during the flag ceremony

3.3. Challenges in Implementing Religious Moderation Policies

Religious moderation education in madrasahs has a strategic position because madrasahs not only teach general knowledge but also provide in-depth Islamic religious education (Hidayat, et al., 2023). The integration of religious moderation into the madrasah curriculum is carried out through the teaching of Islamic Education subjects such as Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and SKI, as well as through extracurricular and cultural activities at the madrasah (Fahri & Zainuri, 2019). The implementation of religious moderation in Islamic Religious Education faces challenges, especially those related to the characteristics of madrasah ibtidaiyah students, particularly at MISS Hadirul Ulum.

Lower grade students (I-III) have cognitive limitations in understanding abstract concepts such as tolerance, pluralism, and inclusiveness. Although MISS Hadirul Ulum has used storytelling and educational games, there are still difficulties in ensuring that students truly understand the essence of the values of moderation, rather than just memorizing definitions or examples. Teachers face the challenge of finding the right methods so that students not only know but also understand and are able to apply the values of moderation in their daily lives.

The majority of students at MISS Hadirul Ulum live in religiously homogeneous environments. They rarely interact directly with peers of different religions. This situation makes the concepts of tolerance and respect for religious differences abstract and theoretical for them. Without direct experience of interacting with diversity, the values of moderation taught in madrasahs are difficult to internalize deeply. Students only know conceptually that they must be tolerant, but they do not have concrete experience on how to practice tolerance. In the digital age, even students at the Madrasah Ibtidaiyah level are exposed to social media and the internet. Not all content on the internet supports religious moderation. In fact, much of the content spreads narratives of hatred, intolerance, and religious exclusivism. Parents and madrasahs must fully protect students from such negative content. Digital literacy must be continuously taught in madrasahs so that students, accompanied by their parents, are expected to have the critical ability to sort and select information that is correct and in accordance with the values of religious moderation.

There are several things that need to be implemented so that the implementation of religious moderation policies can run well at MISS Hadirul Ulum, namely:

- a) Improving Teacher Competence Holding regular training and workshops on religious moderation by inviting competent speakers.
- b) Strengthening Communication with Parents Holding regular parenting classes on the theme of religious moderation. Creating a madrasah bulletin or newsletter that specifically explains the program and philosophy of religious moderation by involving moderate religious leaders in the neighborhood to help socialize religious moderation to parents.
- c) Development of Media and Learning Resources Developing contextual religious moderation learning modules that are appropriate for the students' level of development by providing a mini library with a collection of children's storybooks that are rich in values.
- d) Networking and Partnership Building Establishing cooperation with madrasahs or other schools that have good religious moderation programs and forming partnerships with universities for academic assistance and research.

- e) Collaborating with FKUB or community institutions concerned with religious moderation
Strengthening evaluation and monitoring by developing valid evaluation instruments to measure the achievement of good moderation values.

3.4. Analysis of Islamic Education Learning Policies Based on Religious Moderation in Madrasah Ibtidaiyah

The implementation of religious moderation policies at MISS Hadirul Ulum began with careful and systematic planning. The head of the madrasah, as the leader of the special policy team, consisted mainly of teachers of Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, and SKI, which are part of the Islamic Religious Education curriculum, as well as class representative parents. Strategies and operational programs to realize Islamic Religious Education based on religious moderation. Interviews with the head of the madrasah showed that the formation of this team was based on the awareness that religious moderation is not only the responsibility of one or two teachers, but must be a collective commitment of the entire madrasah community. The principal stated: *“Religious moderation is the spirit of true Islamic education. We want to instill in children from an early age the understanding that Islam is a religion of rahmatan lil alamin, which brings mercy to all of creation, not only to Muslims.”*

Planning involves several strategic steps in formulating policy, including:

- a) Literature Review and Best Practices The religious moderation outreach team conducted a literature review on the concept of religious moderation from various sources, including a religious moderation guidebook published by the Indonesian Ministry of Religious Affairs, scientific journals, and previous research results. The religious moderation outreach team also conducted comparative studies of several other madrasahs that have implemented religious moderation programs to learn about best practices that can be adapted.
- b) Context and Needs Analysis The religious moderation outreach team conducted a socio-cultural context analysis of the madrasah environment and the surrounding community. This analysis was important to understand the existing challenges and opportunities. The results of the analysis showed that the majority of MISS Hadirul Ulum students came from families with a strong religious background, but their understanding of religious moderation still needed to be improved.
- c) Program and Schedule Development Based on the studies and analyses conducted, the team developed an operational program consisting of two main strategies: (1) a religious moderation outreach program conducted regularly every semester, and (2) the integration of religious

moderation values into Islamic Religious Education subjects. The religious moderation outreach team also developed a structured and measurable implementation schedule.

- d) Preparation of Learning Materials and Media The team compiles religious moderation education materials and learning materials tailored to the cognitive development level of students. For lower grade students (I-III), the material focuses on introducing the basic concepts of tolerance, respecting friends, and being kind to everyone through simple stories and educational games. For upper grade students (IV-VI), the material covers understanding of religious, cultural, and ethnic diversity in Indonesia, as well as the importance of maintaining national unity and integrity.

Integration of religious moderation values in daily PAI subject learning. The teaching of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and SKI at MISS Hadirul Ulum is designed to integrate moderate religious values into each basic competency. Teachers develop teaching modules that explicitly list the indicators of religious moderation to be achieved. In teaching Aqidah Akhlak, teachers emphasize not only good morals towards fellow Muslims, but also good morals towards all people regardless of religion, ethnicity, or race. When teaching material on praiseworthy morals such as honesty, trustworthiness, and patience, teachers always relate it to the context of a pluralistic society (Jusmaliah et al., 2025). Students are taught that noble morals must be shown to everyone, not only to people of the same religion or ethnicity. Material about faith in Allah is taught using an inclusive approach (Pradana et al., 2023). Teachers emphasize that Allah created humans of different ethnicities, nations, and languages so that they may know one another (QS. Al-Hujurat: 13) (Cahyani, 2022). Differences are not a reason for division, but rather a treasure to be grateful for and managed wisely.

In teaching the Qur'an and Hadith, teachers select verses and hadiths that contain values of tolerance, compassion, and peace (Mahmud et al., 2024). For example, when discussing the hadith about *hablun minallah* (relationship with Allah) and *hablun minannas* (relationship with humans), teachers emphasize that both must be balanced. Worship of Allah is not complete if it is not accompanied by good treatment of fellow human beings (Guritno et al., 2024). Teachers also teach verses from the Qur'an that emphasize freedom of religion, such as "There is no compulsion in religion" (QS. Al-Baqarah: 256) and "To you your religion, and to me my religion" (QS. Al-Kafirun: 6). These verses are explained not as religious relativism, but as recognition of everyone's right to choose their beliefs and our obligation to respect those choices (Rofiana & Bustam, 2024).

In Fiqh learning, material on worship such as prayer, fasting, and zakat is taught using a moderate approach (Tanjung, 2022). Teachers emphasize that worship is a vertical relationship with Allah that must be accompanied by good horizontal relationships with fellow human beings (Hasbiyallah et al., 2024). Students are taught that true faith is one that produces noble character and social awareness, not

just rituals that are empty of human values (Syafa'ah, 2024). When teaching about zakat, for example, teachers not only explain the pillars and requirements of zakat, but also emphasize its social dimension. Zakat is taught as an instrument to reduce social inequality and build solidarity among fellow human beings, regardless of the background of the zakat recipients.

In Islamic Cultural History (SKI) classes, students learn about the aspects of moderation in the history of Islam. When discussing the Constitution of Medina, teachers explain how the Prophet Muhammad SAW built a pluralistic society and provided security guarantees to followers of other religions. The Constitution of Medina is described as the world's first constitution that recognized diversity and regulated coexistence in a pluralistic society. Stories of tolerance among the Prophet's companions, such as Abu Bakr's kind treatment of his non-Muslim neighbors, or how Umar bin Khattab provided security guarantees to the Christian inhabitants of Jerusalem, are also used as concrete examples for students. Through these stories, students learn that tolerance and moderation are not modern concepts that are foreign to Islam, but have been practiced since the time of the Prophet and his companions.



Figure 3. Analysis of religious moderation by the religious moderation outreach team on teachers

4. CONCLUSION

This study provides a comprehensive overview of the implementation of Islamic Religious Education policies based on religious moderation at the Sabilul Hasanah Private Elementary School (MISS) Hadirul Ulum. Based on the analysis conducted, several important conclusions can be drawn: the implementation of religious moderation at MISS Hadirul Ulum is carried out through two main complementary strategies: (1) a religious moderation outreach program conducted regularly every semester involving the madrasah principal, school committee, and foundation chairperson; and (2) the integration of religious moderation values into the teaching of Islamic Religious Education subjects (Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, and SKI). These two strategies are systematically designed through careful planning, including literature reviews, context analysis, operational program

development, and the preparation of learning materials tailored to the cognitive development level of students. Both strategies are systematically designed through careful planning, including literature reviews, context analysis, operational program development, and the preparation of learning materials tailored to students' cognitive development levels. Second, PAI learning based on religious moderation applies four main principles that are in line with the indicators of religious moderation from the Indonesian Ministry of Religious Affairs, namely: contextual learning that links material to social reality; dialogical and reflective methods to develop critical thinking; integration of Character Education Strengthening (PPK) values; and a multicultural approach that introduces diversity in traditions and cultures. The implementation of these principles is evident in the teaching of each PAI subject, where teachers explicitly integrate the values of tolerance, inclusiveness, and respect for diversity.

This study provides insight for other madrasah ibtidaiyah in designing and implementing religious moderation programs that are not only theoretical but also operational with concrete strategies that can be adapted. In addition, this study enriches the literature on religious moderation education in Indonesia, particularly in the context of basic Islamic education, which has been limited so far. The limitations of this study are that it was conducted in one educational institution (MISS Hadirul Ulum) with specific socio-cultural characteristics and contexts, so that generalizing the results of the study to other madrasahs requires caution. This study has not comprehensively measured the effectiveness of religious moderation programs on long-term changes in student attitudes and behavior. The evaluation instruments used have not been strictly standardized and validated, so the measurement of religious moderation achievements is still descriptive and qualitative in nature. In addition, this study does not explore in depth the role of parents and the community in supporting or hindering the implementation of religious moderation. Further research is expected to include comparative studies between madrasahs with different characteristics, such as public, private, or foundation madrasahs, to obtain a more comprehensive picture of the patterns of implementation of religious moderation. This study is expected to serve as a reference for education practitioners, policy makers, and researchers in developing effective religious moderation education in madrasah ibtidaiyah, thereby contributing significantly to shaping a moderate and tolerant generation of Indonesian Muslims who are able to live harmoniously in diversity.

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