

THE ISLAMIC EDUCATION METHODS AS AN EFFORT TO STRENGTHEN RELIGIOUS MODERATION IN ELEMENTARY SCHOOLS

Nada Nazopah¹, Adi Fadli²
Sekolah Tinggi Ilmu Tarbiyah Al-Aziziyah¹
Universitas Islam Negeri Mataram²
nadakapek@gmail.com

ABSTRACT

It is essential to teach religious moderation from an early age so that conflicts that occur in society can be adequately handled. Through Islamic education, which is rahmatan lil'alam, educational institutions such as schools are expected to be the forerunner of children's character building and provide an understanding of religious moderation so that children are accustomed to responding to occurring differences. This paper aims to discuss educational methods teachers can use to teach students about religious moderation, especially at the elementary school level. This paper is a literature study by collecting data from various literature and information from available sources such as books, journals, reports, and other documents. The cultivation of religious moderation education in elementary schools is carried out by integrating the values of religious moderation education into each existing subject and adjusting to the material being taught. Islamic education methods that can be used in its implementation include character education with the promotion method, dialogue learning and inclusive education, problem-based approach with the qhisah or story method, case study with the method of amtsal or parable, as well as field experience, qudwah or exemplary method and habituation.

Keywords: Methods, Islamic Education, Religious Moderation

INTRODUCTION

The implementation of religious moderation education in education is expected to be a real solution to the emergence of various religious conflicts, radicalism, and extremism that occur in society in the future, especially in Indonesia, which has a variety of religions, cultures, social elements, races, ethnicities, beliefs, and various groups. Implementing religious moderation in Indonesia will automatically shape the character of a nation that is open to differences and become an inspiration for implementing character education in the world.

Religious moderation education has the task of preparing the nation's next generation to face outside cultures that currently make it very easy to access information and unite the nation itself above the differences that are so striking. Primary schools, as the leading educational institutions after family education, can develop a religious moderation education curriculum with their models by their own academic or school autonomy. However, the educational models developed in elementary schools still need an appreciation of the existing differences, so few conflicts arise from the reality of the life of the nation and state.

Religious moderation is a moderate way of looking at religion, namely understanding and practicing religious teachings without extremes, either extreme right (a very rigid understanding) or extreme left (a very liberal understanding of religion) (Massoweang Abdul, 2021). The strengthening of the phenomenon of religious exclusivism, intolerance, and religious violent extremism, and the spread of religious narratives that confront loyalty to religion and loyalty to the state. This reminds us of the importance of religious moderation education amid differences that envelop the world community, especially in Indonesia, which has a variety of religions. Public

perceptions of religious radicalism are as follows: (1) religious radicalism arises because of people's lack of understanding of religion, and (2) the idea that only Islam adheres to radical movements is wrong because radicalism can occur in any religion (Rahmah et al., 2022).

Religious moderation ennobles humanity because it views all humans as equal, able to cooperate and respect each other despite differences in culture, race, ethnicity, religion, gender, and worldview. Indonesia is famous for the most significant number of ethnic groups in the world, which is around 1,128 ethnic groups. The Indonesian population adheres to various religions: Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. The government officially recogniserecognizedx religions, while we know other faiths and beliefs such as Sunda Wiwitan, and Kjawen. Indonesia's ethnic diversity is beautiful and something to be proud of, but it also has the potential for conflict (Agustian, 2019). This reminds us how important religious moderation education is to be implemented in Indonesia. The development and reinforcement of Pancasila ideals, moderate Islamic values (Islam wasathiyah), and values on diversity and tolerance are some of the strategies used to combat extremism (Rafa Basyirah, 2023).

Radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be shown through the attitude of tawazun (balance), i'tidal (straight and firm), tasammuh (tolerance), musawah (egalitarian), shura (deliberation), islah (reform), aulawiyah (prioritising the priority), tathawwur wa ibtikar (dynamic and innovative) (Fahri, mohammad, 2022).

The dimensions of Islamic learning in implementing religious moderation can be done by applying direct learning strategies in the form of drills and indirect learning strategies in the form of relaxation. Learning models can be implemented using a multidisciplinary approach, inquiry methods, discussion methods, question and answer, and learning objectives based on religious and Indonesian values (Rahmat, R., & Khoiriyah, 2023). Indonesia has a complex diversity of cultures, religions, and ethnicities, so religious moderation becomes necessary to maintain religious moderation practices, which, of course, first requires good management. Second, diversity can be managed well by continuing to encourage religious moderation. Third, it is hoped that Indonesia can become an example of managing a multicultural society (Fales, 2022).

The content of religious moderation can be inserted through the learning approach or in the PAI curriculum in the classroom. Strengthening religious moderation can also be done through extracurricular activities organized by schools (Saifuddin, 2019). Religious moderation education must be taught from an early age so that conflicts that occur in society can be adequately handled. Through Islamic education, which is rahmatan lil 'alamin, educational institutions such as elementary schools are expected to be able to become the forerunners of the formation of children's character and be able to provide an understanding of religious moderation so that children are accustomed to responding to differences that occur.

Based on the introduction above, the focus of this paper on Islamic education methods as an effort to improve religious moderation in elementary schools is how research on Islamic education and religious moderation is conducted, as well as the right strategy to reinforce students related to religious moderation, especially in elementary schools.

The author has looked at various relevant sources to find answers to the above problems. These sources show that strengthening religious moderation, especially for elementary school

children, must be studied and understood as part of scientific resources. Given that Indonesia has the world's largest Muslim population, the results of this research are expected to answer various questions that arise today and solve problems in life, especially those related to religious moderation.

METHODS

This paper examines the method of Islamic education as an effort to strengthen religious moderation in elementary schools presented through the analysis of Abdullah Ahmed An-Na'im's theory of religious moderation with the aim of (1) promoting positive interreligious dialogue through tolerance and respect for diversity (2) observing the current Islamic phenomenon, (3) finding a natural interpretation of current conditions, and (4) the author's direct observation of the object of study. Therefore, the author used a naturalistic paradigm to understand the reality and facts with a qualitative approach to library research design.

The approach used in this paper uses a descriptive qualitative research approach. The selection of this type of research makes it easier to collect primary information to create descriptions, systematically compile all data/information according to the study, and present the discussion and analysis in the form of narrative descriptions not using lift data (Rahardjo, 2017). Precisely descriptive research is research that seeks to describe the reality of the object of research either naturally or as a result of engineering carried out by humans (Subana, 2005).

This research focuses on library research, where the research process prioritizes literature data. Library study itself is a research activity that prioritizes extracting data by examining various kinds of literature such as scientific books, national and international journal articles, thesis research results, theses, dissertations, and other scientific works with a high level of relevance to obtain complete information or data (Sudjana, 1989). Six steps make up the library research technique for PAI research: choosing the study topic, finding sources of information, choosing sources of information, assessing sources of information, analyzing data, and writing a research report. Primary and secondary sources are the sources of library research data used in PAI studies. Several types of analyses, including content, discourse, historical, critical, text, narrative, thematic, descriptive, and intertextual analyses, are used to analyze library research data in PAI research (Subagiya, 2023).

Researchers present this article by discussing Islamic religious education methods for implementing religious moderation education in elementary schools. The study of content or content utilizes a specific and detailed approach using print and electronic media consisting of books, journals, electronic media such as ebooks, and scientific research works as an additional theory (Bogdan & Bikien, 1998). The collected data is then grouped through text reading, with the stages of understanding, reviewing, and providing notes on all information regarding the problem being researched, followed by each series of processes that will significantly facilitate the writing of research results (Moleong, 2005).

RESULT AND DISCUSSION

One of the relevant theories in the context of religious moderation is the "Theory of Religious Moderation" by Abdullahi Ahmed An-Na'im. An-Na'im is an expert in human rights and Islamic

studies (Abdurrahman Usman & Hasbi, 2022) and has developed a concept of religious moderation that is highly relevant in the contemporary context. An-Na'im's theory of religious moderation emphasizes the importance of the socio-political context in understanding and applying the values of moderation in religion. Based on this theory, religious moderation is about encouraging individuals and communities to understand their faith in the context of their times while respecting human rights, religious freedom, and social plurality. An-Na'im believes that a contextualized and flexible understanding of religious teachings will enable people to align their religious values with internationally recognized universal values, such as democracy, human rights, gender equality, and religious pluralism. In the context of primary school education, the concept of religious moderation, according to An-Na'im's theory, can be applied by providing education that combines religious understanding with these universal values. This includes teaching tolerance, understanding differences, and appreciating diversity in a religious context. Islamic education methods that promote a contextualized and inclusive understanding of religion can strengthen religious moderation among primary school students.

Islamic education methods can strengthen religious moderation, especially in primary school education. Through analysis of Islamic education methods, schools can develop approaches that promote positive interfaith dialogue among students. This can help students understand different religious beliefs and practices and learn how to interact with people from various religious backgrounds positively and respectfully. In addition, the primary purpose of analyzing Islamic education methods is to improve the effectiveness of spiritual learning in primary schools. Understanding the most effective methods for strengthening religious moderation allows schools to develop more effective approaches to teaching students the values of moderation.

The main objective of religious moderation education is to teach tolerance and respect for religious diversity. Schools can identify ways to integrate the values of tolerance and respect for diversity into their religious curriculum. Islamic education methods can be utilized to identify and avoid factors that can lead to religious extremism and intolerance among students. Understanding these factors can help schools to develop strategies to strengthen religious moderation and prevent extreme attitudes and behaviors among students. Increasing the involvement of parents and communities in the education process, especially in efforts to strengthen religious moderation, can create a supportive environment for learning religious moderation values outside the classroom.

Islamic Education

Islamic Religious Education is an effort to foster and nurture students to understand the content of Islamic teachings as a whole and appreciate the meaning of the goal, which, in the end, can practice and make Islam a way of life (Ilyas, 2019). Education, especially Islamic education, is an effort to improve human resources (potential to students) to carry out their service functions to worship Allah SWT and achieve happiness in the hereafter through teaching, habituation, guidance, care, supervision, and development. The impartation of Islamic religious education to Generation Z plays an essential role in the formation of their character. It facilitates their comprehension of moral and ethical values, fosters mental and emotional resilience, enhances leadership qualities, and cultivates a robust social life (Anwar et al., 2023).

In Islamic Religious Education (PAI) learning, the stages, strategies, and challenges of national character education are shown as follows: (1) planting, nurturing, developing, and strengthening; (2) strategies are explanations, classroom learning activities, cultural development and learning activity centers, and extracurricular activities; and (3) challenges are lack of school facilities, association, social media, and educational resources (Ulya et al., 2023).

1. Sources and Foundations of Islamic Education

The intended source of Islamic education is all references or references that can provide knowledge and values to be given in Islamic education. Sa'id Ismail Ail, as quoted by Hasan Langgulung, states that the sources of Islamic education are the Qur'an, As-Sunnah, the words of the companions (mazhab shahabi), the benefit of the ummah / social (mashalil al-mursalah), traditions or customs of the community ('uruf), and the results of the thoughts of experts in Islam (ijtihad) (Rosyid, 2021).

In addition to the source of Islamic education that is used as a foundation or reference, it also needs a basis in the implementation of Islamic education. The basis of Islamic education is an operational foundation that is used as a reference to realize the ideal basis/source of Islamic education. Hasan Langgulung mentions the operational basis of Islamic education. There are six kinds, namely historical, sociological, economic, political, administrative, psychological, and philosophical, as well as an added religious basis (Yusuf dkk, 2022). The light of the source and basis of Islamic education should also brighten our path in carrying out our obligations as educators to create students who remain guided by the Qur'an and Hadith.

2. The Role and Function of Islamic Education

The role of Islamic education needs to be implemented in society to create a good society in accordance with the rules in socializing contained in Islamic teachings. The role of society as a forum for implementing the theory of Islamic religious education is vital in order to create a generation of teenagers who have a positive mind and good character. Islamic religious education functions to shape and foster humans to be devoted to God and have praiseworthy morals and character in themselves (Basyari, 2022).

The function of Islamic learning methods (PAI) is to encourage successful learning and provide students with opportunities to learn based on solid desires. PAI also encourages collaborative learning between teachers and students in teaching and learning activities (Nyakdhin et al., 2021). Furthermore, Islamic education is: (1) the foundation for Muslim families to shape children's behavior and morals and provide an understanding of the boundaries of good and evil based on the Qur'an and Al-Hadith; (2) serves to form people who have faith and devotion to Allah SWT; and (3) is the main foundation in akhlaq education for the development of Indonesian society as a whole (Fatimah et al., 2023).

Based on this, the role and function that needs to be carried out by Islamic education is the education of the whole person and lasts throughout life. Through the implementation of the role and function of Islamic education to the fullest, Islamic education can return to glory in the future and become a reference for global education.

3. Objectives of Islamic Education

Islamic education guides and educates students to understand and learn the teachings of Islam. Islamic education has two objectives. The general purpose of Islamic education is to

achieve happiness in the hereafter (ukhrawi), which is the ultimate goal of human life. Although there are many definitions for the specific objectives of Islamic education, these definitions are tailored to the needs of a particular place and time. Usually, this specific goal is to benefit the worldly (secular) life (Nabila, 2021).

Suppose the objectives in Islamic education, both general and specific objectives, can be appropriately implemented. In that case, this indicates that the happiness of the world and the hereafter that has been aspired to can be obtained. In order to achieve its goals, Islamic education has three dimensions as steps that become the path that must be traveled, namely focusing on individual development, social and moral education, and the acquisition of knowledge (Nazopah, 2023).

Religious Moderation

Moderation comes from the adjective moderate, which means not excessive or moderate. Furthermore, in the Big Indonesian Dictionary (KBBI), moderation is defined as the reduction of violence or the avoidance of extremes (Saifuddin, 2019). Moderation in Arabic is defined as *al-wasathiyah* and comes from the word *wasath*, which means the middle of the road (Rozi, 2019). Religious moderation is an effort to foster interfaith harmony in the reality of Indonesia's plural and multicultural society (Rohman, 2021).

The principle of religious moderation is *tawassuth* (taking the middle way), which is an understanding and experience of religion that does not exaggerate or reduce religious teachings. *Tawazun* (balance) is a balanced understanding and experience of religion that covers all aspects of life. *I'tidal* (straight and firm) is putting things in their place and carrying out rights and obligations proportionally. *Tasammuh* (tolerance) is the willingness to accept diverse views and stances even though they disagree. *Musawah* (egalitarian / equality) is equality and respect for fellow human beings as creatures of God. *Shura* (deliberation) is explaining and negotiating with each other or asking and exchanging opinions on a matter (Saifuddin, 2019).

Indicators of religious moderation include national commitment, namely the perspective and religious expression of a person or group on the national ideology, especially the commitment to accept Pancasila as the basis of the state. Second is tolerance, namely the attitude of giving space and not disturbing others to believe, express beliefs, and express opinions even though they are different from what we believe. Third, anti-radicalism and violence, namely religious attitudes and expressions that prioritize justice, respect, and understanding the reality of differences in society. Fourth, accommodative to local culture, namely the acceptance of local traditions and culture in religious behavior as long as it does not conflict with the basic principles of religion (Saifuddin, 2019). Religious tolerance education is critical to realizing a safe, peaceful, serene, and prosperous life order. If applied since childhood, it will form a character that prioritizes tolerance (Nuryadin, 2022).

Solution: Methods of Religious Moderation Education in Elementary Schools

Strengthening religious moderation is an effort in education to teach and educate students to be able to coexist and collaborate with people who are different, especially related to religious understanding. However, it is not just a formation for students; religious moderation education

involves all members of the school community in collaboration with the community to prepare citizens who are able to appreciate diversity because diversity and diversity are natural characteristics of human life.

Religious moderation education is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in students. Diversity directly affects the ability of teachers to implement the curriculum. It contributes very significantly to the successful implementation of the existing curriculum, both the curriculum as a process and the curriculum as an outcome. Religious moderation education is education that emphasizes the process of understanding religion and instilling a perspective on other religions. The existence of religious moderation education in every subject can realize mutual respect, sincerity, and tolerance for religion among students.

So, to support the implementation of the cultivation of religious moderation education, especially in elementary schools, the methods that can be used in, among others;

1. Character Education with Promotion Method

Islamic character education is a method that emphasizes the formation of moral values, ethics, and personality in accordance with Islamic teachings. In the context of religious moderation, character education can teach tolerance, respect for differences, mutual respect, and interfaith cooperation. Many ways can be implemented in Islamic character education, one of which is through advertising.

Advertising or airing or promotion methods. Advertising is a form of conveying messages in the form of goods and services provided to the general public, who are the purpose or target of the message (Budiman, 2022). An advert is also defined as a message sent in an effort to introduce a product to an audience through a specific media platform. Advertising is one of the most essential tools in the marketing process. In practice, advertising is included in promotion (Mawardi, 2022).

This advertising method is carried out by disseminating information by placing advertisements in schools through school wall magazines, school websites, school social media, school radio, social media, and other means of communication between schools and parents. In addition, the information can also be conveyed through television, radio, newspapers, and videos, primarily through electronic social media that are easily accessible to children or students and parents who are often used, such as Facebook, WhatsApp, Instagram, Telegram, YouTube, and anything else.

Posting advertisements on social media pages is widely used by businesses and industries, while in schools, poster media, such as advertisements, can be considered a tool in the learning process because it can apply abstract material concepts to help students understand the material well (Mira Bella et al., 2021).

The use of the same media considering that the media has undoubtedly passed the filter and has a permit in its distribution and broadcast. The existence of advertisements in the media is relatively effective as a promotional event for a product or information. It is expected that the "tucked" advertisement can be used as one of the ways to "promote" religious moderation education through a channel that is easily accessible and closely related to daily life, especially for children or elementary school students today. For example, the results of its

implementation in a study after students saw an advertisement to stop bullying behavior through multimedia-based media. Students who initially did not know what bullying was now known and are able to prevent such behavior, especially at school (Ramdhan et al., 2019).

2. Dialogue Learning and Inclusive Education

Dialogue learning emphasizes dialogue between teachers and students, as well as between students and fellow students from different religious backgrounds. Through discussion, debate, and collaboration, students can understand other perspectives and learn to appreciate diversity.

Hiwar or dialogue is a method that presents problems between educators and students. Inter-religious dialog is an effective psychological and social approach to building an attitude of religious moderation toward anti-violence (Nusa & Theedens, 2022).

The dialogue method can function well if there is transaction communication supported by a high interest for educators and learners to find out the answer to the problem at hand. This method will be more effective when the teacher is able to "throw" a statement that is able to make students more interested in studying and finding the nature that will be sought in the activity. The dialogue or muhawaroh method showed better learning outcomes than other methods because students were more active and participated in the learning process. They seemed very enthusiastic about learning what was presented. Not only that, but students also become more interactive, passionate, and excited about learning and practicing the material presented (Julianti et al., 2022).

One way that can have a positive impact on the development of improving student discipline is by using the concept of intensive dialogue (Dwi et al., 2023). Dialogue can also be applied to support the implementation of learning speaking skills, such as the role-play method. Students are more active and enthusiastic in participating in learning, which will result in practical and fun learning activities (Wijaya, 2018). Furthermore, interfaith dialogue is a compelling psychological and social method to build a non-violent attitude of religious moderation (Nusa & Theedens, 2022).

In learning activities at school, dialogue can be initiated by educators when the subject matter has been delivered by providing opportunities for students to ask questions related to the material. The dialogue that is offered can be in the form of diversity that exists in the student's environment, be it in the family, school, or community environment. Of course, these conditions can be related to the subject matter being delivered by the teacher at that time.

The dialogue method is also expected to implement an inclusive approach in Islamic education by paying attention to the needs and diversity of students in the classroom. Teachers can use teaching materials that accommodate students' various religious backgrounds and create a safe and supportive learning environment for all students.

3. Problem-Based Approach through Qhisah Method

Utilize a problem-based learning approach to discuss contemporary issues related to religion, such as radicalism, extremism, or Islamophobia. Students are invited to think critically, analyze, and find solutions to these challenges by considering the values of religious moderation. This approach can be done by sharing past experiences at the time of the Prophet Muhammad or current conditions related to religious moderation.

The method is done by telling stories, which is to reveal historical events that contain *ibrah* (moral, social, and spiritual values) for all humanity in all places and times, both regarding stories of goodness that have good consequences and stories of injustice that have dire consequences in the past. Storytelling is telling something about someone's experience and knowledge and is delivered orally with the aim of sharing their knowledge and experience with others (Tabelessy, 2021). Storytelling or *qhishah* is a method that can bring out *ibrah* for those who are able to understand it. *Ibrah* itself is learning, which is carried out by telling stories and taking examples from the figures in the story. It is hoped that when the story is told, the child's rationality will be aroused, and this results in children easily being able to capture exemplary values (Maria Ulfah et al., 2022).

It is expected that through the storytelling method, children can more readily accept and understand the material taught, including providing an understanding of religious moderation education so that children are able and accustomed to implementing it. Children are very attached to the storytelling method. In addition to increasing children's imagination, the storytelling method also makes children more eager to receive the material presented. This enthusiasm will force children to bring up their curiosity to explore more about the material being taught. The social-emotional development of students can also develop well when the storytelling method has been implemented properly and correctly in accordance with the proper steps (Dea et al., 2022).

The use of the storytelling method in the implementation of learning activities makes these activities very effective in improving the development of children's religious and moral values (Safitri & 'Aziz, 2019). The storytelling method will encourage verbal ability, which is very important for humans. Students will enjoy telling stories and speaking after the storytelling experience, and they will consider showing their existence (sri asi, 2022). Stories will stick in the memory and, over time, will trigger the formation of the character of students. It is not uncommon for the hero figure in each story to be used as a child figure in real life, and the actual figure that we must introduce to children today is the exemplary figure of the Prophet Muhammad SAW, who, from the beginning, taught us how to coexist in the midst of differences.

4. Case Studies with the Method of Proverbs (Parables)

They use case studies of situations or conflicts related to religious issues in a local or global context. Students can learn how to resolve conflicts peacefully, appreciate diversity, and seek solutions that promote peace.

The metaphor method or *al-amtsal* is a simile, either in the form of expressions, movements, or imagery. The metaphor functions as an invitation to think logically about an encouragement always to do good. It is used to give praise or reproach for an act committed and to sharpen human reasoning power, and the metaphor is used to sharpen human reasoning power (Makrifah, 2020). Putting socially conscious values into practice, specifically by giving pupils clear examples and encouraging them to be courteous, support one another, love one another, and accept diversity (Fadil, n.d.).

In the process of Islamic education, teachers must master various educational approaches and techniques to maintain the transformation and internalization of material. It is evident and easy to understand the role of Proverbs in the Quran and its interpretation in the

world of education. Teachers and students need the method of Proverbs because, in addition to providing information to the recipients about things they do not know, it can also help them understand their feelings (Tabrani, 2019). The Proverbs method itself can encourage students to think critically, creatively, and innovatively, especially in lessons that require observation, questioning, and research on learning outcomes (Saadah & Arif, 2022). The amtsal method is able to create exciting communication between educators and students.

On the other hand, this method helps educators in improving and developing students' academic potential. As a result, learning activities become interesting, challenging, and educational (Widiani, 2022). The parable method is used to illustrate to students so that it is easier to understand the lessons conveyed by the teacher (Bt Rusli, 2019).

This method is used so that students can see more real-life information related to religious moderation in the educational material delivered by educators. The application of this method is expected to make it easier for students to understand and apply educational materials, especially about religious moderation in everyday life. The parables given can be in the form of storytelling images, cartoons, puppets, movies, and others.

5. Field Experience, Qudwah Method and Habituation

Field experiences are conducted by organizing visits to places of worship of different religions, joint interfaith social activities, or community service projects involving different religious groups. This can help students to understand first-hand different religious practices and build tolerance. This experience is expected to provide authentic learning related to religious diversity and is expected to foster an attitude of tolerance between religious communities, especially among students. This experience can also be a means of practice by teachers, religious leaders, parents, and the community of the attitude of tolerance, which is expected to provide material for religious moderation directly.

Qudwah, or exemplary in education, is the most convincing method of success in preparing and shaping children morally, spiritually, and socially. Exemplary behavior can be shown by teachers and the school environment in everyday life so that students are accustomed to accepting differences and being able to appreciate these differences. Exemplary is the best method of learning because it can be directly felt and become an independent learning experience for children.

One practical approach to instilling values and attitudes in children is exemplary habituation. These two approaches by teachers and parents are expected to instill children's values and attitudes in accordance with the standards in Islamic teachings (Ritonga, 2021). Habits, teacher examples, and the participation of all school parties and parents at home should be able to play an essential role in building children's character at school. The following examples and habits are applied to children: 1) instill honesty, 2) instill responsibility, 3) instill discipline, and 4) cooperate with peers (Hasanah, 2019).

The implementation of exemplary actions carried out in the family environment can be shown by parents to children in building Islamic character by performing fardu prayers on time, praying in congregation at the mosque, wearing hijab, wearing syar'i clothes, reading books in their spare time, speaking well, greeting and smiling when meeting people, respecting and appreciating other people, especially those who are older, diligently washing hands,

throwing garbage, and cleaning the house diligently (Apriani, 2021).

Many educational practices have been implemented by applying this habituation method. As in PAI learning, religious characters are formed through habits such as 3S, reading asmaul husna and praying before and after learning activities, clean and healthy living habits, compulsory and sunnah prayer habits, the habit of giving alms, and the habit of reading the Quran (Fatimah et al., 2023).

When the child has been able to see and understand the material taught by the teacher through exemplary behavior, the next step is for the child to implement what they know. Starting from the learning experience and accompanied by the implementation carried out by students, the children will then get used to doing it. This habit will gradually become a character that will continue to develop and is expected to be transmitted to others.

CONCLUSION

Religious moderation education is very important to be taught from an early age so that conflicts that occur in society can be adequately handled. Through Islamic education, which is rahmatan lil 'alamin, educational institutions such as schools are expected to be able to become the forerunners of the formation of children's character and be able to provide an understanding of religious moderation education so that children are accustomed to responding to differences that occur. Religious moderation education is an effort in education to teach and educate students to be able to coexist and collaborate with a society that is diverse in nature. Islamic education methods that can be used in its implementation include character education with the promotion method, dialogue learning and inclusive education, problem-based approach with the qhisah or story method, case study with the method of amtsal or parable, as well as field experience, qudwah or exemplary method and habituation. Through the consistent application of these methods in Islamic education in primary schools, it is hoped that students can gain a deep understanding of their religion while internalising the values of religious moderation to build a more inclusive and peaceful society.

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