

## FOSTERING RELIGIOUS MODERATION VALUES OF THE SIXTH GRADERS IN SAMPANG, MADURA

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### ABSTRACT

*The role of teachers in managing education is crucial for creating a conducive environment that fosters the development of religious moderation values. It goes beyond mere theoretical concepts within specific subjects or programs, aiming to achieve recognition that moderate education is being implemented. The objective of this research is twofold: 1) to analyze the cultivation of religious moderation values in sixth-grade learning at Islamic Primary School Miftahul Ulum Sampang, and 2) to describe the religious moderation values instilled in the sixth-grade students at Islamic Primary School Miftahul Ulum Sampang. This research adopts a qualitative descriptive methodology with a case study design. Data collection involves interviews, observations, and documentation. Data analysis proceeds through three stages: 1) condensing the data, 2) presenting the data, and 3) drawing conclusions and verifying findings. To ensure data validity, triangulation is employed, encompassing source triangulation, technique triangulation, and time triangulation. The findings of this research indicate that the cultivation of religious moderation values in sixth-grade learning at Islamic Primary School Miftahul Ulum Disanah Sampang encompasses various subjects, including thematic learning, Aqeedah (Belief) and Akhlaq (Morality), Quran and Hadith, Fiqh (Islamic Jurisprudence), Islamic Education, Science, Social Studies, and Arabic language. Furthermore, the religious moderation values identified in the sixth-grade students at Islamic Primary School Miftahul Ulum Disanah Sampang comprise tolerance, equality, moderation, peace, and nationalism.*

**Keywords:** Religious moderation values, Education, Religious education

## A. INTRODUCTION

Discussions on religious moderation have gained significant traction in Indonesia, encompassing diverse formats such as academic studies, written works, and conferences. Recognizing the importance of exploring the concept and practical implementation of religious moderation, a gathering of Muslim intellectuals and scholars from different nations was convened. This significant event, known as the High-Level Conference of Scholars and Intellectuals for Religious Moderation, was held in Bogor on May 1, 2019.<sup>1</sup> The meeting was attended by 50 scholars from various countries to promote Islam as *rahmatan lil-alamin* (mercy to all mankind). It served as a platform to discuss the conception and implementation of the Islamic principle of *wasatiyyah* (moderation) in efforts to create world peace.<sup>2</sup>

The present attitudes and behaviors exhibited by Indonesian society and the nation as a whole reflect a growing tendency to overlook the longstanding and deeply-rooted noble values that have traditionally guided their everyday conduct. Specifically, the values of religious moderation, encompassing concepts such as moderation (*tawassut*), tolerance (*tasamuh*), balance (*tawazun*), and harmony (*I'tidal*), are gradually being undermined by the influence of foreign cultures characterized by hedonism, materialism, and individualism. Consequently, the significance of these religious moderation values is diminishing, particularly when they are perceived to conflict with desired objectives. The process of instilling religious moderation values necessitates a considerable amount of time and

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<sup>1</sup>Liputan6.com. "Jokowi Buka Acara KTT Ulama dan Cendekiawan Muslim Dunia di Istana Bogor"<https://www.liputan6.com>- (accessed on 20-12-2021)

<sup>2</sup>Republika.co.id. "Cendekiawan Muslim Dunia di KTT Islam Wasathiyah Indonesia"<https://www.republika.co.id/> (accessed on 20-12-2021)

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must be pursued consistently, becoming an inherent part of our national identity. It is important to note that this phenomenon has not transpired suddenly but has evolved over an extended period.

Recently, there have been reports of formal educational institutions and Islamic boarding schools engaging in actions that are not in line with the values of religious moderation (*wasathiyyah*). For instance, prohibiting students from showing respect for the national flag, the red and white, and singing the national anthem, on the grounds that it may lead to associating partners with God (*syirik*).<sup>3</sup> There have been reports indicating that a notable figure within an Islamic boarding school in Bogor expressed a determination to burn the red and white flag, considering them symbols of a state deemed infidel.<sup>4</sup>

Despite the extensive media coverage, depicting instances of violence and the ethical transgressions of the nation's youth, it is apparent that the long-standing process of instilling religious moderation values in public and private schools has not yielded the desired outcomes. This observation is supported by a survey conducted by the Center for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah Jakarta in 2017: According to the survey findings, 51.1% of Muslim student respondents expressed intolerant views towards minority Muslim sects that are perceived as different from the majority, such as Ahmadiyah and Shia. Similarly, 34.3% of respondents held intolerant views towards non-Islamic religious groups. The results also indicated that 48.95% of students felt that religious education had influenced them to avoid socializing with followers

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<sup>3</sup><https://mediaindonesia.com/nusantara/64540/sekolah-larang-hormat-bendera>  
(accessed on 20-12-2021)

<sup>4</sup>Ahmad Sudarno, *Kronologi Pembakaran Umbul-Umbul Merah Putih di Bogor*, liputan6.com, 2017 (accessed on 14-12-2021)

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of other religions. Furthermore, 58.5% of students expressed religious perspectives aligned with radical opinions.<sup>5</sup>

The failure to establish a dialogue between religious understanding and the social reality in Indonesia, characterized by its multicultural, plural, and diverse nature, has emerged as a fundamental cause of social conflicts with religious undertones. This failure to engage in constructive dialogue is primarily observed among hardline groups who exhibit intolerance and encounter challenges when attempting to reach compromises with individuals adhering to different religious perspectives.<sup>6</sup> Cases like this require teachers to cultivate religious moderation values.

Hence, it is imperative for educational institutions to offer an extensive range of opportunities that enable students to engage in creative and active participation throughout the learning process, including extracurricular programs. This approach ensures that students' cognitive, affective, and psychomotor domains can flourish and develop optimally, while simultaneously avoiding any form of stunting in their overall growth and development.<sup>7</sup>

In order for learning activities to effectively fulfill the learning outcomes, Sudjana emphasized the importance of these outcomes manifesting as comprehensive changes in students' behavior. Such changes should encompass integrated elements of the cognitive, affective, and

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<sup>5</sup>Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah, “*Api dalam Sekam*” *Keberagamaan Muslim Gen-Z* (Jakarta, Tim PPIM UIN Syarif Hidayatullah Jakarta), p 8

<sup>6</sup>Yunus dan Arhanuddin Salim, *Eksistensi Moderasi Islam dalam Kurikulum Pembelajaran PAI di SMA*, (al-Tadzkiyyah 9, no. 2, 2018), p 182, <http://ejournal.radenintan.ac.id> (accessed on 14-12-2021)

<sup>7</sup>Ahmad Munir Saifulloh dan Mohammad Darwis. *Manajemen Pembelajaran dalam Meningkatkan Efektivitas Proses Belajar Mengajar di Masa Pandemi Covid-19*. (Bidayatuna: Jurnal Pendidikan Guru Mandrasah Ibtidaiyah 3.2 2020), p 2

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psychomotor domains. It is crucial to avoid fragmenting learning outcomes into isolated and disconnected components that do not contribute to the formation of a holistic personal integrity.<sup>8</sup> The lowest level of madrasah is Madrasah Ibtidaiyah which is equivalent to Elementary School.

Islamic Primary School Miftahul Ulum Thereah Sereseh Sampang is a private educational institution operating under the supervision of the Sampang district education office. The selection of this research location was based on several considerations, including its uniqueness, attractiveness, and relevance to the research topic. The researchers were particularly interested in schools that fall outside the realm of Islamic boarding schools yet are affiliated with the Nahdatul Ulama (NU) community. These schools are known for instilling religious moderation values in their students. One notable manifestation of this is the strong spirit of cooperation among the students, evident in activities such as visiting sick classmates and working together to maintain the cleanliness of the school premises. Additionally, it is worth highlighting that the school maintains and respects local religious traditions, exemplified by the celebration of the Prophet's birthday and the commemoration of *Isra' Mi'raj*.<sup>9</sup>

Looking at the current reality and the dangers that continue to threaten the unity of the Indonesian nation and also the character of the Indonesian nation's children, it is important to introduce and instill the values of moderation in children. Therefore this research is important and urgent to do, so the researchers wrote it into a thesis with the research title

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<sup>8</sup> Nana Sudjana, *Dasar-Dasar Belajar Mengajar*, (Bandung: Sinar Algesindo, 2009), p.37

<sup>9</sup> Observasi, MI Miftahul Ulum Desa Disanah, Sreseh, Sampang (accessed on 03-11-2021)

"Fostering Religious Moderation Values of The Sixth Graders at Islamic Primary School Miftahul Ulum Disanah Sampang".

## **B. RESEARCH METHOD**

The research on the cultivation of religious moderation values through learning in Class VI adopts a qualitative approach, specifically utilizing a case study design at Islamic Primary School Miftahul Ulum in Sampang. This type of research employs a case study methodology, which is commonly employed to investigate a specific "system unit" such as programs, activities, events, or a group of individuals who are connected by a common context or timeframe.<sup>10</sup>

The research project involved conducting interviews with three key participants: the madrasah principal, the teacher, and a group of selected students. The researcher carefully selected these individuals based on specific criteria to ensure the study's effectiveness and relevance. Each participant plays a distinct role in the instillation of religious moderation values, as outlined below:

**Madrasah Principal:** The principal of the madrasah holds a critical position in fostering religious moderation among the students. Their responsibilities include addressing differences among students, promoting cooperation, unity, cohesion, and solidarity. The principal imparts these values by following the guidance provided by the teachers, creating an environment conducive to religious moderation.

**Teacher:** The teacher's primary duty is to nurture Islamic moderation values throughout the learning process and beyond. They play an instrumental role in emphasizing the importance of Islamic moderation, particularly in

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<sup>10</sup>Muhammad Nazir, *Metode penelitian* ( Jakarta : Ghalia Indonesia, 2000), p.57.

embracing the diverse cultural backgrounds of the students. By incorporating these values into their teaching practices, the teacher aims to instill religious moderation in students both inside and outside the classroom.

**Student Participants:** The selected students from Class VI serve as the subjects of the study, focusing on instilling the attitudes and values of religious moderation. These students come from diverse backgrounds, encompassing their roles as students, citizens, and members of society. The research aims to cultivate religious moderation values that are relevant and applicable to their lives within the broader context of the state.

Through engaging these key participants, the research project aims to obtain comprehensive insights into the process of instilling religious moderation values within the educational setting. By understanding the roles and responsibilities of the madrasah principal, the teacher, and the selected students, the study seeks to shed light on effective strategies and practices for promoting religious moderation among the younger generation.

The research was conducted at Islamic Primary School Miftahul Ulum Thereh Sampang, a private educational institution operating under the supervision of the Sampang district education office. The study took place from April 22, 2022, to June 22, 2022, allowing for an adequate time frame to collect the necessary data. To ensure the accuracy and reliability of the data, the researchers employed various data collection techniques. One of these techniques was observation, which involved systematically observing the research subjects either directly or indirectly. This method allowed the researchers to carefully observe and document the various symptoms and manifestations related to the research topic. By utilizing the method of observation, the researchers aimed to gather insightful and comprehensive

data that could be effectively analyzed and interpreted to address the research objectives. This approach was chosen to enhance the validity and reliability of the findings.<sup>11</sup> The research employed two primary methods for data collection: direct observation and interviews. Firstly, the researchers visited the research site, Islamic Primary School Miftahul Ulum Thereh Sereseh Sampang, specifically the sixth-grade class. This allowed for direct observation of the participants and the learning environment. The researchers observed the interactions, behaviors, and activities taking place in the classroom. Secondly, interviews were conducted to gather in-depth information and insights. Interviews are structured conversations with a specific purpose. The interviewer, in this case, posed questions to the interviewees, who provided their answers and perspectives. The interviews aimed to explore various aspects related to the research topic and allowed the participants to express their thoughts and experiences. These data collection methods, namely direct observation and interviews, were chosen to obtain rich and detailed information about the cultivation of religious moderation values within the educational context. Direct observation provided the opportunity to witness the participants' behaviors and interactions in real-time, while interviews enabled the researchers to delve deeper into their perspectives and experiences. The combination of these methods ensured a comprehensive understanding of the research subject and facilitated the gathering of valuable data for analysis and interpretation.<sup>12</sup> Another data collection method utilized in this research was documentation. Documentation involves the retrieval and examination of

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<sup>11</sup>Hadar Nawawi. *Metode Penelitian Bidang Sosial*. (Yogyakarta: Gajah Mada Press 1993), p 100.

<sup>12</sup>Lexy J. Maleong. *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya 2009), p. 186.

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various written and recorded sources, such as notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, letters, agendas, and curriculum guides. These sources provide valuable information and insights related to the research topic. Through documentation, the researchers aimed to gather supplementary data and enrich their understanding of the subject matter. By analyzing existing documents, they could explore historical contexts, policy frameworks, educational materials, and other relevant sources that shed light on the cultivation of religious moderation values within the educational setting. The researchers meticulously reviewed and analyzed the gathered documents, extracting relevant information and cross-referencing it with the data obtained from direct observation and interviews. The inclusion of documentation as a data collection method enhanced the validity and comprehensiveness of the research findings. It allowed the researchers to examine multiple perspectives, consider historical developments, and supplement the primary data collected through observation and interviews. The careful analysis of documents provided a broader context for interpreting and understanding the cultivation of religious moderation values in the specific research site, Islamic Primary School Miftahul Ulum Thereh Sereseh Sampang.<sup>13</sup> The present study employs a descriptive analysis technique to analyze the collected data pertaining to the promotion of religious moderation values within the context of learning and extracurricular activities. Descriptive analysis involves organizing, summarizing, and interpreting the data in order to provide a comprehensive understanding of the subject matter. By utilizing

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<sup>13</sup>Suharsimi Arikunto. *Proses Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta 1998), p. 236

this approach, the researchers aim to gain insights into the current practices and experiences related to the instillation of religious moderation values.

## C. FINDINGS

### **Fostering the values of religious moderation in the learning process of Class VI at Islamic Primary School Miftahul Ulum Disanah Sampang**

In the cultivation of religious moderation values in learning, there are several lessons that can instill religious moderation values in learning at Islamic Primary School Miftahul Ulum Disanah Sampang, including:

#### **1. Thematic Learning**

In cultivating religious moderation values in thematic learning for Grade VI at Islamic Primary School Miftahul Ulum Disanah Sampang, several aspects are considered, including content, methods, and media. The content involves the dissemination of Islamic moderation values by Grade VI teachers at Islamic Primary School Miftahul Ulum Disanah Sampang. For more details, please refer to the following table:

Table I:  
Content of Religious Moderation Values in Student Textbooks for  
Thematic Subjects

Theme	Sub-Theme	Description of Religious Moderation Value	Content of Moderation
Save Living Creatures	Reproduction of Living Creatures	Explains the existence of three living creatures: humans, animals, and plants	Tolerance ( <i>Peace</i> )
Unity in diversity	Harmony in differences	Equality and respect for all beings created by Allah, acknowledging the dignity of every human being	Tolerance ( <i>Respecting differences</i> )

		regardless of race, ethnicity, or gender	
Famous Figures and Inventions	World-Changing Inventors	Emulating figures in daily life	Equality ( <i>Egalitarianism</i> )
Globalization	Globalization Around Me	Cooperation among Southeast Asian countries	Consultation ( <i>Musyawarah</i> )
Entrepreneurship	Hard work pays off	To face the global era, Indonesia engages in cooperation at bilateral, regional, and international levels. This cooperation encompasses various fields, including the economic, social, political, and security domains. Examples of these collaborations include participation in ASEAN, APEC, OPEC, and others.	<i>Tasamuh</i> and <i>ta'awun</i>
Towards a Prosperous Society	Environmentally Conscious Society	Awareness of the importance of the environment for life, promoting efforts to nurture and develop a love for the environment	Love for the environment
My Earth	My Earth and Its Seasons	Illustrating the orderly movements of the moon around the Earth and the Earth around the sun, or the rotation of the Earth on its axis	Balance ( <i>Tawazzun</i> )

Among the methods used in teaching and learning are: Uswah (role modeling), observation, lecture, question and answer, inquiry, recitation, drill, modeling. The teacher of Class VI, Siti Imroatus Solihah explains: The teaching approach I implement is thematic learning, combined with conventional teaching methods. Thematic learning involves integrating various aspects within a subject or across subjects to enable students to acquire comprehensive knowledge and skills, particularly in critical thinking and social interaction. In addition to utilizing thematic learning, I also incorporate conventional teaching methods, employing a mixed approach that includes role modeling, observation, lectures, question and answer sessions, inquiry-based learning, recitation, drill exercises, and modeling.<sup>14</sup>

Islamic Primary School Miftahul Ulum in Disanah Sampang employs a combination of thematic learning and conventional teaching methods, utilizing various mixed methods such as role modeling, observation, lectures, question and answer sessions, inquiry-based learning, recitation, drill exercises, and modeling. The purpose of this approach is to instill Islamic moderation values in students' daily lives, aiming to enhance their critical thinking and social skills. As for the instructional media used in implementing thematic learning to instill religious moderation values, Siti Imroatus Solihah, as the Class VI teacher, explains: Thematic learning in our Madrasah encompasses the availability of adequate facilities and resources for teaching Islamic faith and moral values. We are equipped with comprehensive learning media, including various tools and equipment such as projectors and others. Personally, I often utilize media such as

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<sup>14</sup> Interview with St Imroatus Solihah, teacher of Class VI MI Miftahul Ulum Disanah Sampang on 22-05-2022.

calligraphy, videos, laptops, and LCD screens to facilitate the teaching and learning process. These resources indirectly enhance the effectiveness of our instructional activities in imparting knowledge and instilling moral values in our students.<sup>15</sup>

A teacher must be able to apply the most suitable and appropriate media for specific purposes and deliver specific content. With various types of media available, it is essential for teachers to be knowledgeable and skilled in using and creating the required media. The media used by the teacher in class to instill religious moderation values include calligraphy, videos, laptops, and LCD screens. By utilizing these media, teachers can effectively convey the desired messages and facilitate the cultivation of religious moderation values among students.

## 2. Aqidah Akhlak Learning

In the cultivation of religious moderation values in the teaching of Aqidah Akhlak at Islamic Primary School Miftahul Ulum Disanah Sampang, various aspects are involved, including the curriculum content, teaching methods, and instructional media. The curriculum content plays a crucial role in instilling Islamic moderation values among students, and for a more detailed explanation, please refer to the following table:

Table II:  
Content of Religious Moderation Values in Students' Textbook for Aqidah Akhlak Subject

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
Knowing Allah through	Demonstrating care as an implementation of understanding the	Showing mutual respect, allowing, appreciating, or accommodating	Tolerance (Respecting each other's differences)

<sup>15</sup> Interview with St Imroatus Solihah, teacher of Class VI MI Miftahul Ulum Disanah Sampang on 22-05-2022.

Asmaul Husna	meaning of al-Asmau al-Husna: as-Samad, al-Muqtadir, al-Muqaddim, and al-Baqi	different views, beliefs, customs, and behaviors	
My Role Models	<ol style="list-style-type: none"> <li>1. Showing enthusiasm in learning as an implementation of understanding the exemplary story of Prophet Muhammad (peace be upon him).</li> <li>2. Demonstrating responsibility as an implementation of understanding the exemplary story of Prophet Yunus (peace be upon him).</li> <li>3. Showing compassion as an implementation of understanding the exemplary story of Prophet Zakariya (peace be upon him).</li> <li>4. Demonstrating obedience and compliance as an implementation of understanding the exemplary story of Prophet Yahya (peace be upon him).</li> <li>5. Showing care as an</li> </ol>	As a strategy, individuals should always be enthusiastic in seeking knowledge as it is necessary to acquire correct knowledge and understanding.	(Balance of doctrine and knowledge)

	<p>implementation of understanding the exemplary story of Prophet Isa (Jesus) (peace be upon him).</p> <p>6. Demonstrating compassion as an implementation of understanding the exemplary stories of the companions of Prophet Muhammad (peace be upon him).</p> <p>7. Showing steadfastness as an implementation of understanding the exemplary story of the People of the Cave as mentioned in the Quran.</p>		
Avoiding Vices	<p>Demonstrating behavior of tolerance, sympathy, vigilance, positive assumptions, and living in harmony as an implementation of understanding the verses from Surah Al-Kafirun, Surah Al-Maidah (5:2-3), and Surah Al-Hujurat (49:12-13).</p>	<p>It means: Abu Musa reported that the Prophet Muhammad (peace be upon him) said: "The believers are like a building, each part supporting the other."</p>	<p>Tolerance (Peace) and unity.</p>

The methods used by the teacher in teaching the subject of Aqidah Akhlak for Grade VI still pose challenges in finding suitable teaching methods. This is because in the curriculum of 2013, especially with the

scientific approach, it is no longer the teacher who actively teaches, but rather the students who are actively engaged in the learning process. Siti Muafiyah, as the Aqidah Akhlak teacher for Grade VI, explains: “During the Akidah Akhlak lessons, teachers usually employ methods such as lectures, storytelling, and discussions.<sup>16</sup> Based on the above interview results, it can be concluded that teachers more frequently utilize lecture and discussion methods.”

Learning media, on the other hand, serve as tools to support teachers during the learning process. Siti Muafiyah, as the Aqidah Akhlak teacher for Grade VI, explains:

Sometimes, I bring an LCD to facilitate the explanation of the materials I will deliver. This allows me to display images or videos that support the learning content. For example, in the Akidah Akhlak subject for Grade VI, when discussing topics such as avoiding reprehensible behavior (*jauhilah akhlak tercela*), my approach includes showing a video that illustrates the concept. Additionally, I incorporate activities where the students are given the task of applying these principles in their daily lives.<sup>16</sup>

Based on the observation conducted by the researcher during the learning process of the Akidah Akhlak subject, the teacher explained the lesson using a PowerPoint presentation. The teacher also provided photocopies of relevant materials to ensure that students could review and study them at home, preventing them from forgetting the content. Additionally, the teacher used a whiteboard as a backup plan in case the prepared LCD was not functioning or in the event of disruptions such as power outages, LCD malfunctions, or other technical issues.

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<sup>16</sup> Interview with St Muafiyah teacher of Class VI MI Miftahul Ulum Disanah Sampang on teacher of Class VI MI Miftahul Ulum Disanah Sampang on 23-05-2022.



### 3. Al-Qur'an and Hadith Learning

In cultivating the values of religious moderation in the teaching of the Qur'an and Hadith at Islamic Primary School Miftahul Ulum Disanah Sampang, Grade VI, several aspects are considered: Content, Methods, and Media. The content encompasses the dissemination of Islamic moderation values by the class teacher at Islamic Primary School Miftahul Ulum Disanah Sampang, Grade VI. For a clearer understanding, please refer to the following table:

Table III:  
 Content of Religious Moderation Values in Student Textbooks for the Subject of Quran and Hadith

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
Learning Surah Al-'Alaq	<ol style="list-style-type: none"> <li>1. Accepting that giving and sharing with others, regardless of their status, is an act loved by Allah SWT.</li> <li>2. Understanding the meaning and content of the hadith regarding the virtue of giving, as narrated by Bukhari and Muslim from Abdullah ibn Umar.</li> </ol>	The presence of the words "giving" and "sharing with others" as a manifestation of someone who practices moderation.	Tolerance (Peace)
Learning Surah Al-Qadr	Practicing self-confidence as a believer	Engaging in mutual consultation, explaining, seeking opinions, and exchanging views on a matter	Discussion ( <i>Musyawaharah</i> )
Learning Surah Ad-	<ol style="list-style-type: none"> <li>1. Appreciating the importance of</li> </ol>	Responsibility in behavior is a trait	Social concern

Duha and Al-Insyirah	responsibility in behavior 2. Exhibiting care towards family, friends, teachers, and neighbors	that should be possessed as a social being on Earth, and it is one of the values of religious moderation and caring as a form of being moderate.	
Learning Hadiths about righteous deeds	1. Understanding that righteous deeds bring one closer to Allah SWT 2. Grasping the meaning and content of the hadith about righteous deeds narrated by Abu Hurairah in Sahih Muslim 3. Communicating the content of the hadith about righteous deeds narrated by Abu Hurairah.	The presence of the phrase "performing righteous deeds towards others" as a form of being moderate.	<i>Tawazzun</i> (Balancing the worldly life and the Hereafter)

In the learning process methods, there are some alternatives used to deliver the materials to students. Teachers do not rely on just one method. As explained by Moh Mursidi, the teacher of Quran and Hadith for Grade VI:

I use the Drill method, and then for the learning, I use concept mapping and memorization. For example, with the Drill method, I recite a verse from the Qur'an, give an example, and then it is imitated. The example

is imitated repeatedly until the student can do it correctly. That is the Drill method.<sup>17</sup>

Likewise, the perspective of Sayyidah Nawal, a Grade VI student, echoes this sentiment as she offers a corresponding elucidation, affirming that:

Her method involves memorization, where the material is initially written on the whiteboard, and then half or some parts of it are erased (removed) to be memorized again without referring to the whiteboard.<sup>18</sup>

Media fundamentally serves as a learning tool utilized to enhance communication and interaction between teachers and students in the educational process within schools. As explained by Moh Mursidi, the teacher of Quran and Hadith for Grade VI: Various media resources such as LCDs, laptops, magazines, pictures, and many others are readily available and widely utilized by teachers. In my case, I employ media tools such as LCDs and laptops for instructional purposes.<sup>19</sup> The implementation of teaching and learning activities for the Quran and Hadith subject in Grade VI at Islamic Primary School Miftahul Ulum in Disanah Sampang already incorporates a diverse range of instructional media including LCD, laptops, magazines, pictures, the internet, and many more. These media resources are employed to support students' comprehension of the subject matter during the learning process.

#### **4. Fiqh Learning**

In instilling the values of religious moderation in the teaching of fiqh (Islamic jurisprudence) for Grade VI at Islamic Primary School Miftahul

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<sup>17</sup> Interview with Moh Mursidi, teacher of Al Quran Hadith in Class VI MI Miftahul Ulum Disanah Sampang on 24-05-2022.

<sup>18</sup> Interview with Moh Mursidi, teacher of Al Quran Hadith in Class VI MI Miftahul Ulum Disanah Sampang on 24-05-2022.

Ulum in Disanah Sampang, the following elements are employed: curriculum content, methods, and media. Regarding the curriculum content, the teachers of fiqh at Islamic Primary School Miftahul Ulum in Disanah Sampang incorporate the values of Islamic moderation. A detailed overview of these values can be found in the following table:

Table IV:  
 Content of Religious Moderation Values in the Student Textbook for the Fiqh Subject

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
Halal and Haram Food	Presenting the wisdom of consuming halal and nutritious food in accordance with the guidelines of the Qur'an and Hadith.	Illustration: "The Anatomy of a Damaged Brain Due to Alcohol" (page 24)	Balance (The balance between doctrine and knowledge)
Halal and Haram Drinks	Avoiding alcoholic beverages, gambling, and quarrels	When encouraging someone to do good deeds, it is prohibited to use violence, let alone force that causes harm and leads to murder. Islam strongly discourages violence and upholds the values of humanity.	The value of religious moderation includes being anti-violence.
Buying and Selling	Practicing honesty and responsibility in behavior.	The Word of Allah SWT: "Al-Maidah verse 8" (page 96) - The Hadith of the Prophet regarding	Justice (The fair treatment of others and the balance between rights and

		the command to be honest, narrated by Tirmidhi (page 97) - The Hadith of the Prophet regarding justice, narrated by Ahmad (page 97).	responsibilities ).
Gasab (Illegitimate Acquisition)	Cultivating polite behavior and responsibility as an implementation of understanding the prohibition of gasab.	Explanation of the prohibition of gasab (page 142).	Tolerance (Peace)
Luqatah (Lost Property)	Cultivating polite and honest behavior as an implementation of understanding the regulations regarding lost property (luqatah).	Types of Found Items (page 156).	Balancing rights and responsibilities .

The demonstration method is considered as effective teaching method as it aids students in performing tasks. The implementation of the demonstration method is carried out through explanation, practice, and guidance. Moh Romli, the Grade VI fiqh teacher, elaborates on this:

In Islamic Primary School Miftahul Ulum, the demonstration method is frequently utilized due to its recognized effectiveness in fostering values of moderation among students. During the instruction of fiqh, specifically in the subject of buying and selling, the teacher incorporates the necessary conditions and fundamental aspects of a valid transaction. This pedagogical approach serves to introduce the concept of moderation by acknowledging the existence of diverse interpretations and differing opinions within the

domain of commercial transactions. Additionally, the teacher highlights the significance of establishing a solid foundation for decision-making and encourages students to avoid assigning blame to others when confronted with differences. These teachings represent a few examples of how moderation concepts are seamlessly integrated into the learning process.<sup>19</sup>

From the above explanation, it can be concluded that the demonstration method is employed in the teaching of fiqh at Islamic Primary School Miftahul Ulum in Disanah Sampang. The use of instructional media in fiqh education is closely tied to the duties and responsibilities of the fiqh teacher. Moh Romli, as the Grade VI fiqh teacher, further explains:

Before utilizing instructional media, it is essential to formulate the intended learning outcomes and thoroughly review the subject matter to facilitate the delivery of the lesson content. When selecting and determining instructional media, the fiqh teacher first prepares by considering the benefits of the media itself and aligning it with the material to be taught, ensuring that the chosen media is relevant to the intended goals.<sup>20</sup>

Based on the interview with the fiqh teacher who teaches Grade VI, it is evident that, according to their theoretical knowledge, the teacher is aware of the content and the typical use of instructional media in the learning process at the Madrasah Ibtidaiyah level. For further clarification, please refer to the following table:

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<sup>19</sup> Wawancara dengan bapak Moh Romli selaku guru fiqh kelas VI. MI Miftahul Ulum Disanah Sampang pada 25-05-2022.

<sup>20</sup> Wawancara dengan bapak Moh Romli selaku guru fiqh kelas VI. MI Miftahul Ulum Disanah Sampang pada 25-05-2022.

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Table V:  
 Learning objectives and media used in Grade VI Fiqh instruction

No	Learning objectives	Media used
1	Explaining the concept of buying and selling	Books
2	Mentioning the legal rulings of buying and selling	Books
3	Explaining the procedures of buying and selling	Human media (teachers and students) Direct media (rice and money)
4	Listing examples of permissible (halal) and prohibited (haram) food and beverages.	Direct media (packed lunches) and Posters/images.

Based on the results obtained from interviews and observations, it can be observed that the fiqh teachers consistently adapt the instructional media used to align with the intended learning objectives.

### 5. SKI (Sejarah Kebudayaan Islam) Learning

In the cultivation of religious moderation values in the teaching of Islamic History and Culture (SKI) at Islamic Primary School Miftahul Ulum in Disanah Sampang, various aspects are involved, including: Content, Method, and Media. The implementation of religious moderation values by the SKI teachers at Islamic Primary School Miftahul Ulum in Disanah Sampang can be further explored in the following table:

Table VI:  
 Content of Religious Moderation Values in the Student Textbook for Islamic History and Culture (SKI) Subject

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
Wali Songo	Suhailid, <i>Sejarah Kebudayaan Islam Mi Kelas VI</i> , 1st Edition, (Ministry of	1. The willingness to embrace local culture is acceptable as long as it does not	1. Accommodating towards local culture 2. Anti-violence

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Religious Affairs of Indonesia, 2020)	contradict Islamic teachings. A moderate individual is always friendly, open-minded, and receptive to cultural traditions. 2. When encouraging others to do good, it is strictly forbidden to resort to violence or force that causes harm or leads to murder. Islam strongly condemns violence and upholds the values of humanity.	
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To create an engaging learning environment, teachers utilize various methods in their instruction. Siti Fausah, the SKI teacher for Grade VI, explains:

For now, the methods I frequently use are discussions and asking students to research the names of historical figures, years, and timelines. I also encourage students to present in front of the class about the achievements or noteworthy works of these figures, as well as important points within the material. Indirectly, students become more attentive and engaged in reading the material carefully and learning about it. However, at times, I still employ the lecture method. Since this subject is history, storytelling is inevitable and necessary.<sup>21</sup>

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<sup>21</sup> Wawancara dengan ibu St Fausah selaku guru SKI kelas VI. MI Miftahul Ulum Disanah Sampang pada 26-05-2022.



From the above explanation, it can be concluded that in the process of teaching and learning SKI at Islamic Primary School Miftahul Ulum in Disanah Sampang, the methods used are storytelling, discussions, and lectures. The implementation of teaching and learning in the SKI subject has already incorporated a variety of instructional media such as LCD, laptops, magazines, images, internet, and more. These media are utilized to enhance students' understanding of the subject matter. Siti Fausah, as the teacher of SKI in Grade VI, explained:

I use a laptop and an LCD to present video footage that is played through the computer, resulting in moving images and sound that facilitate students' understanding of the subject matter.<sup>22</sup>

This is in line with the interview results with one of the students, Sayyidah Nawal, from Grade VI, who expressed, "I am very happy to see the videos presented by the teacher."<sup>23</sup>

The selection of video media is intended to engage students with the material and prevent them from becoming too bored with longer film screenings. Additionally, the teacher chooses this media because of its easy accessibility through online sources. There are numerous videos available on the internet, allowing the teacher to conveniently download videos relevant to the SKI learning material.

## **6. Science Learning**

In the cultivation of values of religious moderation in the Natural Science learning at Islamic Primary School Miftahul Ulum in Disanah Sampang, several aspects are involved: Curriculum, Method, and Media.

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<sup>22</sup> Wawancara dengan ibu St Fausah selaku guru SKI kelas VI. MI Miftahul Ulum Disanah Sampang pada 26-05-2022.

<sup>23</sup> Wawancara dengan sayyidah Nawal siswi kelas VI. MI Miftahul Ulum Disanah Sampang pada 26-05-2022.

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The curriculum encompasses the incorporation of religious moderation values in the teachings delivered by the Natural Science teacher at Islamic Primary School Miftahul Ulum in Disanah Sampang. For a more detailed explanation, please refer to the following table:

Table VII:  
 Content of Religious Moderation Values in the Student Textbook for the Natural Science Subject

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
Ecosystem Balance	Human daily behavior can influence the balance of the environment. The teacher presents several pictures showing people doing laundry and images of industrial waste disposal that can harm the river ecosystem.	The importance of love and care for one another, avoiding greed, and being responsible. Although the teacher does not explicitly mention scriptural evidence in the elaboration, they have incorporated rational arguments to strengthen their points.	Balance between rights and responsibilities
Force and Motion	Force refers to any form of pull or push on an object. Forces cause objects to move.	The game of seesaw is a common sight as it is easily found and made. This game utilizes the principle of a simple machine. It is played by two or more people. The game requires a balance	Unity and brotherhood.

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		between the pivot point and the load point.	
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The teaching methods used in the process of teaching Science, specifically the skills of Force and Motion, include the question and answer method, group discussion method, and direct experimentation method. The chosen methods are aligned with the intended learning objectives and the selected instructional media. Moh Kaprawi, the teacher of Science for Grade VI, explains:

I usually employ the question and answer method as well. For example, at the beginning of a lesson after writing down the topic to be learned, I pose questions before delving into the discussion of the material. For instance, in the topic of Force and Motion and its functions, I ask the students, "Have you ever observed plants, children?" The students respond collectively, and then I follow up by asking, "What do you know about the parts of a plant?" This stimulates the students' thinking and helps them recall what they already know. In an indirect way, we are already teaching the skills of Force and Motion, where the students can learn from what has been briefly discussed, making it easier for them in the subsequent learning process.<sup>24</sup>

The teaching method designed greatly influences the success of the teacher in imparting skills during the Science learning process. The teacher must develop a plan for teaching skills in the Science curriculum in line with the learning objectives, ensuring that the implemented strategies align well with the intended learning outcomes. Furthermore, the teacher should prepare and organize each designed plan to effectively execute the learning

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<sup>24</sup> Interview with Moh Kaprawi, teacher of Science in Class VI MI Miftahul Ulum Disanah Sampang on 27-05-2022.

process, including the utilization of instructional media. Instructional media plays a crucial role in the learning process, as it supports students' understanding of the learning materials to be studied. Moh Kaprawi, the teacher of Science for Grade VI, explains:

In several instances of the learning process conducted by the Science teacher in Grade VI at this Madrasah, the use of instructional media such as whiteboards, pictures/posters, captions, skull sculptures, and natural media has been implemented effectively.<sup>25</sup>

Based on the interview with the Science teacher who teaches Grade VI, it can be inferred that according to their theoretical knowledge of the subject matter and the use of instructional media commonly employed in the learning process, the aforementioned media are frequently utilized in the Madrasah Ibtidaiyah level of education.

## **7. Social Studies Learning**

In instilling the values of religious moderation in Social Studies instruction at Islamic Primary School Miftahul Ulum Disanah Sampang, the following aspects are considered: Content, Method, and Media. The content in imparting the values of religious moderation, carried out by IPS teachers at Islamic Primary School Miftahul Ulum Disanah Sampang, can be seen in more detail in the following table:

Table VIII:  
Content of Religious Moderation Values in the Student Textbook for  
Social Studies Subject.

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
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<sup>25</sup> Interview with Moh Kaprawi, teacher of Science in Class VI MI Miftahul Ulum Disanah Sampang on 27-05-2022.

Natural Landscapes and Social Conditions of Neighboring Countries	Do you know about rivers, seas, mountains, lowlands, highlands, etc.? All of these are natural landscapes. Every country surely has its own natural landscapes. The natural landscapes found in a particular region can influence the social conditions in that area.	Engaging in discussions, explanations, seeking opinions, and exchanging views on a matter.	<i>Tawazzun</i> (Balance) and consultation.
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After the planning done by the Madrasah, the implementation of teaching activities involves the process of curriculum-based learning in the Social Studies subject at Islamic Primary School Miftahul Ulum Disanah Sampang. Siti Sulaiha, the IPS teacher for the sixth grade, explains:

The application of the 2013 curriculum in Social Studies learning for the sixth grade makes students active through the use of methods such as the snowball method, where the material is incorporated into a game to engage students actively in learning, as they are expected to actively participate in the learning activities. However, it should be adapted to the classroom environment, and teachers must have a wide range of insights into suitable methods for students with various learning abilities.<sup>26</sup>

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<sup>26</sup> Interview with St Sulaiha, teacher of Social Studies in Class VI MI Miftahul Ulum Disanah Sampang on 28-05-2022.

The teacher becomes a facilitator for the students. When students are unable to explain or are not accustomed to expressing their opinions about a learned subject, the teacher must help them feel comfortable and confident in expressing their thoughts. Here, the teacher plays a crucial role in understanding students' characters and finding solutions when facing different student characteristics during classroom teaching. Social Studies Learning Media for the sixth grade involves the use of Pop-Up Books as a flexible and easy-to-use learning tool. Pop-Up Books are educational media in the form of books that have moving or three-dimensional elements. This media has the unique ability to generate high interest in learning. When the book is opened, the images inside will come to life in the desired form. Siti Sulaiha, the IPS teacher for the sixth grade, explains:

This media provides a wide range of learning experiences for its users. By using Pop-Up Books as a learning tool, educators find it easier to deliver the material and support the learning process in our Madrasah. Moreover, using Pop-Up Books captures students' attention during the learning process and facilitates their understanding of the taught material.<sup>27</sup>

By utilizing Pop-Up Books as a learning medium, the teacher finds it easier to deliver the material and support the learning process at Islamic Primary School Miftahul Ulum Disanah Sampang.

## **8. Arabic Language Learning**

In the cultivation of religious moderation values in Arabic language learning at Islamic Primary School Miftahul Ulum Disanah Sampang, the following aspects are considered: Content, Method, and Media. The

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<sup>27</sup> Interview with St Sulaiha, teacher of Social Studies in Class VI MI Miftahul Ulum Disanah Sampang on 28-05-2022.

content, in imparting the values of religious moderation, carried out by Arabic language teachers at Islamic Primary School Miftahul Ulum Disanah Sampang, can be seen in more detail in the following table:

Tabel IX:  
 Content of Religious Moderation Values in the Student Textbook for  
 Arabic Language Subject.

Theme	Research Findings	Description of the Religious Moderation Value	Moderation Content
أُجِبِ الْأَنْشِيطَةَ	Your physical growth during this period is rapid, as well as the rapid growth of your intellect, and it is essential for you to manage your life and allocate your time between rest and work, between studying and exercising.	In realizing aspirations, one must integrate the concept of "tawakkul," which requires a balance between personal effort (endeavor), prayer, and reliance on God when an individual firmly resolves (determined) towards their desired goals.	<i>Tawazzun</i> (balance)
نزهة	The Indonesian government provides tourists with tourism facilities such as hotels, pathways, flyovers, and other attractions.	Students are expected to have a sense of nationalism or love for their country in relation to its history of independence, tourist destinations, customs, and other forms of nationalism.	Nasionalism

The Arabic language teaching method at Islamic Primary School Miftahul Ulum Disanah Sampang involves providing materials from the textbook, supplementary books, and various other supports. Arabic language instruction in this madrasah utilizes the Drill method, where students are expected to be actively involved, as well as the teacher, Nasihul Amin, the Arabic language teacher for the sixth-grade class, explains:

The method applied here is the Drill method, where students are actively engaged, and in Arabic language lessons, the teacher is also expected to be active. Additionally, language skills are emphasized, encompassing four language proficiencies: listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and writing (*kitabah*).<sup>28</sup>

According to Saidah Nawal, one of the sixth-grade students at MI, the methods frequently used by teachers include repetitive learning, lecture method, and drama method. The presence of media in the school does not diminish the teachers' enthusiasm for creating their own creative and innovative media. In fact, teachers feel assisted by the media they create to achieve their learning objectives. Nasihul Amin, the Arabic language teacher for the sixth-grade class, further explains:

Some teachers find assistance in implementing the use of visual media, as students find it easier to comprehend the Arabic language material provided by the teacher. In the implementation of visual media usage, there are strategies to facilitate the use of visual media in the learning process. These strategies include preparation prior to using the media to

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<sup>28</sup> Wawancara dengan bapak Nasihul Amin selaku guru B.Arab kelas VI. MI Miftahul Ulum Disanah Sampang pada 28-05-2022.



ensure its effective use and ensuring that the necessary equipment for media usage is prepared before entering the classroom.<sup>29</sup>

The use of visual media in Arabic language learning enhances the quality of education for students within a reasonable timeframe. This implies that learning activities supported by visual media yield better learning processes and outcomes compared to those without media support. Therefore, the utilization of visual media in Arabic language instruction is always based on clear foundations.

### **The values of religious moderation in Class VI of Islamic Primary School Miftahul Ulum Disanah Sampang**

The Quran speaks about moderation using various terms, such as Al-Adl, mentioned no less than 28 times in the Quran.<sup>30</sup> Al-Muqtashid is mentioned 5 times,<sup>31</sup> Al-Wazn 28 times,<sup>32</sup> and Al-Qist 25 times.<sup>33</sup> The word "wasath" (moderation) is repeated 5 times in the Quran.<sup>34</sup> In the Quran, which discusses religious moderation, there are many values, including:

1. Tolerance, according to UNESCO, is the attitude of mutual respect, acceptance, and appreciation amidst cultural diversity, freedom of expression, and human character.<sup>30</sup> As mentioned in the Quran:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْتُكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٤﴾

*“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over*

<sup>29</sup> Wawancara dengan bapak Nasihul Amin selaku guru B.Arab kelas VI. MI Miftahul Ulum Disanah Sampang pada 28-05-2022.

<sup>30</sup> Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari moderasi, keutamaan dan kebangsaan*, (Jakarta: Buku Kompas, 2010), Cet..1 p. 253

*it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.” (QS. Al-Maidah: 48)*

Furthermore, the Qur'an considers that human beings are creatures created by Allah who should be respected without distinguishing their tribe, religion, ethnicity, nationality, skin color, and so on. This is in line with the values of religious moderation in Class VI of Islamic Primary School Miftahul Ulum Disanah Sampang, including: 1) Attitude of harmony among students: differences among students do not make them quarrel or not get along with each other. 2) Attitude of mutual respect among students: opinions that arise in discussions or deliberations surely come from several students/people. the opinions that emerge are surely filtered first, which will later be used to make the final decision. 3) Attitude of caring among students: the attitude of caring among students promotes empathy, support, and a positive learning environment by encouraging students to assist and uplift their classmates academically and emotionally.

## 2. Equality

*Musawah* (equality) is linguistically defined as parity or equality. It means that no party feels superior to others, thus avoiding the imposition of one's will. In a general context, *musawah* can be associated with harmony among communities. With *musawah*, discrimination among communities can be

prevented.<sup>31</sup> As stated in the Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”* (QS Al-Hujurat: 13)

This value advocates for equality and upholds the principle of non-discrimination, where differences based on race, gender, age, disability, sexual orientation, religion, politics, socio-economic-geographic background, and others are not permitted as they violate human rights. This aligns with the values of religious moderation in Grade VI of Islamic Primary School Miftahul Ulum Disanah Sampang, where all children in the class are treated equally, regardless of whether they are boys or girls, and regardless of their parents' financial status. It also emphasizes the importance of respecting classmates who excel, lending stationery to classmates who don't have any, sharing provisions with classmates, and visiting sick classmates.

### 3. *I'tidal* (Justice)

Justice signifies the realization of equality and balance between rights and responsibilities. Equilibrium (straightforward and firm), that is, placing things in their proper place and fulfilling rights and obligations proportionally. As stated in the words of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا  
هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿5:8﴾

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<sup>31</sup> Azaki Khoirudin . <https://ibtimes.id/al-musawah-kesetaraan-derajat-manusia-tafsir-qs-al-hujurat-ayat-13/> (accessed on 06-01-2021)

*Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do.*  
(QS al-Maidah: 8)

Justice is a crucial aspect in any social activity involving a large number of people, as each individual has their own rights and responsibilities that differ from one another, and all must be fulfilled with mutual respect and acknowledgment of these rights. This aligns with the values of religious moderation at Islamic Primary School Miftahul Ulum Disanah Sampang. Students demonstrate fairness by not being selective in choosing their friends, maintaining a balanced approach in their friendships, and showing care by visiting and praying for sick friends. The students exhibit a tangible sense of fairness and balance towards their fellow classmates, regardless of their backgrounds, and practice simplicity in their attire without excessive clothing.

#### 4. Peace

According to Abudin Nata, moderate education encompasses ten core values that serve as its indicators. These values include peace education, which respects human rights and fosters friendship among nations, races, and religious groups. This aligns with the values of religious moderation at Islamic Primary School Miftahul Ulum Disanah Sampang. The students refrain from bullying each other and exhibit high levels of discipline and cooperation. Any issues that arise are promptly resolved. As a result, a harmonious atmosphere prevails, with 98% of the students maintaining harmony and only 2% experiencing disharmony.

#### 5. Nationalism

Nationality and citizenship encompass the understanding and acceptance of

the nation-state's existence wherever it may be, emphasizing a citizen-oriented approach. In the context of the moderate paradigm, Islam and the state are interconnected. The moderate paradigm rejects the notion that Islam necessitates the implementation of a specific political system in a particular reality. Islam does not prescribe an absolute political system but provides a set of ethical values for communal living. This perspective aligns with the values of religious moderation at Islamic Primary School Miftahul Ulum Disanah Sampang. The students have embraced the native culture and traditional attire of Indonesia. They are acquainted with the history of the struggles of national heroes. Through these experiences, a sense of love for their nation emerges, promoting solidarity and strengthening harmony among them.

#### **D. CONCLUSION**

The cultivation of religious moderation values in Grade VI at Islamic Primary School Miftahul Ulum Disanah Sampang encompasses various subjects and mixed teaching methods. Thematic learning is carried out using a combination of approaches such as Uswah (role model), observation, lectures, question and answer sessions, inquiry-based learning, recitation, drills, modeling, as well as media such as calligraphy, videos, laptops, and LCD screens.

For Aqidah Akhlak (Faith and Morality) lessons, discussions and lectures are employed, supported by LCD displays showing relevant images and videos. Quran and Hadith studies utilize drill exercises and memorization techniques, aided by LCD screens and laptops. Fiqh (Islamic Jurisprudence) lessons involve demonstration methods and utilize various media, including textbooks, interpersonal interactions (teachers and

students), tangible objects (rice and money), and visual aids such as posters and images.

The teaching of Sejarah Kebudayaan Islam (Islamic Cultural History) employs storytelling, discussions, and lectures, supported by audiovisual media. In the field of IPA (Science), the methods used include question and answer sessions, group discussions, and hands-on experiments. Various media such as whiteboards, posters, captions, and skull models are utilized to enhance learning. For IPS (Social Sciences) lessons, the snowball method is employed, supported by the use of Pop-Up Books as visual aids. Lastly, Bahasa Arab (Arabic language) lessons utilize drill exercises, lectures, drama-based methods (role-playing), and visual media.

By incorporating these varied teaching methods and utilizing appropriate media, Islamic Primary School Miftahul Ulum Disanah Sampang strives to effectively cultivate religious moderation values among Grade VI students. The diverse approaches foster engagement, critical thinking, and a comprehensive understanding of the subjects, while promoting a balanced and inclusive learning environment.

The values of religious moderation in Grade VI at Islamic Primary School Miftahul Ulum Disanah Sampang encompass various important aspects. Firstly, tolerance is emphasized, ensuring that differences among students do not lead to conflicts or disharmony. Students learn to respect and accept one another, fostering a sense of unity and understanding. Secondly, mutual respect is encouraged within the classroom. During discussions and deliberations, students are taught to carefully consider different opinions and perspectives. This approach helps them develop critical thinking skills and reach consensus through respectful dialogue. A caring attitude is also cultivated among students. Regardless of their gender

or socioeconomic background, students are taught to treat each other equally and demonstrate solidarity. They are encouraged to show respect to their peers who excel academically, lend stationery to those in need, share food with others, and visit their sick classmates. These acts of kindness and empathy promote a supportive and inclusive learning environment.

Fairness is another fundamental value instilled in students. They are taught to treat each other justly, without favoritism or discrimination. Students maintain balanced friendships, ensuring that no one is left out or treated unfairly. They visit and pray for their sick friends, demonstrating care and concern for their well-being. Additionally, they embrace simplicity and modesty in their attire, fostering a sense of equality among all students. Peacefulness is actively promoted within the classroom. Students are encouraged to resolve conflicts amicably and refrain from bullying or causing harm to their peers. Discipline and cooperation are fostered, ensuring a positive and harmonious atmosphere for learning. While occasional disagreements may arise, the majority of students (98%) maintain harmony, while a small percentage (2%) may experience temporary disharmony.

Lastly, nationalism is instilled in students by embracing Indonesian cultural heritage and traditions. They learn about the struggles and sacrifices made by national heroes, developing a deep sense of love and pride for their country. This fosters a spirit of cooperation, unity, and a shared responsibility to contribute to the well-being of their nation. These values of religious moderation are actively promoted and integrated into the daily life of the classroom. By doing so, Islamic Primary School Miftahul Ulum Disanah Sampang creates a harmonious and inclusive learning environment

where students develop not only academic knowledge but also important moral values and social skills.



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