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The Elementary School Students' Thinking on Islamic Moderation: Tracing the construction of the NU Elementary School's Curriculum in the regency of Kediri

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Abstract

Elementary schools were a group that was strongly influenced by the values of religious radicalism, then how elementary schools were able to transmit moderation and internalize it to students, considering that so far, the study of Islamic moderation had not seriously targeted the world of basic education. The object of this research was to examine the NU Elementary School of Insan Cendekia Kediri by using a qualitative sociological phenomenological research method. This study produced Islamic moderation reasoning through the construction of an Islamic elementary school curriculum, as follows: First, the understanding of *ahlusunnah wal jama'ah* (*aswaja*) was used as the basis for curriculum preparation, the school integrates the 2013 curriculum and the Ma'arif NU curriculum, schools implement an integrated activity-integrated curriculum system, thus enabling parents and teachers to carry out education together; Second; Internalization was done by combining academic education, religion, skills, and attitudes. In the learning process, the Elementary School of NU Insan Cendekia Kediri combines various learning methodologies, as well as child-friendly schools, character-based learning, instilling school culture, and religious learning applications. For this reason, in practice, many things at school prioritize an attitude of being moderate (*tawwasut*), tolerant (*tasamuh*), not extreme, balanced (*tawazun*), and always taking a consistent attitude (*i'tidal*) as the basis for developing Islamic moderation reasoning in schools. The curriculum implemented by NU elementary schools could shape Islamic moderation reasoning. This could be seen from the formation of the

moderate character of students during activities at school. As well as the commitment of all school members to be a very important factor in realizing students with moderate Islamic ideological characteristics.

Keywords: NU Elementary School, Curriculum Construction, Islamic Moderation

Abstrak

Sekolah Dasar menjadi kelompok yang sangat rawan dipengaruhi oleh nilai-nilai radikalisme agama, kemudian bagaimana Sekolah Dasar mampu mentransmisikan moderatisme dan menginternalisasikannya kepada siswa, mengingat sejauh ini kajian moderasi Islam belum menyasar secara serius di dunia pendidikan dasar. Obyek penelitian ini mengkaji Sekolah Dasar NU Insan Cendekia Kediri dengan menggunakan metode penelitian kualitatif sosiologis fenomenologis. Penelitian ini menghasilkan nalara moderasi Islam melalui konstruksi kurikulum sekolah dasar Islam, sebagai berikut: Pertama, paham ahlusunnah wal jamaah (aswaja) dijadikan basis untuk penyusunan kurikulum, sekolah mengintegrasikan kurikulum 2013 dan kurikulum Ma'arif NU, sekolah menerapkan sistem integrated activity-integrated curriculum, sehingga memungkinkan orang tua dan guru untuk melaksanakan pendidikan bersama-sama; Kedua; Internalisasinya dilakukan dengan memadukan pendidikan akademik, keagamaan, keterampilan, serta sikap. Dalam proses pembelajarannya, Sekolah Dasar NU Insan Cendekia Kediri memadukan berbagai metodologi pembelajaran, serta sekolah ramah anak, pembelajaran berbasis karakter, penanaman budaya sekolah, dan aplikasi pembelajaran agama. Untuk itu dalam prakteknya terhadap banyak hal di sekolah mengedepankan sikap tengah-tengah (tawwasut), toleran (tasamuh), tidak ekstrim, seimbang (tawazun), dan selalu juga mengambil sikap konsisten (i'tidal) sebagai dasar pengembangan nalar moderasi Islam di sekolah. Kurikulum yang diterapkan SD NU dapat membentuk nalar moderasi Islam, hal ini dapat dilihat dari terbentuknya karakter moderat siswa selama kegiatan di sekolah. Serta adanya komitmen seluruh warga sekolah menjadi faktor yang sangat penting dalam rangka mewujudkan peserta didik yang berkarakter ideologi Islam moderat.

Kata Kunci: SD NU, Konstruksi Kurikulum, Moderasi Islam

INTRODUCTION

Indonesia as a Muslim-majority country with a population of approximately 85% are adherents of Islam, has social, religious, cultural, and political problems which are closely related to the problem of community moderation which is starting



to fade and the existence of intolerance in society (Siswanto, 2022). The recent form of intolerance problem, as happened in Medan, was a young man carrying out a suicide bombing (M. M. Aziz *et al.*, 2019). The Center of Islamic and Society Study (PPIM) State Islamic University of Jakarta records that the half of the teachers in Indonesia have radical and intolerant opinions. The teachers are spread from kindergarten to high school level. The percentage of radical teachers in Indonesia is up to 50.87 percent. In the Dissemination of the results of the 2018 PPIM national survey on the Religious Attitudes of School/Madrasah Teachers in Indonesia supported by Imam Bonjol State Islamic University of Padang, stated the survey involved 2,237 teachers who were sampled consisting of 1,811 school teachers and 426 madrasa teachers. "Teachers in Indonesia, from kindergarten to high school, have intolerant opinions and high radical opinions," said the Jakarta State Islamic University of PPIM researcher, Yunita Faela Nisa (Ariefana, 2019).

In addition, internet access had an effect on shaping the religious understanding of students and students, moreover access to social media and the internet among students reaches 85%. This research was conducted in 34 provinces in Indonesia, where for each province one district and one city were randomly selected. The number of schools was taken using a proportional sampling technique so that districts or cities with a greater number of schools have a larger number of school samples. The total number of samples in this survey was 2181 people, consisting of 1522 students and 337 university students and 264 teachers and 56 lecturers of Islamic Education. The easy access to the internet had connected anyone, especially young people, to information that had a negative content, one of which was radicalism. Internet access was easy, and the content was dominated by those who had radical and intolerant religious views, so that students and teachers who had internet access tend to be more intolerant. According to Saiful Umam, Executive Director of the Center of Islamic and Society Study (PPIM) at UIN Jakarta, the main factors influencing a person's religious attitude were the teaching given by the teacher or religious mentor and sources of religious knowledge available on the Internet (Umam, 2022).

The outbreak of the Covid-19 pandemic and this era of disruption, demands for a change in the online learning system, it added to the number of problems this country had, but the dangers and threats of radicalism, terrorism, and intolerance needed to continue to be watched out for. Moreover, based on the results of the Alvara Research Center survey in August 2019, it was shown that the strengthening



of the potential of young people to be exposed to the teachings of radicalism and intolerance (Rochim, 2020). This was because of the religious teachings they get from social media. Moreover, the situation of the Covid-19 pandemic outbreak required the learning process via online or with an online system. For this reason, the potential of young people who had such a great religious spirit must of course be balanced with moderate religious literacy and teachings (Nisa *et al.*, 2018; Azhari & Ghozali, 2019).

The concept of Islamic moderation in Indonesia has several characteristics, namely: “to understand Islam using a contextual approach; for the spread of Islamic ideology that is carried out without violence; adopt a modern, democratic way of life, and uphold human rights; use *ijtihad*. Some of these characteristics can be expanded, namely harmony, tolerance, and cooperation between religious groups” (Hilmy, 2013; Khoiri, 2019; Kosim, 2019). The concept of moderate or *wasathiyah* can be understood as follows: “directing Muslims to be able to apply Islam in a comprehensive and balanced manner to all aspects of life that exist in society, both in the nation and state. Moderate Muslims will set an example for the rest of the Ummah (Lubis, 2015; Harto & Tastin, 2019). Moderation of Islam is very visible harmony between local wisdom and Islam. The culture of the archipelago or what is called local wisdom can go hand in hand between cultural wisdom and the spirit of Islam. In this way, Islam in Indonesia is very appropriate to be applied to heterogeneous cultural situations in Asia and the world” (Kementerian Agama RI, 2019; Fahri & Zainuri, 2019; Hakim, 2017).

The efforts need to be made to ward off radicalism and religious intolerance in schools, improving the curriculum by increasing the basic competencies of Islamic religious education which have various values of moderation (Abidin, 2021; Arifin, 2019; Yenuri, 2020). Religious moderation carried out in educational institutions is very effective where educational institutions are easy places to provide religious moderation education for each student. Islamic religious education must also be able to provide learning that is very effective in providing Islamic religious teaching material and adapting it to real life, where PAI has basically provided education about moderation. The role of the government and educational institutions to carry out a curriculum development filled with religious moderation needs to be done to provide a middle way or a solution to minimize the existence of practices of violence,



injustice, etc. both in the school environment and in the social community (Ridho, 2022; Salim, 2018; Khoir, 2019).

Strengthening religious moderation in elementary schools is a necessity because basically elementary school students are children who are in the phase of understanding and knowing and starting to distinguish between good and bad. Elementary school students are students who face drastic transformations mentally and physically. They have severe emotional problems if they are not accepted in the school environment or their peer environment. This is proof that they are still innocent so they are easily influenced and they are only dominated by the role of their teacher. Therefore, as an effort to lay a solid foundation for their scientific development, elementary school students must be colored by the ideals of Islamic moderation. Efforts to instill religious ideals in students begin by giving them the following values: (1) faith values, (2) worship values, and (3) moral values. Thus, they will more easily accept and understand the meaning of religious moderation, values and principles of its application (Lessy *et al.*, 2022; Suprpto, 2020; Putri *et al.*, 2022).

The implementation of moderation values in elementary schools has a basic concept, namely *washthiyah*, which consists of *tasamuh*, *tawazun* and *i'tidal*. Currently the moderation of values is emphasized in Islamic religious education subjects at all levels of education (Chadidjah *et al.*, 2021). Even though currently the implementation of the value of moderation is still hidden in the curriculum, in terms of attitude, the school makes *tasamuh*, *tawazun* and *i'tidal* attitudes obligatory in the school environment. For elementary schools the emphasis on moderation in schools is not only in the subject of Islamic religious education, but also in schools with good behavior, mutual respect for differences, Islamic religious education teachers and others become role models, showing an attitude of moderation in their daily lives, so that students get role models (Amrullah *et al.*, 2021; S. N. Putri & Arif, 2022).

The focus in this research was elementary school and Islamic moderation reasoning, the object of the study was to target basic education institutions in designing and presenting Islamic moderation curriculum. The urgency or importance of this research was based on the urgency of the need for learning formulations that do not only focus on the transfer of knowledge but also must be able to strengthen moderatism in the future generations of this nation. The location for this research



was the NU Elementary School of Insan Cendekia Kediri referred. The mushrooming phenomena of intolerance had made religious sentiments sharper in Indonesia. As a result, Indonesia as a nation had become fragmented based on their respective religions and beliefs. This resulted in the estrangement of the sense of kinship and harmony of the Indonesian nation. It was even ironic that some of the Muslims became the actors of the conflict. This fact should not be left alone because it is related to the future of nationalism and also the integrity of the Indonesian state (Nashuddin, 2020; Mustafidin, 2021).

The uniqueness of the NU Elementary School of Insan Cendekia Kediri referred included special potential and distinctive characteristics. The special potential was integrative education, combining the elementary school curriculum, Madrasah Ibtidaiyyah curriculum, Ma'arif NU Curriculum, Madrasah *Diniyyah* Curriculum, and the NU Elementary School of Insan Cendekia Kediri Special Curriculum. While its distinctive characteristics were: *Moralsul karimah* education in the style of *manhaji Ahlu Sunnah Wal Jama'ah An Nahdliyyah*, Al-Qur'an education which was carried out interactively in a series of students' daily school activities. Learning activities were carried out in the classroom (indoor) and outside the classroom (outdoor). The learning approach used Quantum Teaching and Learning, Contextual Teaching and Learning, and Active, Innovative, Creative, Effective, Fun and Islamic Learning planned for students.

METHODS

This study used a qualitative sociology phenomenological research approach in which the data was collected in a qualitative descriptive form (Creswell, 2012; Samsu, 2017). The research setting in this study took the NU Elementary School in Kediri. The reason for taking the Kediri district area was the Kediri district had religious and ethnic diversity which tends to eliminate the emergence of primordial frictions, besides Kediri also had a corridor of religious understanding based on *ahlusunnah waljamaah* because this understanding had an established ideology and narrative of religious moderation arguments. Kediri, with miniatures in the existing social, cultural, economic and religious life showed the level of plurality. From this fact, Kediri was a very varied place for presenting data.



Data collection was carried out using the following methods: the *first*; interview was conducted to gather oral data from respondents consisting of school principals and teachers in the NU Elementary School environment. The interview material was arranged according to the problem formulation that the researcher would explore in order to obtain comprehensive research findings. The *second*; Observation was used by researchers to observe school activities in realizing religious moderation which was manifested in the learning process. The *third*; documentation, in order to collect data in the form of archives or documents in the form of a design (blue print) of religious moderation at NU elementary school, so that it would be able to identify the concrete form of the school in realizing character education and religious moderation. The *fourth*; Focus Group Discussion (FGD), in addition to collecting qualitative data through FGD to provide convenience and opportunities for researchers to establish openness, trust, and understand the perceptions, attitudes, and experiences of respondents/participants. The *fifth*; non-random model, a data collection technique based on selecting a characteristic or traits to obtain a relevant sample to achieve the objectives of a study. Data collection techniques with purposive sampling or sampling techniques aimed to determine certain criteria (Auliya *et al.*, 2020).

This study used a data analysis of model flow model. The data analysis had several steps, namely as follows: the first, data reduction, namely conducting a review of all data obtained from various sources including interviews, documentation, and from observations; the second, presenting data by organizing data to make it easier to analyze and draw conclusions; the third, drawing final conclusions drawn based on the data that had been compacted as desired and had gone through a verification process (Miles *et al.*, 2014). To test the validity of the data, credibility, transferability, dependability, and confirmability were carried out (Raco, 2010; Fadli, 2021).

RESULTS AND DISCUSSION

Reasoning of religious moderation requires an integrative approach so that the understanding and interpretation of religion is inseparable from contact with reality (Anwar, 2022). The whole effort is an attempt to reconstruct the methodology of scientific studies and religious studies from upstream to downstream, namely the process and its implementation in the praxis of religious education and preaching. This integrative approach is in line with the concept of curriculum integration



formulated by Drake and Burns. According to Drake & Burns (2004), curriculum integration in its simplest conception is about making connections, to understand the various ways of constructing an integrated curriculum that is capable of leading to deeper learning (Drake & Burns, 2004). Deep learning means a shift from surface learning to an in-depth understanding of a topic by positioning students as leaders in their learning. Thus, the concept of curriculum integration plays a key role in combining various disciplines that are embodied in a learning process according to the topic, context, and level of integration (Futaqi, 2018).

The NU Elementary School of Insan Cendekia implemented the Integrated Activity-Integrated Curriculum system, namely all aspects of student activities and all aspects of the curriculum were integrated and implemented in one education system, thus enabling parents and teachers to carry out education together. The curriculum of the NU Elementary School of Insan Cendekia Kediri referred to the 2013 Curriculum and the NU Ma'arif curriculum. Its development was by combining academic education, religion, skills, and attitudes. In the learning process, The NU Elementary School of Insan Cendekia combines various learning methodologies, as well as child-friendly schools, character-based learning, inculcating school culture, and application of religious learning. For this reason, the understanding of *Ahlusunnah wal Jama'ah* (aswaja) was used as the basis for curriculum preparation (Rofiq & Ridwan, 2019). Adherents of *Ahlusunnah wal Jama'ah* (aswaja) in practice, in many ways, promote a middle attitude (*tawwasut*), tolerant (*tasamuh*), not extreme, balanced (*tawazun*), and always took a consistent attitude (*i'tidal*). For this reason, the curriculum played an important role in the educational process and it was an activity plan that provided guidelines for teaching (Cahyono & Arief, 2018). In other words, this method was a simple form of integrating religious knowledge with scientific knowledge. This was in line with Wahyudi's opinion that the design of Islamic study material must lead to an understanding that was multi-perspective in nature in order to enrich understanding and views about Islam (Wahyudi, 2020).

Learning at The NU Elementary School of Insan Cendekia Kediri in grades 1 to 6 was carried out with thematic learning that combines Core Competencies in the form of spiritual, social, cognitive, and skills abilities. Thematic learning took place contextually making it easier for students to understand the learning material. Learning tools based on the 2013 Curriculum which had been arranged and



arranged in accordance with ministerial regulations were combined with Ma'arif NU education which had been used by teachers as a guide when teaching, evaluating, and assessing.

Table 1. NU Elementary School Curriculum Structure

No	Component	Time Allocation					
		NU Elementary School Curriculum					
		1	2	3	4	5	6
LESSON CONTENT							
A	1. Islamic Religious Education and Character	4	4	4	4	4	4
	2. Pancasila and civic education	5	6	6	4	4	4
	3. Indonesian	8	9	10	7	7	7
	4. Mathematics	5	6	6	6	6	6
	5. Natural science	-	-	-	3	3	3
	6. Social science	-	-	-	3	3	3
	7. Cultural Arts and Crafts	4	4	4	4	4	4
	8. Physical Education, Sports and Health	4	4	4	4	4	4
	9. Javanese language	2	2	2	2	2	2
TOTAL		32	34	36	38	38	38
LOCAL CONTENT							
B	1. Aqidah Morals	1	1	1	1	1	1
	2. Fiqh	1	1	1	1	1	1
	3. Al-Quran	1	1	1	1	1	1
	4. Hadith	1	1	1	1	1	1
	5. Mahfudhat	1	1	1	1	1	1
	6. Arabic	1	1	1	1	1	1
	7. Material about Nahdatul Ulama	1	1	1	1	1	1
	8. History of Islam	-	-	1	1	1	1
TOTAL A+B		39	41	44	46	46	46
SELF-DEVELOPMENT							
C	1. English	2	2	2	2	2	2
	2. Musabaqoh Tilawatil Qur'an	2	2	2	2	2	2
	3. Pagar Nusa	2	2	2	2	2	2
	4. Scout	2	2	2	2	2	2
	5. Khitobah	2	2	2	2	2	2
	6. Rebana	2	2	2	2	2	2
	7. Football	2	2	2	2	2	2
TOTAL		13	13	13	13	13	13



Information:

- a. Time allocation for class hours per week, Class 1 is 39 hours, Class 2 is 41 hours, Class 3 is 44 hours, Class 4, 5 and 6 are 46 hours per week.
- b. Class I - 6 thematic approach with the time allocation per subject set by the school.

The following were some learning activities in the classroom (indoor) and learning outside the classroom (outdoor) which were carried out at The NU Elementary School of Insan Cendekia Kediri:

1. Theme Visit

Religious moderation reasoning could also be built through the use of the joyful learning method to make students happy and not tense in learning (Alamsyah & Ahwa, 2020). Joyful learning itself was fun learning. Fun learning was not interpreted as learning that laughs out loud, but learning that had the attraction to do learning with enthusiasm. Learning using joyful learning needed to design a lesson that was not boring and made students active in learning such as using games, quizzes, and teamwork, with this students would explore and work together with their friends to create learning that was not boring (Subhan & Novianti, 2021).

Along with the development of National education which increasingly led to a balance between intelligence and skills, it encouraged more and more innovations in the implementation of education. Joyful learning was considered as one way to achieve this balance. Theme Visit was one of the activities aimed at applying Joyful Learning in the 2013 thematic curriculum. The implementation of the Theme Visit had the following objectives: (1). Foster a deeper understanding of the subject matter that had been accepted at school; (2). As a complement to learning; (3). The implementation of the theme visits for each class is different, adjusted to the thematic discussions being faced by each class; (4). Places visited: Gus Dur's Tomb, Penataran Temple, Bung Karno's Tomb, Jatim Park 1, Jatim Park 2, Kediri Mikimos Tofu Factory, Kertosono Waterpark, Kediri Waterpark, Prigi Beach and Harbor, and others.



The visit to The NU Elementary School of Insan Cendekia Kediri theme was an effort made by the school to instill Islamic moderation values, as an Islamic educational institution with the principle of *Ahlusunnah wal Jama'ah* and with Indonesian values and models that were closely related to tradition and the richness of diversity, The NU Elementary School of Insan Cendekia Kediri could be well received by the community and could actually produce students who had a wise, wise and moderate character by respecting local culture and existing diversity (Harto & Tastin, 2019). As Nurudin and Naqqiyah said that "Islamic educational institutions that adhere to the teachings and creed of *Ahlussunnah wal Jamaah* ensure that all students in them had been provided with basic knowledge about the concept of moderate Islamic teachings" (Nurdin & Maulidatus, 2019).

2. Outdoor Learning and Practice Learning

Religious moderation reasoning through outdoor learning was able to hone students' creativity in solving various problems, fostering independence, mutual cooperation, collaboration between students and training students to be able to control their emotions, cultivate a scientific attitude and had an impact on maximum learning outcomes because the learning process was presented with learning strategies while trying or practicing various things assigned (Nugraha *et al.*, 2017). Learning would have a more effective impact if implemented through a variety of learning activities such as outside the classroom or better known as outdoor learning (Agusta *et al.*, 2018).

Creativity was as one of the important skills that must be possessed by the younger generation in the future, skills that needed to be developed in the future are critical thinking, creativity, cooperation and communication. If we wanted the next generation of products that had creativity and cooperation, we had to go through habituation, because creativity was one of the determinants of the birth of innovation. In line with this statement, Stenberg stated that innovation would be born through creativity, while creativity would emerge through habituation. A creative generation would be of higher quality if it had maximum collaboration skills (Sternberg, 2012).



Outdoor learning was a process of revealing facts through observation and interviews in the process of obtaining information or data by going directly to the field or outside the classroom environment. Field studies were useful to gain experience. In addition, field studies can reveal the facts as the realization of the existing theory. Related to the learning process, field studies would assist teachers and students in expressing realizations related to learning materials in schools. The field study was a form of Outdoor Learning (learning outside the classroom). Thus, students did not only receive material that was taken for granted but in accordance with the existing reality. With Outdoor Learning, it was hoped that learning could be more contextual and meaningful and not only limited to walls and school benches. Besides that, it could also help students in interacting socially with the environment outside of school.

The concept of outdoor learning used in student learning could improve student literacy to be able to study independently to gain knowledge from various aspects of life. The guide used to strengthen moderate Islamic religious literacy can use a strategy for developing student literacy skills with the following components: reflection, inquiry, empathy, interpretation, analysis and evaluation, reasoning, and communication (Yenuri, 2020).

3. Character Education

Character Education is education that supports the social, emotional and ethical development of students. Character education can be interpreted as value education, character education, moral education, character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, manifest and spread goodness in everyday life wholeheartedly (Ani, 2014). While in simple terms character education can be interpreted as any positive thing that the teacher does and influences the character of the students he teaches. Character education can also be referred to as moral education, value education, affective world education, moral education, or character education.

The teacher's role in the development of character education in schools was as a catalyst or role model, inspiration, motivator, dynamist,



and evaluator. In acting as a catalyst, the example of a teacher was an absolute factor in the development of effective student character education, because of his position as a figure or idol who was nurtured and imitated by students. The role as an inspiration mean that a teacher must be able to arouse the enthusiasm of students to advance to develop their potential. The role as a motivator, implied that every teacher must be able to awaken the spirit, learning ethos, and extraordinary potential that exists in each student. The role as a dynamist, means that every teacher must have the ability to encourage students towards the goal with full wisdom, patience, agility, intelligence, by upholding spirituality (Fahri & Zainuri, 2019). While the role of the teacher as an evaluator, it meant that every teacher was required to be able and always evaluate the attitude or behavior of the self, and the learning methods used in the development of character education for students, so that the level of effectiveness, efficiency, and productivity of the program can be known.

The importance of inculcating Islamic culture in students cannot be carried out just once. Cultivating good habits needed to be done continuously every day, so The NU Elementary School of Insan Cendekia Kediri implemented a memorization program which was the school's flagship program which was implemented in habituation on a regular basis and was carried out on a scheduled basis in schools. The Memorization Program aimed to hone and improve students' abilities in memorizing the letters of the Qur'an in the form of short letters and important letters, daily prayers, reading dhikr prayers, daily *muamalah hadiths* or *mahfudhot/maqolah* of the scholars. This was also the basis for teacher observations, especially religious teachers, about how deep the material conveyed in class could be absorbed by their students (Salim, 2018).

Duha prayer activities were carried out in congregation in each class during the first break. The implementation of the *dhuha* prayer in congregation as a habit for students to be diligent and obedient in carrying out sunnah worship which was highly recommended while at school which would always be carried out by students and would even continue to get used to it at home or during school holidays. The *dhuhur'asyar* prayer



activity in congregation was the cultivation of student obedience in carrying out the obligation to carry out fardlu worship in congregation. Students' Habituation was a form of continuous education that would always become a habit in the future. Thursday's *Tahlil* was a joint tahlil program that was held on Thursday after the midday prayer. The implementation of tahlil was led by the teacher on duty. This was a process of habituation for students to always be diligent in carrying out worship and instill obedience to always prayed for their family and ancestors.

In addition, for grades 4-6, there was an additional reading and writing class for the meaning of the book which was held every Wednesday and Thursday from 14:00 to 15:00 with the main program writing the book's lafads and providing food under it in writing on the board or reading it aloud by the teacher. The use of classical books was chosen as a form of love for the preservation of classical Islamic literature which is expected to be a characteristic of students until they finish learning at TPQ NU Insan Cendekia. The books used in the study of books include: (1). *Aqidatul Awwam*; (2). *Mabadi Fiqh*; (3). *Alala*; (4). *Ro'sun sirah*. Therefore, the implementation of religious moderation at The NU Elementary School of Insan Cendekia Kediri could take the form of a religious mental attitude and personality and also pay attention to the formation of student character who had independence, honesty, discipline, mutual respect, and tolerance for other parties and it was formed from the worship that he did a daily, then from here also formed the attitude of students' responsibility towards their obligations and needs. This reinforces that life skills played an important role in optimizing the ability of students to study, adapted and actualized Islamic religious education in the school and community spaces (Kholidah, 2019).

4. Extracurricular

The extracurricular role was related to the content of studying religion, namely developing noble character, and also developing students' religious knowledge in more depth (Saini, 2021). The NU Elementary School of Insan Cendekia Kediri extracurricular activities promoted tolerant and moderate Islam. When students get extracurricular lessons through Islamic religious education teachers, students were increasingly confident and able to



practice Islamic teachings. The indicators that were met from a moderate attitude, namely; accepting and respecting the differences shown by various moderate attitudes towards friends. The motivation for this attitude come from within, namely the awareness to avoid conflict.

Extracurricular was a forum for forming student character in a school environment that aims to develop leadership, social skills, or personality and self-skills carried out in activities, both directly and indirectly related to curriculum materials. This activity was one of the important elements in building the personality of students. Some of the extracurricular activities carried out at The NU Elementary School of Insan Cendekia Kediri, were: Pagar Nusa was a martial arts school under the auspices of NU which had been around for a long time and has branches everywhere. At The NU Elementary School of Insan Cendekia Kediri, Pagar Nusa extracurriculars were included in the Extra Compulsory which must be followed by students in each class every Saturday morning alternately between classes.

Scout as an extracurricular helped the process of forming the personality, life skills, and noble character of scouts through the appreciation and practice of Scout values for students in elementary schools. It was held outside school hours. Football was an extracurricular in the field of forging students' abilities in the field of sports, especially soccer.

The guidance of *Tilawah* Al-Qur'an for students was carried out with the aim that students were able to read them in the right way in accordance with the rules of Al-Qur'an recitation and to instill a love for the Qur'an. Especially improving the ability to chant the holy verses of the Qur'an with Qur'an songs that had been approved by the rules and *fashohhah*. *Khitobah* (speech) was an extracurricular that aims to forge students in the field of public speech focused on giving speeches. Many students had participated in speech competitions and little preachers in various competitions. Rebana was an extracurricular activity in the field of forging students' abilities in the field of rebana music/Al-Banjari music.

Morning memorization was a school's flagship program that was implemented in habituation regularly and it was carried out on a scheduled



basis in schools, aiming to hone students' abilities and become the basis for teacher observations, especially religious teachers, about how deeply the material absorbed by their students.

The extracurricular functions at The NU Elementary School of Insan Cendekia Kediri were: (1). Development, namely to develop the abilities and creativity of students according to their potential, talents and interests; (2). Social, namely the function of extracurricular activities to develop the ability and sense of social responsibility of students; (3). Recreational, namely the function of extracurricular activities to develop a relaxed, joyful and fun atmosphere for students that supports the development process. For this reason, extracurricular activities were one of the means to form a moderate attitude which means promoting balance in terms of beliefs, morals, and character, both when treating other people as individuals, and when dealing with state institutions (Purwanto *et al.*, 2019).

Table 2. Capability Target Program for The NU Elementary School

CLASS 1							
Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English	
I	<ul style="list-style-type: none"> • Wudhlu • Tayamum 	<ul style="list-style-type: none"> • Skills to say salam-salim • Skilled Ask permission 	<ul style="list-style-type: none"> • Syahadatain 	<ul style="list-style-type: none"> • Discipline • Garuda Pancasila • Halo-halo Bandung • Mars SDNU 	<ul style="list-style-type: none"> • 6 short letters • 7 hadith • 5 prayers reading • 9 daily prayers • 8 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabularies
II	<ul style="list-style-type: none"> • Sholat movement 	<ul style="list-style-type: none"> • Be thankful • Apologize and Forgive 	<ul style="list-style-type: none"> • pillars of Islam • pillar of faith 	<ul style="list-style-type: none"> • orderly • Indonesia Raya • Moment of silence • Teacher's Hymn 	<ul style="list-style-type: none"> • 6 short letters • 7 hadith • 4 prayers reading • 8 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabularies
CLASS 2							
Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English	
I	<ul style="list-style-type: none"> • Sholat reading 	<ul style="list-style-type: none"> • Speak politely • Loving the younger • Love peace 	<ul style="list-style-type: none"> • Mandatory nature of God 	<ul style="list-style-type: none"> • Line of march • Grateful • To You, Country • My village 	<ul style="list-style-type: none"> • 4 short letters • 6 hadith • 5 prayers reading • 6 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary



II	<ul style="list-style-type: none"> • Adzan dan Iqomah 	<ul style="list-style-type: none"> • Be honest and responsible in speaking and dressing 	<ul style="list-style-type: none"> • Jaiz nature of God • Angel names 	<ul style="list-style-type: none"> • Getting to know the President of Indonesia • Teacher's Hymn • one country one nation 	<ul style="list-style-type: none"> • 3 short letters • 6 hadith • 5 prayers reading • 5 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary
CLASS 3							
	Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English
I	<ul style="list-style-type: none"> • Dzikir and prayer wiridan 	<ul style="list-style-type: none"> • Get used to praying before and after activities • Likes to read 	<ul style="list-style-type: none"> • Characters of Mustahil 	<ul style="list-style-type: none"> • Getting to know National heroes • Forward undaunted • Proclamation 	<ul style="list-style-type: none"> • 4 short letters • 6 hadith • 5 prayers reading • 6 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary
II	<ul style="list-style-type: none"> • Sholat sunnah rowatib 	<ul style="list-style-type: none"> • Living in an orderly and clean body place of residence • Tolerance 	<ul style="list-style-type: none"> • Material on Nahdartil Ulama • God's books 	<ul style="list-style-type: none"> • Get to know the commemoration of National Holidays • Ibu Kita Kartini • Independence Day 	<ul style="list-style-type: none"> • 3 short letters • 6 hadith • 5 prayers reading • 5 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary
CLASS 4							
	Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English
I	<ul style="list-style-type: none"> • Thaharoh • Big Hadats 	<ul style="list-style-type: none"> • Democracy • Friendly / communicative 	<ul style="list-style-type: none"> • The mandatory nature of the Prophet • Allah's names 	<ul style="list-style-type: none"> • Get to know traditional houses • Fly my flag • Red and white flag 	<ul style="list-style-type: none"> • 4 short letters • 6 hadith • 5 prayers reading • 6 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary
II	<ul style="list-style-type: none"> • Fasting 	<ul style="list-style-type: none"> • The simple Life • Economical • Independent • Nationality 	<ul style="list-style-type: none"> • The impossible nature of the Apostle • Grave pilgrimage 	<ul style="list-style-type: none"> • Get to know regional arts • Wake up young people • Flower fall • From Sabang to Merauke 	<ul style="list-style-type: none"> • 3 short letters • 6 hadith • 5 prayers reading • 5 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary
CLASS 5							
	Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English
I	<ul style="list-style-type: none"> • Sholat lail 	<ul style="list-style-type: none"> • Social care • Helpful • Visiting a sick Friend 	<ul style="list-style-type: none"> • The nature of jaiz rosul • Understand aswaja 	<ul style="list-style-type: none"> • Get to know Indonesian products • Forward fearlessly • Indonesia spilled Blood 	<ul style="list-style-type: none"> • 4 short letters • 6 hadith • 5 prayers reading • 6 daily prayers • 6 mahfudhot 	<ul style="list-style-type: none"> • Memorize 50 Mufrodat 	<ul style="list-style-type: none"> • Memorize 50 Vocabulary



CLASS 6							
	Worship	Morals	Aqidah	Nationalist	Rote	Arabic	English
II	<ul style="list-style-type: none"> •Jenazah Praying 	<ul style="list-style-type: none"> •Hard work •Achievers 	<ul style="list-style-type: none"> •believe in understanding NU 	<ul style="list-style-type: none"> •get to know the islands in Indonesia •Stay independent •Indonesian heritage •To You, Country 	<ul style="list-style-type: none"> •3 short letters •6 hadith •5 prayers reading •5 daily prayers •6 mahfudhot 	<ul style="list-style-type: none"> •Memorize 50 Mufrodat 	<ul style="list-style-type: none"> •Memorize 50 Vocabulary
I	<ul style="list-style-type: none"> •Caring for Jenazah 	<ul style="list-style-type: none"> •Dare to express ability •Love the homeland 	<ul style="list-style-type: none"> •Istiqomah 	<ul style="list-style-type: none"> •Indonesian struggle History •Red Bridge 	<ul style="list-style-type: none"> •Yasin's letter 	<ul style="list-style-type: none"> •Memorize 50 Mufrodat 	<ul style="list-style-type: none"> •Memorize 50 Vocabulary
II	<ul style="list-style-type: none"> •Tahlil 	<ul style="list-style-type: none"> •Creative •Innovative •creation 	<ul style="list-style-type: none"> •Tahlil 	<ul style="list-style-type: none"> •Get to know Indone sia's natural wealth •Coconut island seduction •Gebyar 	<ul style="list-style-type: none"> •Yasin's letter dan Tahlil 	<ul style="list-style-type: none"> •Memorize 50 Mufrodat 	<ul style="list-style-type: none"> •Memorize 50 Vocabulary

The need for spiritual education given from an early age has several levels of spirituality (S. Aziz, 2017). The first, unreflective. That is, early childhood does not have a critical attitude towards religious teachings. The second, Egocentric. In this case, early childhood has self-awareness so that as they get older, selfishness will emerge. The third, anthropomorphic. In this nature, children think that gods are like humans, because in the early childhood phase the power of imagination and fantasy is still high. The fourth, verbal and ritualist. The child's spiritual life is in this phase, namely the child begins to memorize religious sentences and carry out charity activities in accordance with the teachings he follows. The fifth, Imitative. The actions taken by early childhood in the phase of spiritual formation are obtained by imitating what they see, such as praying and praying (Islamy *et al.*, 2020). Based on the description above, it can be understood that in early childhood spirituality education it is important to do it through various habituation of symbolic rituals in order to instill various religious values.

5. Annual Routine Activities

Education in Islam is a holistic learning process that includes *tarbiyah*, *ta'lim*, and *ta'dib* through the mind, heart, and soul approach, so that religion is not just a set of religious rituals but more broadly religion is a system that includes and integrates various aspects including intellectual, moral, social,



emotional, and human aspects (Kirmayer, 2019; Mubarok & Muslihah, 2022). Through the annual routine activities held by the school, it can shape the moderation character of students' religion.

This activity was a routine activity carried out by The NU Elementary School of Insan Cendekia Kediri in commemoration of the Anniversary of the NU Insan Cendekia Kediri Elementary School which was held every April every year. The theme of the activities held every year is always different, but what was always held was a competition between kindergarten students in the Kediri district and its surroundings. The competitions held usually revolve around the pre-eminent activities of kindergarten students, including coloring competitions, letter memorization competitions, quiz competitions, singing competitions, and others. At the peak of the birthday, tumpeng and thanksgiving were always routinely held for all students, teachers, staff, funds from The NU Elementary School foundation of Insan Cendekia Kediri.

Activities that were routinely carried out at The NU Elementary School of Insan Cendekia Kediri every entering the month of Dzulhijjah are slaughtering sacrificial animals and also Hajj rituals. The purpose of slaughtering qurban at The NU Elementary School of Insan Cendekia Kediri was to introduce students to the procedure for slaughtering qurban animals, how to care for qurban animals and how to distribute meat directly to people who had the right to need it and residents around The NU Elementary School of Insan Cendekia Kediri. Some of the sacrificial animals collected were directly prepared by the school, and there were also sacrificial animals collected from the guardians of The NU Elementary School of Insan Cendekia Kediri students. Meanwhile, the Hajj ritual of The NU Elementary School of Insan Cendekia Kediri was held on 3 days of *tasyrik*, followed by all students of The NU Elementary School of Insan Cendekia Kediri, with the aim of introducing students to the 5th pillar of Islam that had been set by every Muslim.

The *Mujahaddah* of The NU Elementary School of Insan Cendekia Kediri was an *istighotsah* and *wirid* activity for 3 consecutive days with *riyadhoh* fasting in the afternoon carried out by all teachers, foundations and guardians of The NU Elementary School of Insan Cendekia Kediri students. *Istighotsah* every night was done by praying the prayer, prayer tasbih, and reading *wirid* Al-Fatihah 400 times. The *Mujahaddah* in question aimed to



pray for all students of the NU Insan Cendekia Kediri Elementary School.

In commemoration of the Independence Day of the Republic of Indonesia, The NU Elementary School of Insan Cendekia Kediri always regularly held August competitions. The competitions held ranged from student ability competitions, class cohesiveness competitions, skill performance competitions, and sports competitions, and so on. The competition was held to foster the spirit of nationalism. The participation activity in question was the participation of The NU Elementary School of Insan Cendekia Kediri in activities carried out by NU Kediri Regency, the Government, as well as by the Kediri Regency Education Office.

Through extracurricular activities and annual routines, The NU Elementary School of Insan Cendekia Kediri students could develop reasoning skills of religious moderation (Matin, 2018). Entering the era of globalization and the advancement of information technology and the era of disruption, reason played an important role in life, including religious life under the auspices of a Pancasila state. For this reason, it was very important for students to hone their reasoning skills so they were not easily trapped or trapped by radical ideas. Moderation contained a justice so that a person is not trapped in the views and ways of life of extremists. When looking at religious moderation, students needed to understand religious moderation by reasoning without being trapped in extremism (Khoiri, 2019). As Arifin, that moderation did not only take a position in the middle between radicals and liberals, but more than that as a form of thinking method that had an impact on the implementation of actions based on ethics (Arifin, 2019).

The rationale of student moderation in religion was also influenced by the teacher's example in exemplifying moderate thoughts and attitudes for students by developing learning materials/materials, because the teacher was a role model for his students (Rasmuin & Ilmi, 2021). Moderation could be seen from the balance in combining the potential of human reason and senses with Islamic teachings as long as they do not conflict with the basic principles of the Qur'an and Sunnah, because good and correct application of *wasathiyah* required knowledge and correct understanding. The development of the learning material could be seen from the way the teacher packages the material which combines normative and scientific aspects as a form of enrichment as



well as refreshing the subject matter which brings novelty so that the message from the material become more meaningful because the packaging of the subject matter requires four aspects, namely novelty (to influence motivation), and student attention in following the learning process), proximity (accordance with student experience), conflict (arouse student emotions), and humor (funny impression to attract attention) (Anwar, 2022).

CONCLUSION

The NU Elementary School of Insan Cendekia Kediri had done in responding to diversity, differences and at the same time strengthening the construction of religious moderation, it was a solution in solving the problem of radicalism that exists in this country. The NU Elementary School of Insan Cendekia Kediri built the Islamic moderation reasoning of its students through the following pattern: the first, The NU Elementary School of Insan Cendekia Kediri implemented the Integrated Activity-Integrated Curriculum system, namely all aspects of student activities and all aspects of the curriculum were integrated and implemented in one education system, thus enabling parents and teachers to carry out education together. The curriculum at The NU Elementary School of Insan Cendekia Kediri referred to the 2013 Curriculum and the NU Ma'arif curriculum; the second; Internalization was done by combining academic education, religion, skills, and attitudes. In the learning process, The NU Elementary School of Insan Cendekia Kediri combined various learning methodologies, as well as child-friendly schools, character-based learning, inculcating school culture, and application of religious learning. For this reason, the understanding of *Ahlusunnah wal Jama'ah* (aswaja) was used as the basis for curriculum preparation. For this reason, in practice, many things at school prioritized an attitude of being moderate (*tawwasut*), tolerant (*tasamuh*), not extreme, balanced (*tawazun*), and always taking a consistent attitude (*i'tidal*) as the basis for developing Islamic moderation reasoning in schools. The curriculum implemented by The NU Elementary School of Insan Cendekia Kediri can shape Islamic moderation reasoning, this could be seen from the formation of the moderate character of students during activities at school, as well as the commitment of all school members to be a very important factor in realizing students with moderate Islamic ideological characteristics.



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