

IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN THEMATIC LEARNING AT MI TARBIYATUS SIBYAN, BAUJENG, BEJI, PASURUAN

Asmuni Zain

Universitas Nahdlatul Ulama Bangil

Email: asmunizain1967@gmail.com

ABSTRACT

The implementation of religious moderation in elementary education requires values to be integrated into students' daily learning experiences rather than taught merely as abstract concepts. This study aims to examine the implementation of religious moderation values through thematic learning among Grade VI students at MI Tarbiyatus Shibyan Baujeng, Pasuruan, East Java. Using a qualitative approach, data were collected through classroom observations and interviews with the Grade VI teacher. The findings identified five principles of religious moderation: human dignity, the public good, justice, balance (tawazun), and adherence to the constitution. These values were implemented through group discussions, shared task responsibilities, gotong royong, peer assistance, opportunities to express opinions, deliberation, congregational worship, and compliance with madrasah regulations. Human dignity was reflected in mutual respect and non-discriminatory treatment; the public good through cooperation and shared responsibility; justice through proportional opportunities and task distribution; tawazun through balancing academic learning and worship; and constitutional adherence through discipline and respect for agreed rules. The study demonstrates that thematic learning provides an integrative context for internalizing religious moderation through classroom activities, habituation, and teacher role modelling.

KEYWORDS: Islamic Primary School, Religious Moderation, Tawazun, Thematic Learning

How to Cite Zain, A. (2026). Implementation Of Religious Moderation Values In Thematic Learning At MI Tarbiyatus Sibyan, Baujeng, Beji, Pasuruan. *Al-Mubtadi: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4(1), 777–796. <https://doi.org/10.58988/almubtadi.v4i1.1304>

INTRODUCTION

Religious moderation is one of the important aspects of building a harmonious society, particularly in the context of Indonesian society, which is characterized by diversity in religion, culture, ethnicity, language, and social background (Husni et al., 2023). Basically, religious moderation is not intended to diminish the quality of a person's religious commitment, but rather to encourage individuals to practice their religious teachings proportionately and without excess, while continuing to respect the existence and beliefs of others. A moderate attitude is necessary so that religious commitment can become a source of peace, unity, and collective well-being (Rudiana et al., 2025).

In the Qur'an and Hadith, the concept that carries a meaning equivalent to religious moderation is often associated by Islamic scholars with the term *wasathan*. This term has subsequently been developed into various meanings, terminologies, and concepts that describe a balanced religious attitude. One of the meanings of *wasathan* in the context of religious moderation is “the chosen community,” referring to a community that occupies a middle position, upholds justice, and is capable of maintaining balance in practicing religious life (Nuridin, 2021).

This is affirmed by Allah SWT in QS. Al-Baqarah verse 143, which explains that Muslims are an *ummatan wasathan*, meaning a community that occupies a middle position and upholds justice and balance in religious life.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ
وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَتَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

Meaning: Allah has made the Muslim community a middle and balanced nation, one that upholds justice and moderation, so that it may serve as a witness over humankind, while the Messenger of Allah (peace and blessings be upon him) serves as a witness over the Muslim community. The change in the direction of the *qiblah*, which had previously been followed by Muslims, was a test to distinguish those who truly followed the Messenger from those who turned away from his teachings. Indeed, the change was difficult for some people, except for those who were guided by Allah. However, Allah would never let their faith and acts of worship go to waste. Surely, Allah is Most Compassionate and Most Merciful toward all humankind. (Q.S. Al-Baqarah: 143).

Q.S. Al-Baqarah verse 143 emphasizes that Muslims are positioned as an *ummatan wasathan*, namely a community that occupies a middle position and upholds justice and balance (Nurhasanah & Idharudin, 2025). This concept serves as one of the important foundations of religious moderation, as it encourages Muslims to practice religious teachings proportionately, avoid extreme attitudes, and respond wisely to differences. Being a middle community also entails the responsibility of serving as a witness over human life. Thus, religious commitment is not manifested solely through one's relationship with Allah, but is also reflected in attitudes of justice, tolerance, and respect for others (Hanifaa & Albina, 2025). Therefore, the value of *wasathiyah* expressed in this verse is highly relevant to be applied in education as an effort to develop students who possess a strong religious understanding while also being capable of living harmoniously amid diversity.

The value of *wasathiyah* contained in QS. Al-Baqarah verse 143 demonstrates that religious moderation is not merely a theoretical concept, but a value that needs to be manifested in everyday life, including through the educational process (Hayyah et al., 2026). In the context of primary education, instilling the values of religious moderation is particularly important because students are at a stage of character and cognitive development (Zahro, 2025). Therefore, values such as justice (*i'tidal*), balance (*tawazun*), tolerance (*tasamuh*), and respect for differences need to be incorporated into

learning activities so that students are able to understand and practice religious teachings moderately in their social lives.

The values of religious moderation need to be instilled from an early age because an individual's character is shaped through a long educational process. Primary education plays a strategic role in shaping students' ways of thinking, attitudes, and habits (Putri & Wiranata, 2025). At this stage, students not only acquire academic knowledge but also learn to interact with others, cooperate, respect differences, follow rules, and take responsibility for themselves and their surrounding environment. Therefore, primary education serves as an important setting for internalizing the values of religious moderation in students' daily lives.

The internalization of religious moderation does not necessarily have to be carried out through religious subjects specifically. These values can be integrated into various subjects and learning activities (Miftaharo, 2026). One of the approaches that can be used is thematic learning (Zakkyfanani & Khoiroh, 2025). Thematic learning connects various competencies and learning content through specific themes, enabling students to gain more contextual learning experiences (Domopolii & Umar, 2026). Through thematic learning, teachers have the opportunity to relate subject matter to students' everyday lives, including values such as humanity, justice, balance, social concern, responsibility, and adherence to rules.



Figure 1. Religious Moderation Values

The implementation of religious moderation values in thematic learning can be carried out at various levels of education, including Madrasah Ibtidaiyah (MI). At this level, learning is not only oriented toward achieving academic competencies but is also directed toward developing students' character and attitudes. One important stage in this process is Grade VI of MI, as students are at the final stage of primary education and are beginning to encounter a broader social environment.

Through thematic learning in Grade VI MI, teachers have greater opportunities to integrate religious moderation values with students' experiences and everyday lives. At this stage, students are beginning to develop more critical thinking skills and to understand various social issues in their surroundings. Therefore, values such as humanity, justice, balance, social concern, responsibility, and adherence to rules can be instilled contextually through learning materials and activities. Thus, thematic learning in Grade VI can serve as a strategic means of shaping students' attitudes so that they are able to apply the values of religious moderation in their daily lives.

MI Tarbiyatus Sibyan Baujeng, Beji, Pasuruan, was selected as the research site because it is an Islamic primary educational institution that not only provides academic instruction but also seeks to develop students' character through habituation and learning activities. In the learning process in Grade VI, religious moderation values can be observed through various activities, such as group work, discussions, task distribution, caring for peers, compliance with school regulations, and the habituation of respecting others' opinions.

Based on initial observations, the implementation of religious moderation values in learning is not always presented theoretically. Teachers tend to integrate these values into learning activities and students' everyday behavior. These values can be seen in the ways teachers provide equal opportunities to students, encourage them to work collaboratively, resolve differences through deliberation, distribute tasks proportionally, and habituate students to comply with the rules established at the madrasah.

This study focuses on the implementation of five principles of religious moderation in thematic learning in Grade VI at MI Tarbiyatus Sibyan Baujeng, Beji, Pasuruan, namely human dignity,

the public good or common welfare, justice, balance (*tawazun*), and adherence to the constitution. These principles are used as a framework to examine how religious moderation values are internalized through the learning process and how these values are manifested in students' everyday behavior.

Accordingly, this study aims to describe the implementation of religious moderation values in thematic learning in Grade VI at MI Tarbiyatus Sibyan Baujeng, Beji, Pasuruan, and to analyze the forms through which the five principles of religious moderation are applied in learning activities and in students' daily lives.

METHOD

This study employed a qualitative approach with a descriptive research design to obtain an in-depth description of how religious moderation values were implemented in thematic learning among Grade VI students at MI Tarbiyatus Shibyan Baujeng, Beji, Pasuruan. The qualitative design was considered appropriate because the study focused on examining actual classroom practices, teacher–student interactions, student activities, and habituation processes through which religious moderation values were enacted.

The research was conducted at MI Tarbiyatus Shibyan, Baujeng Village, Beji District, Pasuruan Regency. The main participants were the Grade VI teacher and Grade VI students. The Grade VI teacher was selected because of her direct involvement in planning and implementing thematic learning, while the students were selected because they were the primary participants in the observed learning activities. The head of the madrasah and other relevant parties were included as supporting informants to provide additional information concerning learning implementation and students' character development.

Data were collected through classroom observations, semi-structured interviews, and documentation. Classroom observations focused on the actual implementation of religious moderation during thematic learning, including group discussions, distribution of responsibilities, student participation, peer assistance, interactions among students, deliberation, and compliance with classroom and madrasah rules. Observations also examined students' behavior and interactions to determine whether the values were actually enacted

rather than merely intended by the teacher. Thus, teacher explanations or planned activities were treated as supporting evidence, while observed student activities and classroom interactions served as the primary evidence of implementation.

Semi-structured interviews were conducted with the Grade VI teacher and relevant informants to explore the strategies used to integrate religious moderation values into thematic learning, the teacher's understanding of these values, and the relationship between planned learning activities and their implementation in the classroom. Interview questions addressed the five principles examined in this study: human dignity, the public good, justice, balance (*tawazun*), and adherence to the constitution. Documentation was used to complement observational and interview data through photographs and other available records of learning activities, group work, discussions, social activities, and student participation.

Data analysis followed three stages: data reduction, data display, and conclusion drawing. Data from observations, interviews, and documentation were organized and categorized according to the five principles of religious moderation. The researchers compared the intended practices described by the teacher with practices directly observed in classroom and daily activities. Evidence was considered stronger when a particular value was demonstrated consistently through student behaviour and activities and was supported by interview and documentation data. The categorized data were then presented descriptively to identify patterns of implementation and the teacher's role in facilitating these practices. Conclusions were subsequently drawn based on the convergence of evidence across the different data sources.

The credibility of the findings was established through source and technique triangulation. Source triangulation involved comparing information from the teacher, students, and madrasah administrators, while technique triangulation involved comparing observation, interview, and documentation data. This process was used to verify whether reported practices were consistent with what was observed in the classroom and reflected in the available documentation. Where teacher statements described intended practices, classroom observations and student activities were used to determine whether those practices were actually implemented.

RESULTS AND DISCUSSION

RESULT

1. General Overview of the Research Site

This research was conducted at MI Tarbiyatus Shibyan Baujeng, an Islamic primary educational institution located at Jalan Jambe Number 13, Baujeng Village, Beji District, Pasuruan Regency, East Java 67154. The madrasah is a private institution at the Madrasah Ibtidaiyah (MI) level, with NPSN 60716679, and operates under the Ma'arif Nahdlatul Ulama (NU) educational organization. As an Islamic primary educational institution, the madrasah provides a relevant context for research on the implementation of religious moderation values in the learning process.

As an Islamic primary educational institution, MI Tarbiyatus Shibyan Baujeng is not solely oriented toward students' academic achievement but also plays a strategic role in developing their character and attitudes. The madrasah environment provides students with opportunities to learn how to interact with peers, respect differences, cooperate, comply with rules, and develop concern for their surrounding environment. This context is important for examining how religious moderation values are implemented in students' daily lives, particularly among Grade VI students.

The study focused on Grade VI students because, at this level, students have accumulated sufficient learning experiences and social interactions to demonstrate various attitudes in working collaboratively, participating in discussions, expressing opinions, resolving differences, and fulfilling responsibilities. Therefore, learning activities in Grade VI provide a relevant setting for observing the process of internalizing religious moderation values in a more concrete manner.

2. Implementation of Religious Moderation in Thematic Learning

The research findings indicate that the implementation of religious moderation values among Grade VI students at MI Tarbiyatus Shibyan Baujeng was not presented as a separate learning topic. Instead, these values were integrated into the thematic learning process and students' daily activities. Teachers connected learning materials with real-life situations that were

familiar to students, allowing religious moderation values to be understood not only conceptually but also through direct experience and practice.

The implementation of religious moderation values was evident in various learning activities, including group discussions, fair distribution of tasks, *gotong royong* (mutual cooperation), helping peers who experienced learning difficulties, respecting others' opinions, resolving differences through *musyawarah* (deliberation), and complying with the madrasah's rules and regulations. These activities provided opportunities for students to learn to interact, cooperate, respect differences, and take responsibility for themselves and their groups.

The integration of these values demonstrates that thematic learning plays a strategic role in the internalization of religious moderation. By connecting learning materials with students' everyday lives, students are given opportunities to experience and practice these values in real-life contexts. Thus, religious moderation does not remain limited to an understanding of concepts or definitions but develops into attitudes and habits reflected in students' behavior during learning activities and in their interactions with peers within the madrasah environment.

Furthermore, these forms of implementation were analyzed based on the five principles of religious moderation that constituted the focus of the study: human dignity, the public good, justice, balance (*tawazun*), and adherence to the constitution. These five principles were examined through students' learning activities and daily behavior within the madrasah environment.

DISCUSSION

To obtain a more in-depth understanding of the implementation of religious moderation values, this study focused its observations on the learning practices and daily activities of Grade VI students at MI Tarbiyatus Shibyan Baujeng. These practices were then analyzed based on five principles of religious moderation: human dignity, the public good, justice, balance (*tawazun*), and

adherence to the constitution. The selection of these five principles was intended to examine the extent to which religious moderation values are manifested through students' actual behavior, both in their relationships with peers, during learning activities, and in their compliance with the rules and regulations applicable at the madrasah.

1. Implementation of the Principle of Human Dignity

The first principle identified in the learning process was human dignity. This principle was manifested through the habituation of respecting every student without discrimination based on academic ability, social conditions, character, or family background.

In learning activities, teachers provided every student with opportunities to ask questions, answer questions, express opinions, and participate in group work. Students with stronger academic abilities were encouraged to assist their peers who experienced learning difficulties.

For example, during group discussions, teachers did not allow a single student to dominate the conversation. Each group member was given an opportunity to express their opinions. This practice demonstrates that every student has the right to be heard and respected.



Figure 2. Example for Human Dignity Value

The value of human dignity was also evident when students helped peers who had difficulty understanding the learning material. Such assistance was not provided by belittling their peers' abilities, but through guidance and explanations delivered in a simple and supportive manner.

These findings are further supported by the results of an interview with the Grade VI classroom teacher, Mrs. Munawwaroh. When asked about how she implements the value

of respecting students' dignity in the learning process, she explained:

“In my classroom, I try not to treat the children differently. Their abilities are different, of course. Some students grasp the lessons quickly, while others need more guidance. So, I give everyone the opportunity to ask questions, answer questions, or express their opinions. If there is a child who has not yet understood something, I do not want to immediately blame them. Usually, I encourage the other students to help their classmate. However, I also remind them that helping should not involve mocking others or feeling superior because they are smarter.” (Munawwaroh, personal communication, June 13, 2026)

The statement demonstrates that respect for human dignity is implemented through non-discriminatory treatment and by providing all students with opportunities to participate in the learning process. The teacher's attitude of not differentiating between students based on their academic abilities also contributes to the creation of a more inclusive learning environment. Thus, thematic learning provides students with opportunities to understand that every human being possesses dignity that must be respected. This value serves as a foundation for building healthy and harmonious social relationships within the madrasah environment.

2. Implementation of the Principle of the Public Good

The second principle is the public good or common welfare. This principle was reflected in various activities that encouraged students not only to consider their personal interests but also to take into account the interests of the group. In thematic learning, teachers assigned group tasks that required students to work together to achieve a common goal. The success of the task was not determined by a single individual but by the ability of all group members to contribute.

For example, when students were assigned to create a project or complete a learning task, each student was given a specific responsibility. Some students gathered information, others recorded the results of the discussion, prepared the necessary materials, or presented the group's work. This division of

responsibilities taught students that each individual has a role and contribution toward achieving the common good.



Figure 3. Example for Public Good or Common Welfare Value

The value of the public good was also implemented through classroom cleanliness activities. Students were encouraged to understand that maintaining cleanliness was not solely the responsibility of students assigned to the daily cleaning duty but was a shared responsibility and interest of everyone in the classroom. In this way, students learned that achieving the common good requires the participation of all parties.

The results of the observation were further supported by an interview with Mrs. Munawwaroh, who explained that cooperation and concern for the common good are fostered through various classroom activities. She stated:

“I usually instill these values through group activities. When there is a group assignment, I tell the students not to let only one or two children do the work while the others simply put their names on it. Everyone must have a task. Some are responsible for gathering information, some for writing, and others for presenting the results. In this way, they learn to work together. The same applies to cleanliness. I often tell them that this is our classroom together, so keeping it clean is not only the responsibility of the students assigned to the cleaning duty. If they see any litter, they should pick it up rather than waiting for those who are on duty.” (Munawwaroh, personal communication, June 13, 2026)

The statement demonstrates that the common good (*maslahah*) is fostered through the habituation of cooperation,

shared responsibility, and concern for collective interests. This practice shows that religious moderation is not merely conveyed in the form of concepts but is manifested through simple activities carried out by students in their daily lives. Students learn that helping their peers, maintaining cleanliness, working together, and completing tasks collectively are concrete forms of efforts to promote the common good.

3. Implementation of the Principle of Justice

The principle of justice in learning was manifested through the provision of proportional rights and opportunities to all students. Teachers sought to provide non-discriminatory treatment and ensure that all students had opportunities to participate in learning activities.

For example, during discussions, teachers gave students opportunities to express their opinions rather than selecting only those with strong academic abilities. Quieter students were also given space to speak so that they could develop their confidence and courage to express their ideas.

Justice was also evident in the distribution of group tasks. Teachers encouraged students not to assign responsibilities only to certain individuals. Each group member was given a specific responsibility according to their respective abilities and circumstances.

These findings are consistent with the explanation provided by Mrs. Munawwaroh during the interview. She explained:

“I try to make sure that all students have equal opportunities. Sometimes, the more academically capable students tend to be more active, so if they are not guided, they will be the ones who keep answering. Therefore, I also call on the quieter students and give them an opportunity to speak. Sometimes, they need to be encouraged first so that they feel confident enough to express themselves. I also assign tasks according to the students’ abilities. They do not necessarily have to perform exactly the same tasks; what is important is that everyone has a role and takes responsibility.” (Munawwaroh, personal communication, June 13, 2026)

The statement demonstrates that justice in learning is not interpreted as assigning exactly the same tasks to all students, but

rather as providing opportunities and treatment that are appropriate to each student's abilities and circumstances. The teacher strives to ensure that both active students and those who tend to be quieter have opportunities to participate.

This is important because justice is more appropriately understood as providing proportional opportunities so that every student can develop optimally. The implementation of the value of justice in thematic learning helps students understand that everyone has both rights and responsibilities. Students learn not to take away the rights of others, to respect the opportunities given to their peers, and to accept group decisions responsibly.

4. Implementation of the Principle of Balance (*Tawazun*)

The principle of balance (*tawazun*) refers to the attitude of placing various aspects of life proportionately so that no single aspect is given excessive emphasis. In Grade VI at MI Tarbiyatus Shibyan Baujeng, this principle was manifested through a balance between classroom learning activities and congregational worship, which forms part of the madrasah's educational culture.



Figure 4. Example of Balance (*Tawazun*) Value

Based on the research findings, students were not only encouraged to achieve academic competencies through thematic learning activities but were also habituated to participate in religious activities in congregation. When the time for worship arrived, learning activities were temporarily suspended, and students collectively performed worship according to the predetermined schedule. After the worship activity was completed, the learning process resumed as usual.

These findings are further supported by an interview with Mrs. Munawwaroh. She explained:

“When it is time for worship, we temporarily stop the lesson. We guide the students to participate in congregational worship. After it is finished, they return to the classroom and continue the lesson. So, the students are not only focused on their studies. I always tell them that learning is important, but worship is also important and must be performed. Therefore, the two must be balanced.” (Munawwaroh, personal communication, June 13, 2026)

The statement demonstrates that the principle of *tawazun* (balance) is manifested through maintaining a balance between students' intellectual and spiritual needs. The madrasah does not focus solely on academic achievement but also pays attention to the development of students' religious character through the habituation of congregational worship.

The implementation of *tawazun* demonstrates that education at the madrasah seeks to develop students holistically by maintaining a balance between their responsibility to learn and their responsibility to worship. Thus, these two aspects can be carried out harmoniously and mutually support each other in the process of developing students' character.

5. Implementation of the Principle of Adherence to the Constitution

The fifth principle is adherence to the constitution. In the context of primary education, this principle can be internalized by habituating students to comply with the rules and regulations applicable at the madrasah as a form of preparation to become orderly and responsible citizens. Such adherence is not conveyed merely in theoretical terms but is also manifested through various activities and daily practices within the madrasah.

Based on the research findings, the implementation of the principle of adherence to the constitution can be seen in students' habits of complying with the madrasah's rules and regulations. Students are accustomed to arriving on time, wearing the prescribed uniform, maintaining environmental cleanliness, participating in learning activities orderly, and respecting teachers and peers. One example of its implementation can be observed during flag-raising ceremonies. Students participate in the ceremony according to the established procedures, stand orderly

throughout the activity, follow the instructions of the ceremony leader, and demonstrate respect during the raising of the national flag and the singing of the national anthem.

These findings are further supported by the results of an interview with Mrs. Munawwaroh, who stated:

“From the beginning, the students have been accustomed to following the rules established by the madrasah. For example, they are expected to arrive on time, wear the prescribed uniform, maintain cleanliness, and behave orderly during lessons. When there is a ceremony, they are also expected to participate properly and not make unnecessary noise. I usually explain why these rules need to be followed. It is not because the teachers want to restrict the students, but so that everyone can maintain order and activities can run smoothly.” (Munawwaroh, personal communication, June 13, 2026)

Through these activities, students learn that rules need to be obeyed in order to maintain order and ensure the smooth implementation of activities carried out collectively. Teachers also relate compliance with madrasah regulations to life in society. Students are given an understanding that rules are not merely intended to restrict freedom, but also serve to create order, security, and comfort for everyone.

In learning activities, for example, students are accustomed to following agreements that have been established within their groups. When differences of opinion arise, students are encouraged to resolve them through deliberation and to accept collective decisions without imposing their personal wishes.

Thus, habituating students to comply with madrasah regulations, including participation in flag-raising ceremonies, constitutes a simple form of internalizing the value of constitutional compliance among Grade VI students. Through thematic learning and daily activities at the madrasah, students not only understand the importance of rules but also learn to practice discipline, orderliness, responsibility, and respect for provisions that have been mutually agreed upon.

6. Teachers' Role in the Implementation of Religious Moderation

The research findings indicate that the implementation of religious moderation values in thematic learning in Grade VI at MI Tarbiyatus Shibyan Baujeng is strongly influenced by the teacher's role. Teachers not only deliver learning materials but also guide and habituate students to apply the values of moderation through learning activities and daily interactions.

This role is reflected in providing equal opportunities to students, distributing tasks proportionally, facilitating group work, encouraging students to help one another, resolving differences through deliberation, and maintaining a balance between learning activities and congregational worship. Teachers also habituate students to comply with the madrasah's rules as a means of developing discipline and responsibility.

The interview with Mrs. Munawwaroh further strengthens these findings. When asked about the role of teachers in implementing the values of religious moderation, she stated:

"In my opinion, teachers have a very significant influence because children usually observe what their teachers do. Therefore, it is not enough to simply tell students to respect one another; teachers must also set an example. For instance, we must treat all students fairly and not show favouritism, be willing to listen to them, and when problems arise in the classroom, teach them to resolve them through deliberation. These values can actually be instilled through everyday habits. Therefore, religious moderation does not always have to be explained theoretically; instead, students can practice it directly." (Munawwaroh, personal communication, June 13, 2026)

The statement demonstrates that teachers occupy a strategic position in the process of internalizing the values of religious moderation. Teachers do not function merely as providers of instructional content but also as facilitators, mentors, and role models for students. The values of religious moderation can be more easily understood and applied when students receive concrete examples through teachers' behaviour and the habits cultivated within the madrasah environment.

Thus, the implementation of the five principles of religious moderation in learning is closely related to teachers' strategies, habituation practices, and exemplary behaviour. This demonstrates that the successful internalization of religious moderation values depends not only on the learning materials but also on how teachers establish a learning culture and shape the students' everyday environment within the madrasah.

CONCLUSION

Based on the research findings, the implementation of religious moderation values in thematic learning among Grade VI students at MI Tarbiyatus Shibyan Baujeng was integrated into both classroom activities and students' daily routines. Rather than being taught as a separate subject, religious moderation was embedded through group discussions, collaborative work, task distribution, *gotong royong* (mutual cooperation), peer assistance, deliberation, congregational worship, and compliance with madrasah regulations.

The implementation was reflected in five principles of religious moderation. The principle of human dignity was demonstrated through mutual respect and equal opportunities for students to participate. The principle of the public good was manifested through cooperation and concern for collective interests. Justice was reflected in the proportional distribution of rights, opportunities, and responsibilities. The principle of balance (*tawazun*) was implemented through maintaining harmony between academic learning and congregational worship. Meanwhile, adherence to the constitution was reflected in students' habituation to following rules, practicing discipline, participating in flag ceremonies, and respecting collective agreements.

The successful implementation of these values was closely associated with the teacher's role as both facilitator and role model. Teachers incorporated religious moderation through learning strategies, habituation, classroom interaction, and exemplary conduct. Therefore, thematic learning in Grade VI at MI Tarbiyatus Shibyan Baujeng serves as an effective means of internalizing religious moderation, enabling students not only to understand its values conceptually but also to demonstrate them through their everyday attitudes and behavior.

REFERENCES

- Domopolii, A. M., & Umar, M. S. (2026). Strategi Pembelajaran Tematik. *An Najah: (Jurnal Pendidikan Islam dan Sosial Keagamaan)*, 5(4).
<https://journal.nabest.id/index.php/annajah>
- Hanifaa, U., & Albina, M. (2025). Religious Moderation and Basic Rights in Education According to Islamic Perspective. *MAQOLAT: Journal of Islamic Studies*, 3(2), 119–132.
<https://doi.org/10.58355/maqolat.v3i2.128>
- Hayyah, Z., Yaningsih, F., Fitri, A., & Hasni, D. M. (2026). Konsep Wasathiyah dalam Perspektif Hadis Tarbawi. *IHSANIK: Jurnal Pendidikan Agama Islam*, 4(2), 26–37.
<https://doi.org/10.59841/ihsanika.v4i2.3749>
- Husni, R., Utomo, E., Rizqa, M., & Husna, R. (2023). Moderasi Beragama dalam Masyarakat 5.0: Analisis Konsep Berdasarkan Surat Al-Hujurat Ayat 13. *SURAU: Journal of Islamic Education*, 1(2), 146.
<https://doi.org/10.30983/surau.v1i2.7409>
- Miftaharo, W. A. (2026). Implementasi Nilai-Nilai Moderasi Beragama Pada Mata Pelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Negeri 6 Muaro Jambi. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 11.
<https://journal.unpas.ac.id/index.php/pendas/article/view/42420>
- Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, 18(1).
<https://scholar.archive.org/work/qcxae7mohbabxpom67yztt46cu/access/wayback/https://jurnal.ar-raniry.ac.id/index.php/almuashirah/article/download/10525/5842>
- Nurhasanah, M., & Idharudin, A. J. (2025). Konsep Humanisme Berbasis Nilai Moderasi Beragama: Analisis Surat Al-Baqarah Ayat 143. *Imtiyaz: Jurnal Ilmu Keislaman*, 9(1).
<http://jurnal.staim-probolinggo.ac.id/index.php/Imtiyaz/article/view/1428>
- Putri, S. A. F., & Wiranata, I. H. (2025). Peran Strategis Pendidikan Karakter dalam Pembentukan Moral Pelajar. *Prosiding:*

- Konseling Kearifan Nusantara*, 4.
<https://doi.org/https://doi.org/10.29407/y7508042>
- Rudiana, R., Komara, E., & Umam, H. (2025). Internalisasi Nilai-Nilai Multikulturalisme dan Toleransi dalam Sistem Moderasi Beragama. *JIIP (Jurnal Ilmiah Ilmu Pendidikan)*, 8(12).
<http://jiip.stkipyapisdmpu.ac.id/jiip/index.php/JIIP/article/view/9297>
- Zahro, N. F. (2025). Pendidikan Agama Islam Sebagai Fondasi Pembentukan Karakter Religius Siswa Sekolah Dasar. *Modeling: Jurnal Program Studi PGMI*, 12(3).
<http://jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/3062>
- Zakkyfanani, A., & Khoiroh, H. (2025). Integrasi Nilai-Nilai Moderasi Beragama pada Pembelajaran Pendidikan Agama Islam (PAI) di SD Islam Al Azhar 11 Surabaya. *AL YASINI: Jurnal Keislaman, Sosial, Hukum dan Pendidikan*, 10(03).
<https://doi.org/doi.org/10.55102.alyasini.v10i3>