



School-Village-Family Collaboration in Strengthening Religious Moderation at Kaliputih Elementary School

Siti Lailiyah^{1✉}, Raharjo², Mustopa³, Atiqoh⁴

¹ Universitas Sains Al-qur'an Jawa Tengah, Wonosobo, Indonesia; ²³ Universitas Islam Negeri Walisongo Semarang, Indonesia, ⁴ University of Sussex, England

ABSTRACT

This study examines school-village-family collaboration in strengthening religious moderation at Kaliputih Elementary School. Previous studies on religious moderation in schools have mostly focused on curriculum, character education, and school culture, while the collaborative relationship between schools, village government, and families remains underexplored. This study used a qualitative case study design. Data were collected through observation, in-depth interviews, and documentation involving school actors, village government representatives, and parents. The data were analyzed thematically to identify actor roles, collaboration mechanisms, and qualitative indicators of religious moderation practices. The findings show that the school internalizes moderation values through learning, teacher role modeling, and inclusive activities. The village government provides social legitimation through community-based activities and support for harmony. Families reproduce these values through parenting practices and daily habituation. The novelty of this study lies in explaining religious moderation as a collaborative practice across school, village, and family contexts.

ABSTRAK

Penelitian ini mengkaji kolaborasi sekolah, desa, dan keluarga dalam memperkuat moderasi beragama di SDN Kaliputih. Kajian sebelumnya tentang moderasi beragama di sekolah umumnya berfokus pada kurikulum, pendidikan karakter, dan budaya sekolah, sedangkan hubungan kolaboratif antara sekolah, pemerintah desa, dan keluarga masih belum banyak dikaji. Penelitian ini menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan pihak sekolah, perwakilan pemerintah desa, dan orang tua. Data dianalisis secara tematik untuk mengidentifikasi peran aktor, mekanisme kolaborasi, dan indikator kualitatif praktik moderasi beragama. Temuan menunjukkan bahwa sekolah menginternalisasi nilai moderasi melalui pembelajaran, keteladanan guru, dan kegiatan inklusif. Pemerintah desa memberi legitimasi sosial melalui kegiatan berbasis komunitas dan dukungan terhadap kerukunan. Keluarga mereproduksi nilai tersebut melalui pola asuh dan pembiasaan harian. Kebaruan penelitian terletak pada penjelasan moderasi beragama sebagai praktik kolaboratif lintas sekolah, desa, dan keluarga.

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Introduction

Ideally, primary schools serve as a strategic space for instilling religious moderation values from an early age through teaching, school culture, and inclusive social interactions. In the context of multicultural education, religious moderation is understood as a religious attitude that is just, balanced, tolerant, non-violent, and respects social diversity and beliefs. (Banks, 2015; Haitomi et al., 2022). At the primary school level, these values should not only be taught through Religious Education but also reinforced through synergy among the school, family, and the village social environment. Bronfenbrenner's ecological systems theory asserts that child development is influenced by the interconnection between different environments, especially the family, school, and community. (Perron, 2017). Therefore, the reinforcement of religious moderation will be optimal when there is consistent collaboration between these three elements.

Educational institutions are the primary foundation for integrating moderation education, yet this is poorly understood by grassroots educational practitioners, leading to challenges in implementing moderation education at the educational unit level, as outreach has not been conducted on a mass and equitable basis. (Raikhan & Moh. Nasrul Amin, 2023).

In practice, this situation can lead to either an exclusive religious perspective on the one hand or an educational approach detached from spiritual values on the other. In a pluralistic society, strengthening religious moderation is a strategic national agenda to maintain social harmony and prevent the development of intolerant and radical attitudes. When religious education operates in isolation without dialogue with science and social realities, moderate values such as tolerance, balance, and respect for differences are not comprehensively internalized. The role of teachers is crucial to the success of moderate education. To foster an understanding of Islam (*rahmatan lil 'alamin*), which accepts differences, the application of religious moderation in learning can be achieved through various methods, including discussions, collaborative work, and field trips. doi.org/10.15575/jpi.v9i2.27952

Therefore, research on religious moderation is crucial to assess how the integration of curriculum, pedagogical approaches, and educational policies can shape students with a comprehensive and contextual understanding of religion that is consistent with national principles. Moderation in religion is key to creating harmony and tolerance at the local, national, and global levels. Choosing moderation while avoiding extremism and liberalism in gaming is key to maintaining balance and peaceful values (Hakim, 2022). The concept of religious moderation emerged in response to the complex dynamics of society, particularly in Indonesia, known for its religious and cultural pluralism and social diversity. (Saifuddin, 2019).

The root causes and problems of intolerance in Indonesia's education system are complex and diverse. Historical factors, such as socio-political turmoil, deep-rooted prejudice, and mistrust between religious and ethnic groups, have undoubtedly contributed to this problem. (Mukhibat Et al, 2024). Furthermore, Indonesia's education system, with its centralized governance and rigid curriculum standards, can limit educators' ability to incorporate diverse perspectives and experiences into their teaching practices. (WH Setyawan et al., 2019).

Religious moderation is not merely a middle ground between two extremes, but rather a religious perspective and practice that emphasizes balance, justice, tolerance, and respect for differences. (Arikarani et al., 2024). The public must understand that religious moderation is a crucial effort by religious communities to maintain the integrity and peace of the Indonesian nation. (Girivirya, 2023). In a national context, religious moderation is a crucial foundation for maintaining social harmony and strengthening commitment to diversity. These values have great potential to be instilled through the education system, which serves as a strategic space for shaping the character and thinking of the younger generation. (Utamirohmahsari, 2024).

The specific issue this research focuses on is the suboptimal collaboration among schools, villages, and families in strengthening religious moderation at Kaliputih Elementary School. Based on preliminary observations, the reinforcement of religious values at school is still predominantly carried out by teachers through classroom learning and religious ceremonial activities. At the same time, the involvement of the village government and parents has not been structured into a joint program. Studies have shown that family involvement significantly influences children's social attitudes and tolerance. (Karbowniczek, 2019). Similarly, local communities can serve as powerful agents of social education through cultural activities, community forums, and spaces for cross-group interactions. (Chummun & Ndlangamandla, 2022; Zúñiga et al., 2002). When the relationship between these three elements is weak, moderate education tends to be partial and unsustainable.

The urgency of this research is further strengthened by the growing challenges posed by intolerance and identity polarization targeting young people in digital spaces and everyday social interactions. National reports indicate that intolerant attitudes among students are still found in the form of rejection of groups with different religions or sects, as well as a tendency to accept exclusive religious narratives. (Alfianur et al., 2024). If not immediately addressed through a collaborative model at the elementary school level, students are at risk of growing up with a narrow religious understanding, low social empathy, and vulnerability to symbolic radicalism in the future. In the long term, this condition could weaken the social cohesion of a diverse rural community.

From an academic perspective, research on religious moderation has mostly focused on Islamic boarding schools, madrasas, higher education institutions, or national policies. (Raihani, 2014). Research at the elementary school level remains relatively limited, especially studies that examine religious moderation through a collaborative approach among actors: schools, villages, and families. Some studies highlight only the roles of teachers or curricula, while the social education ecosystem has not been explored in depth. Additionally, rural contexts such as Kaliputih are rarely used as research sites, even though villages have social capital and community structures that differ from urban areas.

On the other hand, the reality of education is still defined by dichotomous barriers, such as the division between religious education and general education, between religious knowledge and spiritual values, and between tradition and modernity. These dichotomies often reflect partiality and a lack of dialogue. In this regard, moderation is a nuanced, integrative practice that blends diverse scientific perspectives and values into a coherent whole. Through a comprehensive and collaborative approach, religious moderation seeks to eliminate these dichotomous barriers by providing a holistic education that not only develops intellectual skills but also fosters ethical, spiritual, and social awareness in students in a balanced manner.

Unlike previous studies that generally examine religious moderation through curriculum (Ahmad, 2021; Chummun & Ndlangamandla, 2022), character education (Umar et al., 2023), tolerance (Sya'bani, 2021), or school culture (Sya'bani, 2021) This study positions SDN Kaliputih as a case study to explore how religious moderation is implemented through the relationships among the school, the village government, and parents. While prior research has focused on religious moderation from a purely institutional or educational perspective—primarily in the realm of school-based moderation or character education—this study offers a more integrated model that involves the local community and family environment. The focus of this study is not limited to the values taught in school but extends to the social mechanisms that sustain these values within village and family contexts. What distinguishes this model is the inclusion of the village government and the family as active stakeholders in reinforcing the religious moderation values that are typically confined to the educational system.

Therefore, the novelty of this study lies in mapping a triadic collaboration model that emphasizes the involvement of three distinct yet interconnected actors—the school, village government, and parents—in the practice of religious moderation at a public elementary school level. This approach builds on and extends previous studies on school-based moderation by acknowledging that religious moderation cannot be isolated to the school curriculum alone but must be a shared responsibility within the broader community. This model provides a more holistic approach to religious moderation that aligns with educational goals and community values, fostering an inclusive atmosphere both inside and outside the classroom.

Methods

This research uses a qualitative case study design to explore the involvement of schools, village governments, and parents in religious moderation practices at the elementary school level. The case study approach was chosen to facilitate an in-depth investigation of the phenomenon in a real-life context, focusing on the "how" and "what" questions related to the roles of schools, village governments, and parents. This design aligns with the research objective of understanding the involvement of religious moderation practices at the elementary school level.

Research design

This research uses a qualitative case study design to investigate the inclusion of religious moderation practices in elementary schools in Central Java, Indonesia. A case study is a qualitative approach that allows researchers to explore contemporary phenomena in depth in real-life contexts, specifically through "how" and "what" questions. This method is suitable for understanding the inclusion of religious moderation practices, including the roles of schools, village governments, and parents. (Creswell, John W., Poth, 2018).

The case study design in this research was not only used to describe the practice of religious moderation, but also to identify the collaborative mechanisms formed among the school, village government, and parents. Therefore, the analysis focused on three main aspects: the role of the school in building an inclusive culture, the role of the village government in providing social policy support, and the role of parents in strengthening moral values within the family environment. Through this focus, this study seeks to generate a conceptual finding: a school-village-family collaboration model for the practice of religious moderation at the elementary school level.

Participants

This research was conducted at an elementary school in Indonesia known for its progressive educational practices and commitment to religious moderation. The school emphasizes learning that upholds tolerance and moderation due to the diversity of beliefs underlying students' religious backgrounds. Furthermore, the school has regulations that protect students of different religions, so they do not feel marginalized when participating in school activities. To achieve the research objectives, the number of informants involved in this study was 10, representing various parties directly involved in the practice of religious moderation at the elementary school, namely the principal, class teachers, parents, and representatives from the village government. The larger number of informants was chosen to ensure the data were valid and sufficiently detailed.

Purposeful sampling, as explained by Creswell (2012) allows researchers to intentionally select individuals who meet specific criteria aligned with the research focus. In this study, the criteria used included: (1) the school environment as a place where religious moderation practices are carried out and (2) the village government and parents who are openly involved in discussions about religious moderation practices. In addition to purposive sampling, convenience sampling was also used by selecting a school environment that is easily accessible to researchers, thereby facilitating data collection. Ultimately, the elementary school environment, village government, and parents were selected as participants in this study.

Qualitative research emphasizes depth over breadth. (John W. Creswell, 2012). Therefore, experienced and accessible participants were deemed sufficient to provide detailed and meaningful explanations of the inclusion of religious moderation practices in elementary schools in Wonosobo. This mixed-sampling approach ensured that the selected participants were informative and relevant to the context, thus supporting a deeper understanding of the research topic.

Data Collection and Analysis

This study used qualitative semi-structured interviews as the primary data collection method to explore the roles of schools, village governments, and parents in implementing religious moderation practices. As Creswell points out, interviews are an effective tool for gathering detailed information through direct interaction with participants, enabling a deeper understanding of complex phenomena. (Creswell, J. W. & Creswell, 2018). The interview questions were carefully adapted from Talain and Mercado's questionnaire, which was specifically designed to investigate the role of schools in implementing religious moderation practices in learning activities. (Allan A. Talain, 2023).

The choice of semi-structured interviews was crucial because this format combines a predetermined question structure with the flexibility to explore new topics in greater depth. This approach, supported by a framework that enables guided discussion, gave participants the freedom to express their thoughts and experiences in depth. (Creswell, J. W. & Creswell, 2018). The flexibility inherent in semi-structured interviews proved valuable for capturing the nuanced complexities of implementing religious moderation practices in schools, yielding rich, detailed data.

The researchers used thematic analysis, a systematic qualitative method, to comprehensively analyze the interview data. Following Creswell and Poth's framework, this approach allowed for in-depth exploration of key ideas and patterns emerging from the interview transcripts. (Creswell, John W., Poth, 2018). The thematic analysis process, guided by Creswell's methodology (John W. Creswell, 2012) involved several systematic steps to ensure that the findings were consistent with the research objectives. First, interview recordings were transcribed verbatim to ensure an accurate representation of participant responses. Second, the researchers examined the data to identify emerging themes and patterns. Third, the transcripts were systematically coded to highlight key statements related to the inclusion of religious moderation practices. Fourth, these codes were organized into broader themes and refined to ensure they accurately represented participants' perspectives. Finally, these themes were interpreted in light of the existing literature on the inclusion of religious moderation practices.

Results and Discussion

Findings

Based on research conducted at Kaliputih Elementary School, it was found that religious moderation practices were implemented comprehensively through a synergy among the school, the village government, and parents. These findings can be summarized as follows:

1. **The Role of Schools in Promoting Inclusive Religious Moderation.** Schools play a key role in implementing education, instilling the values of religious moderation. The phenomena of religious intolerance and radicalism have increased in recent years. Some educational institutions have been identified as hotbeds of discrimination. Others aim to become hotbeds of this understanding (Muhammad Murtadlo, 2021). At Kaliputih Elementary School, these values are integrated into curricular and extracurricular activities. Teachers actively promote tolerance, respect for diversity, and avoid extreme religious positions. Furthermore, the school organizes joint activities, such as inclusive celebrations of religious holidays, involving all students regardless of religious background. The school environment is designed as a safe and welcoming space for diversity, so students are taught to coexist with differences from an early age. Education has become a platform for reinforcing religious moderation.
2. **The Role of Village Governments in Supporting Religious Moderation Practices.** Village governments act as facilitators and advocates for policies that strengthen religious moderation practices in schools. This support is achieved through coordination with schools on social and religious activities within the community. Village governments also foster a harmonious social environment by organizing community activities that bring together various religious groups. This indirectly reinforces the values taught in schools by providing students with real-life experiences of inclusive living in the community.
3. **The Role of Parents in Strengthening Values of Religious Moderation.** Parents play a crucial role in reinforcing religious moderation within the family environment. Interviews revealed that most parents support school efforts to instill tolerance and respect for differences. This suggests that the family environment plays a crucial role in shaping individuals' attitudes and behaviors throughout their lives (Sari Asih Guritno et al., 2022). Parents also serve as role models for their children in everyday life. Parents tend to judge the success of curriculum modifications based on the extent to which their children can participate in inclusive learning environments without encountering significant barriers. (Fitri Sari, Dase Erwin Juansah, 2025).

As two key stakeholders with crucial roles in the success of inclusive education, parents and teachers often have differing perspectives on curriculum modifications (O’Leary et al., 2019). A parenting style that emphasizes openness and non-discrimination is a contributing factor to the success of religious moderation practices in schools. Furthermore, good communication between parents and schools strengthens the sustainability of the implemented values.

4. Synergy between parties in achieving inclusion. Research results show that the inclusion of moderate religious practices at Kaliputih Elementary School is inseparable from the synergy between the school, village government, and parents. The main findings of this study reveal a triadic collaboration pattern in religious moderation practice. This pattern consists of three layers of practice. First, the school serves as a space for the internalization of values through learning, habituation, and teacher role modeling. Second, the village government serves as a space for social legitimation by supporting inclusive, non-discriminatory community activities. Third, parents serve as a space for value continuity by reinforcing tolerance within the family environment. These three layers form a distinctive mechanism at SDN Kaliputih, in which religious moderation is not only taught as a value but is also repeatedly practiced within the school, village, and family contexts.
5. Triadic School-Village-Family Collaboration Model in Religious Moderation. The findings show that religious moderation practices at SDN Kaliputih do not operate individually, but through functional relationships among three main actors. The school functions as an educational actor that instills tolerance through learning processes, school activities, and the habituation of student interactions. The village government functions as a social actor that strengthens these values through community activities, cooperation, and support for inclusive school programs. Parents function as domestic actors who maintain the continuity of moderation values through parenting practices and habituation at home. This model shows that religious moderation at SDN Kaliputih is not merely a school-based program, but a social practice connected to village life. When students acquire tolerance values at school, these values are reinforced through social experiences in the community and further supported by the family. This pattern represents a distinctive finding of this study because it demonstrates the continuity between school culture, village social policy, and students’ everyday experiences.

Table 1. Model School-Village-Community Collaboration for Religious Moderation

Model Component	Main Actor	Mechanism	Qualitative Indicator
Value Internalization	School	Learning, teacher role modelling, tolerance habituation, and inclusive activities	Students participate in joint activities without discrimination, teachers treat students equally, and classroom interactions are open.
Social Legitimation	Village Government	Support for school activities, cross-community social activities, cooperation, and strengthening village harmony	Tolerance values taught in school align with the social practices of the village community.
Value Reproduction	Parents and Family	Parenting practices, support for school programs, and habituation of respect for differences at home	Moderation values carry over from school to family and do not end with the school program.
Moderation Experience	Students	Cross-difference social interactions in the classroom, school, and community	Students show mutual respect, cooperate with others, and do not discriminate against their peers.

This synergy is reflected in joint activities, intensive communication, and a shared vision to create a tolerant and respectful generation of diversity. Thus, the practice of religious moderation extends beyond the school environment and is internalized in the community's daily lives.

Discussion

Based on research into the implementation of religious moderation practices at Kaliputih Elementary School, it was found that the implementation of religious moderation values has been quite successful through synergy among the school, village government, and parents. These three elements play a complementary role in creating an inclusive and tolerant educational environment.

This study distinguishes itself from prior research by exploring the triadic collaboration model for religious moderation, which has not been fully addressed in the existing literature. Previous studies on school-based religious moderation have focused on the internal dynamics of the educational system, primarily looking at curriculum development, teacher roles, and school culture. In contrast, this study incorporates the role of external community actors—specifically, village governments and parents—in sustaining and reinforcing the values taught in the school system. This triadic approach represents a more comprehensive strategy for religious moderation that involves not only educators but also local governance structures and families, each playing a unique yet complementary role in fostering a culture of tolerance and respect.

First, schools play a key role in instilling values of religious moderation in students. Kaliputih Elementary School actively integrates values of tolerance, mutual respect, and diversity into both academic and non-academic activities. Teachers serve not only as instructors but also as role models, demonstrating an inclusive attitude toward students' religious and social backgrounds. Teachers have developed and implemented new techniques to stimulate student interest. Religious Moderation Practices in the Classroom

For example, in class, teachers often engage students in discussions about religious diversity and tolerance. However, these discussions remain general and do not always include concrete examples or direct student experiences. One in-depth interview excerpt reads: "We often discuss religious class differences, but it's mostly theoretical. Students usually listen, but sometimes they can't connect these discussions to their everyday experiences." – Teacher, Grade 5.

This statement indicates that, despite efforts to address religious tolerance and moderation, these discussions lack depth and are not always connected to students' more concrete experiences in their daily lives.

In addition, schools provide spaces for dialogue and collaborative activities that involve all students, regardless of religious differences, fostering an atmosphere of harmony and mutual respect. These activities can take place both inside and outside the classroom, including in the library. One of the best places to study in school is the library.(Lailiyah, 2024). Likewise, without teachers, the learning process seems ineffective. Teachers must be able to create effective teaching and learning processes.(Sinaga, Heri Heryono, Neneng Susanti, Noor H. Jabarullah, 2019).

Second, village governments play a crucial role in supporting religious moderation in schools. This support is realized through village policies that encourage interfaith harmony and participation in inclusive social and religious activities. Village governments also act as facilitators, creating a bridge of communication between schools and the community, ensuring that the values of religious moderation taught in schools align with village social life.

The role of the village government is an important element that clarifies the novelty of this study. In the context of SDN Kaliputih, the village government is not merely present as an administrative supporter, but also as an actor that creates an inclusive social climate around the school. Cooperative activities, cross-community social activities, and support for school programs demonstrate that religious moderation values find space for practice beyond the classroom. This enables students not only to receive knowledge about tolerance, but also to directly experience social life that respects differences.

Third, parents contribute to strengthening religious moderation by implementing parenting practices and supporting school programs. Parents who understand the importance of tolerance tend to support inclusive school activities. They also play a role in instilling values of respect for differences within the family environment, thus fostering continuity between school and home education. Overall, the inclusion of religious moderation practices at Kaliputih Elementary School does not depend on a single party but rather results from collaboration among the school, the village government, and parents.

Parental involvement also strengthens the continuity pattern of religious moderation values. The values students acquire at school may weaken if the family does not support them. However, in the context of SDN Kaliputih, most parents support tolerance education and the development of non-discriminatory attitudes. This indicates continuity between school-based learning and parenting practices at home. Such continuity becomes one of the concrete mechanisms that enable religious moderation to operate more consistently.

The most fundamental education comes from the family environment, as it is within this family that the nation's future generations grow. A child's development of attitudes and behavior depends on their parents' education. Therefore, parents educate and guide their children from the moment they wake up until the moment they go to sleep. (Lailiyah, 2018). Families are mentors, caregivers, and supporters who play a vital role in a child's life. They have control over their child's overall development and education. (Astuti et al., 2023). This synergy is crucial to creating an educational environment that focuses not only on academics but also on developing students' character, which is tolerant, inclusive, and respectful of diversity.

However, several challenges remain, including differences in individuals' understanding of the concept of religious moderation and the limitations of sustainable programs. Therefore, strengthening efforts through training, expanding activities, and regular evaluations is necessary to ensure optimal development of religious moderation practices. Most families implement a guidance model through daily habits. Therefore, as parents, especially mothers, we inevitably need to teach good, positive behavior in our lives, because our children will learn from our behavior and imitate it. Their family environment often influences children's thinking. (Astuti et al., 2023).

Based on observations at Kaliputih Elementary School, it appears that religious moderation practices are implemented in daily school activities. In the classroom, teachers actively instill the value of tolerance by providing concrete examples of why respecting differences is important. For example, during Pancasila Education lessons, teachers presented material on religious diversity in Indonesia using a dialogical approach, allowing students to share experiences of religious practices at home. Observations revealed no discriminatory behavior among students, and interactions demonstrated mutual respect.

Table 2. Field Data Table (With Informant Codes)

No	Informant Code	Data source	Technique	Focus Findings	Field Data Description	Interview Quotes
1	HM-01	Headmaster	Interview	School policy on religious moderation	The school has a program to integrate the values of tolerance into learning and school activities.	"We always instill the value of tolerance in every school activity."
2	CT-01	Classroom teacher	Interview	Implementation of inclusive learning	Teachers teach students to appreciate differences through discussions and real examples.	"Students are taught to respect each other even though they have different beliefs."
3	CT-02	Classroom teacher	Interview	Teachers' attitudes towards diversity	Teachers are neutral and fair to all students without discrimination.	"We do not discriminate against students in class treatment."
4	OBS-01	Class Activities	Observation	Student interaction	Interactions between students run harmoniously without any religious-based conflicts.	Students help each other in group assignments regardless of background.
5	OBS-02	School Activities	Observation	Joint activities	School activities are inclusive and involve all students.	All students participated in the ceremony and community service together.
6	VA-01	Village Apparatus	Interview	Village government support	The village government supports school activities that strengthen tolerance.	"We fully support activities that foster harmony."
7	VA-02	Village Apparatus	Interview	Village programs related to harmony	The village held interfaith social activities.	"Village activities involve all residents without distinction of religion."
8	OBS-03	Village Environment	Observation	Social life of society	The community lives in harmony and is active in joint activities.	All residents follow cooperation without discrimination.
9	WM-01	Wali Murid	Interview	Parental support	Parents support tolerance	"We support schools in teaching the

					education in schools.	value of tolerance."
10	SG-02	Student Guardian	Interview	Understanding religious moderation	Some parents do not fully understand the concept of religious moderation.	"We still need more explanation about religious moderation."
11	SG-03	Student Guardian	Interview	Family role	Families instill the value of respecting differences at home.	"We teach children not to discriminate between friends."
12	OBS-04	Student Interaction	Observation	Daily student behavior	Students demonstrate mutual respect in daily activities.	There was no visible conflict between students regarding religious differences.

Informant Code Description:

- HM: Headmaster
- CT: Classroom Teacher
- VA: Village Apparatus
- SG: Student Guardian
- OBS: Field Observation

Interviews with the principal revealed that the school is strongly committed to implementing the values of religious moderation. The principal stated, "Our school strives to instill the value of tolerance from an early age, not only through formal lessons, but also through collaborative activities such as community service, national holiday celebrations, and inclusive religious activities." Furthermore, the class teacher stated, "We always remind students to respect each other. For example, when a friend prays according to their beliefs, other students do not disturb them and behave accordingly."

From the village government's perspective, interviews with village officials revealed support for religious moderation practices in schools. One village official stated: "The village government always supports school activities, especially those related to interfaith harmony. We also frequently organize community activities that involve all groups, regardless of religion."

Observations in the village environment also revealed social activities such as cooperation (gotong royong) and Independence Day celebrations, in which all residents participated, regardless of religious affiliation. This indicates that the value of religious moderation is not only implemented in schools but also supported by a supportive social environment. The implication of this research regarding the importance of moderation in life is to create a sustainable and flexible lifestyle. Sumarto's research reinforces this. (Sumarto, 2019) which asserts that culture cannot exist without society (humans), and no group of people can live in isolation and simplicity like those who are uncultured.

Meanwhile, interviews with parents indicated that most parents support the implementation of religious moderation values in schools. One parent stated: "As parents, we strongly agree with the inclusion of tolerance education in schools, as it helps children better understand differences and be less influenced by negative influences." However, some parents acknowledged the need for a deeper understanding of religious moderation.

This is evident in one parent's statement: "Sometimes we still don't fully understand what religious moderation is, so there needs to be counseling from the school or village."

Meanwhile, interviews with parents indicated that most parents support the implementation of religious moderation values in schools. One parent stated: "As parents, we strongly agree with the inclusion of tolerance education in schools, as it helps children better understand differences and be less influenced by negative influences." However, some parents acknowledged the need for a deeper understanding of religious moderation. This is evident in one parent's statement: "Sometimes we still don't fully understand what religious moderation is, so there needs to be counseling from the school or village."

Conclusion

Based on the research findings, it can be concluded that religious moderation practices at SDN Kaliputih have been implemented inclusively through learning, school culture, social activities, and family support. However, the main finding of this study does not lie merely in the instillation of tolerance values at school, but in the formation of a triadic collaboration model among the school, the village government, and parents.

This model shows that the school serves as an educational actor, the village government as a socio-policy actor, and parents as domestic actors who strengthen the continuity of religious moderation values. These three actors form a layered mechanism, namely value internalization at school, reinforcement of social practices in the village, and value reproduction within the family. This pattern represents the distinctive feature of SDN Kaliputih, where religious moderation is not only taught in the classroom but also practiced through social relations within the village community and students' family life.

Thus, this study provides a conceptual contribution in the form of a school-village-family collaboration-based model of religious moderation in public elementary schools. This model may serve as an alternative approach to strengthening religious moderation in schools located within plural communities. Nevertheless, this study also identifies a challenge: uneven understanding among parents of the concept of religious moderation. Therefore, schools and village governments need to develop more systematic socialization programs, communication forums, and cross-community activities to ensure that religious moderation practices can be sustained more effectively.

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