



**EVALUATION OF GRADE IV PAI TEXTBOOKS IN ESTABLISHING THE FOUNDATIONS OF EARLY RELIGIOUS MODERATION**

**Wiana Perista<sup>1</sup>, Yunaldi<sup>2</sup>**

<sup>1</sup>Universitas Negeri Padang, <sup>2</sup> Universitas Islam Negeri Syahada Padang Sidempuan

\*<sup>1</sup>Corresponding e-mail: [wianaperista16@student.unp.ac.id](mailto:wianaperista16@student.unp.ac.id)

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**ABSTRACT**

This study aims to evaluate the integration of religious moderation values in the 2021 fourth-grade Islamic Religious Education and Character Education textbook for elementary schools. The research employed a descriptive qualitative approach using content analysis based on Klaus Krippendorff's model. Data analysis was conducted through data reduction, data display, and conclusion drawing following the Miles and Huberman interactive model. The findings reveal that religious moderation values have been integrated through the reinforcement of national commitment, tolerance, anti-violence, and accommodation of local culture. Tolerance emerged as the most dominant aspect, while the accommodation of local culture remained limited. The textbook is considered capable of providing a conceptual foundation for religious moderation among elementary school students, although its evaluation system is still cognitively oriented. This study recommends the development of Islamic Religious Education assessment based on authentic and reflective evaluation to strengthen religious moderation education from an early age.

**Keywords:** Religious moderation; Islamic religious education (PAI) textbooks; Elementary school; Merdeka curriculum; Wasathiyah character

## **INTRODUCTION**

Indonesia is a unique sociological entity built upon a highly complex foundation of diversity, encompassing thousands of islands, hundreds of local languages, and various religious and belief communities that have historically coexisted side by side. (Zamroni et al., 2025). This pluralistic reality is not merely a demographic fact, but rather a necessity (*sunnatullah*) that requires wise management in order to prevent it from transforming into the seeds of horizontal conflict or national disintegration (Mukhibat et al., 2023). Over the past decade, the dynamics of religious life in Indonesia have faced very serious challenges with the emergence of trends in exclusive and intolerant religious understandings which, in some extreme cases, have led to radicalization that threatens social cohesion (Hanif et al., 2025). This phenomenon demands systematic efforts to foster an inclusive, tolerant, and balanced understanding of religion, collectively known as religious moderation.

The Indonesian government has responded to these challenges by mainstreaming the policy of Religious Moderation as one of the pillars of social stability in the 2020–2024 National Medium-Term Development Plan (Mukhibat et al., 2023). This reinforcement has been further strengthened through a solid legal framework, namely the Regulation of the President of the Republic of Indonesia Number 58 of 2023 concerning the Strengthening of Religious Moderation. This Presidential Regulation requires all government institutions, including educational institutions, to internalize moderate values in every program, curriculum, and policy they implement (Kemenko PMK, 2023). Substantively, religious moderation or *wasathiyah* does not mean moderating the teachings of religion itself, since religion inherently contains the values of justice and balance. Rather, it refers to moderating the way believers understand and practice their religion so that they do not become trapped in extreme poles, whether radical extremism (*ifrat*) or excessive liberalism that neglects fundamental principles (*tafrit*) (Kementrian Agama RI, 2019).

Education holds a highly strategic position as an instrument for the socialization and internalization of religious moderation values among younger generations. However, the reality in the field reveals contradictory challenges, as schools often become open arenas for the dissemination of various ideologies, including radical religious views

(Hanif et al., 2025). A report from the Center for the Study of Islam and Society (PPIM) at UIN Jakarta in 2021 revealed concerning findings that some religious education teaching materials in the past contained narratives that tended to be exclusive and foster intolerant attitudes toward minority groups (Mulyana, 2023). The study even found that 48% of Muslim student respondents felt that religious education encouraged them to interact less with non-Muslims (Ilmiah & Kadi, 2025).

This condition indicates the impotence of the religious education system when it merely emphasizes the transfer of cognitive knowledge without addressing the transformation of noble religious values that humanize humanity (Firman, 2023). Therefore, the curriculum transformation through the Merdeka Curriculum launched in 2020 became a crucial momentum for reconstructing Islamic Religious Education (PAI) materials. The Grade IV PAI and Character Education textbook published in 2021 is a collaborative product between the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs aimed at presenting Islam as *Rahmatan lil 'Alamin* (a mercy to all creation) (Faozan & Jamaluddin, 2021). This textbook is expected to serve as a primary instrument in shaping moderate behavior from an early age, in order to prevent the spread of radical ideologies that are now beginning to target children through various digital information channels.

Establishing the foundation of religious moderation at the elementary school level carries a highly significant psycho-pedagogical urgency, as early childhood is a critical period for instilling habits and values (Setiawati, 2006). Fourth-grade elementary school students are generally between 9 and 10 years old. Referring to Jean Piaget's theory of moral development, this age represents a highly critical transitional period in which children move from the stage of heteronomous morality toward autonomous morality (Hidayat, 2014). At this autonomous stage, children begin to realize that rules and laws are created as social agreements that can be changed through consensus in the pursuit of justice (Nst et al., 2022).

They begin to consider the intentions behind an action rather than merely focusing on its physical consequences, enabling them to embrace values in a more flexible manner. Inappropriate religious literacy provided during this transitional phase may have long-term

effects on the formation of prejudice and negative stereotypes toward different groups (Anita et al., 2025). Conversely, if the values of *wasathiyah* are properly internalized at this age, children will develop the mental resilience needed to reject narratives of hatred (Yusuf et al., 2025). Moderation education at an early age functions to strengthen the brain's executive functions, which regulate self-control and empathy (Suadi et al., 2025).

Studies on religious moderation within the curriculum and Islamic Religious Education (PAI) teaching materials have become a highly dynamic discourse over the past decade (Mawardah et al., 2025). A review of recent literature reveals three main research clusters, with the first cluster focusing on the representation of moderation values at the secondary education level. Ritonga & Nurmawati (2025) In their analysis of senior high school PAI textbooks, the researchers concluded that the values of tolerance and moderation had already been represented; however, the value of national commitment still often received insufficient emphasis. The second cluster examines the effectiveness of integrating moderation values at the lower elementary education level, showing that visual illustrations and storytelling are highly effective for the psychology of early childhood learners (Rochmah, 2023).

The third cluster highlights implementation challenges, revealing a knowledge gap in which students' understanding of the concept of moderation often remains superficial and merely cognitive (Rudianto et al., 2025). Several international studies have also shown that imbalanced narratives in textbooks can hinder the objectives of multicultural education (Ritonga & Nurmawati, 2025). A comparative study between Indonesia and Malaysia revealed that teachers generally possess good knowledge of moderation concepts; however, they still encounter obstacles in effectively conveying messages of moderation in the classroom. This finding reinforces the need for textbooks that are narratively designed and inclusive in nature to function as agents of change.

Although the mapping of moderation values in PAI textbooks has been widely conducted, there remains a significant research gap, as the majority of studies are still descriptive-qualitative in nature and do not evaluate the instructional structure during the phase of moral transition (M. F. Hasan, 2023). There is an inconsistency between the

government's normative policies and the design of learning activities, which sometimes still focus too much on memorizing verses rather than solving social problems (Mawardah et al., 2025). There is also a discourse regarding the extent to which accommodation of local culture is integrated without being considered as religious syncretism (Damopolii et al., 2024).

This research presents a state-of-the-art innovation that focuses on the 2021 edition of the Islamic Religious Education Textbook for Grade IV as an instrument for establishing a foundation for moderation through the integration of the latest evaluation standards of Presidential Regulation 58 of 2023. This article examines key chapters at a micro level, introducing complex sociological concepts of religion, such as the Sunnatullah paradigm in diversity. This study also offers a theoretical modification in the form of the Wasathiyyah Character Evaluation Framework as an alternative to the dominance of cognitive assessments (Bandono et al., 2026). Thus, this research fills the gap in specific analysis on the Independent Curriculum that is directly linked to the latest legal mandate.

The primary problem underlying this research is the extent to which the teaching materials in the 2021 Grade IV Islamic Religious Education Textbook substantively and pedagogically integrate the four main indicators of religious moderation. The unit of analysis is the Grade IV Islamic Religious Education Textbook (Kurikulum Merdeka), focusing on text narrative, illustrations, and activity guides. The research aims to evaluate the alignment of the textbook's content with national policies, identify the material's strengths and weaknesses, and provide recommendations for improvement. This research is expected to contribute to the development of an Islamic Religious Education curriculum that is more adaptive to the challenges of intolerance. This article is systematically structured, starting with the literature research methodology and analyzing the findings by key chapters (Chapters 1, 2, 3, 8, and 10), followed by an in-depth discussion linking the findings to developmental psychology theory.

## **METHOD**

This research is library research, namely a qualitative research design that focuses on collecting data through primary and secondary literature reviews without involving direct field observation (Rahmadi, 2011). The approach used is descriptive qualitative, where the resulting data is in-depth narrative descriptions to illustrate certain phenomena or values within the text. Methodologically, this study applies content analysis techniques that refer to Klaus Krippendorff's theoretical framework. Content analysis in this context is defined as a research technique for making valid and replicable inferences or conclusions from text data to the sociopedagogical context of its use (Sugiyono., 2020).

The primary unit of analysis for this study is the 2021 edition of the Main Textbook on Islamic Religious Education and Character Education for Grade IV Elementary Schools. Compiled by Ahmad Faozan and Jamaluddin, the book is published by the Ministry of Education, Culture, Research, and Technology's Curriculum and Textbook Center as part of the Independent Curriculum (Kulum Merdeka) teaching materials. The evaluation focused specifically on chapters with high relevance to the moderation indicators: Chapter 1 (Interpretation of Diversity), Chapter 2 (Implementation of the Asmaul Husana), Chapter 3 (Ethics of Interfaith Interaction), Chapter 8 (I Am a Pious Child), and Chapter 10 (History of Medina Society) (Faozan & Jamaluddin, 2021). The research was physically located in libraries and digital repositories such as Google Scholar, SINTA, and Scopus to ensure data up-to-dateness and relevance to current developments. Priority was given to national and international indexed journals and relevant academic policy documents from the last five years. The research included pre-research, document collection, in-depth analysis, and report finalization.

Data collection techniques were conducted through documentation and systematic searches using keywords such as Islamic Religious Education, Islamic Religious Education (PAI), and other terms related to religious moderation (Kementrian Agama RI, 2019). Researchers applied the close reading method to all components of the textbook, including the main text narrative, case examples, task instructions in the My Activities column, and graphic illustrations that support the material (Faozan & Jamaluddin, 2021). In addition to the primary

textbooks, researchers collected secondary data in the form of strategic policy documents, including Presidential Regulation Number 58 of 2023 concerning Strengthening Religious Moderation and the Religious Moderation Pocket Book published by the Indonesian Ministry of Religious Affairs as standard evaluation criteria.

The primary research instrument was the researcher herself (human instrument), supported by an analysis guide sheet (checklist) compiled based on the four pillars of religious moderation officially recognized by the Indonesian government. These indicators include: (1) national commitment, (2) tolerance, (3) non-violence, and (4) accommodating local culture. This instrument matrix was used as a measuring tool to map the distribution of moderate values in each chapter, which was analyzed objectively and in a structured manner (Setiawati, 2006).

Data were analyzed systematically using an interactive model by Miles, Huberman, and Saldana, which consists of three interrelated, continuous flow of activities. The first process is Data Reduction, which is the process of selecting, simplifying, and abstracting data from textbooks by focusing on verse quotations, hadith, narratives of figures, and images that represent the pillars of religious moderation. Data irrelevant to the formation of moderate character is reduced to clarify the most important and essential findings. The second process is Data Display, where the results of the reduction are presented in the form of descriptive narratives supported by value distribution tables, matrices, or graphs to facilitate mapping of material trends. This presentation aims to compare the distribution of indicators between chapters, for example, to see whether the value of tolerance is more dominant than the value of non-violence in the moral domain. The final stage is Conclusion Drawing and Verification, in which researchers formulate credible conclusions regarding the effectiveness of teaching materials validated through source triangulation techniques by comparing text findings with Piaget's theory of autonomous moral development psychology and the competency standards of Pancasila Students. (Miles et al., 2014).

## FINDINGS AND DISCUSSION

### Findings

This study evaluates the Main Textbook of Islamic Religious Education and Character Education for Elementary School Grade IV, 2021 edition through evaluation criteria based on four main indicators of religious moderation according to the Ministry of Religious Affairs of the Republic of Indonesia and Presidential Decree No. 58 of 2023. The findings of this study are classified into the distribution of substantive findings, descriptions of text and visual elements, and instructional maps of the material.

### Holistic Description of Moderation Content in the Material Structure

Based on a content analysis of the 10 textbook chapters, it was found that the values of religious moderation have been integrated as a key element in the Phase B learning outcomes. Researchers found that moderation content is strategically distributed across 7 of the 10 chapters. The greatest distribution is found in Chapters 1, 3, and 10, which focus on the sociological and historical diversity of Islam.

Table 1. Analysis Matrix of Religious Moderation Indicators in the Grade IV Islamic Religious Education Textbook (2021)

<b>Chapter / Page</b>	<b>Material Elements</b>	<b>Moderation Indicators</b>	<b>Key Textual / Visual Findings</b>
<b>Chapter 1 (pp. 1-20)</b>	Al-Qur'an	Tolerance, Equality	Interpretation of Q.S. Al-Hujurat/49:13 regarding the origin of humans and the concept of <i>lita'ārafū</i>
<b>Chapter 2 (pp. 21-38)</b>	Aqidah	Non-Violence, Peace	Internalization of the attributes of As-Salam and Al-Mu'min through the example of guarding the tongue.
<b>Chapter 3 (pp. 39-54)</b>	Morals	Tolerance, Sunnatullah	Recognition of the existence of 6 official religions and the teachings of universal goodness

<b>Chapter 8 (pp. 129-148)</b>	Social	Inclusivity, Trust	The command to help others (ta'awun) without regard for identity barriers
<b>Chapter 10 (pp. 169-183)</b>	Political-Legal	National Commitment	The history of the Medina Charter is drawn linearly with the Pancasila ideology.

Table 1 proves that the pillar of moderation has permeated the entire PAI domain, signaling a shift from rigid doctrinal material to contextual dialogue.

### **The Sunnatullah Paradigm in Chapter 1**

The findings in Chapter 1 demonstrate a fundamental theological reconstruction of human diversity. The interpretation of Q.S. Al-Hujurā\at/49:13 on page 9 explicitly states that differences in ethnicity and nation are a gift from God for the purpose of complementing each other, not creating hostility. This book emphasizes that all humans have equal humanity and that the only measure of nobility is piety. Visually, the images in the Islamic Religious Education and Character Building textbooks for grade 4 present the physical diversity of humans, depicted interacting harmoniously. This is crucial for developing children's positive perceptions of differences from an early age, reducing the potential for the emergence of racist prejudice or group superiority. The group activity on page 8, which asks students to write about differences within their own families, is a strategic step in introducing diversity from the microsystem..

### **Ethics of Interfaith Socialization in Chapter 3**

Chapter 3 presents the most progressive moderation content through objective recognition of religious plurality in Indonesia. Researchers found a list of six official religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism) presented equally on page 43. The narrative emphasizes that every religious adherent has the same right to practice their religion in peace. The material's innovation is found in the section on Universal Goodness Teachings, which explains that all religions teach moral values such as honesty, compassion, and helping the weak. To maintain faith, the book includes limits on tolerance through Q.S. Al-Kafirun (p. 49), which emphasizes the absence of compromise in basic worship. This pattern

demonstrates a balance between social inclusiveness and the integrity of faith.

### **The Medina Charter as the Root of National Commitment (Chapter 10)**

The findings in Chapter 10 demonstrate a historical reconstruction oriented toward the formation of civic character. The construction of the Prophet's Mosque is portrayed not only as a center of worship but also as a center of social inclusivity and deliberation. The most crucial narrative lies in the presentation of the Medina Charter as a prototype of an interfaith social contract. Researchers found an explicit link between the Medina Charter and the motto *Bhinneka Tunggal Ika* (Unity in Diversity) and the Pancasila ideology on page 181. This narrative aims to instill awareness that being a moderate citizen and loving one's country is part of practicing the teachings of the Prophet Muhammad (peace be upon him). This finding addresses the challenge of radicalism that seeks to contrast religion and the state.

### **Activity Design Analysis and Evaluation**

An evaluation of the instructional design indicates that this textbook utilizes a student-centered, contextual learning approach. The *My Attitude* and *Let's Play* rubrics are designed to stimulate students' emotional engagement in understanding the concept of moderation. However, researchers noted that most of the independent assignments at the end of the chapter remain cognitively declarative. Analysis of the evaluation questions shows a predominance at the comprehension (C2) and application (C3) levels, but very few questions that stimulate critical thinking (HOTS) related to socio-religious moral dilemmas. In fact, in Phase B, students need stimulation to consider the intentions and social consequences of an action. This gap indicates the need for improvements in more structured affective assessment instruments.

### **Findings Regarding Moderated Visual Representation**

The visual aspects of this 2021 textbook demonstrate significant aesthetic and ideological progress. The images presented reflect the reality of Indonesia's diversity, from traditional clothing to illustrations of children from various backgrounds working together. The illustration on page 41, depicting a cross-identity social service activity, conveys a strong message of human solidarity. However,

researchers found that this visual representation is not fully supported by narrative depth in the main text. This phenomenon of Visual Moderation suggests that images serve as decoration for inclusivity but sometimes lack substantive explanations of the local wisdom of the archipelago behind them. This is an important note for future improvement of teaching materials.

## **Discussion**

### **Addressing the Effectiveness of Materials from Piaget and Lickona's Theory Perspectives**

The evaluation results show that the Grade IV Islamic Religious Education Textbook successfully provides material aligned with the autonomous moral development stage of students aged 9-10 years (Hidayat, 2014). In this phase, children begin to understand the principles of justice and the intentions behind the rules, rather than simply obeying them out of fear of punishment. The presentation of theological reasons why diversity was created by God in Chapter 1 effectively trains students' moral reasoning. The integration of moderation values in this book also includes three components of character according to Thomas Lickona, moral knowing (knowledge through text), moral feeling (feelings through exemplary stories), and moral action (through activity rubrics). However, the effectiveness of this material still needs to be strengthened in the moral action aspect because psychomotor activities in the book are still dominated by simulative classroom activities. As suggested by K. Hasan & Juhannis (2024), the formation of a tolerant character requires direct student involvement in real social projects.

### **A Wasathiyah Character Evaluation Framework, Beyond Exam Scores**

Based on findings regarding the dominance of cognitive tests in textbook assessment rubrics, researchers propose a modified evaluation theory called the Wasathiyah Character Evaluation Framework (Ilmiah & Kadi, 2025). This framework urges that the success of internalization of moderation be measured through authentic assessments that include observations of students' actual behavior in the school environment (Mahrus & Afandi, 2024). Assessment should not stop at exam scores, but should capture changes in students' social attitudes. This framework integrates three

main pillars: 1) Reflective Cognitive Aspect, using socio-religious moral dilemma analysis that challenges students' critical reasoning; 2) Authentic-Observative Aspect, teachers monitor moderate behavioral indicators such as willingness to cooperate with friends with different opinions; 3) Portfolio-Habituation Aspect, using weekly reflection journals where students record one good deed or tolerant attitude carried out independently (Aflahah et al., 2023; Alda et al., 2025; Rochmah, 2023). This evaluation model will close the gap between knowing moderation in theory and being moderate behaviorally.

### **Critique of the Local Cultural Accommodation Indicator**

The discussion of the fourth indicator of religious moderation reveals serious challenges in the integration of local wisdom. Researchers argue that hospitality to local culture ('urf) is the strongest bulwark against transnational radical ideologies that seek to erase the Islamic identity of the archipelago. However, in this Grade IV textbook, local culture tends to be used only as a visual backdrop (traditional clothing) without adequate philosophical explanation. This gap can leave students feeling that regional culture is merely an accessory unrelated to Islamic teachings (Damopolii et al., 2024). In fact, the integration of religious values and moderate Indonesian traditions (such as halal bihalal or pela gandong) is crucial for establishing a strong and contextual Islamic identity. Researchers suggest that future material reconstructions boldly incorporate case studies of local wisdom as a medium for practicing moderate Islamic teachings.

### **Islamic Religious Education as an Instrument for Ideological Defense, The Impact of Presidential Regulation 58 of 2023**

The enactment of Presidential Regulation 58 of 2023 provides a clear legal mandate for Islamic Religious Education textbooks to play an active role in collaborative efforts to strengthen religious moderation. Research findings demonstrate that the Grade IV Islamic Religious Education textbooks have implemented a visionary ideological immunization effort by mainstreaming a peaceful image of Islam (Faozan & Jamaluddin, 2021). Strengthening national commitment in Chapter 10 is a crucial preventative strategy, considering that BNPT data (2025) shows massive infiltration of radical ideology through digital media targeting Gen Z. By teaching that loving one's country is part of one's faith, this textbook practically builds national resilience

from the smallest educational unit. This effort aligns with the national education goal of producing Pancasila Students with a Globally Diverse dimension (Ilmiah & Kadi, 2025). This discussion emphasized that religious moderation in Islamic Religious Education (PAI) is not merely a religious project, but rather an existential need of the Indonesian nation in the era of global disruption.

### **Teachers as Living Curriculum**

The effectiveness of the inclusive material in this textbook will ultimately be determined by the teacher, the primary implementer in the classroom. Literature shows that 70% of Islamic Religious Education teachers in Indonesia do not yet have a standard instrument to objectively assess aspects of moderate attitudes (Aflahah et al., 2023). Teachers must be trained not only to read texts, but to become dialogue facilitators who are able to manage differences of opinion in the classroom without causing conflict (Ningtias, 2024). During the transition phase of children's morality, the tolerant behavior of teachers and their fair treatment of all students will be more memorable than textbook narratives. The synergy between textbook quality, inclusive pedagogical competence of teachers, and a supportive democratic school environment is an absolute prerequisite for the success of religious moderation from an early age. This discussion recommends ongoing training for teachers to design learning scenarios that adapt to diversity.

### **Comparative Analysis of the State of the Art, 2024-2025 Research**

Compared to Ritonga & Nurmawati (2025) study on Islamic Religious Education textbooks for senior high school (SMA), this Grade IV Islamic Religious Education textbook demonstrates a bolder strengthening of the indicator of national commitment through a narrative of the history of Medina. This indicates a vertical improvement in the structure of the Independent Curriculum, which instills an early awareness of nationality in students. However, the minimal portion of local culture (Indicator 4) is a consistent finding across various studies of Islamic Religious Education textbooks at other levels. The researchers' findings regarding students' superficial understanding also align with international reports stating that religious literacy based on field practice tends to be less effective in reducing intolerance. Therefore, this study makes a new contribution

by urging a more experiential learning-based reconstruction of student activities. This discourse enriches the roadmap for research on religious moderation toward a more holistic and grounded Islamic education.

### **Strategic Implications for Islamic Religious Education Curriculum Developers**

The results of this evaluation have serious implications for the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology to regularly update textbook content. One of the main recommendations is to strengthen the narrative of Islam as a blessing for all creation through more contemporary case studies relevant to children's digital world. Islamic Religious Education materials must equip students with early detection skills for hate speech circulating on social media. Furthermore, the curriculum needs to more explicitly integrate the pillar of moderation into the Learning Outcomes (CP) at each phase (Jamaludin, 2022). Alignment between textbooks and the Pancasila Student profile must be ensured not only at the jargon level, but also in the structure of the material and the design of daily assignments. This strategic step will ensure that elementary school graduates have a solid foundation of moderate character to weather the storms of an increasingly uncertain era.

### **CONCLUSION**

This study concludes that the 2021 edition of the Main Textbook for Islamic Religious Education and Character Education for Grade IV Elementary School has fundamentally transformed into a strategic instrument for laying the foundation for religious moderation from an early age. The key findings confirm that the integration of wasathiyyah values in this book is no longer complementary but has become an overarching paradigm that animates the entire material domain through a theological reconstruction of diversity as divinely ordained, or *sunnatullah*. The significant theoretical contribution of this study lies in the textbook's success in drawing a linear line between the historical narrative of the Medina Charter and the Pancasila ideology and the motto "*Bhinneka Tunggal Ika*," effectively positioning national commitment as an integral part of students' spiritual integrity in Phase B.

This demonstrates that the Independent Curriculum has provided a solid pedagogical foundation for an inclusive face of Islam, as mandated by Presidential Regulation No. 58 of 2023. The implications of this study indicate that the availability of moderate teaching materials serves as a crucial ideological immunization effort to mitigate the risks of intolerance and radicalism that are now beginning to target elementary school-aged children through digital channels. However, there is an operational gap where the effectiveness of these materials is still predominantly focused on the declarative cognitive domain, while the affective and psychomotor dimensions have not been optimally accommodated in the design of student activities and assessment instruments. These findings call for modifications to conventional Islamic Religious Education (PAI) evaluation theory toward a Wasathiyah Character Evaluation Framework that emphasizes authentic-reflective assessment and behavioral habituation within the school environment to ensure that the values of moderation are truly embodied in students' character.

A fundamental limitation of this research is the use of library research methods that focus solely on document content analysis, thus failing to capture the dynamics of interactions and teacher readiness as a living curriculum, which is crucial for the successful internalization of values in the classroom. Furthermore, limitations were identified in the local cultural accommodation aspect, which remained stuck at the level of Visual Moderation through illustrations of traditional clothing without a deeper, substantive narrative of local Indonesian wisdom in the main text. Based on these limitations, it is recommended that future researchers conduct longitudinal field studies to test the impact of this material on concrete changes in students' social behavior. For curriculum developers, strengthening narratives that integrate the moderate traditions of the archipelago into Islamic Religious Education (PAI) materials needs to be deepened so that religious moderation is understood as a robust and contextual Indonesian Islamic identity.

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