

The Role of Islamic Religious Education in Shaping a Moderate Character

Auliyaur Rokhim

Universitas KH. Abdul Chalim Mojokerto, Indonesia

Email: auliyaboyz@gmail.com

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Abstrak:

This study examines the role of Islamic Religious Education (PAI) in shaping moderate character among students at MI Roudlatul Ulum Bojonegoro. The background of this research stems from the growing need to strengthen religious moderation values in Islamic educational institutions, particularly at the elementary level, as a preventive effort against intolerance and exclusivism. The study aims to analyze how PAI is implemented to internalize moderation values such as justice, tolerance, and balance in students' daily behavior. Using a qualitative descriptive approach, data were collected through interviews, observation, and documentation involving PAI teachers, students, and school leaders. The findings reveal that the implementation of PAI in the madrasah integrates moderation values through curriculum design, participatory learning strategies, religious habituation, and teacher role modeling. Teachers employ integrative, dialogical, and exemplary methods that emphasize experiential and contextual learning. Furthermore, the school environment, parental support, and community culture serve as strong reinforcing factors, while challenges arise from limited learning resources and external media influences. The study concludes that PAI at MI Roudlatul Ulum effectively cultivates students' moderate character by harmonizing cognitive understanding, emotional empathy, and moral action. The implication of this research highlights the importance of strengthening teacher training, curriculum innovation, and collaboration among educational stakeholders to sustain Islamic education that promotes peace, inclusivity, and national harmony.

Kata Kunci: *Islamic Religious Education, Character Education, Religious Moderation*

INTRODUCTION

Education is a strategic means of shaping a generation that is not only intellectually intelligent but also spiritually, morally, and socially mature (Arif, 2022; Jumaevich, Ergashovich, & Ismailovich, 2021; Sahri & Soleh, 2023). In the context of Indonesia as a plural and multicultural nation, education bears a great

responsibility to instill values of tolerance, peace, and mutual respect among people (Aderibigbe et al., 2023; Luthfiyyah & Firdaus, 2017). Education is not merely a process of transferring knowledge but also a transformation of values that shape the character and personality of learners (Kolibu & Stepanus, 2025; Lutfi, Hadistia, Farida, & Tarlia, 2024; Nuraini, Subagiya, & Basri, 2025). Therefore, educational institutions, especially those based on religion, play a central role in developing students' character in line with universal human values. Islamic Religious Education (PAI) as part of the national education system functions to develop students' faith and piety to Allah SWT while nurturing noble character in social life. Thus, education should not only produce intelligent students but also individuals with strong character and a moderate spirit.

In the era of globalization characterized by rapid technological and informational development, society is exposed to a variety of ideologies and cultural influences (Efendi & others, 2023; Garnham, 2020; Mialiawati, 2020). This condition demands that the educational world adapt to modern challenges without losing its identity. On one hand, technological advancement provides great opportunities for innovative learning processes; on the other hand, it poses a threat through the spread of radical and intolerant ideologies among students. This phenomenon underscores the need for religious education to play an active role in strengthening students' moderate character a character that balances strong belief in Islamic teachings with tolerance toward differences (Firdaus & Suwendi, 2025; Mala & Hunaida, 2023; Nazilah, Rahman, Hidayah, Wahyono, & Baharun, 2024). Such a moderate attitude is crucial for maintaining social harmony and preventing the younger generation from adopting extreme religious behaviors.

Islamic Religious Education in elementary schools plays a vital role in forming the foundation of children's character from an early age (Cholil, 2025; Kartika, Saepudin, Norman, & Uswatiyah, 2023; Rodiyah, Suhermanto, & Fawait, 2024). Through integrative learning processes, PAI not only teaches cognitive aspects of religion but also instills moral, social, and spiritual values. PAI teachers hold the responsibility of nurturing the values of Islam rahmatan lil 'alamin, which emphasize balance, justice, and compassion (Minarti, Wardi, Efendi, Wahdani, & Raus, 2025; Muthrofin, Ikmal, & Wahyudi, 2025; Parjiman, Kurniawan, Hidayat, & others, 2023). Hence, religious education should not stop at theoretical understanding but must be internalized through exemplary behavior, habituation, and daily practice in schools. Elementary schools such as Madrasah Ibtidaiyah (MI) provide an ideal environment to instill the values of religious moderation since this stage marks the formative years when students' character and

personality are being strongly shaped and developed.

However, the reality shows that the implementation of Islamic Religious Education has not yet been fully effective in building students' moderate character. Some students still display exclusive attitudes, intolerance toward differences, and a limited understanding of diversity in Islam. This may be caused by various factors such as indoctrinative teaching methods, lack of role models from teachers, and unsupportive social environments in promoting moderation values. Furthermore, the unfiltered influence of social media and information often shapes a narrow perception of religious teachings. Such conditions are also found at MI Roudlatul Ulum Bojonegoro, where some students still need character development through more contextual and applicable approaches. Therefore, an evaluation and deeper understanding are required to assess how far PAI has contributed to nurturing moderate character in the madrasah environment.

Previous studies have discussed the importance of Islamic Religious Education in character formation. Research written by Masturin states that the development of Islamic Religious Education teaching materials based on religious moderation is effective in shaping students' character to be tolerant, inclusive, and virtuous. The materials developed are able to instill values of balance in practicing religion and respecting differences. In addition, the implementation of these teaching materials enhances students' understanding of the concept of Islam as a mercy to all worlds in daily life (Masturin, 2022). The research conducted by Irpan and Zohaib Hassan Sain shows that Islamic Religious Education plays an important role in shaping children's character through the strengthening of psychological and spiritual aspects. PAI learning, which focuses on moral and spiritual values, has been proven to enhance students' empathy, honesty, and discipline. In addition, the psychological approach in PAI helps children understand religious teachings more deeply and apply them in daily life (Irpan & Sain, 2024).

Another study by Ahmad Abdul Rochim and Amal Khayati shows that Islamic Religious Education teachers play a central role in shaping students' religious character in the digital era through role modeling, habituation, and the positive use of digital media. Teachers are able to integrate Islamic values with learning technology, making it easier for students to understand religious teachings in a contextual manner. In addition, continuous teacher supervision and guidance help prevent the negative influences of the digital world on students' morals and character (Rochim, Khayati, Pangeran, Kusuma, & Bangsa, 2023). Research conducted by Fasyiransyah, Idi Warsah, and Muhammad Istan shows

that an Islamic Religious Education learning approach based on religious moderation can foster tolerance and balance in religious practice among students. This approach also enhances students' understanding of Islamic values that are peaceful, just, and appreciative of diversity. Overall, learning based on religious moderation positively contributes to the formation of a moderate and harmonious character within the school environment (Warsah, Istan, & others, 2025).

Based on the literature review, there remains a research gap regarding the implementation of Islamic Religious Education in fostering moderate character at the madrasah ibtidaiyah level, particularly in rural areas such as Bojonegoro. Most studies address conceptual or theoretical aspects without empirically investigating how moderation values are applied in classrooms and school environments. Therefore, this study offers novelty by directly examining the practice of PAI teaching and the role of teachers in instilling moderate values at MI Roudlatul Ulum Bojonegoro. It also aims to identify the supporting and inhibiting factors in this process, providing a model for developing moderate Islamic character education at the elementary level.

This research aims to analyze the role of Islamic Religious Education in forming moderate character at MI Roudlatul Ulum Bojonegoro. Specifically, it seeks to: (1) describe the implementation of religious moderation values in PAI learning; (2) identify teachers' strategies in instilling moderate character among students; and (3) reveal the supporting and inhibiting factors in the process of character formation. Through this study, it is expected to obtain a comprehensive picture of how PAI contributes to nurturing a young generation that is faithful, tolerant, and possesses noble character in accordance with the values of Islam rahmatan lil 'alamin.

RESEARCH METHOD

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the role of Islamic Religious Education (PAI) in shaping the moderate character of students at MI Roudlatul Ulum Bojonegoro (Wijaya, 2020; Wijaya, 2019). This approach was chosen because it allows for a holistic exploration of social and educational phenomena through direct observation of learning processes and social interactions within the madrasah. The descriptive qualitative method focuses on systematically, factually, and accurately describing field realities without manipulating the variables under study. In this context, the researcher serves as the main instrument, directly involved in data collection, interpreting the meaning behind participants' behaviors and actions, and

analyzing the data within its context. The study is not intended to test hypotheses but rather to gain a deep understanding of how the implementation of PAI contributes to shaping students' moderate character from an early age in an Islamic elementary school setting.

The research was conducted at Madrasah Ibtidaiyah (MI) Roudlatul Ulum Bojonegoro, an Islamic elementary educational institution with a vision to cultivate students of noble character and a strong sense of national identity. The location was selected based on the consideration that the madrasah has implemented various religious and character-building activities oriented toward the values of Islam rahmatan lil 'alamin, yet continues to face challenges in strengthening students' moderate character. The research subjects included the head of the madrasah, Islamic Religious Education teachers, as well as several students and parents selected purposively based on their direct involvement in learning and character development processes. Data were collected through participant observation, in-depth interviews, and documentation. Observation was used to monitor PAI learning activities and student behavior during school activities, while interviews were conducted to explore informants' views and experiences regarding religious moderation practices. Documentation, including school activity records, curriculum documents, and photos or archives of religious programs, was used to enhance the validity of the research data.

The data collected in the field were analyzed using the interactive analysis model developed by Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing or verification (Huberman & Miles, 2002). In the data reduction stage, the researcher filtered information relevant to the research focus, categorized data based on themes, and eliminated data that did not support the research objectives. The data display stage involved organizing the results of observations, interviews, and documentation into narrative descriptions that illustrated patterns, relationships, and meanings of the studied phenomena. The conclusion drawing stage was conducted inductively by interpreting data to uncover the relationship between Islamic Religious Education and the formation of students' moderate character. To ensure data trustworthiness, the researcher applied source triangulation, method triangulation, and prolonged engagement in the field. Thus, the findings of this study are expected to possess high credibility, accurately represent empirical conditions, and provide both theoretical and practical contributions to the development of moderate character education at the madrasah ibtidaiyah level.

RESULTS AND DISCUSSION

RESULT

The Implementation of Islamic Religious Education in Character Building

The implementation of Islamic Religious Education (PAI) at MI Roudlatul Ulum Bojonegoro is oriented toward shaping students who not only possess strong religious knowledge but also demonstrate moderate character in their behavior. Religious education at this madrasah is designed to foster a balance between faith, knowledge, and noble character, in line with the primary goal of Islamic education the development of a complete human being (*insan kāmīl*). The educational concept applied is based on the principle of *rahmatan lil 'ālamīn*, which views Islam as a source of compassion and peace for all creation. PAI teachers strive to instill these values systematically through learning activities that focus not only on cognition but also on affective and psychomotor domains. Thus, students are not only able to understand religious teachings textually but also to interpret and apply them in a plural social context. This learning orientation serves as the foundation for shaping students' moderate character from an early age so that they grow into tolerant, fair, and socially conscious individuals.

In intracurricular activities, the implementation of religious moderation values is integrated into the PAI classroom materials. Teachers relate each learning theme to universal Islamic values such as justice, balance, compassion, and respect for diversity. For example, in the study of *aqidah* (faith), students are taught that Islam emphasizes a balance between ritual worship and social concern; while in *akhlaq* (ethics), they are encouraged to emulate the patience and wisdom of the prophets in dealing with differences. Teachers also employ contextual and discursive approaches to help students think critically about social phenomena around them. Furthermore, the learning process is enriched through dialogic methods, inspirational storytelling, reflective questioning, and small project-based assignments that nurture empathy and social awareness. These intracurricular activities serve as effective spaces for both conceptual and practical internalization of moderation values, helping students understand Islam not as a rigid or exclusive doctrine, but as a religion that promotes peace, tolerance, and balance.

Beyond classroom instruction, MI Roudlatul Ulum Bojonegoro also fosters moderate character through extracurricular and habitual activities that are structured and continuous. Religious activities such as Qur'an recitation (*tadarus*), congregational prayers, daily prayer memorization, Islamic holiday celebrations, and social service programs serve as platforms for cultivating both religious and social character. Through these activities, students not only learn proper worship practices but also internalize values of togetherness, cooperation, and mutual

respect. Habits of politeness, discipline, and honesty are also reinforced in daily school life from greeting teachers and peers with salaam to maintaining environmental cleanliness. Moderation values are further strengthened through inter-class activities that involve all students regardless of academic ability, gender, or social background. Thus, extracurricular programs at MI Roudlatul Ulum function not merely as complementary activities but as cultural instruments that nurture empathy, solidarity, and tolerance reflections of a moderate character.

The implementation of Islamic Religious Education in shaping moderate character at MI Roudlatul Ulum Bojonegoro also relies heavily on teacher role modeling and the consistency of the school culture. PAI teachers act not only as transmitters of knowledge but also as moral exemplars for their students. Teachers' patience, honesty, respect for differing opinions, and ability to mediate student conflicts serve as tangible examples that students naturally emulate. The school's religious, disciplined, and inclusive culture further reinforces these moderation values. The head of the madrasah also plays an active role in creating a peaceful and harmonious learning atmosphere through policies that encourage mutual respect among all school members. The close relationship among teachers, students, and parents fosters a warm and equitable educational ecosystem. Consequently, moderate character is not merely taught but lived daily as a shared culture within the madrasah community. The gentle, tolerant, and balanced values of Islam thus become the spiritual essence that animates all educational activities at MI Roudlatul Ulum Bojonegoro.

Teachers' Strategies in Instilling the Values of Religious Moderation

Islamic Religious Education (PAI) teachers at MI Roudlatul Ulum Bojonegoro hold a highly strategic position in instilling the values of religious moderation among students. In the context of Islamic primary education, teachers are not only responsible for transferring religious knowledge but also for instilling values, shaping character, and serving as moral role models for students. Based on interviews and observations, PAI teachers at this madrasah consciously integrate the values of religious moderation such as justice, balance, tolerance, and respect for diversity as an essential part of the learning process. This orientation arises from the awareness that religious education must be capable of producing a generation that is firm in faith but not extreme, strong in creed but still respectful of diversity. PAI teachers strive to actualize the peaceful and comforting values of Islam so that students develop into balanced individuals, not only in their religious beliefs but also in their social interactions within the community.

One of the main strategies implemented by PAI teachers at MI Roudlatul

Ulum Bojonegoro is the integrative strategy, which connects all learning materials with the values of religious moderation. This strategy is realized through the development of lesson plans (*RPP*) that explicitly incorporate values such as justice ('*adl*), balance (*tawāzun*), and tolerance (*tasāmuh*). For instance, when teaching about ethics (*akhlaq*) toward others, teachers not only explain definitions and religious sources but also provide concrete examples of how the Prophet Muhammad (peace be upon him) treated people of different beliefs with compassion and wisdom. Teachers also relate the concept of moderation to real social phenomena, such as the importance of respecting friends with different family backgrounds or opinions. Thus, students not only understand religious teachings theoretically but can also apply them in real-life contexts. This integrative approach makes PAI lessons more engaging, meaningful, and effective in internalizing moderate values deeply within students' hearts.

The second strategy applied by PAI teachers is the participatory strategy, in which students are actively involved in the learning process through discussions, light debates, case studies, and role-playing activities. In implementing this strategy, teachers provide opportunities for students to express opinions, ask questions, and share their thoughts on social and religious issues. Teachers emphasize the importance of respecting differing opinions as a form of empathy and tolerance training. For example, when discussing the theme of *ukhuwah Islamiyah* (Islamic brotherhood), students are encouraged to discuss how to maintain unity amid differing views. Through such discussions, students learn to think openly, appreciate others' arguments, and avoid being judgmental. This participatory and dialogical approach creates a dynamic and democratic classroom atmosphere where students feel valued, heard, and guided to understand Islam from an inclusive perspective. The strategy has proven effective in fostering critical thinking while naturally instilling the values of religious moderation.

The third distinctive strategy of PAI teachers at MI Roudlatul Ulum Bojonegoro is the exemplary strategy (*uswah hasanah*). Teachers realize that moderate values cannot be effectively taught through words alone; they must be demonstrated through real actions that students can emulate. In daily interactions, teachers strive to display patience, humility, respect, and rejection of any form of verbal or physical aggression. Teachers gently correct students who behave impolitely and praise those who show empathy and cooperation. The consistency of teachers' moral example indirectly shapes students' character. Moreover, modeling is reinforced through habitual joint activities such as congregational

prayers, sharing food, and helping one another. Values such as *tasamuh* (tolerance), *ta'adul* (justice), and *musawah* (equality) become part of everyday life in the madrasah. This role-modeling strategy strengthens the message that moderation is not merely a concept but an authentic Islamic lifestyle relevant to modern life.

In its implementation, PAI teachers at MI Roudlatul Ulum Bojonegoro also collaborate with various stakeholders, including the head of the madrasah, classroom teachers, and parents, to ensure that the values of religious moderation are not only taught at school but also practiced at home and in the community. Teachers encourage parents to support routines such as congregational prayers, acts of charity, and maintaining cleanliness. However, teachers also face several challenges, such as the influence of social media content that often promotes extremist views, and the lack of contextual teaching materials on religious moderation at the elementary level. Nevertheless, teachers remain committed to innovating in making learning engaging and relevant. They also conduct regular reflection sessions and discussions among teachers to share experiences and strategies for addressing students' diverse characters. Therefore, the strategies used by PAI teachers in instilling the values of religious moderation at MI Roudlatul Ulum Bojonegoro are not only individual but also collaborative, adaptive, and continuous aiming to nurture a peaceful, inclusive, and nationally minded generation of Muslims.

Supporting and Inhibiting Factors in the Formation of a Moderate Character

One of the main factors supporting the development of moderate character at **MI Roudlatul Ulum Bojonegoro** is the strong commitment of the principal and teachers in building a religious, inclusive, and Islamic value-oriented school culture grounded in the concept of *Islam rahmatan lil 'alamin* (Islam as a mercy for all). The principal acts as the key driving force, ensuring that all school activities align with the vision of shaping students' character to be virtuous and tolerant. This visionary leadership is reflected in school policies that emphasize the importance of balancing cognitive, affective, and psychomotor aspects in learning. The teachers, especially those teaching Islamic Religious Education (PAI), also demonstrate strong dedication by integrating the values of religious moderation into every lesson and extracurricular activity. They serve not only as instructors but also as spiritual and moral guides who model exemplary behavior in words and deeds. With inclusive leadership and consistent commitment from all elements of the school, the process of forming moderate character is not merely theoretical but is genuinely practiced in daily learning activities.

In addition to leadership and internal commitment, the social and cultural environment of the school plays a crucial role in strengthening students' moderate character. MI Roudlatul Ulum fosters a religious, peaceful, and cooperative learning atmosphere that serves as fertile ground for nurturing mutual respect and tolerance among students. Religious activities such as congregational prayers, tadarus (Qur'an recitation), Islamic holidays, and community service are not only carried out routinely but are also designed as media for internalizing the values of moderation. For instance, in charity programs, students are taught empathy and equality regardless of background. Furthermore, the spirit of mutual cooperation (gotong royong) deeply rooted in the surrounding community strengthens the cultivation of moderate character. The harmonious interaction between the school and the community creates a participatory educational climate, where social values such as tolerance, cooperation, and solidarity are naturally preserved. In this context, the school environment functions as a miniature of an inclusive and democratic society, where students learn universal human values aligned with Islamic teachings.

Despite these strong supporting factors, MI Roudlatul Ulum Bojonegoro also faces several challenges and obstacles in fostering students' moderate character. One recurring issue is the lack of engaging, innovative, and contextual learning media to teach religious moderation to young learners. Many teachers still rely on conventional lecture and memorization methods, which are less effective in stimulating reflection and empathy toward diversity. Moreover, the limited training for teachers on religious moderation education results in incomplete understanding of the appropriate pedagogical approaches. External challenges also arise from social media and peer influence, which often expose students to extreme, intolerant, or biased religious narratives. Such exposure may shape students' perceptions of difference, leading to a black-and-white or exclusive worldview. This condition highlights that building moderate character requires a comprehensive strategy that extends beyond the classroom to include efforts that strengthen students' moral and spiritual resilience against negative external influences.

To overcome these challenges, systemic and collaborative efforts are needed among the school, teachers, parents, and community. First, innovation is required in developing contextual and enjoyable curricula and learning media so that moderation values can be effectively conveyed according to children's developmental stages. Second, teachers should receive regular training and mentoring on character education and religious moderation to enhance their

methodological competence in instilling these values. Third, collaboration with parents is essential to ensure that the values of moderation taught at school are reinforced at home, creating a continuous moral education between formal and informal environments. Finally, community support plays a vital role in establishing a harmonious social climate free from hate speech. If this synergy is successfully implemented, MI Roudlatul Ulum Bojonegoro has the potential to become a model of a moderate Islamic elementary school, excelling academically while serving as a pioneer of peaceful, tolerant, and humanistic Islamic character education.

DISCUSSION

Islamic Religious Education (PAI) fundamentally aims to shape individuals who are faithful, knowledgeable, and virtuous, in line with the goals of national education and the Islamic principle of *insan kāmīl* (a complete human being). According to Hasan Langgulung (1986), Islamic education is a process of forming a holistic personality encompassing spiritual, intellectual, and social aspects. In the context of religious moderation, PAI holds a strategic role in fostering a balanced attitude between *aqidah* (faith), *sharia* (law), and *akhlaq* (morality). This aligns with the concept of *ummatah wasathan* in QS. Al-Baqarah: 143, which describes Muslims as a just and balanced community. The findings at MI Roudlatul Ulum Bojonegoro demonstrate that these values are internalized through learning activities that emphasize a balance between religious knowledge, social practice, and moral reflection. Thus, the theory of Islamic education that emphasizes personal perfection and spiritual balance proves to be relevant in developing moderate character among students at the elementary Islamic level.

The integration of moderation values in PAI learning at MI Roudlatul Ulum Bojonegoro reflects the implementation of an integrative-holistic approach in Islamic education. As stated by Abuddin Nata (2012), effective religious learning is one that connects religious texts with the social realities of life, enabling students to see religion as a source of values guiding social interaction rather than as a collection of dogmas. The integrative approach applied by teachers linking *aqidah*, *akhlaq*, and *fiqh* with values of tolerance, justice, and compassion manifests Kolb's (1984) experiential learning theory, where students learn through reflective and contextual experiences. Through this strategy, students acquire not only cognitive understanding but also affective skills that foster appreciation for diversity. Therefore, the implementation of PAI learning in this madrasah aligns with the modern Islamic education paradigm that emphasizes learning by doing and

learning to be forming Muslims who not only know but also live by the values of moderation.

Lickona's (1991) character education theory explains that effective moral formation involves three dimensions: moral knowing, moral feeling, and moral action. At MI Roudlatul Ulum Bojonegoro, these dimensions are actualized through continuous extracurricular activities and behavioral habituation. Activities such as congregational prayers, tadarus (Qur'anic recitation), Islamic commemorations, and social service projects not only enhance religious knowledge but also foster empathy and social awareness. From an Islamic educational perspective, habituation (ta'wīdiyyah) is an effective method for character formation, as emphasized by Al-Ghazali in *Ihya' Ulumuddin*, who stated that good morals arise from the repetition of righteous acts performed consistently. Thus, extracurricular activities in the madrasah serve not merely as supplements but as contextual and practical forms of moral education that cultivate moderation through daily social and spiritual experiences.

The role of teachers as models of moderate behavior at MI Roudlatul Ulum Bojonegoro is highly aligned with Albert Bandura's (1977) social learning theory, which posits that children acquire social behavior through observing and imitating figures with moral authority. In Islamic education, this concept corresponds to *uswah hasanah* (good example), as exemplified by the Prophet Muhammad (peace be upon him) in QS. Al-Ahzab: 21. PAI teachers who demonstrate patience, respect for differences, and rejection of violence serve as real-life models for students in understanding Islam as a religion of mercy (*rahmatan lil 'alamin*). The teacher's exemplary conduct influences not only students' affective aspects but also shapes positive social norms within the school environment. This confirms that the theory of modeling is highly relevant to education for moderation, as students more effectively internalize moral values through direct observation of teacher behavior rather than through verbal instruction alone.

The participatory strategies applied by PAI teachers align with Vygotsky's (1978) constructivist theory, which asserts that learning occurs actively through social interaction and collaboration. Through discussions, light debates, and case studies, students construct their own understanding of moderation values with the teacher serving as a facilitator. This approach enables the development of critical thinking and empathy, two essential competencies in religious moderation. The theory also resonates with Paulo Freire's (1970) *Pedagogy of the Oppressed*, which critiques the "banking system" of education where students passively receive information, and instead advocates for dialogical education that liberates

consciousness. By applying this strategy, PAI learning at MI Roudlatul Ulum becomes not only informative but also transformative, shaping both social and religious consciousness that is reflective and moderate.

The findings from MI Roudlatul Ulum Bojonegoro reinforce the view that moderate character formation results from the synergy of cognitive, affective, and social education conducted simultaneously and sustainably. The integration of moderation values in learning, religious habituation, and teacher role modeling serve as the main pillars in creating an educational ecosystem that nurtures moderation from an early age. Classical Islamic educational concepts such as tazkiyatun nafs (self-purification) harmonize with modern educational theories such as experiential learning and constructivism, demonstrating that an integrative approach is an effective path for developing Muslims who balance faith and humanity. Practically, the implementation of moderation-based PAI at MI Roudlatul Ulum Bojonegoro provides a concrete example of how Islamic elementary institutions can instill universal Islamic values contextually and relevantly with the challenges of modern times. This underscores the madrasah's role as a pioneer of moderate character education oriented toward peace, nationalism, and universal humanity.

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CONCLUSION

The results of this study indicate that the implementation of Islamic Education at MI Roudlatul Ulum Bojonegoro plays a significant role in shaping students' moderate character through a holistic and value-based learning process. The integration of religious teachings with principles of tolerance, justice, and balance is effectively carried out through curricular and extracurricular activities,

supported by exemplary behavior from teachers and a conducive school culture. Various strategies such as integrative learning, participatory approaches, and moral modeling contribute to the internalization of moderation values in students' daily behavior. Although challenges remain, including limited teaching resources and external influences from digital media, the commitment of teachers and school leaders ensures that the values of Islamic moderation continue to be instilled consistently. Thus, Islamic Education at MI Roudlatul Ulum not only strengthens students' religious understanding but also nurtures their ability to live harmoniously in a diverse society.

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