



Strategy for integrating religious moderation values into the civics curriculum at madrasah ibtidaiyah

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ABSTRACT

This study aims to analyze the educational management strategies for integrating religious moderation values into the Civic Education (Pancasila and Citizenship Education) curriculum at Islamic Elementary Schools (Madrasah Ibtidaiyah). Amid global challenges such as radicalism and intolerance, Islamic elementary schools play a strategic role in instilling the values of wasathiyah (Islamic moderation) from an early age. This study employed a qualitative approach using a library research method through an analysis of primary and secondary sources published between 2023 and 2026. The findings indicate that the integration strategy consists of three major stages: (1) curriculum planning by mapping religious moderation indicators into Learning Objectives; (2) implementation through a holistic-integrative approach within classroom instruction and school culture; and (3) evaluation focusing on the transformation of students' moderate character. The novelty of this study lies in its Islamic educational management perspective, emphasizing the synergy between civic values and religious moderation within the context of the Merdeka Curriculum at the elementary education level. This study contributes a practical framework for Madrasah Ibtidaiyah teachers in developing an inclusive, tolerant, and citizenship-oriented curriculum. n kurikulum kewarganegaraan yang inklusif dan toleran.

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1. INTRODUCTION

Civic Education in Islamic Elementary Schools (*Madrasah Ibtidaiyah*) plays a crucial role in establishing the foundation of students' character by fostering not only intellectual competence but also strong national commitment and moderate religious attitudes. In the era of globalization, which has increasingly exposed society to radicalism, extremism, and social polarization, integrating religious moderation values into the Islamic elementary school curriculum has become an urgent necessity rather than merely an educational option.

According to Kusainun (2020), Islamic elementary education occupies a strategic position in preventing radicalism from an early age because childhood represents the most critical period for character development. Within this framework, religious moderation (*wasathiyah*) which embodies the Qur'anic principle of *ummatan wasathan* (a just and balanced community) rejects both excessive extremism (*ghulum*) and unrestricted permissiveness. Therefore, religious moderation should not be viewed solely as a theological doctrine but also as a cultural strategy for preserving Indonesia's diversity through formal education.

Previous studies have explored religious moderation in Islamic education from several perspectives. Riyanto (2022) investigated the implementation of religious moderation within the

Islamic Religious Education curriculum at elementary schools and concluded that integrating moderation values effectively strengthens students' character. However, the study primarily focused on curriculum content without examining educational management aspects systematically.

Similarly, Khusaini and Inayati (2022) analyzed the management of religious moderation implementation within the Merdeka Curriculum in Islamic Religious Education and found that managerial approaches significantly support the internalization of moderation values. Nevertheless, their research was limited to Islamic Religious Education subjects and did not discuss Civic Education as a complementary platform for value integration.

A more relevant study was conducted at MIS Madinatussalam (2024), which examined strengthening religious moderation through fourth-grade Civic Education learning. Although thematically related, the research was confined to a single educational institution, adopted a descriptive-empirical approach, and did not systematically map religious moderation values into the Merdeka Curriculum structure from the perspective of Islamic educational management.

Based on the literature review, a significant research gap remains. No previous study has comprehensively analyzed the integration strategies of the three fundamental principles of religious moderation *tawasut* (moderation), *tawazun* (balance), and *tasamuh* (tolerance) into the components of the Merdeka Curriculum for Civic Education in Islamic Elementary Schools using an Islamic educational management framework.

The novelty of this article lies in three principal contributions. First, this study positions Civic Education, rather than Islamic Religious Education, as the primary medium for integrating religious moderation values. This perspective is based on the argument that Civic Education possesses a more direct constitutional mandate to cultivate democratic, pluralistic, and responsible citizens. Second, the study systematically maps the integration of the three pillars of religious moderation *tawasut*, *tawazun*, and *tasamuh* into the essential components of the Merdeka Curriculum, including Learning Outcome, Learning Objective Flow, and the Pancasila Student Profile Strengthening Project. Third, this research adopts an Islamic educational management perspective as its analytical framework. Consequently, value integration is viewed not merely as an individual pedagogical issue but as an institutional agenda that requires systematic planning, implementation, supervision, and evaluation.

Accordingly, this article is expected to provide both conceptual and practical guidance for educators and policymakers in Islamic Elementary Schools, particularly those affiliated with institutions such as STAI Sabilul Muttaqin Mojokerto, in designing Civic Education learning that effectively responds to issues of religious, cultural, and social diversity.

2. METHOD

This study employed a library research method using a descriptive qualitative approach. Data were collected through an extensive review of scientific literature, curriculum policy documents, and reputable national and international journal articles published within the last four years (2023–2026). The data were analyzed using content analysis to identify and synthesize educational management strategies relevant to the integration of religious moderation values into the Civic Education curriculum. From the perspective of Islamic Educational Management, this study examines the processes of curriculum planning, implementation, and evaluation in Islamic Elementary Schools (*Madrasah Ibtidaiyah*) (Husna, 2023).

The research data were obtained from various documentary sources, including scholarly books, peer-reviewed national and international journal articles, conference proceedings, educational policy documents, and government regulations concerning curriculum development, religious moderation, and Islamic educational management. To ensure the relevance and currency of the findings, only literature published between 2023 and 2026 was included in the review. Data collection was conducted through systematic documentation and comprehensive literature review by selecting references directly related to the research focus. This process enabled the researchers to identify and classify curriculum management strategies employed to strengthen religious moderation values within Islamic elementary education.

The data were analyzed using content analysis, a qualitative analytical technique involving the identification, classification, interpretation, and synthesis of information contained in the selected literature. This technique was employed to extract concepts, patterns, and educational management strategies associated with integrating religious moderation values into the Civic Education curriculum. The analytical process consisted of four stages: data reduction, data display, data interpretation, and conclusion drawing, resulting in an objective and comprehensive understanding of curriculum planning, implementation, and evaluation in *Madrasah Ibtidaiyah*.

In conducting this study, the researchers positioned themselves as scholars in the field of Islamic Educational Management, critically examining the dynamics of managing a Civic Education curriculum grounded in religious moderation. The educational management perspective was adopted to analyze how curriculum planning is designed, how moderation values are implemented throughout classroom learning, and how evaluation is conducted to assess the effectiveness of value integration in developing students who are tolerant, inclusive, and committed to national unity. Consequently, this study is expected to contribute both theoretically and practically to the development of a Civic Education curriculum based on religious moderation values in Islamic Elementary Schools.

3. RESULT AND DISCUSSION

Based on the content analysis of the selected literature, three major categories of curriculum management strategies were identified in integrating religious moderation values into Civic Education learning at Islamic Elementary Schools: (1) curriculum planning, (2) curriculum implementation, and (3) curriculum evaluation. These findings are synthesized as follows.

Media Curriculum Planning for the Integration of Religious Moderation Values

The findings indicate that curriculum planning constitutes the fundamental basis for the successful integration of religious moderation values into Civic Education. Rather than merely adding new learning materials, curriculum planning should be understood as establishing an educational paradigm that permeates every stage of the teaching and learning process.

Operationally, curriculum planning is carried out by mapping religious moderation values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), *justice*, and *deliberation* (musyawarah) into the Learning Outcomes and Learning Objectives. These competencies are subsequently translated into teaching modules, instructional materials, learning media, and contextual assessment instruments.

Table 1. Curriculum Planing

Planning Aspect	Key Findings
Conceptual Foundation	Religious moderation is positioned as an educational paradigm rather than merely an additional curricular component.
Competency Mapping	Religious moderation values, including <i>tasamuh</i> (tolerance), <i>ukhukmah</i> (brotherhood), justice, and musyawarah (deliberation), are systematically integrated into the Learning Outcomes and Learning Objectives.
Learning Resources and Instructional Materials	Teaching modules, instructional materials, learning media, and assessment instruments are designed to incorporate religious narratives that reinforce national values and civic responsibility.
Reference Materials	Indonesia's ethnic, religious, cultural, and linguistic diversity serves as the primary context for fostering tolerance and mutual respect through Civic Education.
Instructional Approach	Collaborative learning, group discussions, case-based learning, and Project-Based Learning (PjBL) are employed to promote students' active engagement and the internalization of religious moderation values.
Initial Assessment Orientation	Assessment planning encompasses students' attitudes and behaviors in addition to cognitive achievement, emphasizing holistic character development.

The curriculum planning process also incorporates authentic assessment focusing not only on students' cognitive achievement but also on their attitudes and behavioral development. These findings suggest that successful integration depends largely on teachers' ability to harmonize religious values with civic values so that both reinforce one another rather than being treated as separate educational domains.

Curriculum Implementation

The implementation stage translates curriculum planning into educational practice through a holistic-integrative approach. In this approach, religious moderation is not merely delivered as instructional content but is embedded within classroom interactions, school culture, learning activities, and teachers' daily practices. Consequently, the internalization of moderation values occurs continuously through both formal instruction and the hidden curriculum.

Teachers play a central role as role models in fostering religious moderation. Their fairness, openness, and non-discriminatory attitudes provide authentic examples for students, particularly at the Islamic elementary school level, where children tend to learn through observation and imitation. Therefore, teachers' exemplary conduct becomes one of the most influential factors in shaping students' character.

Table 2. Curriculum Implementation

Planning Aspect	Key Findings
Conceptual Foundation	Religious moderation is positioned as a fundamental educational paradigm rather than merely an additional curricular component.
Competency Mapping	Core values of religious moderation—including

	tasamuh (tolerance), ukhuwah (brotherhood), justice, and musyawarah (deliberative decision-making)—are systematically integrated into the Learning Outcomes and Learning Objectives.
Instructional Planning	Teaching modules, instructional materials, learning media, and assessment instruments are systematically designed to incorporate religious narratives that promote national identity, civic responsibility, and religious moderation.
Learning Content	Indonesia's ethnic, religious, cultural, and linguistic diversity is used as an authentic learning context for fostering tolerance, mutual respect, and appreciation of diversity.
Instructional Strategies	Student-centered instructional approaches, including collaborative learning, group discussions, case-based learning, and Project-Based Learning (PjBL), are employed to facilitate the internalization of religious moderation values.
Assessment Planning	Assessment is designed to evaluate not only students' cognitive achievement but also their attitudes, behaviors, and character development through authentic assessment practices.

Through these instructional practices, Civic Education contributes not only to students' cognitive development but also to the cultivation of empathy, communication skills, social competence, cooperation, and critical thinking. These competencies are essential for preparing students to become responsible citizens who respect diversity within Indonesia's multicultural society.

Overall, the findings demonstrate that implementing religious moderation is a multidimensional process. It is explicitly fostered through interactive learning strategies while simultaneously reinforced through school culture, classroom climate, and teachers' exemplary behavior.

Evaluation and Quality Assurance of Character Development

The findings reveal a significant shift in curriculum evaluation from an emphasis on cognitive achievement toward the assessment of affective and psychomotor domains, particularly students' attitudes and behaviors. Rather than measuring students' theoretical understanding alone, evaluation focuses on the extent to which religious moderation values have been internalized and demonstrated in everyday interactions within the school environment. Consequently, character assessment becomes an integral component of Civic Education learning.

Table 3. Evaluation and Quality Assurance of Character Development

Evaluation Aspect	Key Findings
Assessment Orientation	Assessment has shifted from a primary focus on cognitive achievement toward evaluating the affective and psychomotor domains, particularly students' attitudes and behaviors.
Assessment Instruments	Evaluation employs authentic assessment tools, including self-reflection journals, peer assessment, and attitude observation checklists to monitor students' character development.
Assessment Focus	The assessment measures students' ability to

	collaborate across diverse backgrounds, respect differing opinions, demonstrate empathy, and exhibit non-discriminatory attitudes and behaviors.
Quality Assurance Principle	The evaluation process is grounded in the Islamic educational objective of cultivating <i>akhlakul karimah</i> (noble character) as the ultimate outcome of education.
Success Indicators	Students demonstrate <i>wasathiyah</i> (Islamic moderation), characterized by balanced attitudes, avoidance of extremism, tolerance, and responsible social behavior.
Expected Outcomes	Students are expected to become religiously committed, humanistic, tolerant, inclusive, and capable of promoting social harmony and national unity within a multicultural society.

These findings underscore that character assessment in a religious moderation-based Civic Education curriculum performs a dual role: serving both as an instrument for evaluating the effectiveness of learning and as a quality assurance mechanism for students' character development.

Overall, the findings demonstrate that the management of a religious moderation-based Civic Education curriculum in *Madrasah Ibtidaiyah* functions as an integrated and cyclical process. Curriculum planning establishes the framework of values and competencies, implementation translates them into holistic educational practices, and evaluation ensures the continuity and effectiveness of students' character formation. Collectively, these three interrelated stages embody the core principle of Islamic educational management: cultivating individuals who exemplify *wasathiyah* (Islamic moderation) through religious commitment, tolerance, inclusivity, and a strong sense of national identity and citizenship.

4. CONCLUSION

This study concludes that the successful integration of religious moderation values into the Civic Education curriculum at Islamic Elementary Schools depends on systematic curriculum management encompassing planning, implementation, and evaluation. During the planning stage, the curriculum effectively strengthens students' understanding of religious moderation by integrating moderation values into the Learning Outcomes, Learning Objectives, teaching modules, instructional materials, and assessment strategies in accordance with the Merdeka Curriculum.

At the implementation stage, the religious culture of the madrasah significantly contributes to developing students' moderate character. Teachers play a vital role as role models by integrating Islamic moderation values through daily habituation, guidance, classroom interaction, and exemplary conduct. As a result, students develop greater tolerance, discipline, non-violent attitudes, and respectful social interaction. Regarding evaluation, the effectiveness of moderation-based learning is influenced by students' understanding of tolerance, observable behavioral changes, and the active involvement of parents and the wider community. Therefore, continuous evaluation of learning programs and careful selection of instructional materials remain essential for strengthening religious moderation among students.

The findings have both theoretical and practical implications. Theoretically, this study reinforces the argument that Civic Education curriculum management in Islamic Elementary Schools should be inseparable from the framework of moderate Islamic values as outlined in Minister of Religious Affairs Decree (KMA) No. 450 of 2024. Religious identity and citizenship should therefore be viewed as complementary rather than contradictory. Practically, the study identifies a gap between governmental policy expectations and the implementation capacity of Islamic schools, particularly regarding teachers' digital competencies. This finding highlights the need for continuous professional development to enhance teachers' capacity to implement moderation-based learning effectively.

As a library research study, this research has limitations because its proposed model has not yet been empirically validated. Future studies are therefore recommended to conduct field research to evaluate the effectiveness of the proposed model in authentic educational settings. Three priority research agendas are recommended: 1) Conduct field-based studies employing case study or quasi-experimental designs to evaluate the effectiveness of integrating religious moderation into Civic Education in Islamic Elementary Schools; 2) Develop valid and reliable instruments for assessing students' moderate character, particularly regarding curriculum integration, teacher professional development, extracurricular activities promoting tolerance, and interstudent dialogue; dan 3) Conduct comparative studies across different Islamic schools and regions to identify contextual factors influencing the successful implementation of religious moderation within the Civic Education curriculum.

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