
STRENGTHENING RELIGIOUS MODERATION THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING: INTEGRATIVE PLANNING, DIALOGICAL INSTRUCTION, AND CONTINUOUS EVALUATION

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Abstrak

Penguatan moderasi beragama pada pendidikan dasar menjadi isu penting karena pembelajaran Pendidikan Agama Islam masih cenderung menekankan aspek kognitif dibandingkan pembentukan sikap keagamaan yang toleran dan seimbang. Penelitian ini bertujuan untuk menganalisis bagaimana moderasi beragama diperkuat melalui pembelajaran Pendidikan Agama Islam yang menekankan perencanaan integratif, pembelajaran dialogis, dan evaluasi berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dilakukan di sekolah dasar Islam yang dipilih secara purposif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model analisis interaktif dengan teknik triangulasi untuk menjaga keabsahan data. Hasil penelitian menunjukkan bahwa moderasi beragama diperkuat melalui integrasi nilai moderasi dalam perencanaan pembelajaran, pelaksanaan pembelajaran dialogis dan kontekstual, serta evaluasi berkelanjutan terhadap sikap peserta didik. Tahapan tersebut membentuk sistem pembelajaran yang konsisten dalam mengembangkan karakter keagamaan yang moderat, toleran, dan bertanggung jawab pada tingkat sekolah dasar.

Kata kunci: *Moderasi Beragama, Pendidikan Agama Islam, Pembelajaran Dialogis, Pendidikan Karakter.*

Abstract

The strengthening of religious moderation in elementary education has become an important issue due to the tendency of Islamic Religious Education learning to emphasize cognitive aspects rather than the development of tolerant and balanced religious attitudes. This study aims to analyze how religious moderation is strengthened through Islamic Religious Education learning, focusing on integrative planning, dialogical instruction, and continuous evaluation. This research used a qualitative case study conducted at an Islamic elementary school selected purposively. Data were collected through observation, interviews, and documentation, and analyzed using an interactive model with triangulation for validity. The findings show that religious moderation is strengthened through the integration of moderation values in lesson planning, dialogical and contextual learning practices, and continuous evaluation of students' attitudes. These stages form a consistent learning system that supports the development of moderate, tolerant, and responsible religious character at the elementary level.

Keywords: Religious Moderation, Islamic Education, Dialogical Learning, Character Formation.

INTRODUCTION

Islamic Religious Education at the elementary school level is expected not only to develop students' cognitive understanding of religion but also to cultivate character, social responsibility, and moderate religious attitudes (Sayyi, Muslimin, et al., 2025). In the context of pluralistic societies, Islamic education should transmit the values of *rahmatan lil 'alamin*, such as tolerance, justice, balance, and respect for diversity, which are closely related to the concept of religious moderation (Rahman & Kizi, 2023). Recent studies emphasize that religious moderation has become a central paradigm in Indonesian education because it functions as a preventive approach against intolerance and extremism while promoting harmonious social life (Ismail, 2025; nyakcut et al., 2024).

From the perspective of educational psychology, the elementary school stage represents a crucial period for early character formation, where values introduced through learning experiences tend to be internalized more deeply. Therefore, Islamic Religious Education should be designed through systematic planning, contextual learning, and consistent evaluation so that students not only understand religious teachings conceptually but also practice them in social interactions. Research on Islamic education shows that moderation values can be effectively developed when learning integrates cognitive, affective, and behavioral dimensions rather than focusing solely on doctrinal knowledge (Khasanah, 2023; Krishnawati, 2023).

Previous studies on religious moderation in Islamic education have mostly discussed curriculum policy, character education, and general implementation at institutional levels (Rahmadi & Hamdan, 2023; Sayyi, Mashuri, et al., 2025). Several researchers report that schools often introduce moderation values through formal curriculum content, extracurricular activities, or institutional culture, but the pedagogical process inside the classroom is rarely described in detail. In many cases, the integration of moderation remains sporadic and depends heavily on teachers' initiatives rather than on a structured learning design (Khasanah et al., 2023; Smeer & Rosyidah, 2021).

More recent research highlights that strengthening religious moderation requires a shift from doctrinal teaching toward dialogical, reflective, and contextual learning approaches. Students need to be actively involved in discussions, problem-solving activities, and real-life applications so that moderation values are internalized as attitudes, not merely memorized as concepts. In addition, evaluation should not rely only on written tests but must include observation of behavior, reflection, and continuous assessment to measure the development of students' character (Fadlillah et al., 2024). Such findings indicate the importance of integrative planning, dialogical instruction, and holistic evaluation in Islamic education (Albana, 2023; Hanif et al., 2025).



Despite the growing number of studies on religious moderation, there is still a research gap concerning how moderation values are strengthened through a comprehensive learning process that connects lesson planning, instructional interaction, and evaluation practices (Huda, 2024). Many studies focus on conceptual discourse or policy analysis, while limited research explains how teachers design lesson plans, implement dialogical learning, and conduct continuous assessment in everyday classroom situations, especially at the elementary level. This gap shows that further investigation is needed to understand the pedagogical mechanisms through which moderation values are gradually internalized in students' attitudes and behavior (Fasyiransyah et al., 2025; Zamroni et al., 2025).

The urgency of strengthening religious moderation in elementary education is increasingly evident in the contemporary social context marked by rapid digitalization and the widespread circulation of religious information through online media (Ni'mah & Partono, 2025; Riyawi & Febriansyah, 2023). Students may encounter religious narratives that are exclusive, literal, or lacking contextual understanding, which can influence their worldview from an early age. Educational institutions. Therefore, need to design learning that is not only informative but also transformative, enabling students to develop critical thinking, tolerance, and empathy as part of their religious understanding (Hanif et al., 2025).

Islamic elementary schools with strong religious traditions provide an important context for examining how religious moderation can be strengthened through learning practices (Khobir et al., 2023; Mansur et al., 2025). In such environments, the challenge lies in harmonizing religious teachings, local culture, and national values within the learning process. Studies show that moderation can be effectively fostered when learning is supported by school culture, teacher role modeling, and instructional strategies that encourage dialogue and mutual respect. However, the effectiveness of this approach depends on how learning is systematically planned, implemented, and evaluated in classroom practice (Hoktaviandri et al., 2024; Muslih et al., 2024).

Based on these considerations, this study offers a new perspective by analysing the promotion of religious moderation through Islamic Religious Education from three interrelated aspects: integrative lesson planning, dialogic teaching practices, and ongoing assessment of pupils' attitudes and behaviour. This approach differs from previous research, which has largely addressed moderation at the conceptual or policy level, as this study focuses on the pedagogical processes occurring within daily classroom learning activities. This study aims to examine how religious moderation is strengthened through the planning, implementation, and evaluation of learning in primary schools, with the hope of producing a learning model that promotes tolerance, inclusivity, and peaceful coexistence,

whilst supporting quality education and the development of moderate religious character.

METHOD

This study employs a qualitative approach using a case study design to examine the promotion of religious moderation through Islamic Religious Education, specifically through integrative lesson planning, dialogic learning, and continuous assessment (Yin, 2017). A case study was chosen because the research focuses on understanding educational phenomena in a real-world context, thereby enabling the researcher to examine the learning processes, interactions, and meanings experienced by teachers and pupils in the classroom (Creswell & Poth, 2017; Mertens, 2005). The research was conducted at SDI Attaufiqiyah Kokop Bangkalan, which was selected through purposive sampling as it represents an Islamic educational environment that integrates Islamic values, local culture, and social harmony into teaching practice. Research participants included Islamic Religious Education teachers and the headteacher as primary informants, as well as several pupils and support staff as additional informants. Informants were selected through purposive sampling based on their direct involvement in learning, experience in planning and implementation, and their role in shaping students' character (Merriam & Tisdell, 2015)(Mertens, 2005; Patton, 2014).

Data were obtained through observation, in-depth interviews, and documentation. Observations were conducted to examine learning activities and teacher–student interactions that reflected tolerance, cooperation, and respectful communication. In-depth interviews were used to explore the views of teachers and the headteacher regarding the integration of the value of moderation into planning, learning strategies, and assessment (Patton, 2014). Documentation was analysed through syllabuses, lesson plans, teaching materials, and evaluation notes, demonstrating the integration of moderation values into learning (Bohnsack et al., 2010). Data analysis employed an interactive model comprising reduction, presentation, and drawing of conclusions, carried out from the beginning to the end of the research (Miles et al., 2014). Data were presented thematically to identify patterns of integrative planning, dialogic learning, and continuous evaluation (Järvinen & Mik-Meyer, 2020). Data credibility was ensured through triangulation of sources and techniques.

RESULTS AND DISCUSSION

Integrative Lesson Planning in Strengthening Religious Moderation

The findings show that the strengthening of religious moderation in Islamic Religious Education learning begins at the lesson planning stage. Teachers design learning not only to achieve cognitive competence but also to develop students' attitudes of tolerance, balance, and respect for differences. In preparing the syllabus and lesson plans, teachers intentionally integrate the values of



moderation into learning objectives, materials, and learning activities. This planning is directed so that students are not only able to understand religious teachings, but also able to practice them in social life. The integration of moderation values in planning indicates that learning is designed systematically to form students' inclusive and non-extreme religious character.

Lesson planning is also adjusted to the developmental characteristics of elementary school students. Teachers consider students' psychological conditions, level of understanding, and social environment when determining learning strategies. Learning objectives are formulated in simple and contextual language so that moderation values can be easily understood by students. In addition, the selection of teaching materials and examples is adapted to students' daily experiences, allowing them to relate religious teachings to real-life situations. This approach makes the internalization of moderation values more effective because students learn through concrete situations rather than abstract explanations. Another important aspect found in lesson planning is the consideration of the socio-cultural context of the surrounding community. The school is located in a religious environment with strong Islamic traditions, learning is designed to harmonize religious teachings, local culture, and national values. Teachers try to present Islamic teachings in a balanced way so that students can appreciate religious traditions while maintaining openness toward differences. The integration of these elements shows that planning is not only academic but also contextual, enabling Islamic Religious Education learning to function as a means of strengthening religious moderation in a realistic social setting, as shown in Figure 1.



Figure 1. Observation of Strengthening Religious Moderation in Islamic Religious Education Learning

Dialogical Instruction in Islamic Religious Education Learning

In the implementation stage, the strengthening of religious moderation is carried out through dialogical and contextual learning. Teachers encourage

students to actively participate in the learning process through discussion, question-answer sessions, and interactive activities. Learning is not dominated by lectures, but involves students in expressing opinions, listening to others, and respecting different views. Through this dialogical approach, students learn that differences are natural and must be responded to with mutual respect. This method helps students understand religious teachings not only as rules to memorize, but as values to practice in daily interactions.

Teachers also play an important role as role models in demonstrating moderate attitudes during classroom interaction. Students observe how teachers speak politely, appreciate different opinions, and avoid extreme judgments. This example becomes an important learning experience because students tend to imitate behavior that they see directly in their teachers. In addition to teacher modeling, the classroom atmosphere is arranged to encourage cooperation and mutual respect. Group activities, shared tasks, and collaborative discussions are used to train students to work together and respect each other despite differences in opinions or backgrounds.

The school culture also supports the strengthening of moderation values in the learning process. Daily activities at school are designed to create an environment that promotes togetherness, discipline, and respect. Students are accustomed to greeting each other, helping friends, and following rules that emphasize fairness and responsibility. These practices reinforce the values taught in the classroom, so that moderation is not only learned in theory but also experienced in daily life. The combination of dialogical instruction, teacher role modeling, and supportive school culture shows that the strengthening of religious moderation occurs through continuous interaction in the learning environment.

Continuous Evaluation of Religious Moderation Values

The findings indicate that the evaluation of Islamic Religious Education learning does not focus only on cognitive achievement but also on the development of students' attitudes and behavior. Teachers assess how students communicate with their peers, respect teachers, cooperate in group activities, and respond to differences. This evaluation is carried out during the learning process, not only at the end of the lesson. By observing students' daily behavior, teachers are able to identify whether moderation values have been understood and practiced. This approach shows that the strengthening of religious moderation requires evaluation methods that are more comprehensive than written tests.

Evaluation is conducted continuously through observation, reflection, and feedback. Teachers record students' behavioral development and use the results as a basis for improving learning strategies. When students show positive changes, such as becoming more patient, respectful, or cooperative, these changes are considered indicators of successful learning. Reflection activities are also used to encourage students to think about their behavior and understand the importance



of respecting others. Continuous evaluation allows teachers to monitor the internalization of moderation values gradually and to adjust learning methods according to students' needs.

To ensure the accuracy of assessment, evaluation is carried out collaboratively between teachers and other school staff. Cooperation between subject teachers and homeroom teachers helps provide a more objective picture of students' attitudes because behavior is observed in different situations. Documentation of students' development is also used to support the assessment process. Through this collaborative and continuous evaluation model, the strengthening of religious moderation becomes a sustainable process. The integration of planning, dialogical instruction, and continuous evaluation forms a consistent learning system that supports the development of moderate religious attitudes among elementary school students, as shown on Figure 2.



Figure 2. Discussion with Teachers and Experts on Strengthening Religious Moderation in Islamic Religious Education Learning

This study highlights how the values of religious moderation are comprehensively integrated into the learning process, starting from the planning stage, through implementation, and continuing to evaluation. Each aspect of learning is not only focused on cognitive achievement but is also directed toward fostering students' character to be inclusive, tolerant, and respectful of diversity. Teachers play a crucial role in designing contextual and dialogical learning, while also serving as role models in cultivating moderate attitudes within the school environment. Furthermore, the evaluation process is conducted continuously and collaboratively to ensure that these values are effectively internalized in students' attitudes and behaviors. A summary of the research findings across these aspects is presented in Table 1.

Table 1. Summary of Research Findings

Learning Aspect	Main Findings	Forms of Implementation
Lesson Planning	Religious moderation values are integrated from the planning stage	Integration of tolerance, balance (wasathiyah), and mutual respect into syllabus and lesson plans; alignment of objectives, materials, methods, and media with students' development and socio-cultural context
	Planning is oriented toward forming moderate religious character	Learning objectives emphasize inclusiveness, non-extremism, and respect; use of educational and inclusive learning strategies
Learning Implementation	Moderation values are developed through dialogical and contextual instruction	Linking learning material with daily experience; encouraging respectful interaction and cooperation
	Teacher role modeling and school culture support moderation	Teachers demonstrate tolerant attitudes; school culture promotes togetherness and mutual respect
Learning Evaluation	Active participation is emphasized	Discussion, question-answer, group activities, and habituation of positive behavior
	Assessment focuses on attitudes and behavior	Observation of students' interaction, respect, cooperation, and discipline
	Evaluation is continuous	Reflection, feedback, behavioral documentation, and ongoing observation
	Evaluation is collaborative	Cooperation between subject teachers and homeroom teachers to ensure accuracy

The findings show that strengthening religious moderation through Islamic Religious Education learning begins at the stage of integrative lesson planning. This confirms that value-based education must be designed intentionally through curriculum structure, learning objectives, and instructional strategies (Adnan, 2022). Previous studies emphasize that the success of moderation-oriented education depends on the teacher's ability to integrate values into the planning process rather than presenting them only during classroom interaction (Lickona, 1992; Nasution et al., 2025). In the context of Islamic education, planning functions as the foundation for shaping students' religious attitudes, because learning objectives determine the direction of knowledge, behavior, and character formation developed through the instructional process.

From the perspective of instructional theory, integrative planning reflects the principle that effective learning must align objectives, materials, methods, and evaluation. Constructivist learning theory explains that students internalize values

more effectively when learning is designed according to their developmental stage and social experience (Do et al., 2023; Taber, 2024). The findings of this study show that teachers adjust lesson plans to the psychological characteristics of elementary students, using simple language and contextual examples. Such planning supports the gradual internalization of moderation values, because students are guided to understand religious teachings through concrete experiences rather than abstract doctrinal explanations.

The integration of moderation values in planning also reflects the concept of contextual Islamic education, which emphasizes the relationship between religious teachings and social reality. Several studies state that religious moderation develops more effectively when Islamic education considers local culture and community traditions (Amin, 2024; Fithriyah et al., 2025). In the present findings, lesson planning takes into account the socio-cultural background of the Madurese community, which is strongly religious but also emphasizes social harmony. This shows that moderation is not taught as a theoretical concept but as a practical attitude that must be relevant to the environment in which students live.

The integration of moderation values in planning is consistent with the concept of *wasatiyyah*, which emphasizes balance and proportionality in religious understanding. Al-Ghazali and Sayyi, Mashuri, et al., explains that education must develop knowledge, moral character, and behavior simultaneously, because imbalance among these aspects may lead to extremism (al-Ghazali, 2021; Sayyi, Mashuri, et al., 2025). The findings of this study indicate that lesson planning is oriented not only toward cognitive competence but also toward forming balanced attitudes. This supports the idea that moderation-based Islamic education requires systematic preparation to ensure harmony between intellectual, spiritual, and social development.

Based on these findings, integrative planning can be interpreted as the first and most decisive stage in strengthening religious moderation through Islamic Religious Education learning. Planning determines how moderation values are introduced, practiced, and evaluated throughout the learning process. When moderation is embedded in learning objectives, materials, and strategies, students receive consistent messages about tolerance, balance, and respect for differences. This shows that the formation of moderate religious character does not occur spontaneously but is the result of deliberate educational design that connects curriculum, pedagogy, and social context in a coherent learning system.

The findings indicate that religious moderation in Islamic Religious Education learning is strengthened through dialogical and contextual instructional practices. This result supports previous studies stating that moderation values cannot be internalized effectively through one-way teaching but require participatory interaction between teacher and students (Albana, 2023; Andrianto

et al., 2025). Dialogical learning allows students to express opinions, listen to others, and understand differences in a respectful manner. In Islamic education, this approach is important because moderation is not only a concept to be understood but also an attitude that must be practiced through social interaction. Therefore, dialogical instruction becomes a key element in developing inclusive religious character at the elementary level.

Instruction enables students to build understanding through experience and interaction. Learning becomes meaningful when students are actively involved in discussion, reflection, and problem solving rather than passively receiving information (Hidayatullah, 2024; Pratiwi et al., 2025). The findings of this study show that teachers encourage discussion, question-and-answer sessions, and cooperative activities to develop respect for differences (Scager et al., 2016; van Leeuwen & Janssen, 2019). Such practices support the development of moderation because students learn to see religious teachings in relation to real-life situations. This confirms that dialogical learning is more effective in shaping attitudes than purely doctrinal instruction.

The role of teachers as role models also appears as an important factor in strengthening moderation values. Research on Islamic education emphasizes that students tend to imitate teachers' behavior, therefore teacher attitudes influence character formation more strongly than verbal explanations (Hoktaviandri et al., 2024; Sayyi & Fithriyah, 2025). In this study, teachers demonstrate polite communication, fairness, and respect during classroom interaction, which reinforces the values taught in the lesson. This finding supports the humanistic approach in Islamic education, which views the teacher not only as a transmitter of knowledge but also as a moral example who guides students through daily behavior.

School culture also contributes to the effectiveness of dialogic learning, as values of moderation are internalised more strongly when supported by a learning environment that fosters cooperation, discipline and mutual respect (Feriana & Ulfatun, 2024; Shawmi et al., 2025). Research findings indicate that the value of moderation is practised not only in the classroom but also in everyday activities at school (Gamage et al., 2021; Levy-Feldman, 2025; Mukhibat et al., 2024). This underscores that fostering moderation requires consistency between learning practices and institutional culture. Dialogic learning serves as a key stage in internalisation, as students directly experience respectful communication, cooperation, and tolerance, thereby making moderation a tangible experience rather than merely a theoretical concept.

The findings show that the evaluation of Islamic Religious Education learning emphasizes continuous observation of students' attitudes and behavior. This supports the view that character-based education cannot be measured only through cognitive tests but must involve long-term assessment of behavior



(Alafthoni, 2024; Subhan et al., 2025). In the context of religious moderation, evaluation is needed to see whether students demonstrate tolerance, respect, and self-control in daily interaction. The use of observation, reflection, and feedback allows teachers to monitor the development of students' character gradually, which is consistent with the nature of moral education that requires continuous guidance.

Educational assessment theory explains that affective learning outcomes require authentic evaluation methods, such as observation, portfolio, and behavioral documentation (Jessani et al., 2018; Zawlocki, 2021). The findings of this study show that teachers record students' behavior during learning activities and use the results to improve instruction. This approach is important because moderation values cannot be assessed instantly. Students need repeated practice before attitudes become part of their character. Continuous evaluation therefore becomes a tool to ensure that the objectives set in lesson planning are actually realized in students' behavior.

Collaboration among teachers in the evaluation process also strengthens the reliability of assessment. Research on character education states that behavioral evaluation becomes more accurate when conducted by more than one observer (Badawi, 2024; Kisno et al., 2023; Sayyi et al., 2023). In the present findings, cooperation between subject teachers and homeroom teachers helps provide a broader picture of students' attitudes in different situations. This shows that strengthening moderation requires collective responsibility within the school, not only the task of one teacher. Evaluation becomes part of a shared effort to guide students toward balanced religious behavior.

From the perspective of Islamic education, continuous evaluation is consistent with the concept of *tazkiyah* and habituation, where good character is formed through repeated practice and supervision (al-Ghazali, 2021; Ismail et al., 2026). The emphasis on observing behavior rather than only testing knowledge reflects the idea that religiosity must appear in real actions, and the findings of this study confirm that moderation values are strengthened when evaluation focuses on daily conduct because students learn that religious understanding must be reflected in attitudes toward others. Continuous evaluation ensures the sustainability of moderation-based learning, allowing teachers to monitor progress, provide guidance, adjust strategies, and maintain the connection between planning, instruction, and evaluation in a continuous cycle.

The integration of planning, dialogical instruction, and continuous evaluation found in this study forms a systematic model of strengthening religious moderation in Islamic Religious Education learning. This model confirms that moderation cannot be developed through isolated activities but must involve a coherent learning system. Previous studies on moderation-based education emphasize the importance of connecting curriculum design, classroom practice,

and assessment to achieve character formation (Pratiwi et al., 2025; Shawmi et al., 2025). The findings of this research provide empirical evidence that such integration can be implemented effectively at the elementary school level, where character formation begins.

From the perspective of religious moderation theory in Indonesia, the model reflects the indicators of tolerance, national commitment, non-violence, and an accommodative attitude toward culture (Fasyiransyah et al., 2025; Sayyi, Asmuki, et al., 2025). Lesson planning integrates moderation values, instruction encourages dialogue and respect, and evaluation observes behavior (Anchunda et al., 2025; Celik et al., 2026). This shows that moderation is not taught as a separate subject but embedded in the learning process. Such a model supports the idea that education plays a strategic role in preventing intolerance by forming balanced religious understanding from an early age.

When viewed through character education theory, the model also reflects the integration of moral knowing, moral feeling, and moral action (Ismail et al., 2025; Lickona, 1992; Zamroni et al., 2025). Planning develops moral knowledge, dialogical learning builds moral sensitivity, and continuous evaluation encourages moral action. The findings confirm that moderation values become effective when students not only understand them but also experience and practice them repeatedly. This supports the argument that character formation requires consistent learning experiences rather than occasional moral instruction.

This model is consistent with classical Islamic thought on moderation, particularly the concept of *wasatiyyah*, which emphasises a balance between knowledge, action, and moral character (al-Ghazali, 2021; Muslih et al., 2024). The integration of cognitive, affective, and behavioural aspects in the learning process demonstrates that holistic religiosity is achieved through harmony between understanding and practice (Badri & Malik, 2024). The findings of this study indicate that Islamic Religious Education can serve as a means of fostering balanced religious character if the value of moderation is integrated into all stages of learning. The reinforcement of moderation occurs continuously through integrative planning, dialogic learning, and ongoing evaluation; thus, primary education plays a strategic role in shaping a moderate religious character as the foundation for pupils' future religious and social behaviour.

CONCLUSION AND SUGGESTION

This study concludes that strengthening religious moderation through Islamic Religious Education learning is effectively achieved through the integration of three interconnected components, namely integrative lesson planning, dialogical instruction, and continuous evaluation. First, integrative planning ensures that moderation values are systematically embedded in learning objectives, materials, and strategies, so that the formation of inclusive and balanced religious attitudes



becomes a deliberate educational goal. Second, dialogical instruction enables students to internalize moderation through active interaction, teacher role modeling, and supportive school culture, allowing values such as tolerance, respect, and cooperation to be practiced in daily learning activities. Third, continuous evaluation reinforces the sustainability of moderation-based learning by emphasizing behavioral observation, reflection, and collaborative assessment rather than solely cognitive measurement. The integration of these three components forms a consistent learning model that demonstrates the strategic role of Islamic Religious Education at the elementary level in shaping moderate, tolerant, and socially responsible religious character from an early age.

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