

Implementation of the Religious Sleman Program in Developing Religiosity of Elementary School Students

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ABSTRACT. The increasing phenomenon of religious intolerance and exclusivism in the primary education environment demands the strengthening of religious moderation from an early age. Elementary schools have a strategic position as the starting space for the formation of religious and social character of students. This study aims to analyze the implementation of moderation schools through the Religious Sleman Program at SD Negeri and assess its effectiveness in developing students' religiosity. This study uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation. The research informants included school principals, interfaith teachers, students, and religious education supervisors. The validity of the data was tested using triangulation of sources, techniques, and time, while the data analysis was carried out with the Miles and Huberman interactive model. The results of the study show that the implementation of the Sleman Religious Program is realized through daily religious habituation, integration of moderation values in learning, and strengthening inclusive school culture. This program is effective in developing students' religiosity that is not only seen in the obedience to ritual worship, but also in the attitude of tolerance, empathy, and the ability to coexist peacefully in religious diversity. The obstacles found include the limited understanding of some teachers on the concept of moderation and the lack of optimal evaluation of the program on an ongoing basis. This study concludes that moderation schools through the Sleman Religious Program play a significant role in shaping the religious-moderate character of elementary school students. Therefore, strengthening the capacity of educators and supporting sustainable policies are the main prerequisites for replicating the moderation school model in other regions.

Keywords: school moderation, religious moderation, Sleman Religious Program, student religiosity, elementary school

INTRODUCTION

Religious diversity is a social reality that is inseparable from the life of the Indonesian nation. As a country with a high plurality of religions, ethnicities, and cultures, Indonesia has a big challenge in maintaining social harmony so that differences do not develop into conflicts. In this context, education has a strategic role as a vehicle for the formation of citizens' religious views, attitudes, and behaviors from an early age. However, in recent decades, there have been concerns about the increasing symptoms of intolerance, exclusivism, and religious radicalism that have begun to penetrate the world of education, including at the basic education level. The phenomenon of intolerance in the educational environment does not always appear in the form of physical violence, but is often present symbolically and latently, such as refusal to interact with friends of different religions, the use of stereotyped language, and indifference to the right to worship of others. This condition shows that religious education that only emphasizes cognitive and ritual aspects without being balanced with human values and tolerance has the potential to give birth to a narrow religious perspective. If not anticipated early, this mindset can develop into an exclusive attitude that threatens social cohesion in the future. Religious moderation then

comes as an alternative paradigm to answer these challenges. Religious moderation is not intended to reduce beliefs or weaken religious teachings, but rather to organize religious ways to remain within the corridor of justice, balance, and respect for differences. Lukman Hakim Saifuddin emphasized that religious moderation is a fair and balanced way of religion, namely the ability to place religious teachings in proportion to individual piety and social piety. Thus, religious moderation serves as a bridge between faith commitment and national responsibility. From an Islamic perspective, religious moderation is firmly rooted in the concept of *wasathiyah*, which is the attitude of taking a middle ground and avoiding extremes. This principle emphasizes that the ideal religiosity is not excessive religiosity, but a religiosity that is able to bring grace to the whole of nature. Therefore, religious moderation cannot be separated from the values of tolerance, justice, non-violence, and respect for local traditions and culture. These values are the essential foundation for building a peaceful and civilized social life. The Indonesian government institutionally responds to these challenges through a religious moderation policy mainstreamed by the Ministry of Religious Affairs of the Republic of Indonesia. Religious moderation is designated as one of the national priority programs that aims to strengthen religious harmony and maintain the integrity of the Unitary State of the Republic of Indonesia. This policy not only targets the realm of public policy and social life, but is also specifically directed at the world of education as a strategic space for internalizing the value of moderation. Schools, especially elementary schools, are seen as having a very important role in the implementation of religious moderation. At elementary school age, students are at the stage of moral and religious development that is still concrete and imitative. Children learn religious values not through abstract theological reflection, but through example, habituation, and direct experience in their social environment. Therefore, religious moderation education at this level must be packaged contextually, applicatively, and based on real experience. Elementary school is not only a space for knowledge transfer, but also the first social space after the family that shapes the character, identity, and way of looking at differences. Daily interactions at school—both with teachers and peers are the main medium for internalizing the values of tolerance and empathy. If schools are able to create an inclusive and diversity-friendly culture, students will grow up with the awareness that differences are a natural reality and must be respected.

In this context, the concept of a *moderation school* becomes relevant as a model of religious education that is adaptive to social plurality. Schools of moderation not only teach religious teachings according to their beliefs, but also build an environment that encourages students to respect differences, reject violence, and develop inclusive national attitudes. Schools of moderation position religion as a source of moral value that strengthens unity, not as an exclusive identity that separates. At the regional level, the Sleman Regency Government developed the Sleman Religious Program in response to the need to strengthen moderate religious character among students. This program is part of the vision of regional development that places religiosity, culture, and intelligence as the main pillars of human development. The Sleman Religious program is designed to integrate the values of religious moderation into the school culture through inclusive religious learning, habituation, and activities. As a concrete implementation of the program, SD Negeri was designated as a pilot school for religious moderation. This school is a social laboratory in applying the values of religious moderation at the elementary education level. Various practices are carried out, such as providing worship spaces for various religions, religious habits that respect each other, and the involvement of interfaith teachers in building a culture of tolerance in schools. However, the implementation of moderation schools is inseparable from various challenges. Not all educators have an adequate conceptual understanding of religious moderation, and not all religious activities are systematically designed to internalize the value of tolerance. In addition, the evaluation of the effectiveness of the moderation program in elementary schools is still relatively limited, so an in-depth empirical study is needed to assess the extent to which the program really has an impact on

the development of students' religiosity. Based on these conditions, this research is important and relevant to be carried out. This study not only aims to describe the implementation of moderation schools through the Religious Sleman Program, but also to analyze its effectiveness in developing the religiosity of elementary school students. Religiosity in this study is understood holistically, including the dimensions of worship, social morals, religious tolerance, and national commitment. Academically, this research fills the gap in the study of religious moderation at the basic education level which has so far received little attention. Practically, the results of this study are expected to be a reference for policy makers, principals, and educators in developing sustainable and contextual moderation school models. Thus, elementary schools can play an optimal role as an initial foundation in building a generation that is religious, tolerant, and has a national character.

METHOD

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this study aims to understand in depth the process of school implementation of moderation and meaning built by educational actors in daily practice in schools. The focus of the research is not directed at quantitative measurement or hypothesis testing, but rather at the exploration of socio-religious phenomena in a contextual, naturalistic, and holistic manner. A descriptive approach is used to systematically describe how the Sleman Religious Program is implemented as a model of a moderation school as well as how the program contributes to developing the religiosity of elementary school students. With this design, the researcher acts as the main instrument directly involved in data collection and analysis. This research was carried out at the State Elementary School, which is located in Sleman Regency. This school was chosen purposively because it was designated as a pilot school for religious moderation in the Religious Sleman Program initiated by the local government in collaboration with the Ministry of Religion of the Republic of Indonesia. SD Negeri has unique characteristics as a public elementary school with students who come from diverse religious backgrounds. This condition makes the school a relevant context to examine the implementation of religious moderation at the elementary education level. The subjects of the study were determined using the purposive sampling technique, which is the deliberate selection of informants based on relevance and direct involvement in the implementation of the Religious Sleman Program. The research informants include: (1) The principal, as the main person in charge of school policy and culture. (2) Religious education teachers (Islamic, Catholic, Christian, and Hindu), as implementers of religious learning and habituation. (3) Upper-class students (classes V and VI), as the main subjects of religiosity development. (4) Religious education supervisors, as external parties who provide guidance and supervision. The selection of these informants aims to obtain comprehensive perspectives from various school actors in understanding the implementation and impact of school moderation.

Data collection was carried out using three main techniques, namely observation, in-depth interviews, and documentation. These three techniques are used in an integrated manner to obtain rich and complementary data. Observations were carried out directly on learning activities, daily religious habits, and social interactions between school residents. Observations were focused on concrete behaviors that reflect the values of religious moderation, such as mutual respect, tolerance in worship practices, and interfaith interactions. The interviews were conducted in a semi-structured manner to explore the experiences, perceptions, and meanings of informants towards the implementation of moderation schools. The interview questions were developed based on indicators of religious moderation and religiosity of students, but remained flexible so that the informant could express their views freely and reflectively. Documentation is used to strengthen the data from observations and interviews. The documents analyzed include school curriculum, teaching modules, religious activity programs, photos of activities, and school policies

related to the Sleman Religious Program. In this qualitative research, the researcher serves as the main instrument. To maintain the focus and consistency of data collection, the researcher uses supporting instruments in the form of observation guidelines, interview Guidelines, documentation sheet. The instrument was prepared based on the theoretical framework of religious moderation and religiosity of elementary school students, then validated conceptually through discussion with the supervisor. Data analysis is carried out in an interactive and continuous manner with reference to the Miles and Huberman model, which includes three main stages: Data Reduction, data from observations, interviews, and documentation were selected, coded, and categorized according to the focus of the research. The reduced data is presented in the form of descriptive narratives, matrices, and charts to facilitate the extraction of meaning. Conclusions are drawn gradually and verified through data re-checking, triangulation, and reflective discussion. The validity of the data is ensured through a triangulation strategy, which includes: (1) Triangulation of sources, by comparing data from various informants. (2) Triangulation techniques, by comparing the results of observations, interviews, and documentation. (3) Time triangulation, by collecting data at different times. This step is done to ensure that the research findings are credible, accountable, and unbiased.

RESULT AND DISCUSSION

Result

Implementation of Moderation Schools through the Sleman Religious Program

The results of the study show that the implementation of moderation schools at SD Negeri takes place systematically and contextually through the Sleman Religious Program. The implementation does not stand as an incidental program, but is integrated into the school culture, learning activities, and daily social interactions of school residents. The school of moderation is realized through a praxic approach that emphasizes habituation and example. This is in line with the characteristics of elementary school students who are at the stage of concrete religious development, so that the internalization of values is more effective through direct experience rather than abstract conceptual explanations. Empirically, the implementation of the Sleman Religious Program in this school is built on three main pillars, namely: religious habituation, integration of moderation values in learning, and strengthening inclusive school culture.

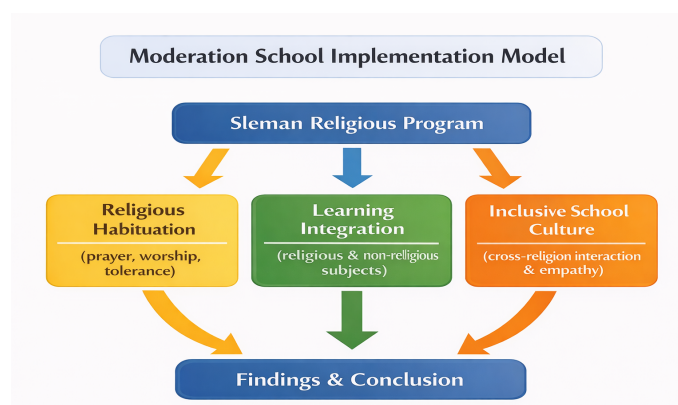


Figure 1. Moderating School Implementation Model

Religious habituation is carried out by giving space for all students to carry out worship according to their respective religions without discrimination. Schools provide fair time and space, so that religious practices do not create a sense of superiority or marginalization. This practice shows that religious moderation is applied not at the level of discourse, but in the management of school life in real terms. The integration of moderation values in learning is

carried out by religious teachers and general subject teachers. Teachers not only deliver material according to the curriculum, but also insert the values of tolerance, mutual respect, and cooperation in the learning process. Meanwhile, an inclusive school culture is reflected in the pattern of interaction between students and between students and teachers that takes place in harmony without questioning religious differences. The findings of the study show that the religiosity of students at SD Negeri develops holistically, not limited to ritual aspects, but also includes social and national dimensions. Students' religiosity is not interpreted solely as obedience to worship, but as a life attitude that is reflected in daily behavior. The religiosity of students who develop through schools of moderation can be classified into four main dimensions: personal worship, social morals, religious tolerance, and national commitment.

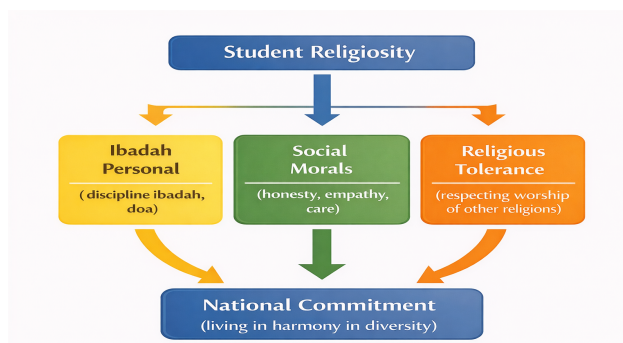


Figure 2. Dimensions of Religiosity of Elementary School Students

The Effectiveness of the Religious Sleman Program as a Model of a Moderation School

The effectiveness of the Sleman Religius Program as a model of a moderation school can be seen from the consistent changes in students' attitudes and behaviors. Students not only understand the importance of living in harmony in differences, but also practice it in school life. This shows that the habituation-based approach and school culture have a strong influence in the formation of religious-moderate character. These findings are in line with the view that religious moderation education in primary school age children is most effectively carried out through contextual approaches and hands-on experience. School serves as a safe social space for children to learn to live in differences naturally, without ideological pressure or indoctrination. The success of the implementation of the moderation school at SD Negeri is supported by several main factors, including the visionary leadership of the principal, interfaith teacher collaboration, and policy support from the Sleman Regency Government. This support creates a school climate that is conducive to the development of religious moderation values. However, this study also found several inhibiting factors, such as the uneven understanding of teachers about the concept of religious moderation and the limitations of a sustainable program evaluation system. This condition shows the need to strengthen the capacity of educators and formulate more structured evaluation instruments so that the implementation of moderation schools can take place optimally.

Discussion

The findings of this study reinforce the view that elementary schools are a strategic arena in building the foundations of religious moderation. Religious moderation is not enough to be taught as a normative concept, but must be presented in the real practice of school life. The Sleman Religius program shows that when the value of moderation is systematically integrated into the school's habits and culture, the students' religiosity develops in a balanced manner between individual and social piety. Thus, the moderation school not only functions as an educational institution, but also as a social learning space that prepares the younger generation to live in a plural and democratic society.

CONCLUSION

This study concludes that the implementation of moderation schools through the Religious Sleman Program at SD Negeri has proven to play a significant role in developing the religiosity of elementary school students in a holistic and balanced manner. Schools of moderation not only shape the individual piety of students, but also strengthen social piety which is reflected in attitudes of tolerance, empathy, and the ability to coexist in diversity. The results show that religious moderation at the elementary school level is most effectively instilled through a habituation-based and exemplary pragmatic approach, rather than through an abstract cognitive approach. The Sleman Religious program has succeeded in integrating the value of moderation into school life through daily religious habituation, the integration of values in learning, and the creation of an inclusive school culture. These three pillars form an educational ecosystem that allows students to experience firsthand moderate and humanist religious practices. The religiosity of students that develops in the context of moderation schools is multidimensional, including the dimensions of personal worship, social morals, religious tolerance, and national commitment. These findings confirm that religiosity cannot be reduced to ritual observance alone, but must be understood as an attitude to life that combines faith with social responsibility. Thus, a moderation school serves as a safe social space for children to learn to understand differences naturally without fear or prejudice. From the perspective of education policy, this study shows that the Sleman Religious Program is a strategic model for strengthening religious moderation that is relevant for the basic education level. Local government support, visionary leadership of school principals, and interfaith teacher collaboration are key factors in the successful implementation of moderation schools. However, this study also found that program sustainability still faces challenges, especially related to the equitable distribution of teachers' understanding of religious moderation and the limitations of a structured program evaluation system.

Theoretically, this study enriches the study of religious moderation by presenting an empirical perspective in the context of basic education, which has been relatively under-appreciated. The findings of the study reinforce the view that religious moderation should be positioned as a social practice that lives in school culture, not just as a normative discourse or administrative policy. In other words, religious moderation becomes effective when translated into concrete, contextual everyday learning experiences. The practical implications of this study are the need to strengthen the capacity of educators through continuous training on religious moderation, the development of learning tools that integrate moderation values, and the preparation of comprehensive student religiosity evaluation instruments. Schools also need to strengthen synergy with parents and the community so that the values of moderation instilled in schools are strengthened in the family and social environment. This study has limitations because it was conducted in one pilot school, so the findings cannot be generalized widely. Therefore, further research is recommended to involve more schools with diverse characteristics and use a mixed methods approach to obtain a more comprehensive picture of the effectiveness of moderation schools. Overall, this study confirms that elementary schools have a strategic role as the initial foundation for the formation of religious-moderate character of the younger generation. The implementation of moderation schools through the Sleman Religious Program makes a real contribution to building religious education that is inclusive, humanist, and oriented towards strengthening unity in diversity. With the support of sustainable policies and the commitment of all stakeholders, the moderation school model has the potential to become a best practice in the development of character education in Indonesia.

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