INTEGRATION OF MODERATE ISLAMIC VALUES IN CHARACTER EDUCATION AT ANAK SALEH ELEMENTARY SCHOOL MALANG

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Abstract: Cultivating religious commitment alongside tolerance, inclusivity, and social responsibility remains a central challenge for character education in religiously diverse societies. This study investigates how moderate Islamic values are embedded in character education at Anak Saleh Elementary School in Malang, Indonesia. Using a qualitative case study design, the research draws on interviews, observations, and documentary evidence involving school leaders, teachers, sixth-grade students, parents, and relevant school records. Participants were recruited through snowball sampling, and triangulation was employed to strengthen the credibility of the findings. The analysis identifies *Panca Character* which is comprising personal, social, environmental, intellectual, and national character as the school's principal framework for integrating moderate Islamic values into educational practice. This framework is enacted across three interconnected domains: intracurricular learning, cocurricular activities, and extracurricular programmes. Across these domains, religious commitment is linked to the cultivation of tolerance, democratic dispositions, social care, peaceful conduct, and national belonging. The findings further suggest that curriculum design, habitual practices, and experiential learning provide complementary means of embedding religious moderation in everyday school life. Reported outcomes among students and alumni point to the framework's potential to nurture religiously grounded yet inclusive dispositions. The study highlights the importance of aligning curricular structures, institutional culture, and lived educational experiences when developing character education that connects Islamic ethical commitments with respect for diversity.

Keywords: Islamic character education; religious moderation; *Panca* Character; elementary education; school culture

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INTRODUCTION

Islam in its birth carried the main mission of improving human morals. Islam not only brings the teachings of monotheism and worship, but also brings concepts and guidelines in one's interactions as a pluralistic world citizen, as exemplified by the Prophet Muhammad SAW in Medina. That is, Islam recognizes differences in beliefs, cultures, traditions, races and certain ethnicities. Everything is summarized in the great goal of Islamic teachings, namely as a mercy to nature (*rahmatan lil alamin*).

But not everyone agrees with this point of view. The emergence of various sects in Islam also affects the dynamics that occur. The existence of Islam with an extreme face is one of the emerging schools. The flow of extremism confine to exclusive, closed and intolerant views of the situation. This intolerant, radical attitude and others seem to have begun to enter every line of our lives, including in the world of education. The rise cases of violence perpetrated by students (brawls) and unscrupulous teachers is one indicator of how massively this radical ideology has spread in our education world. Educational institutions, both formal and non-formal, are potential places for the spread of radical ideas, because there will be social capital to gain radical religious understanding.[1]

The results of a study reveal the roots of radicalism of children or students in the process of religious education starting from the family or school. This study also explains several aspects of the causes of violent practices which analyzed in the perspective of religious psychology, social, and educational management.[2] Hypothetically, there is a linear relationship between the phenomenon of violence against children and the development of radicalism. In the name of religious education, there are two models of violence against children that have the potential to become the seeds of radicalism. First, the method of educating parents and teachers is often unwittingly in the form of physical, mental, and verbal violence. Second, the flow of systemic radical ideological contents in lessons or school curricula that are increasingly complex due to the non-selective contextualization of globalism.[3]

This trend of intolerance and radicalism is also increasing, a result of another survey, a national survey which was participated by 1522 students and 337 college students in 34 provinces and 68 districts/cities in Indonesia regarding

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[1] Abacioglu, C. S., Volman, M., & Fischer, A. H. (2020). Teachers' multicultural attitudes and perspective taking abilities as factors in culturally responsive teaching. *British Journal of Educational Psychology, 90*(3), 736–752. https://doi.org/10.1111/bjep.12328

[2] Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies, 10*(1), 1–24. https://doi.org/10.18326/ijims.v10i1.1-24

[3] Menchik, J. (2014). Productive intolerance: Godly nationalism in Indonesia. *Comparative Studies in Society and History, 56*(3), 591–621. https://doi.org/10.1017/S0010417514000267.

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the attitude of diversity in students and college students conducted by the Center for Islamic Studies and Society (PPIM) of UIN Jakarta stated that students and college students in Indonesia have high internal intolerance and radical opinions. They agree with Pancasila and the 1945 Constitution but they also want Islamic sharia to be implemented in Indonesia and understand the caliphate is a form of government that is recognized in Islamic teachings. They also agree that Islamic religious education influences them to be intolerant of Islamic religious groups that are considered heretical.[4]

Seeing the various phenomena of intolerance and radicalism above, here need to build an Islam that friendly to various groups and other religions (*Wasathiyyah* or moderation). Moderation or *wasathiyyah* is not an attitude that is unclear or indecisive towards something like a passive neutral attitude, also not a mathematical middle. Nor is it as suggested by the word "*wasath*" which is the middle which leads to the notion that *wasathiyyah* does not encourage humans to try to reach the peak of something good and positive such as knowledge, worship, wealth and so on.[5]

As the majority religion, of course improving the understanding of Muslims as a whole can bring significant changes, especially in educational institutions. Efforts to instill the concept of pluralist and moderate Islamic teachings in the midst of pluralism are certainly supported by other appropriate concepts. The concept of integration between moderate Islamic values in character education in learning needs to be taught in a learning model about the formation of human attitudes, therefore it requires a special study of how to shape human attitudes and character and the stages that must be passed.

Through the character education, elaboration of moderate Islamic education can run in a balanced way so that the goal of forming a pluralist, tolerant, and inclusive character of students can be achieved. This is why researchers are interested in knowing more about how the concept of moderate Islamic education in character education goes hand in hand in shaping the character of the students thatresearchers mentioned above. In this study, the scope of moderate Islamic values/Wasathiyyah that want to be studied is at the level of actions/attitudes and regarding the worship of students. One school that has this kind of concept is Anak Saleh Elementary School in Malang City.

In the initial observation, the researcher found the concept of character learning that is very pluralistic and inclusive of religious or inter-religious understanding, or even in the macro context of humanity. Therefore, researchers

[4] Banks, J. A. (2017). Failed citizenship and transformative civic education. *Educational Researcher, 46*(7), 366–377. https://doi.org/10.3102/0013189X17726741.

[5] Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open, 4*(1), 100171. https://doi.org/10.1016/j.ssaho.2021.100171

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are interested in conducting research with 6th grade students as objects of research, with the title "Integration of Moderate Islamic Values in Character Education in SD Anak Saleh Malang City".

THEORITICAL BASIS

1) Moderate Islamic Concept

Moderate means avoiding extreme behavior or extreme disclosure and preferring to a middle ground by considering the views of the other party. Moderate has the same meaning as moderation, namely the reduction of violence or the avoidance of extremes.[6] Moderate in Arabic terms is known as *tawassuth, at-tawazun* or *al-wasathiyyah* which means a middle way between two opposing poles. The attitude of *tawassuth* means an attitude related to the principle of life that upholds fair and straight treatment in the middle of the path of living together.[7]

Moderate Islam is Islamic values that are built on a straight and middle mindset. The characteristics of people who understand moderate Islam are understanding reality, understanding priority of fiqh, providing convenience to others in religion, understanding religious texts comprehensively, being tolerant, and understanding *sunnatullah* in creation.[8]

Someone who has a moderate attitude, when he is having a conversation, it is not in order to bring down the opponent, but performs an understanding interaction if a common ground is found, it is possible to collaborate[9]. But if there is a difference, then it is considered as a reality that must be respected. Moderation and patience are proactive attitudes in order to promote tolerance.[10] In the end, religious moderation is a balanced attitude, behavior, belief, morality and *muamalah* and avoiding violence in religious practice. Moderate Muslims are Muslims who have principles and attitudes

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[6] Hoon, C.-Y. (2014). God and discipline: Religious education and character building in a Christian school in Jakarta. *South East Asia Research, 22*(4), 505–524. https://doi.org/10.5367/sear.2014.0232.

[7] Gorski, P. C. (2016). Rethinking the role of "culture" in educational equity: From cultural competence to equity literacy. *Multicultural Perspectives, 18*(4), 221–226. https://doi.org/10.1080/15210960.2016.1228344.

[8] Mulya, T. W., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: A case study from Indonesia. *British Journal of Religious Education, 41*(4), 446–457. https://doi.org/10.1080/01416200.2018.1556602.

[9] Wang, M.-T., & Degol, J. L. (2016). School climate: A review of the construct, measurement, and impact on student outcomes. *Educational Psychology Review, 28*(2), 315–352. https://doi.org/10.1007/s10648-015-9319-1.

[10] Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research, 42*(5), 533–544. https://doi.org/10.1007/s10488-013-0528-y.

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that do not exceed the proper space, are not fanatical but also not loose in carrying out religious practices.[11]

2) Character Education

Character education is education that is closely related to someone's morals and attitudes. Character is related to a person's morals inherent in him as an individual being. The value contained in the character is a positive value for something that is good, not bad. Instilling character in students through education cannot be separated from the culture of our own nation and in this case integration is needed between three educational environments, namely family, school, and community.[12]

Character education has the same orientation as moral education, namely character building. According to Abi Imam Tohidi, moral education seems Eastern and Islamic, while character education seems Western and secular.[13] The use of the terms character, morals, ethics, morals and character has a substantive similarity when viewed normatively even though they have different meanings. This is because of five reinforce a behavior/action that is considered good and bad, only on the pattern used based on different sizes and sources[14]. If morality measures good and bad from a religious point of view, character is measured from the point of view of psychology, ethics is measured based on the view of reason or philosophy and morals are based on sociology.[15]

Character education can run well if there is sufficient and consistent understanding by all school components in character education. In schools, principals, teachers, supervisors and employees, including gardeners, must

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[11] Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541–560. https://doi.org/10.5367/sear.2014.0234.

[12] Taylor, R. D., Oberle, E., Durlak, J. A., & Weissberg, R. P. (2017). Promoting positive youth development through school-based social and emotional learning interventions: A meta-analysis of follow-up effects. *Child Development, 88*(4), 1156–1171. https://doi.org/10.1111/cdev.12864.

[13] Thapa, A., Cohen, J., Guffey, S., & Higgins-D'Alessandro, A. (2013). A review of school climate research. *Review of Educational Research, 83*(3), 357–385. https://doi.org/10.3102/0034654313483907; Prasojo, Z. H., Elmansyah, & Masri, M. S. H. (2019). Moderate Islam and the social construction of multi-ethnic communities in the hinterland of West Kalimantan. *Indonesian Journal of Islam and Muslim Societies, 9*(2), 217–239. https://doi.org/10.18326/ijims.v9i2.217- 239.

[14] Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241; Raihani. (2015). Minority right to attend religious education in Indonesia. *Al-Jami'ah: Journal of Islamic Studies, 53*(1), 1–26. https://doi.org/10.14421/ajis.2015.531.1-26.

[15] Raihani. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education, 48*(6), 992–1009. https://doi.org/10.1080/03057925.2017.1399250.

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have an understanding and common perception of character education for students, even though each personnel has their own role.[16]

There are two types of indicators developed in character education programs. First are indicators for schools and classes. The second is an indicator for subjects.[17] School and classroom indicators are markers used by principals, teachers and school personnel in planning, implementing and evaluating schools as implementing institutions for cultural and national character education which are also related to daily school programs and activities. While the subject indicators describe the affective behavior of a student in following the teaching and learning.[18]

3) Integration of Moderate Islamic Values in Character Education

The success of an educational institution is not only judged from its academic field but also from its non-academic field. Character is one of the main points that influence success in non-academic fields. Based on the results of research conducted by Frida, et al as many as 74.6% of respondents think that the application of Islamic values in character education in elementary schools has a significant impact on the character development of students.[19] Therefore, the integration of moderate Islamic values in character education becomes an important thing to shape character education.

The values in moderate Islam as described above are values that uphold the best and fair thoughts and attitudes. Muchlis M. Hanafi defines moderate (*al-wasathiyyah*) as a method of thinking, interacting and behaving in a *tawazun* (balanced) manner in addressing two situations, so that an attitude is found that is in accordance with Islamic principles and community traditions, namely balance in faith, worship, religion, morals.[20] The essence of moderate Islamic values described above are as follows :

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[16] Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion, 42*(3), 359–378. https://doi.org/10.1177/0084672420931204.

[17] Parker, L., Hoon, C.-Y., & Raihani. (2014). Young people's attitudes towards inter-ethnic and inter-religious socializing, courtship and marriage in Indonesia. *South East Asia Research, 22*(4), 467–486. https://doi.org/10.5367/sear.2014.0230.

[18] Verkuyten, M., Yogeeswaran, K., & Adelman, L. (2019). Intergroup toleration and its implications for culturally diverse societies. *Social Issues and Policy Review, 13*(1), 5–35. https://doi.org/10.1111/sipr.12051.

[19] Hoon, C.-Y. (2017). Putting religion into multiculturalism: Conceptualising religious multiculturalism in Indonesia. *Asian Studies Review, 41*(3), 476–493. https://doi.org/10.1080/10357823.2017.1334761; Brown, G. (2019). Civic Islam: Muhammadiyah, NU and the organisational logic of consensus-making in Indonesia. *Asian Studies Review, 43*(3), 397–414. https://doi.org/10.1080/10357823.2019.1626802.

[20] Menchik, J. (2019). Moderate Muslims and democratic breakdown in Indonesia. *Asian Studies Review, 43*(3), 415–433. https://doi.org/10.1080/10357823.2019.1627286; Harjatanaya, T. Y., & Hoon, C.-Y.

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(a) In understanding the reality of contemporary life, moderates prioritize justice, peace, equality and humanity.
(b) Prioritizing love over violence.
(c) Mutual respect for each other.
(d) Prioritizing democratic attitudes

Moderate Islamic values in this case are moderate Islamic values contained in the teaching and learning process and learning materials that are integrated into character education. Integration means mixing, blending and combining. Integration is usually carried out in two or more ways, each of which can complement each other.[21] Islam is a religion that has a high spirit of tolerance. Islam is moderate, that is, it is fair and takes the middle way. If the word moderate is associated with eighteen values of character education, then the appropriate character values to describe the values of moderate Islam are religious, tolerance, social care, democracy and peace-loving, and love for the homeland.

Religion is an obedient attitude and behavior in carrying out the teachings of the religion he adheres to, being tolerant of the implementation of worship of other religions and living in harmony with followers of other religions. Tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from themselves[22]. While social care is an attitude and action that always wants to help other people and people in need.[23] Democracy is a way of behaving, thinking and acting that evaluates the rights and obligations equally between oneself and others.[24] While love of peace is an attitude, word and action that causes others to feel happy and safe for their presence.[25]

(2020). Politics of multicultural education in post-Suharto Indonesia: A study of the Chinese minority. *Compare: A Journal of Comparative and International Education, 50*(1), 18–35. https://doi.org/10.1080/03057925.2018.1493573

[21] Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies, 77*(4), a6552. https://doi.org/10.4102/hts.v77i4.6552; Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry, 43*(1), 48–70. https://doi.org/10.1111/curi.12002.

[22] Künkler, M., & Lerner, H. (2016). A private matter? Religious education and democracy in Indonesia and Israel. *British Journal of Religious Education, 38*(3), 279–307. https://doi.org/10.1080/01416200.2015.1113933.

[23] Verkuyten, M., & Yogeeswaran, K. (2017). The social psychology of intergroup toleration: A roadmap for theory and research. *Personality and Social Psychology Review, 21*(1), 72–96. https://doi.org/10.1177/1088868316640974.: Hefner, R. W. (2019). Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years on. *Asian Studies Review, 43*(3), 375–396. https://doi.org/10.1080/10357823.2019.1625865.

[24] Sakai, M., & Isbah, M. F. (2014). Limits to religious diversity practice in Indonesia: Case studies from religious philanthropic institutions and traditional Islamic

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RESEARCH METHOD

The approach used in this research is qualitative. While the type of research used is the type of case study. This research method will describe qualitatively related to the form, process, and implications of the integration of moderate Islamic values in character education in SD Anak Saleh Malang city. The primary data that the researcher determined were principals, teachers, students, school documents and archives related to the focus of the problem. Data from school principals, teachers, and related documents such as the archives of the guidance and counseling division, student records and achievements, and others will be the primary data that researchers use to analyze the focus of the problem. While the secondary data that the researchers determined were other parties who could provide information related to this problem such as guardians of students. The researcher divides the questions to be asked according to the characteristics of the informants. This was done considering that each informant had a different role at SD Anak Saleh. The technique used in data collection is to use the snowball technique (snowball sampling). Researchers also made observations about learning activities, extracurricular activities, and school culture. It aims to collect data in accordance with the focus of the research problem. In addition, document source support is also carried out as data to support research.

Table 1. Data Collection Matrix

No.	Problem Formulation	Data Collection Technique	Data Source
1.	Integration of moderate/wasathiyyah Islamic values in character education.	Interview, Observation, Documentation	Headmaster, Teacher
2.	The implications of students' attitudes towards moderate/wasathiyah values in Islam.	Interview, Observation, Documentation	Teachers, 6th grade students

schools. *Asian Journal of Social Science, 42*(6), 722–746. https://doi.org/10.1163/15685314-04206003.; Hefner, R. W. (2019). Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years on. *Asian Studies Review, 43*(3), 375–396. https://doi.org/10.1080/10357823.2019.1625865.

[25]Parker, L. (2014). Religious education for peaceful coexistence in Indonesia? *South East Asia Research, 22*(4), 487–504. https://doi.org/10.5367/sear.2014.0231; Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research, 86*(1), 163–206. https://doi.org/10.3102/0034654315582066.

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The qualitative data analysis used in this research is data reduction, followed by the presentation of the reduced data, drawing conclusions and verification. To determine the validity of the data, the researcher used a technique of checking the validity of the data by triangulation and increasing persistence. Increasing perseverance is like checking the questions or papers that have been done, whether something is wrong or not[26]. By increasing this persistence, researchers can check whether the data that has been found is wrong or not, so that researchers can provide an accurate and systematic description of what is observed. As a provision for researchers to increase this persistence is to read various reference books and research results or documentation related to the findings being studied. In this way, the researcher's insight will be wider and sharper, so that it can be used to check the data found in the research is believed/true or not.[27]

RESULT AND DISCUSSION

The implications of the application of Five Characters on Understanding Religious Moderation and Diversity of students at SD Anak Saleh can be said to be quite high. The majority of the alumni of SD Anak Saleh have moderate, tolerant and inclusive attitudes, especially in terms of ubudiyyah (daily worship) and in terms of character (social interactions with other people). This is in accordance with the presentation of Ustadzah Jeehan :

> *"Kita itu moderat banget, termasuk unuk anak berkebutuhan khusus ya, yang membedakan lulusan anak saleh dengan sekolah lain itu moderatnya. Anak-anak itu selalu melihat dari berbagai sisi, yang pro maupun kontra, mereka akan melakukan pengolahan untuk bekal mereka sendiri."*[28]

Based on this explanation, we can see the impact or implications of the application of Panca Character on the understanding of moderation in religion and the diversity of students at SD Anak Saleh. Faced with various conditions can hone the sensitivity of students regarding how they should behave towards others. Even so in religion, Ustadz Hadi explained that the habituation carried

[26] Arifianto, A. R. (2019). Islamic campus preaching organizations in Indonesia: Promoters of moderation or radicalism? *Asian Security, 15*(3), 323–342. https://doi.org/10.1080/14799855.2018.1461086; Hyett, N., Kenny, A., & Dickson-Swift, V. (2014). Methodology or method? A critical review of qualitative case study reports. *International Journal of Qualitative Studies on Health and Well-Being, 9*(1), 23606. https://doi.org/10.3402/qhw.v9.23606.

[27] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&D*, (Bandung, Alfabeta, 2019) p.368 – 369

[28] Noor Jeehan, Guru kelas III SD Anak Saleh, wawancara di SD Anak Saleh, tanggal 25 Juni 2022

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out at Anak Saleh Elementary School had an impact wherever the students were, especially when they were at home. This is in line with his presentation :

> *"Penerapan dari panca karakter ini terutama di bidang ubudiyah, apalagi jika kita kaitkan dengan nilai Islam moderat, sekolah memiliki beberapa program ibadah praktis, seperti salat dhuha setiap pagi termasuk kesalehan personal. Itu merupakan pembiasan yang menjadi suatu habit bahkan kebutuhan, dan siswa akan merasa tidak nyaman jika meninggalkannya. Termasuk ketika kita mengajak anak-anak dzikir pagi, kemudian muhassabah, peka terhadap lingkungan sekitar/sosial, kegiatan sosial, bakti sosial, ke panti asuhan pada momen-momen tertentu."*[29]

The moderate attitude that has been instilled since the students were in elementary school does not just disappear, as time goes by they still adhere to the values they have learned since elementary school. This is in line with the statement of Ustadz Amir :

> *"Alhamdulillah testimoni dari beberapa wali peserta didik, ada anak mereka yang awalnya pasif, tapi ketika mereka sudah duduk di sekolah lanjutan mereka mulai menunjukkan potensinya, dan salah satu faktor penyebabnya adalah proses di SD. Sejauh pemantauan kami di grup alumni, ada yang sudah menjadi profesional pemain violin, ada yang sudah menjadi owner sebuah kafe, dan lain-lain. Kami berkeyakinan bahwa panca karakter adalah salah satu pondasi penting dalam proses peserta didik. Selain itu implikasi lain terbukti dengan istiqomah nya mereka dalam beribadah."*[30]

In addition to being persistent in worship and having a moderate attitude, the students at Anak Saleh Elementary School are shown by one of the students who has become alumni this year, namely Gadiza Nafeeza Noor. He always greets and smiles to people he meets, regardless of religion, ethnicity and race. This moderate attitude was also evident when he received an invitation from a neighbor of a different religion, he continued to attend because he considered the neighbor to be his brother.

The next moderate attitude is related to tolerance, when participating in teaching and learning activities in Gadiza's class, he is accustomed to making friends with anyone, respecting, respecting, and willing to listen to others. Even when he has a friend with special needs. This is in line with the presentation from Gadiza :

> *"Kebetulan aku punya teman ABK, aku bersahabat dengan baik, kalau mereka butuh bantuan aku bantu. Karena biasanya sudah ada GPK nya, waktu itu pernah temenku diejek sama yang lain terus mereka tak ingetin. Di sekolah iya*

[29] Hadi Susanto, Guru PAIBP SD Anak Saleh, wawancara di SD Anak Saleh, tanggal 2 Juli 2022

[30] Amiruddin Nahdliyan, Guru kelas VI SD Anak Saleh, wawancara di SD Anak Saleh, tanggal 26 Juni 2022

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biasanya, saling menghargai dan menghormati. Waktu itu pernah pembina ekstraku, terus guru ngasih pertanyaan, nunggu ditunjuk dulu baru jawab."[31]

Gadiza's democratic attitude is also shown in her daily life. According to Gadiza, differences of opinion are not a problem, and we must respect other people. Teaching and learning activities in his class are also used to be carried out democratically, for example the election of class president and consensus deliberation. In the deliberation when her opinion was not accepted, Gadiza accepted it gracefully and did not impose her will.

The next moderate Islamic value is peace-loving, Gadiza explained that she likes a calm and peaceful class atmosphere, when her friends have a fight she doesn't hesitate to break it up, in order to maintain harmony in the class. The way to maintain this harmony is written in Gadiza's daily life and attitude towards others. For example, when talking to the other person he is always gentle, and does not use harsh words even to the point of hurting others.

The next moderate Islamic value is social care, in her presentation, Gadiza admits that habituation at school makes her more sensitive to the surrounding environment. In her presentation, Gadiza said that she had provided assistance to victims of natural disasters in a social service activity, even though the person holding the social service was not a Muslim, in the sense that she did not look at religion, ethnicity, and race when going to help and give charity to others.

The next moderate Islamic value is love for the homeland. According to Azhari, et al., planting love for the Unitary State of the Republic of Indonesia (NKRI) in students from an early age is very necessary in shaping the character of students so that this character continues to be attached so that it becomes a character in their daily lives. By loving the Unitary State of the Republic of Indonesia, students will have a very good attitude of nationalism in the nation and state.[32] Instilling the value of love for the homeland in Anak Saleh Elementary School is carried out through various activities, Gadiza feels enthusiastic in every flag ceremony, commemoration of Islamic and national holidays, as a form of appreciation and respect for the heroes who have fought for the independence of the Indonesian nation. In addition, the implications of character education felt by Gadiza are stated in the following presentation:

"Aku Semangat dan senang mengikuti upacara bendera, toh Cuma dilakukan seminggu sekali. Dan kalau menyanyi Indonesia Raya sikapku selalu siap,

[31] Gadiza, Alumni SD Anak Saleh, wawancara di kediaman ananda, tanggal 25 Juni 2022.

[32] Pedersen, L. (2016). Religious pluralism in Indonesia. *The Asia Pacific Journal of Anthropology, 17*(5), 387–398. https://doi.org/10.1080/14442213.2016.1218534.; Mietzner, M., & Muhtadi, B. (2018). Explaining the 2016 Islamist mobilisation in Indonesia: Religious intolerance, militant groups and the politics of accommodation. *Asian Studies Review, 42*(3), 479–497. https://doi.org/10.1080/10357823.2018.1473335

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> *untuk menghargai pahlawan kita. Itu kewajiban kita mencintai tanah air. Menurutku setiap orang Islam wajib mencinta Indonesia, tidak membeda-bedakan orang, menghargai kerja keras orang lain, belajar yang rajin, menghargai kerja keras pahlawan, memperingati hari besar nasional. Aku merasakan pendidikan karakter di sekolah ini, dengan sikap teman-teman yang beda, dan guru yang beda, keluar dari Anak Saleh aku nggak boleh membuat nama sekolah jelek jadi anak salihah, selalu inget pesan guru, seperti jangan pernah malas, jangan membeda-bedakan teman, bersahabat dengan siapa saja, selalu berdoa, salat lima waktu, pengetahuan agama juga kudapatkan di rumah dan di sekolah. Kesannya belajar di anak saleh senang bisa banyak belajar hal baru, yang bakal dirindukan adalah guru-gurunya yang seru-seru."*[33]

Based on the explanation above, we can conclude that the implication of the integration of moderate Islamic values in character education at SD Anak Saleh is the birth of a moderate, tolerant and inclusive attitude in the personality of students at SD Anak Saleh. In accordance with the vision carried by SD Anak Saleh, this character education is expected to produce civilized and life-friendly citizens who learn to be faithful, pious, and have a life-friendly life based on the Five Characters of Saleh Children.[34]

CONSLUSION

Many challenges and social problems arise in the current era. One of them is the problem of social and religious diversity where extremist understandings begin to dominate and emerge. Other problems then arise due to this extremist attitude, ranging from exclusivity, intolerance, radicalism and so on. So that steps are needed in the world of education, especially in the world of education to reduce the negative impact of the extremist mindset so that it gives birth to a moderate mindset and character. One of the educational institutions that instills a moderate Islamic mindset, character, and values is SD Anak Saleh in Malang. The values of moderate Islamic education in SD Anak Saleh are religious values, tolerance, democracy, social care, love for peace and love for the country. These values are integrated into the content of Panca Character which is the basis for implementing character education in SD Anak Saleh. The points contained in the Five Characters are Personal Piety, Social Piety, Natural Piety, Intellectual Piety, and National Piety. The integration is carried out through three activities, namely intracurricular activities (teaching and learning activities and school culture), co-curricular activities (outdoor learning), and extracurricular activities. The implementation of the Five Characters is carried out through classroom learning

[33] Gadiza, Alumni SD Anak Saleh, wawancara di kediaman ananda, tanggal 25 Juni 2022.

[34] Mietzner, M., & Muhtadi, B. (2020). The myth of pluralism: Nahdlatul Ulama and the politics of religious tolerance in Indonesia. *Contemporary Southeast Asia, 42*(1), 58–84. https://doi.org/10.1355/cs42-1c.

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activities and other civilizing activities such as habituation in worship and morals according to Islamic teachings and the sunnah of the Prophet Muhammad SAW, these activities include morning activities, dhuha prayer, tahfidz, dhuhur and asr prayers in congregation, moving home, homebase, study tour, study excursion, PHBI, zakat on the road, expression stage, Scout extracurricular, and others. The implication is that alumni and students feel an understanding of democratic life, respect each other, are tolerant of others, are inclusive and can manage differences that arise in the midst of their lives.

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