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Teacher Strategies for Instilling Religious Moderation Values in Students at Surakarta State Islamic Elementary School in the Digital Era

Azzahra Vania Sarah Devi*[1], Sarni[2]
[1] *Muhammadiyah University of Surakarta, Indonesia.*
[2] *Darul Qolam Institute of Islamic Studies, Indonesia.*
e-mail:
azzahravania3@gmail.com
ukhuwahputrisatu@gmail.com

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ABSTRACT. This study examines how teachers integrate religious moderation into everyday learning and school life at Surakarta State Islamic Elementary School in the digital era. A qualitative field research design drew on semi-structured interviews, participant observation, and documentation involving the principal, religious education teachers, classroom teachers, and selected students. The reported findings comprise three connected areas: contextual and collaborative classroom instruction; habituation and teachers' exemplary conduct; and guided use of digital media. Teachers translated tolerance, fairness, mutual respect, and peaceful coexistence into stories, classroom rules, group activities, and responses to interpersonal disagreements. Digital presentations, videos, and quizzes supported discussion, while source checking and responsible sharing introduced elements of digital literacy. Constraints included uneven facilities, differences in students' digital skills, inconsistent behavior, and parental concerns about screen exposure. The analysis suggests that the educational value of these strategies depends on the consistency between teachers' explanations, conduct, and learning arrangements, together with communication with families. The findings describe practices and perceived contributions rather than establish causal effects or durable changes in students' religious attitudes. The study offers a context-sensitive account of moderation education and identifies the need for clearer behavioral indicators, sustained teacher support, and age-appropriate digital guidance.

Keywords: *Religious Moderation; Teacher Strategies; Islamic Elementary Education; Digital Literacy; School Culture.*

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INTRODUCTION

Religious moderation in Islamic elementary education concerns how religious commitment is expressed in relationships with others. For this study, its practical dimensions are tolerance, fairness, non-discriminatory interaction, and peaceful responses to disagreement. These dimensions connect religious learning to everyday conduct without implying that students must abandon their convictions. Indonesian research has located moderation education within institutional culture, professional collaboration, and curriculum design. Studies of local culture-based pesantren and madrasah networks show how mutual respect and cooperation can provide

settings for such learning, although their institutional circumstances differ from those of elementary classrooms (Burga & Damopolii, 2022; Wardi et al., 2023). The present study therefore examines how teachers make moderation intelligible and practicable for younger learners.

Digital communication adds a further dimension to this task. Access to information does not itself ensure the ability to assess its credibility. Research on civic online reasoning documents difficulties in evaluating online claims among middle school, high school, and university students; a wider review of misinformation also distinguishes accurate judgment from the decision to share content (McGrew et al., 2018; Pennycook & Rand, 2021). These findings justify attention to guided evaluation but do not establish that the children in this study encountered particular extremist material. In Indonesian Islamic education, research on moderation during online learning emphasizes cooperation between teachers, students, and parents (Kamaludin et al., 2021). For elementary schools, the relevant question is how to connect simple verification practices with respectful communication in developmentally appropriate ways.

Teachers occupy a central position because the content of lessons and the organization of classroom relationships communicate values simultaneously. A study of primary teachers linked multicultural attitudes and perspective taking to culturally responsive teaching, while qualitative research on effective culturally responsive teachers emphasized the relational work involved in creating supportive classrooms (Abacioglu et al., 2020; Farinde-Wu et al., 2017). This literature suggests examining who is invited to speak, how teachers respond to errors, and whether assistance is distributed fairly. Such practices matter because a lesson about tolerance may lose credibility when classroom interaction excludes some students. Moderation education consequently requires attention to the relationship between stated principles and enacted pedagogy.

The relationship between curriculum and school culture is equally important. Research developing a moderation-oriented madrasah curriculum incorporated intracurricular, extracurricular, co-curricular, and cultural dimensions, while research in Islamic higher education examined students' participation as agents of moderation (Kosim et al., 2024; Mustakim et al., 2021). Neither setting can be treated as equivalent to an Islamic elementary school. Nevertheless, both raise a useful analytical issue: values may become meaningful when learners have opportunities to participate in their enactment. Worldviews education similarly foregrounds the educational value of engaging with diversity and peacebuilding (Halafoff et al., 2019). For younger learners, these orientations require concrete examples, accessible language, and adult guidance rather than the direct transfer of materials designed for adolescents or university students.

The digital dimension also requires a distinction between using a device and teaching with it. The teacher digital competency framework extends beyond technical skills to pedagogical and wider professional responsibilities (Falloon, 2020). Research on digital readiness identifies inequalities involving both students and schools, cautioning against assuming that all learners have equivalent opportunities to participate (van de Werfhorst et al., 2022). A moderation-oriented digital lesson therefore needs to address accessibility, content selection, discussion, and ethical judgment together. Attractive audiovisual materials may draw attention, but attention alone cannot be treated as evidence of tolerant attitudes or competent source evaluation.

Against this background, this study explores teacher strategies at Surakarta State Islamic Elementary School, an urban Islamic elementary setting identified in the original field account as committed to moderation and digital learning. It asks how moderation values are incorporated into classroom instruction, how daily routines and teacher conduct reinforce these values, and how digital media are used and constrained. Its contribution lies in connecting these dimensions within one situated account of practice. The analysis does not claim to establish the prevalence of

such strategies across Surakarta or to measure their long-term effectiveness. Instead, it develops an interpretation of how instructional, relational, and digital practices may support one another and where their evidential and practical limits remain.

METHOD

The study used a qualitative field research design to investigate practices and participants' interpretations in their school context. The site was Surakarta State Islamic Elementary School in Surakarta, Indonesia, selected purposively because of its reported commitment to religious moderation and digital learning. Participants comprised the principal, Islamic education teachers, classroom teachers, and selected students involved in the relevant activities. The focus was the organization and interpretation of teacher strategies rather than estimation of an intervention effect. The available research account does not specify the number of participants, grade levels, fieldwork dates, or length of school access; these reporting gaps restrict assessment of the scope and transferability of the findings.

Data collection combined semi-structured interviews, participant observation, and documentation. Interviews explored teachers' instructional choices, daily guidance, digital practices, and perceived constraints. Observation addressed classroom activities and interactions, while documents included lesson plans, school regulations, activity reports, and digital learning materials. These sources provided complementary perspectives on stated intentions and reported practice. The manuscript does not provide interview transcripts or an observation inventory, so the revised presentation retains the existing thematic account without supplying additional participant quotations, event counts, or documentary details.

Analysis proceeded through data condensation, narrative display, and conclusion drawing or verification, as described in the original research account. Material relevant to the research questions was organized into themes covering classroom integration, habituation and exemplarity, and digital mediation. Source and technique triangulation involved comparison across participants and collection methods; the original account also reports member checking of interview interpretations. Guidance on trustworthy qualitative analysis emphasizes transparent links between evidence, analytic decisions, and conclusions (Nowell et al., 2017). Accordingly, the findings are presented as descriptive themes, and the discussion separates those themes from proposed explanations and educational recommendations.

The presence of triangulation or member checking should not be treated as an automatic guarantee of validity. Quality criteria need to fit the analytic approach, and thematic procedures should not be relabeled as reflexive thematic analysis merely because themes are reported (Braun & Clarke, 2021). Similarly, adequacy of qualitative sampling requires a context-sensitive rationale; saturation cannot be inferred from an unspecified sample (Hennink & Kaiser, 2022). The available account does not document consent, parental permission and child assent, ethics review, recording procedures, or researcher positionality. These omissions concern reporting and must be resolved against the actual research records before submission; no retrospective ethical approval or unreported procedure is asserted here.

RESULTS AND DISCUSSION

Result

The reported findings identify three connected areas of practice. Teachers embedded values in classroom instruction, reinforced them through routines and exemplary conduct, and used digital resources with ethical guidance. Tables 1 and 2 organize the practices and constraints already described in the research account. They are qualitative summaries, not frequency tables or evidence of measured intervention effects.

Integrating moderation into classroom learning

Teachers incorporated tolerance, mutual respect, fairness, and appreciation of difference into lesson planning, learning materials, and classroom interaction. They linked subject content to familiar situations involving friendship, cooperation, and helping others. Students were encouraged to express opinions respectfully and listen to classmates whose views differed. Moderation was thus presented through ordinary decisions about how to treat people, rather than solely through definitions. The account describes integration within existing learning themes and religious education lessons rather than a separate moderation subject.

Stories about exemplary figures, local wisdom, and everyday experiences helped teachers explain abstract values. During discussions, teachers invited students to connect these examples with their own experiences and reinforced responses associated with cooperation and respect. Group assignments involved students with different academic abilities and social characteristics. Teachers monitored interaction, reminded groups to communicate respectfully, and acknowledged constructive conduct. These descriptions indicate opportunities to practise perspective taking and cooperation, but the available account does not establish how consistently individual students participated or how participation differed across grades.

Classroom rules also provided a setting for value education. Teachers communicated expectations concerning politeness, empathy, and cooperation, and used reflective conversations or counseling when students displayed exclusionary behavior. This response combined correction with further explanation. It suggests that moderation was addressed through both planned instruction and responses to emerging incidents. However, the absence of incident records or verbatim exchanges prevents closer analysis of how teachers negotiated disagreement or how students interpreted the guidance.

Habituation and teachers' exemplary conduct

Daily routines included polite greetings, respectful language, assistance to peers, and reminders about appropriate interaction. Teachers described these practices as recurring opportunities for character development. Observations in the original account portrayed teachers as communicating inclusively and treating students fairly across family backgrounds and academic performance. Students were described as tending to imitate teachers' politeness and empathy. These observations support an interpretation of exemplarity as a visible feature of school life, while leaving the extent and durability of imitation unresolved.

Collective cleaning, charity initiatives, and school commemorations offered additional opportunities for cooperation and shared responsibility. Teachers linked helping others to Islamic teachings, and parents were occasionally involved in school programs. The evidence therefore extends beyond formal lessons to everyday school culture. Nevertheless, participation in a shared activity is not sufficient evidence of interreligious tolerance. The account does not specify the religious composition of participants or document interactions across religious groups. The reported activities more directly demonstrate opportunities for mutual assistance within the school community.

Teachers also reported difficulty maintaining consistent conduct. Some students expressed exclusive attitudes that teachers associated with information from social media. Personal guidance, empathetic discussion, and cooperation with homeroom teachers or counselors were described as responses. This association reflects teachers' interpretations; it is not a verified causal account of students' online exposure. The findings point to a continuing need for guidance rather than a completed process of value internalization.

Table 1 Reported strategies and their interpretive boundaries

Strategy	Practices in the research account	Value emphasis	What the evidence supports
Contextual instruction	Stories, local wisdom, and everyday cases about friendship and helping	Respect and empathy	Values were connected to familiar situations; comprehension was not independently tested.
Classroom dialogue	Respectful expression, listening, and discussion of differing opinions	Openness and fairness	Opportunities for dialogue were described; individual participation was not quantified.
Collaborative tasks	Mixed-ability group assignments with teacher monitoring	Cooperation and inclusion	Teachers organized social practice; enduring attitude change was not established.
Habituation and exemplarity	Greetings, assistance, respectful language, and teachers' fair conduct	Courtesy and non-discrimination	Recurring practices and perceived imitation were reported; transfer beyond school is unknown.
School-wide participation	Cleaning, charity, commemorations, and occasional parental involvement	Care and shared responsibility	Opportunities for collective action were identified; interreligious contact was not documented.
Guided digital learning	Videos, slides, quizzes, source checking, and responsible-sharing discussions	Responsible communication	Digital guidance was reported; independent verification ability was not assessed.

Source: *qualitative synthesis of the findings supplied in the manuscript. Rows are analytical groupings, not counts of participants or observed events.*

Digital media and guided evaluation

Teachers used slides, educational videos, and interactive quizzes containing themes of tolerance, cooperation, and peaceful coexistence. The original account describes student interest and participation during audiovisual activities. Digital materials offered occasions to discuss social situations beyond the immediate classroom, but the findings do not include a comparison with non-digital lessons or an assessment of comprehension. The evidence therefore supports their use as instructional resources and perceived engagement aids, rather than a conclusion that technology itself improved religious moderation.

Some teachers introduced simple source-evaluation practices. They reminded students that online religious messages required scrutiny, encouraged checking information before sharing, and discussed responsible internet use. The reported emphasis was on initial awareness and adult guidance. No independent test of students' verification skills is supplied. Consequently, the findings establish that digital literacy was addressed in instruction, while leaving open whether students could apply these practices independently or transfer them to unfamiliar content.

Digital implementation was constrained by limited facilities, differences in students' skills, and parental concerns about device exposure. Teachers responded by combining digital activities with direct interaction and collaborative games and by explaining the educational purpose of technology to parents. These adjustments show responsiveness to practical conditions. They also indicate that digital provision and family communication were part of the teaching strategy rather than external issues that could be assumed away. Table 2 summarizes the reported constraints and responses without introducing additional outcomes.

Table 2 Reported constraints and teacher responses

Constraint	Reported response	Remaining question
Limited technological facilities	Combining digital activities with direct interaction and collaborative games	Did each learner have an equivalent opportunity to participate?
Different digital skill levels	Adjusting activities and providing teacher guidance	Could students apply evaluation strategies without adult assistance?
Parental concerns about device exposure	Explaining educational purposes and balancing digital and non-digital activities	How consistently were expectations understood and supported at home?
Inconsistent conduct and exclusive attitudes	Personal guidance, empathetic discussion, and coordination with homeroom teachers or counselors	Were changes sustained across situations, and what influenced them?

Source: *constraints and responses reported in the manuscript. Questions in the final column identify unresolved issues; they are not additional findings.*

Discussion

From abstract values to participatory classroom practice

The findings suggest that teachers made moderation educationally accessible by linking values to decisions students could recognize: listening to a classmate, helping a peer, negotiating a group task, or responding to disagreement. The significance of this approach lies in the relationship between explanation and participation. A teacher can state that differences deserve respect, but a classroom provides opportunities to understand that proposition only when students encounter differing contributions and receive guidance on how to respond. Research on dialogic teaching offers support for structured participation, elaboration, and reasoned engagement rather than treating any classroom talk as equally productive (Alexander, 2018; Howe et al., 2019). In the present case, respectful discussion is a plausible route to practising moderation, although the available evidence does not demonstrate its independent effect on attitudes.

This interpretation also clarifies why collaborative assignments need active facilitation. Placing students in groups does not ensure equal participation or respectful disagreement; it may reproduce existing hierarchies if confident students dominate or lower-achieving peers are marginalized. Teachers' monitoring and reminders, as reported here, therefore matter as part of the learning arrangement. Evidence on computer-supported collaborative learning identifies benefits in STEM settings, but those findings concern a different domain and cannot establish effects on religious attitudes (Jeong et al., 2019). The useful connection is pedagogical: collaborative tasks require attention to how participants interact. In moderation education, role distribution, opportunities to explain reasons, and teacher responses to exclusion are appropriate objects for future observation, rather than outcomes that can be presumed from task completion.

Contextual stories and culturally responsive interpretation

The use of stories and familiar social situations can reduce the distance between a value statement and its application. However, contextualization should do more than make a lesson memorable. It should help students consider whose perspective is represented, what makes an action fair, and how respect can be maintained when beliefs differ. Research on culturally responsive teaching connects teachers' perspective taking and multicultural attitudes with socially and culturally sensitive practice (Abacioglu et al., 2020). Qualitative work on effective culturally responsive teachers similarly highlights sustained relational engagement (Farinde-Wu et al., 2017).

These findings help explain the potential importance of teachers' attention to students' experiences, while differences between national settings caution against assuming identical classroom processes.

Indonesian research on local culture-based pesantren shows that mutual respect and care can be articulated through locally meaningful traditions (Burga & Damopolii, 2022). The present findings are consistent with the broader value of cultural intelligibility, but the specific traditions described in that research should not be attributed to the Surakarta school. A further limitation is that familiar stories may privilege the majority perspective unless teachers deliberately invite alternative viewpoints. Worldviews education provides a relevant basis for considering plural perspectives and peaceful coexistence (Halafoff et al., 2019). For elementary learners, a practical implication is to use accessible narratives that allow more than one person's concerns to be considered, while avoiding generalizations that reduce a religious or cultural group to a single characteristic.

Habituation requires reflection and credible exemplarity

Repeated greetings, helping behavior, and respectful language offer a stable setting in which values can be rehearsed. Their educational meaning depends, however, on whether students understand why the action matters and can apply the principle beyond the supervised routine. Evidence from school-based social and emotional learning provides a relevant comparison: syntheses report benefits across social-emotional skills and other outcomes, while also documenting variation by program and implementation context (Cipriano et al., 2023; Taylor et al., 2017). These studies concern structured interventions, not the routines reported in this manuscript. They support examining repetition together with explanation, practice, and reinforcement; they do not justify attributing equivalent effects to the present school.

This distinction prevents courtesy from being treated as a complete measure of moderation. A student may greet teachers politely while excluding a peer during group work. Conversely, a student who respectfully questions an unfair rule may be demonstrating moral judgment rather than deficient obedience. Reviews of social and emotional learning identify continuing questions about which program elements work, for whom, and under what circumstances (Durlak et al., 2022). In the present setting, future evaluation should distinguish compliance with routines from empathy, fairness, and the handling of disagreement. The reported inconsistency in some students' conduct reinforces the need to examine transfer across situations rather than infer internalization from visible participation alone.

Teacher exemplarity gives these routines credibility because students can compare adult conduct with the values adults teach. The reported fairness, non-discriminatory communication, and peaceful conflict guidance are therefore analytically important. Research on teachers' implicit theories and moral education suggests that assumptions about learners can shape teachers' moral practice (Rissanen et al., 2018). An implication for this study is that exclusionary behavior should be addressed without defining a child as permanently intolerant. Corrective dialogue can separate the unacceptable action from the child's capacity to learn. This is an interpretation of the educational significance of the reported guidance, not evidence that particular belief-change processes were measured.

School culture and relationships with families

School-wide cooperation may provide continuity between classroom messages and everyday experience. The reported cleaning activities, charity initiatives, and commemorations create settings in which responsibility is enacted with others. Curriculum research in madrasahs likewise connects formal learning with extracurricular and cultural dimensions (Kosim et al., 2024). Yet institutional coherence should not be equated with a uniform experience for every child. To evaluate inclusiveness, subsequent research would need to examine who participates,

who receives recognition, and how differences are handled. The present account identifies potentially supportive arrangements but does not document all of these dimensions.

Family communication becomes important because students move between school expectations, home relationships, and digital environments. Meta-analytic research associates parental involvement with academic and broader adjustment outcomes, while relational involvement has also been examined in connection with student and parent outcomes (Barger et al., 2019; Jeynes, 2024). These associations provide a reason to attend to the quality of school-family relationships, not a basis for claiming that parental participation caused moderation in this case. The reported discussions with parents about digital learning are a useful starting point. Two-way communication could clarify shared expectations about respectful language, checking information, and seeking adult help, while allowing families to explain constraints on access or supervision.

The practical challenge is to sustain consistency without placing all responsibility on individual teachers or parents. Research in Indonesian madrasahs highlights professional communities and organizational collaboration as settings for supporting tolerance (Wardi et al., 2023). The implication is that moderation education may benefit from shared planning and discussion of difficult cases across the school. Such collaboration should accommodate differences in family circumstances and avoid interpreting limited parental attendance as a lack of commitment. The available findings do not establish the frequency or quality of parent involvement, so these proposals remain recommendations rather than descriptions of an implemented school-wide system.

Digital resources need pedagogical and ethical mediation

Digital videos and quizzes can supply material for discussion, but the medium does not determine the moral quality of the learning. A video depicting cooperation becomes pedagogically useful when a teacher helps students interpret the situation, consider the people involved, and connect it to their own conduct. Research on teachers' pedagogical beliefs and technology use identifies an interrelationship between instructional orientations and classroom technology practices (Tondeur et al., 2017). A meta-analysis of technology acceptance also examines factors associated with teachers' adoption of digital tools (Scherer et al., 2019). Adoption and engagement are therefore relevant conditions, but neither is an adequate proxy for students' understanding of fairness or their willingness to respect others.

Teacher digital competence offers a broader perspective by connecting technical knowledge with pedagogical, personal, and professional responsibilities (Falloon, 2020). For the present study, this means that selecting material, facilitating discussion, recognizing access barriers, and responding to misleading claims belong to the same educational task. Indonesian research on moderation in virtual learning similarly stresses the role of cooperation among teachers, students, and parents (Kamaludin et al., 2021). The strongest interpretation of the reported practice is therefore a mediated use of technology: digital resources support teacher-guided encounters with values. The findings do not support a technology-first prescription or an assumption that more screen exposure would produce stronger moderation.

Connecting source evaluation with responsible conduct

The teachers' emphasis on verification addresses a distinct aspect of moderation in digitally mediated life: a commitment to respectful coexistence can be undermined when unverified claims about others are accepted or circulated. Research on civic online reasoning documents students' difficulties in assessing sources, while intervention research shows that explicit instruction can improve online evaluation in the settings studied (McGrew, 2020; McGrew et al., 2018). Research comparing expert and novice evaluators identifies lateral reading, including consulting external sources rather than relying solely on a page's appearance, as a useful

evaluative practice (Wineburg & McGrew, 2019). These studies largely involve older learners or adults. For elementary pupils, guided comparison of teacher-selected sources is a more defensible implication than assuming independent mastery of open-web verification.

The distinction between believing and sharing also matters. A review of fake news research shows why inaccurate judgments and information-sharing decisions require careful explanation rather than a blanket attribution to ideological motives (Pennycook & Rand, 2021). Media literacy experiments in the United States and India found improvements in discernment in some samples, with differences across settings and over time (Guess et al., 2020). Thus, a short instruction to check information may help, but its success and durability cannot be assumed. The Surakarta findings provide evidence that teachers introduced verification; they do not establish that students consistently paused, corroborated a claim, or refrained from sharing it outside school.

Research on psychological inoculation offers another possible direction: brief explanations of manipulation techniques improved misinformation resilience in the populations studied (Roozenbeek et al., 2022). For elementary moderation education, this suggests carefully designed, age-appropriate examples of misleading or unfair communication, followed by discussion. It does not justify exposing children to harmful material or claiming that an untested classroom activity prevents radicalization. Research in Islamic higher education has also examined students' agency in selecting and engaging with moderation-related materials (Mustakim et al., 2021). Its relevance here is conceptual, because younger pupils require substantially more adult scaffolding. Future classroom assessment could examine whether pupils explain a credibility judgment and recognize an unfair generalization, without equating technological fluency with ethical understanding.

Equitable implementation and sustained teacher development

The reported differences in facilities and digital skills indicate that access is part of the instructional design. Research on digital readiness shows why student and school conditions should be considered together (van de Werfhorst et al., 2022). The teachers' combination of digital activities, direct interaction, and games can be interpreted as an attempt to maintain participation under uneven conditions. A reasonable practical implication is to provide equivalent discussion opportunities when devices are unavailable and avoid making home connectivity a prerequisite for engagement. The study does not quantify access gaps or evaluate the effectiveness of these adjustments, so resource recommendations should remain proportionate to the reported constraints.

Teacher support also needs to address interpersonal judgment alongside technical skills. An integrative review of teachers' psychological characteristics connects a range of personal attributes with effectiveness, well-being, and relationships, while emphasizing the complexity of the evidence (Bardach et al., 2022). Research on coaching provides causal evidence for improvements in instruction and achievement, but also identifies challenges when programs expand (Kraft et al., 2018). A critical review of professional development cautions against accepting familiar program features as sufficient proof of effectiveness (Sims & Fletcher-Wood, 2021). Together, these studies suggest that support for moderation education should include opportunities to examine actual classroom practice, receive feedback, and revise instructional decisions. They do not establish which professional development model would be most effective in this particular school.

Contribution and limitations

The study's main contribution is a situated interpretation of how classroom instruction, school relationships, and guided digital practices are connected. Moderation appears in the account as a recurring educational concern enacted through examples, routines, correction, and participation. This interpretation extends the discussion beyond the presence of moderation-

related content in lessons. It also exposes a central limitation: observed politeness, reported engagement, and teachers' positive perceptions are different kinds of evidence and cannot be combined into a causal claim about enduring tolerance.

The single-site design and incomplete reporting of participants, fieldwork, analytic records, and ethical procedures limit transferability and independent scrutiny. The lack of direct quotations or accessible observation excerpts also restricts assessment of competing interpretations, including whether some students experienced the same activities differently. Future research should document sampling and consent, connect thematic claims to anonymized evidence, and distinguish reported intentions from observed practices and student explanations. Context-sensitive sampling and transparent analytic decisions are more informative than unsupported assertions of saturation or methodological rigor (Hennink & Kaiser, 2022; Nowell et al., 2017). Longitudinal or comparative studies would be needed to examine whether the reported strategies produce sustained changes beyond the immediate school setting.

CONCLUSION

Teachers at Surakarta State Islamic Elementary School reportedly addressed religious moderation through contextual instruction, collaborative activities, daily routines, exemplary conduct, and guided digital media use. The central analytical finding is the connection between what teachers explain and the relationships and participation they organize. Stories and discussion made values accessible; school routines and teacher conduct provided recurring examples; and digital activities introduced opportunities to discuss credibility and responsible communication. Uneven facilities, differences in skills, inconsistent behavior, and parental concerns shaped implementation.

The evidence supports a description of these strategies and their perceived educational contributions, rather than a causal conclusion that students' attitudes improved or that intolerance was prevented. Practical development should focus on coherent classroom guidance, equitable access, communication with families, and sustained support for teachers. Further research should use explicit behavioral indicators and student perspectives to examine how values are understood and applied across situations. Complete reporting of participants, fieldwork, evidence, and ethical safeguards remains necessary before the manuscript can be treated as ready for journal submission.

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