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Implementation of Humanistic Education in Shaping to a Moderate Attitude in Elementary Schools

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Abstrak

Penelitian ini menganalisis penerapan pendidikan humanistik dalam membentuk sikap moderat di kalangan siswa sekolah dasar dalam konteks yang lebih luas untuk mendorong moderasi beragama dan kewargaan kritis. Penelitian ini bertujuan untuk mengeksplorasi bagaimana pendidikan humanistik berkontribusi dalam mengembangkan pemikiran kritis, kolaborasi, inovasi, serta nilai-nilai demokrasi di tingkat sekolah dasar. Dengan menggunakan metode kualitatif, data dikumpulkan melalui wawancara mendalam, observasi, studi dokumentasi, dan survei yang melibatkan 54 siswa, empat guru, dan tiga orang tua dari dua sekolah dasar di Kabupaten Batang. Analisis tematik digunakan untuk mengidentifikasi pola-pola dari data yang diperoleh. Temuan penelitian menunjukkan bahwa pendidikan humanistik memperkuat kapasitas intelektual siswa melalui pembelajaran berbasis 4C (Creativity and Innovation, Collaboration, Communication, Critical Thinking, and Problem-Solving) serta memperkaya narasi kemanusiaan dan demokrasi yang diintegrasikan dalam program penguatan pendidikan karakter. Hasil survei mengungkapkan tingginya persentase sikap nasionalisme (93,3%), toleransi (90,6%), penolakan terhadap kekerasan (93,3%), dan keterbukaan terhadap budaya (89,75%) di kalangan siswa. Penelitian ini menyimpulkan bahwa pengintegrasian pendidikan humanistik dengan upaya moderasi beragama secara signifikan membentuk sikap moderat pada peserta didik sejak dini. Temuan ini memberikan implikasi bahwa lembaga pendidikan perlu secara sistematis mengadopsi pendekatan humanistik untuk membangun warga negara yang moderat, toleran, dan kritis sejak usia dini.

Kata Kunci: Pendidikan Humanistik, Sekolah Dasar, Moderasi Beragama

Abstract

This study analyzes the implementation of humanistic education in shaping a moderate attitude among elementary school students within the broader context of promoting religious moderation and critical citizenship. The research aims to explore how humanistic education contributes to fostering critical thinking, collaboration, innovation, and democratic values at the elementary level. Employing a qualitative method, data were collected through in-depth interviews, observations, documentation studies, and surveys involving 54 students, four teachers, and three parents from two elementary schools in the Batang Regency. Thematic analysis was utilized to identify patterns across the collected data. The findings demonstrate that humanistic education strengthens students' intellectual capacities through 4C-based learning (Creativity and Innovation, Collaboration, Communication, Critical Thinking, and Problem-Solving) and enhances humanitarian and democratic narratives embedded within character education programs. Survey results revealed high percentages of nationalist attitudes (93.3%), tolerance (90.6%), non-violent tendencies (93.3%), and cultural adaptability (89.75%) among students. The study concludes that integrating humanistic education with religious moderation efforts significantly shapes moderate attitudes in young learners. These findings imply that educational institutions should systematically adopt humanistic approaches to cultivate moderate, tolerant, and critically engaged citizens from an early stage.

Keywords: *Humanistic Education, Elementary Schools, Religious Moderation*

INTRODUCTION

The advancement of information technology, while offering tremendous benefits across diverse sectors, has paradoxically fostered the emergence of dehumanized attitudes within society (Tabroni et al., 2022). These attitudes are alarmingly manifested through various violent incidents triggered by irresponsible use of social media. For example, a tragic case involved a teenager who was fatally stabbed following an Instagram post deemed offensive to Christianity in Kedung Mangu (Sunoko, 2022). Similarly, a communal clash between Muslim and Christian communities in Maumere, caused by provocative tweets about religious beliefs, claimed 17 lives (Turyev, 2019). Such events not only cause immediate trauma among children (Nuttall et al., 2022) but potentially generate enduring cycles of intergenerational hostility (Nunn, 2022). As keen observers and imitators of adult behavior (Felderhof, 2012), children are especially vulnerable to internalizing such hostility without intervention. The pattern often escalates when children of violence survivors choose to seek revenge, perpetuating conflict cycles. Without educational programs that instill moderate values, these negative trends may persist unchecked (Daheri, 2022). Therefore, implementing humanistic education focused

on fostering a moderate attitude is urgently required to shape the mindset of elementary school students from an early developmental stage.

Recent academic discourse surrounding religious moderation reveals notable research gaps, particularly concerning the integration of humanistic education. Three major trends can be observed: first, much of the existing research predominantly presents religious moderation as a theoretical abstraction rather than a pedagogical practice (Nuttall et al., 2022). Second, contemporary studies often frame religious moderation within the discourse of combating ideological radicalization and terrorism prevention (Clark, 2006; S. Nasikhin, 2021), a perspective also affirmed by Demiralp (2022). Third, political interests frequently dominate discussions about religious moderation, focusing more on political utility than educational transformation (Koesel, 2013). While some initiatives have attempted to contextualize religious moderation within school settings (Nasikhin, 2022), the explicit integration of humanistic education into moderation frameworks remains sparse, particularly at the elementary school level (Tempe, 2007). In the Indonesian context, characterized by its diverse ethnic and religious landscape, the absence of such integrative education exacerbates the risks of social tensions (Haddad, 2018; Rodin, 2016), highlighting an urgent academic and practical need.

Responding to these gaps, this study aims to explore the integration of humanistic education into religious moderation efforts within elementary schools, focusing on students in Batang Regency. The selection of this demographic is strategic, considering that elementary education plays a critical role in the moral and cognitive development of students (Zumbach et al., 2016). Previous research confirms that the foundation for embracing diversity and inclusivity is most effectively built during early childhood (Lindt & Miller, 2017). This study seeks to address two interconnected objectives: first, to investigate how religious moderation principles can be operationalized within humanistic educational practices at the elementary level; and second, to examine the impact of such integration on shaping moderate attitudes among students. Moreover, the study attempts to identify key factors that influence the success or failure of implementing humanistic education in fostering tolerance, peacefulness, and respect for diversity in school environments.

Theoretically, this research draws upon the alignment between the philosophy of humanistic education and the conceptual framework of religious moderation. Humanistic education emphasizes the nurturing of dynamic personality development, personal integrity, and autonomous critical thinking skills (Weinstein & Fantini, 1970). These values resonate closely with the principles underpinning religious moderation, which advocate for the maintenance of peace, tolerance, non-violence, and cultural adaptability (Slone, 2016; Nawawi Al-Bantani, 1854). Furthermore, by encouraging empathy, respect for difference, and ethical responsibility, humanistic education directly supports the development of key indicators of moderate religious behavior. This theoretical synergy forms the foundation for hypothesizing that systematically integrating humanistic values into educational curricula can substantially enhance religious moderation outcomes among young learners, particularly in pluralistic societies like Indonesia.

Methodologically, this study employs a qualitative research approach to capture the complex dynamics between humanistic education and moderate attitude formation. The research design involves gathering primary data through in-depth interviews, observations, and surveys involving elementary school students, teachers, and parents in Batang Regency. Secondary data are drawn from literature reviews and existing research on humanistic education and religious moderation. This study operationalizes two key research questions: (1) How is the concept of religious moderation implemented through humanistic education at the elementary school level? and (2) To what extent does humanistic education impact the development of moderate attitudes among elementary students? Additionally, the research identifies structural, cultural, and pedagogical factors that contribute to or hinder the effectiveness of humanistic education in promoting religious moderation values.

Several empirical considerations reinforce the importance of this investigation. Studies by Compton-Lilly et al. (2019) and Manshur & Husni (2020) emphasize that early exposure to humanistic values enhances critical thinking, peaceful conflict resolution skills, and tolerance among children. Furthermore, national demographic data and studies show that early educational interventions are pivotal in reducing ethnic and religious prejudices (Wijaya et al., 2016). Research

also indicates that integrating humanistic education within religious moderation programs provides a sustainable framework for preventing radicalization and fostering inclusive citizenship in multicultural societies (Khojir, 2020; Rofik, 2021). Collectively, these findings substantiate the argument that cultivating moderate attitudes through structured humanistic education is both necessary and feasible, particularly in a diverse and pluralistic nation like Indonesia.

In summary, this study intends to offer an innovative contribution to the academic and practical fields of Islamic education and character building by articulating a model that synthesizes humanistic education and religious moderation. The expected findings could serve as a basis for policymakers, curriculum developers, educational institutions, and practitioners to design more effective strategies for nurturing peace-oriented, tolerant, and culturally adaptive young citizens. This research ultimately aspires to demonstrate that embedding humanistic values into elementary education is crucial for strengthening social cohesion, fostering democratic values, and ensuring national resilience against the divisive forces of extremism and intolerance.

METHODOLOGY

This research employed a qualitative approach, aiming to deeply understand the implementation of humanistic education in shaping moderate attitudes among elementary school students. Data collection was carried out using four techniques: in-depth interviews, observation, documentation, and surveys. Interviews involved four teachers and four parents, each anonymized using the initials "G" for teachers and "W" for guardians to maintain confidentiality. In-depth interviews explored how teachers applied humanistic educational values and how they nurtured moderate attitudes among their students. Documentation studies were conducted to examine lesson plans and syllabi to trace the integration of humanistic education principles. Meanwhile, observations were carried out in two schools, SDN Sangubanyu 01 and SDN Sangubanyu 02, focusing on classroom interactions and school culture. Surveys complemented the qualitative data, capturing broader student responses regarding attitudes toward nationalism, tolerance, non-violence, and

cultural adaptability. This multiple-method strategy ensured data triangulation and strengthened the study's internal validity.

The research sites, SDN Sangubanyu 01 and SDN Sangubanyu 02, were selected based on their explicit vision of fostering a child-friendly school through humanistic education. The institutional policies reflected this vision through the mandatory integration of humanistic values in lesson planning, active application of humanistic learning models, and systematic communication between teachers and parents to extend humanistic practices into students' home environments. Document analysis also reinforced the field data, with researchers examining educational documents, such as syllabi, lesson plans, and institutional programs promoting student character development. This methodological choice allowed researchers to cross-verify the presence and impact of humanistic values within both formal curriculum structures and informal educational practices. By combining school policies, classroom practices, and community involvement, the study sought to build a comprehensive understanding of how humanistic education is operationalized in daily school life and its effects on promoting moderate attitudes among students.

To ensure data reliability, the study applied source triangulation and analytical triangulation. Triangulation involved cross-verifying information from interviews, observations, and documents. Data analysis adopted the Miles and Huberman model, consisting of three stages: data reduction, data display, and conclusion drawing. Reduction involved categorizing and simplifying raw data by eliminating irrelevant information while highlighting significant findings. Data display involved organizing the reduced data systematically to facilitate interpretation. Finally, conclusions were drawn, ensuring they were firmly grounded in the displayed data. In addition to the traditional qualitative analysis, thematic analysis, as proposed by Braun and Clarke (1998), was utilized to enhance the depth of interpretation.

Thematic analysis involved multiple readings of the transcripts, generating initial codes, identifying emerging patterns, and refining these into comprehensive themes. This method enabled the researchers to construct multi-layered meanings from the data, linking specific practices of humanistic education to broader concepts of religious moderation. As a result, the study ensured a methodologically rigorous

exploration of how humanistic education contributes to fostering moderate attitudes in Indonesian elementary schools.

RESULT AND DISCUSSION

Implementation of Humanistic Education

The results showed that humanistic education at Sangubanyu 02 Elementary School and Sangubanyu 01 Elementary School was implemented in three policy aspects: 1) Intellectual strengthening, 2) humanitarian education, and 3) democracy education. This decision was taken based on the results of the 2020 SDN Sangubanyu 02 principal's meeting with the board of teachers, which supervisors and school committees also attended. The results of this first meeting motivated the Principal of SDN Sangubanyu 01 to work together to realize the vision of a humanist school. The details of the policy implementation are in the following sections:

1. Intellectual Education

The observation results showed that the application of critical thinking habits was demonstrated when fourth-grade students at SDN Sangubanyu 02 were asked to interact actively and be directly involved in learning. The teacher taught thematic learning by applying critical thinking skills by reading story books. Students were asked to listen and answer what the teacher asked about the story's contents. Whereas at SDN Sangubanyu 02, the application of critical thinking learning in learning was practiced when the teacher provided a stimulus in the form of questions related to learning materials. The teacher also asked students to continue reading what the teacher was reading if there was reading in the material, specifically on state affairs discussions. G1 revealed that this treatment was given with the aim that students could be encouraged to ask questions. While G2 stated that this treatment was given so that students learn to solve problems by searching for information together. G2 reveals that this treatment was given so students learn to identify, analyze, and evaluate by searching for information together. Implementation at this stage aligns with a 21st-century education, which encourages students to have 6 C abilities (character, citizenship, critical thinking, creativity, collaboration, and communication) (Wijaya, 2016).

Collaboration in learning was carried out when G1 gave instructions to students to discuss in groups chapter 8 material (Stories of the Companions of the Prophet). Students were asked to discuss to solve problems about the people closest to the Prophet. Before students were asked to form groups, the teacher would explain the various rules prohibited in groups, such as cursing and listening to the opinions of their friends, with the aim that students could work in team groups and respect their friends' opinions. Meanwhile, at SDN Sangubanyu 02, the teacher's efforts to apply collaboration skills were seen by forming study groups that were formed randomly, both counting and rolling over chairs to avoid jealousy. G1 stated that treatment aims to increase responsibility, tolerance, respect for friends' opinions, and support joint decisions. In addition to the above methods, G2 revealed that collaboration was done by choosing a learning method to encourage group collaboration, adjust roles and responsibilities and empathize with others.

The implementation of Creativity and Innovation could be seen in learning Arts, Culture, and Skills. G4 built creativity by being trained to make various hand skills. G4 taught how to make a variety of creativity, such as collages from leaves and twigs, origami of colored paper to making kites and cars, and to train students to explore their knowledge and imagination into authentic crafts. G4 revealed that in addition to being able to express students' imagination, making crafts made learning more meaningful because it was directly involved in learning. G3's expression stated that he was also trying to formulate specific policies so students could be creative and have an excellent accommodative nature towards culture. This effort is also reflected in commemorating Kartini's Day, Santri's Day, and Indonesia's Independence Day using cultural themes, such as traditional clothes and others. G1 also revealed that thematic learning was oriented to concrete learning methods that facilitated students and teachers to get opportunities cooperatively and interactively.

While implementing communication skills has been seen in thematic learning which teachers asked students to come to the front of the class to present their work. G2 said that it aimed to train confidence in communicating. The teacher was also seen several times guiding and reminding students to communicate courteously. Meanwhile, in Islamic Religious Education, it could be seen that the teacher trained communication skills by presenting material that required cooperation, such as

playing drama. The teacher directed students to determine their roles and taught suitable communication methods. Communication between students is the most important thing. In addition to improving communication and language skills, it also played an essential role in strengthening student relationships. It made them feel more confident in expressing opinions in front of their friends. G1 revealed that this treatment was necessary because it effectively applied communication skills, not because students had the freedom to express ideas.

Intellectual strengthening in humanistic education has played a role in controlling the ability to adapt around them, namely developing different mental situations so that their relationship is seen (Felderhof, 2012; Nasikhin, Ikhrom, 2020). This aspect is essential to support the growing understanding of the urgency of reason, knowledge, and science as the ideal core of humanistic theory (Watson, 2010). Another critical element in intellectual narrative is the focus on logic and perception as the primary sources of knowledge formed through applying the 4C (critical thinking, creativity, collaboration, and communication) (Compton-Lilly et al., 2019). This study became the content of 21st-century learning aligned with the religious moderation education pattern (Azmi, 2006). The concept of critical thinking has played a role in students learning to filter provocative information (Manshur et al., 2020). The ability of creativity to function to find peace in cultural differences (N. Nasikhin, Raaharjo, and Nasikhin, 2022). Deepening the character of cooperation has played a vital role so that students can appreciate differences, while communication plays a role in maintaining harmony through politeness (Roof, 2010).

2. Humanitarian Education and Democracy

The results of this study indicate that the human character learning strategy is carried out with a comprehensive approach through moral knowledge, feelings, and actions. From the results of learning observations in class V SDN Sangubanyu 02, the development of strategies for strengthening character education that is applied is carried out by the following steps: (1) students are involved in taking moral actions based on story material. From a friend of the Apostle in a real-life situation; (2) reflection and discussion of moral actions on the story material of the Apostle's companions are carried out to increase self-awareness or sharpen moral feelings; and

(3) through moral action and reflection on moral action, students' moral knowledge also develops. The implementation of the learning steps is carried out in a constructivist manner. Meanwhile, the related components implemented at SDN Sangubanyu 01 fulfill the following components:

- a. Gaining knowledge about what is good, right, fair, and beautiful when the ceremonial coach delivers the message
- b. Learning to accept the presence of others in scouting education, where the team groups are divided randomly
- c. Provide compulsory reading programs for grades 4,5 and 6 to enrich their knowledge

Based on an explanation from the deputy head of curriculum, they made this effort based on the observations of the Wahid Foundation's ways of voicing peace education in schools (Irfan Nurhadi, 2020).

The observations also show that the implementation of democratic education takes place in class V SDN Sangubanyu 02 through learning. Democratic learning can be seen from the interaction between teachers and students when discussing learning materials. They deliberate in reaching an agreement. G1 stated that democratic education is also instilled at the beginning of the new school year, namely when determining class management, organizational activities, and other extracurricular activities. Schools must facilitate and develop the skills needed for students to participate intelligently and healthily in the democratic process.

In addition, G2 stated that democratic education was also strengthened in various forms of organization in schools, such as scout extracurriculars, Pencak Silat, and Paskibra. According to W1, he supported this activity because democracy training taught students to be leaders. Welcoming W3's argument stated that leadership education is urgent because their students would learn the importance of working together, respecting each other, and respecting the opinions of others.

The narrative of the discovery of human values is expressed in three core ideas: human values, good human beings, and the awareness that all humans are unique (White, 1973). According to Hayden White, this narrative often emphasizes human values (Syam et al., 2020), and humanist-oriented thinkers focus on the idea that humans are valuable (Bondevik et al., 2010). All humans have the same values,

and human values are inviolable (Felderhof, 2012). Another important element in this narrative is how humanistic ideals are said to embody and emphasize the idea that humans are inherently good and noble, especially if they can think right, do good for others, and distinguish right from wrong (Musthofa, 2017). Hayden White determined that these three humanistic ideas can be implemented if humans have good character. None other than the most basic concept that distinguishes animals and humans is character (Rivero, 2019). The other uniqueness of humans is related to the beauty and the body in the infinite possibilities (Musthofa, 2017).

Implementing humanism education at SDN Sangubanyu 01 and SDN Sangubanyu 02 emerged from cultural ethics, Unitarianism, and religious universalism (Zumbach et al., 2016). Today, many unitarian-universalist groups and all cultural-ethical societies describe themselves as humanists with modern overtones. This kind of recognition then gave birth to various humanistic educational concepts such as Felderhof's theory of Secular Humanism. Its emergence has contributed to the debate on Religious Education, which is formed in intellectual objects, humane education, and democratic education (Felderhof, 2012), as shown by the teachers at SDN Sangubanyu 01 and SDN Sangubanyau 02.

The Values of Religious Moderation

The context of humanistic education applied at SDN Sangubanyu 01 and SDN Sangubanyu 02 has supported the religious moderation program. Religious moderation against extremism, radicalism, and hate speech requires a critical thinking pattern so that a person is not trapped in extreme narratives (Vaughan, 2021). This critical thinking training is seen when students are asked to ask questions about the learning materials they have received. In addition, the great mission of religious moderation is to prevent the fracture of relations between religious communities, so strengthening collaboration capabilities is an important thing that must be emphasized (Khojir, 2020).

This treatment had seen when the teacher often asked students to group up. The next big mission of religious moderation is to educate the public to be accommodative to culture (Rofik, 2021), in line with the implementation of innovative education so that students can understand various forms of religious expression. This field emphasized that critical, innovative, collaborative, and good

communication skills are essential to humanistic education to form moderate human beings.

In religious moderation, strengthening democratic attitudes and character education are the backbones that determine the success of achieving the vision of humanity (S. Nasikhin, 2021). Not without reason, democratic education that prioritizes freedom of expression must be supported with good character so that freedom does not cause problems (Faiz et al., 2021). In addition, the main elements of character education include knowing what is good, wanting good, and doing good (Khaeriyah et al., 2018). Besides, Character education also emphasizes that humanistic education does not only stop at the realm of knowledge but how students do what they know. This is in line with the nine elements of religious moderation (*tawāsut, tawāzun, tasammuh, I'tidāl, muwāthahah*, progressive, more oriented, from principle to implementation, oriented to excellence), not only stopping at the realm of taste or understanding but how both are applied in everyday life (No and Ladyanna, 2022). Harmonization between humanistic education and religious moderation was also seen at flag ceremonies and commemoration of national holidays (G4). Ceremonies also played a role in increasing the spirit of nationalism and teaching humanitarian education that students must be neat, disciplined, and follow the rules for mutual respect (Nasikhin, et.al 2022).

Implications of Humanistic Education

Humanistic education plays an essential role in promoting moderate Islam in elementary schools. It can teach students to be critical in reducing the development of Puritan groups that threaten the future of religious people (Sarwanto, 2019). Through human character education, humanistic education helps people seek change from below, rejects religious extremism, and considers violence and terrorism as something unlawful (Amar 2018). Therefore, it is necessary to know whether implementing intellectual strengthening and humanitarian education at SDN Sangubanyu 02 and SDN Sangubanyu 01 impacted the students' moderate attitude. The results of the moderate attitude survey, where the instrument was developed based on the moderate attitude parameters formulated by the Director General of Education at the Ministry of Religion of the Republic of Indonesia which include

national commitment, tolerance, and non-violent attitudes that are friendly to local culture (Kemenag, 2020).

Nationalism

Table 1. National Commitment

No	Question Items	Number of Answers			
		SA	A	D	SD
1	I disagree that Indonesian should be replaced with another language as the national language.	45	9	0	0
2	I will defend myself if other nations hurt the Indonesian people.	43	7	2	2
3	I will comply with every legal regulation in Indonesia	47	1	2	4
4	I feel I belong in Indonesia	39	8	4	3
5	I am committed to returning and implementing my knowledge in Indonesia after I attend school abroad.	41	12	0	1
Average		43	7.4	1.6	2

Regarding the religious moderation questionnaire in national commitment on table 1, this study showed that 79.6% of students strongly agreed, 13.7% agreed, 2.9% disagreed, and 3.7% strongly disagreed. These results lead to the assumption that the implementation of humanistic education in SDN Sangubanyu 02 and SD Sangubanyu 01 has a good impact on the attitudes of most students. However, 2.9% of students still disagree, and 3.7% strongly disagreed, meaning many students still need more help and attention to become moderate human beings. These results indicate the success of the policies on aspects of democracy and statehood education implemented in the vision of peace education (Nasikhin, 2021) in the form of celebrating certain national days and flag ceremonies and strengthening a sense of nationalism in learning activities (Wuryandani, 2010). This data were necessary to note because the current national commitment has a role in fighting the emergence of various new religious understandings that are not accommodating to the values and culture of the archipelago (Kosim, 2021).

Tolerance

Table 2. Tolerance

No	Question Items	Number of Answers			
		SA	A	D	SD

1	If I see content that offends my religion on social media, I will think of ways to respond politely.	36	11	4	0
2	When I get a message containing hate speech against other groups on social media, then my response is to assume that the message is not necessarily valid.	38	14	1	2
3	If my neighbor of a different religion treats other people harshly; I will consider not be rude to him/her.	44	2	3	4
4	When I meet friends of different religions, I understand the importance of greeting.	42	8	2	3
5	If a Christian needs treatment, I will consider assisting.	40	10	2	1
Average		40	9	2.4	2.6

The religious moderation questionnaire in tolerance education shows that, on average, 74% of students strongly agreed, 16.6% agreed, 4.44% disagreed, and 4.8% strongly disagreed. This led to the notion that the implementation of humanistic education at SDN Sangubanyu 02 and SDN Sangubanyu 01 elementary schools had a good impact on the tolerance attitude of many students. However, there were still 4.44% of students who disagreed and 4.8% who strongly disagreed, meaning that a small number of students had to get assistance and more attention to become moderate human beings. This happens because school principals demand teachers in the learning process to instill the value of diversity awareness, such as respecting differences in PPKN subjects and Islamic Religious Education, introducing the character of pluralism for the Indonesian nation, and respecting various forms of differences in religion, ethnicity, and tastes that exist in the community in Indonesia (Wirdayanti, 2020). This result has a noble position in upholding plurality in line with differences in ethnicity, language, religion, and various cultures. (Asrori, 2017).

Non-violent and anti-radicalism

Table 3. Non-violent and anti-radicalism

No	Question Items	Number of Answers			
		SA	A	D	SD
1	I will remind you if someone else commits acts of physical violence.	41	9	2	2
2	I will reprimand if someone else bullies my friend.	43	9	1	1
3	I do not like threatening actions.	49	2	3	0
4	I disagree if one of my friends act racist.	47	2	1	4

5	If there is an act of discrimination at school, my attitude is to prevent that action.	45	5	2	2
Average		45	5.4	1.8	1.8

Regarding the religious moderation questionnaire concerning non-violence and anti-radicalism, this study showed that 83.33% of students strongly agreed, 10% agreed, 3.3% disagreed, and 3.3% strongly disagreed. This raised the assumption that implementing humanistic education at SDN Sangubanyu 02 and SDN Sangubanyu 01 positively impacted non-violent and anti-radicalism attitudes for many students. However, there were still 3.3% of students who disagreed and 3.3% who strongly disagreed, meaning that many students must receive more assistance and attention to become moderate human beings. This happened because school principals demanded teachers in the learning process instill the value of diversity awareness, such as respecting differences in PPKN subjects and Islamic Religious Education, introducing the character of pluralism for the Indonesian nation, and respecting various forms of differences in religion, ethnicity, and tastes that exist in the community in Indonesia (Wirdayanti, 2020). The data were vital because this benchmark refers to fair religious attitudes and expressions. These religious attitudes prioritize justice and honor and understand the reality of differences in a pluralistic society (Kosim, 2021).

Adaptive to culture

Table 4. Adaptive to culture

No	Question Items	Number of Answers			
		SA	A	D	SD
1	I consider that culture is a tradition that must be preserved.	43	11	0	0
2	If there is a tradition or culture that is different from what I understand, my attitude will assume that it is natural.	49	2	3	0
3	If a friend criticizes my culture, my attitude is to explain it with polite communication.	41	9	2	2
4	I believe that the culture in Indonesia is a blessing to be grateful for.	45	5	2	2
5	I am proud to wear traditional Indonesian clothes during certain events at school.	47	6	1	0
Average		45.5	5.5	2	1

Regarding the religious moderation questionnaire in cultural

accommodation, this study showed that 84.25.6% of students strongly agreed, 5.5% agreed, 3.7% disagreed, and 1.8% strongly disagreed. This value raised the assumption that implementing humanistic education at SDN Sangubanyu 02 and SDN Sangubanyu 01 positively impacted non-violent and anti-radicalism attitudes for most students. However, there were still 3.7% of students who disagreed and 1.8% who strongly disagreed, meaning that many students must receive more assistance and attention to become moderate human beings.

This happened because school principals demanded teachers in the learning process instill the value of diversity awareness, such as respecting differences in PPKN subjects and Islamic Religious Education, introducing the character of pluralism for the Indonesian nation, and respecting various forms of differences in religion, ethnicity, and tastes that exist in the community in Indonesia (Wirdayanti, 2020). The data were necessary because this indicator measures how religious understanding can dialogue with and accommodate traditional cultural practices (Musthofa, 2017).

CONCLUSION

The findings of this study indicate that the implementation of humanistic education at SDN Sangubanyu 02 and SDN Sangubanyu 01 has positively contributed to shaping students' moderate attitudes. This is evidenced by the integration of intellectual development strategies that promote critical thinking, collaboration, communication, creativity, and problem-solving through 4C-based learning models. Furthermore, the reinforcement of humanitarian and democratic narratives within character education programs (PPK) and democracy reinforcement initiatives has provided students with the freedom to express their ideas and address personal issues, promoting self-awareness and autonomy. These educational strategies have created an environment conducive to fostering tolerance, empathy, and peaceful interaction among students. Thus, humanistic education emerges not merely as a theoretical ideal but as a practical framework that effectively nurtures moderate attitudes essential for harmonious social coexistence from an early age.

The significance of this study lies in its contribution to broadening the academic discourse on humanistic education as a foundation for cultivating religious

moderation in elementary school settings. The study highlights that humanistic education is not only compatible with but instrumental in promoting moderate values among young learners. This provides a practical blueprint for policymakers and educational practitioners aiming to design curricula and institutional policies that systematically incorporate humanistic and moderate education principles. Furthermore, it emphasizes the necessity of collaborative partnerships between educators and parents to ensure consistent value transmission both within and outside the school environment. By empirically demonstrating the integration of Islamic humanistic values into school programs, the study reinforces the pivotal role of educational institutions in producing generations characterized by balanced, tolerant, and peace-loving identities essential for pluralistic societies.

Nevertheless, this study acknowledges several limitations, particularly regarding data scope and analysis breadth. The research was confined to two schools within Batang Regency, which constrains the generalizability of the findings across broader educational contexts. The limited number of informants and the qualitative techniques employed may have restricted the depth and diversity of insights obtained. Therefore, future research should expand by involving a larger and more diverse sample across different regions and employing grounded research methods to capture a more representative understanding of the phenomenon. Such extended studies are crucial for producing comprehensive generalizations that better reflect real conditions and challenges in the field. The outcomes of future research could serve as a critical reference for authorities in formulating more effective educational policies to strengthen religious moderation, particularly in navigating the dynamic challenges posed by the industrial 4.0 era.

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