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

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Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan pendidikan humanis dalam membentuk sikap moderat siswa sekolah dasar. Penelitian kualitatif yang melibatkan 54 siswa, 4 guru, dan 3 orang tua siswa dari dua sekolah dasar di Kabupaten Batang ini melakukan pengumpulan data melalui wawancara mendalam, observasi, dan survei. Analisis tematik digunakan untuk mengamati hasil wawancara dan survei. Penelitian ini menunjukkan bahwa pelaksanaan pendidikan humanis dalam membentuk sikap moderat di sekolah dasar dapat dilihat dari dua aspek; *Pertama*; penguatan konsep intelektual yang mendorong narasi berpikir kritis, kolaborasi, dan perilaku inovatif yang dilaksanakan melalui pembelajaran berbasis 4C (Kreativitas dan Inovasi, Kolaborasi, Komunikasi, Berpikir Kritis dan Pemecahan Masalah). *Kedua*, penguatan narasi kemanusiaan dan demokrasi yang dituangkan dalam berbagai program penguatan pendidikan karakter (PPK). Pelaksanaan program ini telah berperan dalam membentuk sikap moderat, terbukti dari hasil survei dengan indikator yang menunjukkan 93,3% siswa nasionalis, 90,6% siswa toleran, 93,3% siswa tidak suka kekerasan, dan 89,75% siswa akomodatif terhadap budaya. Penelitian memberikan implikasi bagi lembaga pendidikan untuk mengembangkan pola pendidikan humanis sebagai unsur penting dalam membentuk sikap moderat siswa.

Kata Kunci: Pendidikan Humanis, Sekolah Dasar, Moderasi Agama

Abstract

This study analyzes humanist education's application in shaping elementary school students' moderate attitudes. This qualitative research involved 54 students, four teachers, and three parents of students from two elementary schools in Batang District. The data were collected through in-depth interviews, observations, and surveys. The thematic

analysis also was used to observe the results of interviews and surveys. This study shows that the implementation of humanist education in forming a moderate attitude in elementary schools can be seen from two aspects; First; strengthening intellectual concepts that encourage critical thinking narratives, collaboration, and innovative behavior implemented through 4C-based learning (Creativity and Innovation, Collaboration, Communication, Critical Thinking, and Problem-Solving), second, strengthening the narrative of humanity and democracy as outlined in various programs to strengthen character education (PPK). The implementation of this program has played a role in forming a moderate attitude, as evidenced by the survey results, with indicators showing 93.3% of students are nationalist, 90.6% of students are tolerant, 93.3% of students do not like violence, and 89.75% of students are accommodative towards culture. Therefore, this research has implications for educational institutions to develop a humanist education pattern as an essential element in shaping students' moderate attitudes.

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

INTRODUCTION

In addition to promising convenience in various sectors, the sophistication of information technology has become the cause of a dehumanized attitude (Tabroni et al., 2022). This attitude is evidenced by the widespread use of social media as a cause of violence. For example, the death of a teenager stabbed for an Instagram post insulting Christianity in Kedung Mangu (Sunoko, 2022). Alternatively, the citizen (Muslim-Christian) brawl in Maumere claimed 17 lives, none other than because of tweets that offended religious beliefs on Facebook (Turyev, 2019). This evidence can potentially affect the trauma for children (Nuttall et al., 2022), but it does not even rule out the possibility of causing hereditary hostility (Nunn, 2022). The reason is that children see disputes and fights directly, even though they are excellent imitators (Felderhof, 2012). Unfortunately, because most parents were victims of violence, their kids took the initiative to take revenge. These negative impacts can be sustained without the help of moderation education for children (Daheri, 2022). So, it is essential to implement humanistic education to form a moderate attitude and mindset for elementary school students.

The three research trends on religious moderation are only partially related to the study of humanistic education. First, the existing studies only discuss theoretical literature on religious moderation, as stated by Alam Mansur (Nuttall et al., 2022). Second, research on moderation in contemporary studies is associated with learning anti-radical characters and their influence on ideology (Clark, 2006; S. Nasikhin, 2021), which is in line with what was stated by Demiralp (2022). Third, research on the moderation side of religion is related to political interests and their role in suppressing the partial condition of Islam

(Koesel, Karrie J., 2013). The alternative is to relate it to the pattern of religious moderation education in schools (N. Nasikhin, Raaharjo, and Nasikhin, 2022). However, among the many methods that encourage research on religious moderation, the scope of humanistic education at the elementary school level still needs to be increased (Tempe, 2007). Likewise, with the empirical studies on humanistic education that have been carried out, to our knowledge, studies have yet to integrate humanistic education into the concept of religious moderation explicitly. Indonesia's diversity strengthens the argument that friction between ethnic and religious differences is possible (Haddad, 2018; Rodin, 2016).

This study aims to fill the research gap that can integrate humanistic education patterns with the concept of religious moderation. Meanwhile, the areas studied in this study were elementary school students in Batang Regency. This decision was taken based on previous research, which showed that primary education is a level that significantly influences moral development and students' ability to accept differences (Zumbach et al., 2016). Education in elementary schools is essential in influencing students' mindsets in the future (Lindt, S. F., & Miller, 2017). In this regard, this research will focus on two things: first, how to integrate religious moderation in the process of humanistic education in elementary schools, and second, how the impact of implementing humanistic education in shaping the moderate attitude of elementary school students. In order to strengthen the research data, this study also analyzes the factors that influence the success of humanistic education in shaping students' moderate attitudes. The aim is to answer whether humanistic education aligns with efforts to combat the negative effects of ethnic, racial, and religious differences in schools (Nurnazar, P., & Islambek, 2022).

In this study, the first activity presents the research results from a theoretical perspective from two informed research questions. Second, we present materials and methods before analyzing the data. This analysis finds a link between humanist education and religious moderation. Humanist education, which aims to develop a personal dynamic character, integrity, and personality attitude autonomy (Weinstein, G., & Fantini, 1970), is consistent with the vision of religious moderation in upholding peace (Slone, 2016). The suitability of humanistic education continues with its implications in forming moderate character because humanistic awareness encourages a person to love peace/non-violence, tolerance, and the ability to adapt to new cultures (Nawawi Al Bantani, 1854) as indicators of religious moderation. The paper then turns to data analytics from theory to encourage field research. After confirming that the chosen theory fulfills

the narrative of humanism, there is evidence that humanistic education can be integrated into religious moderation.

METHODOLOGY

This qualitative research used data collection methods through in-depth interviews, observation, documentation, and surveys. Interviews were conducted with four teachers and four parents of students. The teacher was given the initial G, while the guardian was given the initial W. This was done to maintain the confidentiality of the source. In-depth interviews were conducted to determine how teachers implemented a humanistic education curriculum and instilled a moderate attitude in elementary school students. A documentation study also was conducted to look at the humanistic education curriculum in the lesson plan documents and syllabus. At the same time, observations were conducted to see firsthand the practice of implementing learning and education at SDN Sangubanyu 02 and SDN Sangubanyu 01. This treatment was used to determine whether humanistic education had been implemented and whether the teachers could form a moderate attitude.

This location was chosen based on the institution's vision of realizing a child-friendly school through a humanist education program. Its embodiment is reflected in a series of policies, such as the teacher's obligation to prepare lesson plans based on humanistic values, implement humanistic-based learning, and two-way communication between homeroom teachers and student guardians to apply humanistic values at home. On the other hand, documentation studies were used to find educational documents that support the success of public relations education, whether in the form of syllabi, lesson plans, or other relevant documents.

The collected data were tested for validity using source triangulation and then analyzed using the model through the stages of reduction, display, and conclusion (John Wright and Yi Ma, 2022). Data reduction was made to simplify, classify, and remove unnecessary. The data that have been reduced were then presented to be systematically arranged, thus providing the possibility of generating conclusions that can answer humanistic education problems. The interpretation and findings of this study were also translated into a thematic data analysis model (Braun n.d., 1998). It is considered the best choice for researchers wishing to construct multi-interpretative data. All interpretations are available in the theme analysis, which leads to in-depth investigations to address

specific issues (Smith, 1998). The effort was carried out in three stages of analysis; reading the transcript repeatedly, making exploratory comments on essential sections, and developing main themes until the research problem was discovered (Adam, 1991).

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, muwāthanah*, 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
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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

Data from this study indicate that the humanistic education implemented in SDN Sangubanyu 02 and SDN Sangubanyu 01 positively impacts students' moderate attitudes. The form of implementation of humanistic education carried out at SDN Sangubanyu 02 and SDN Sangubanyu 01 is strengthening intellectual concepts that encourage critical narrative thinking, collaboration, and innovative behavior, which are implemented through 4C-based learning (Creativity and Innovation, Collaboration, Communication, Critical Thinking, and Problem-Solving). The following form of humanistic education strengthens the narrative of humanitarian and democratic education as outlined in the character education strengthening program (PPK) and the democracy strengthening program, which gives every student the right to develop their potential and the freedom to propose problems they face.

This research has implications for adding to the study of humanist education in shaping moderate attitudes in elementary schools. This contribution can be used as a guideline for educational institutions to formulate policies so that humanistic education programs can be implemented optimally in forming a moderate attitude. This effort will smoothly run if there is a cooperation between teachers and parents. The results of this study recommend that related parties cooperate with educational actors to develop curricula, policies, and supporting facilities so that the great ideals of religious moderation can be achieved. Following the previously mentioned arguments, this research proves that humanistic education can be integrated into religious moderation. This study shows that the concept of Islamic humanist education in practice has been implemented in education and learning programs in elementary schools. He directly plays a role in shaping students to become moderate human beings.

This study has limitations on aspects of data and data analysis. The data only involved two schools in Batang Regency as informants. Data limitations have an impact on the limitations of the analytical techniques applied. Furthermore, the limitations of these two aspects lead to a less comprehensive formulation of generalizations. For this reason, further research is needed, involving more informants, participants, and respondents from various schools and regions using a grounded research approach so that sufficient data can be generated to formulate more comprehensive generalizations and approach the actual conditions in the field. In line with that, the results of this follow-up study can be used as a reference for authorities in formulating policies to strengthen religious moderation in facing the challenges of the industrial era 4.0.

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