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Integration of Local Values and Religious Moderation in Civic Education to Enhance Social Tolerance at SDN 01 Banjar Sari, Baradatu District

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Abstract: This study is motivated by the suboptimal internalization of social tolerance values in Civic Education (PKn), despite their normative inclusion in national education objectives. This gap indicates that value integration in learning remains largely symbolic and has not been transformed into meaningful learning experiences. This study aims to analyze the integration of local values and religious moderation in PKn learning and examine its influence on students' social tolerance attitudes at SDN 01 Banjar Sari, Baradatu District. A qualitative approach with a case study design was employed. The research subjects included the principal, Civic Education teacher, and students of grades IV, V, and VI. Data were collected through observation, in-depth interviews, and documentation, and analyzed using an interactive model. The findings reveal that the integration of local values and religious moderation has not been systematically designed in lesson planning and implementation, resulting in implicit and normative practices. Consequently, the improvement of students' social tolerance remains limited and has not reached a stable level of internalization. This study highlights that the effectiveness of tolerance education depends on the ability of learning processes to construct values into contextual, participatory, and reflective social experiences. Therefore, this research contributes by emphasizing the importance of a transformative pedagogical approach in integrating local values and religious moderation in Civic Education.

Keywords: Local Values, Religious Moderation, Social Tolerance.

Abstrak: Penelitian ini dilatarbelakangi oleh belum optimalnya internalisasi nilai toleransi sosial dalam pembelajaran Pendidikan Kewarganegaraan (PKn), meskipun secara normatif telah menjadi bagian dari tujuan pendidikan nasional. Kesenjangan ini menunjukkan bahwa integrasi nilai dalam pembelajaran masih cenderung bersifat simbolik dan belum tertransformasi menjadi pengalaman belajar yang bermakna. Penelitian ini bertujuan untuk menganalisis integrasi nilai lokal dan moderasi beragama dalam pembelajaran PKn serta mengkaji pengaruhnya terhadap sikap toleransi sosial peserta didik di SDN 01 Banjar Sari Kecamatan Baradatu. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian meliputi kepala sekolah, guru PKn, dan peserta didik kelas IV, V, dan

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VI. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi, dengan analisis data menggunakan model interaktif. Hasil penelitian menunjukkan bahwa integrasi nilai lokal dan moderasi beragama belum dirancang secara sistematis dalam perencanaan maupun pelaksanaan pembelajaran, sehingga implementasinya masih bersifat implisit dan normatif. Dampaknya, peningkatan sikap toleransi sosial peserta didik masih terbatas dan belum mencapai tahap internalisasi yang stabil. Penelitian ini menegaskan bahwa efektivitas pendidikan toleransi sangat ditentukan oleh kemampuan pembelajaran dalam mengonstruksi nilai menjadi pengalaman sosial yang kontekstual, partisipatif, dan reflektif. Dengan demikian, penelitian ini memberikan kontribusi berupa penegasan pentingnya pendekatan pedagogik transformatif dalam integrasi nilai lokal dan moderasi beragama dalam pembelajaran PKn.

Kata Kunci: Nilai Lokal, Moderasi Beragama, Toleransi Sosial.

INTRODUCTION

In recent decades, the issues of social tolerance and religious moderation have gained global attention amid increasing social dynamics characterized by plural identities, including religion, culture, and ethnicity. Globalization, which accelerates the flow of information and cross-border interactions, often generates new challenges in the form of social tensions, intolerance, and identity-based conflicts. This phenomenon occurs not only in highly heterogeneous societies but also in local communities that were previously relatively homogeneous. In this context, education plays a strategic role as a primary instrument in fostering collective awareness of the importance of peaceful and harmonious coexistence (Banks, 2015). Education is no longer merely a means of knowledge transfer but also a medium for shaping students' character, values, and social attitudes.

Conceptually, social tolerance refers to an attitude of respecting differences and a willingness to coexist peacefully without discrimination (Tilaar, 2012). Meanwhile, religious moderation is understood as a perspective, attitude, and religious practice that emphasizes balance, justice, and respect for diversity (Ministry of Religious Affairs, 2019). Religious moderation is particularly important in multicultural societies as it serves as a mediating approach between extreme attitudes that may trigger conflict. Within the educational framework, the values of religious moderation can be integrated into various subjects, including Civic Education (PKn), which inherently aims to develop democratic, responsible, and morally grounded citizens (Winataputra, 2014).

On the other hand, local values or local wisdom represent an essential component of cultural identity, encompassing norms, ethics, and social practices that have been tested in maintaining social harmony (Geertz, 1973). These values often promote principles such as cooperation, mutual assistance, and tolerance, which are highly relevant to fostering inclusive social attitudes. The integration of local values in education is considered effective because it is contextual and closely connected to students' daily lives (Suyanto, 2017). Therefore, combining local values with religious moderation in Civic Education is expected to create a learning process that is not only normative but also practical and contextual.

However, educational practices in the field indicate that the integration of these values has not yet been optimal. Civic Education tends to remain cognitive-oriented

and focused on memorization, providing limited opportunities for value internalization and attitude formation (Samsuri, 2011). As a result, students often struggle to apply tolerance values in their daily interactions. This condition is further exacerbated by the influence of social media and environmental factors that sometimes reinforce stereotypes and prejudice toward others (Setiawan, 2020).

Previous studies have highlighted the importance of character education and tolerance in learning processes. Lickona emphasizes that effective character education must include moral knowing, moral feeling, and moral action (Lickona, 2013). Zuhdi demonstrates that value-based learning can enhance students' social awareness (Zuhdi, 2018). Huda finds that religious moderation can be instilled through an integrative approach within the curriculum (Huda, 2020). However, most of these studies focus on normative approaches and do not specifically examine the integration of local values and religious moderation in Civic Education at the elementary school level.

Furthermore, Rahmawati finds that incorporating local wisdom in learning increases student engagement, but does not significantly measure its impact on social tolerance (Rahmawati, 2021). Similarly, Prasetyo examines religious moderation in Islamic education without linking it to general subjects such as Civic Education (Prasetyo, 2022). These studies reveal a research gap, namely the lack of comprehensive analysis integrating local values and religious moderation in Civic Education to enhance social tolerance, particularly at the elementary level.

Based on this analysis, this study offers novelty by examining the integration of two key aspects—local values and religious moderation—within a contextual and practical Civic Education framework. This research focuses not only on conceptual aspects but also on practical implementation and its impact on students' social tolerance. Therefore, it is expected to contribute to the development of more relevant Civic Education learning models in multicultural contexts.

In the national context, Indonesia, as a highly diverse country, faces serious challenges in maintaining unity. Data indicate that cases of intolerance still occur in various regions, including discrimination, hate speech, and social conflict (Wahid Foundation, 2022). This suggests that efforts to instill tolerance values through education need to be strengthened. Although the Merdeka Curriculum provides opportunities for integrating local values and strengthening character education, its implementation still faces challenges such as limited teacher understanding and lack of contextual teaching materials (Ministry of Education, 2021).

More specifically, the situation at SDN 01 Banjar Sari, Baradatu District, shows challenges in fostering students' social tolerance. Preliminary observations reveal exclusive social behaviors among students, such as forming friendships based on certain backgrounds and limited respect for differences. Additionally, Civic Education at the school is still dominated by lecture-based methods and has not fully utilized local values as learning resources. In fact, the Banjar Sari community possesses rich local wisdom, such as mutual cooperation and deliberation traditions, which reflect strong communal values.

From a socio-religious perspective, integrating local values and religious moderation in learning is essential to balance cultural identity and universal values.

This approach aligns with multicultural education principles, which emphasize the recognition and appreciation of diversity (Nieto, 2010). Furthermore, from a normative perspective, education in Indonesia mandates the strengthening of character and national values as stated in the National Education System Law (Law No. 20 of 2003).

Thus, the main problem addressed in this study is how to integrate local values and religious moderation in Civic Education to enhance students' social tolerance at SDN 01 Banjar Sari, Baradatu District. This issue is crucial considering the strategic role of elementary education in shaping young generations' character.

The objectives of this study are to describe and analyze the integration of local values and religious moderation in Civic Education learning, and to examine its impact on improving students' social tolerance. In addition, this study aims to develop a contextual, value-based learning model as a contribution to strengthening character education in elementary schools.

Overall, this research is expected to provide a comprehensive understanding of the importance of integrating local values and religious moderation in Civic Education, while offering practical solutions to improve education quality oriented toward fostering social tolerance. Therefore, the findings are expected to be academically relevant and practically beneficial for educational policy and practice in Indonesia.

METHOD

This study employs a qualitative approach with a descriptive design and a case study method. This approach is chosen to gain an in-depth understanding of the process of integrating local values and religious moderation in Civic Education (PKn) learning and its impact on students' social tolerance (Creswell, 2014; Yin, 2018).

The research was conducted at SDN 01 Banjar Sari, Baradatu District. The research subjects include the school principal, Civic Education teachers, and students from grades IV, V, and VI, selected purposively based on their involvement in the learning process (Sugiyono, 2017).

Data collection techniques include observation, in-depth interviews, and documentation. Observation is used to directly examine the learning process, interviews are conducted to explore informants' perspectives and experiences, and documentation is used to support data through lesson plans and school archives. Data analysis follows the interactive model, consisting of data reduction, data display, and conclusion drawing conducted continuously throughout the research process (Miles et al., 2014). Data validity is ensured through source, technique, and time triangulation, as well as member checking to confirm the accuracy of the information (Lincoln & Guba, 1985).

Through this method, the study is expected to provide a comprehensive understanding of the implementation of integrating local values and religious moderation in Civic Education and its impact on enhancing students' social tolerance.

RESULTS AND DISCUSSION

Integration of Local Values and Religious Moderation in Civic Education (PKn)

The findings reveal that the integration of local values and religious moderation in Civic Education (PKn) at SDN 01 Banjar Sari, Baradatu District, has not yet been implemented substantively. Instead, it remains at a symbolic and sporadic level. This indicates that while these values are present in classroom practices, they have not been systematically designed as part of a coherent pedagogical framework.

At the planning stage, an analysis of lesson plans and teaching modules shows that teachers have included social attitude components such as respect for differences and cooperation. However, local values and religious moderation are not explicitly formulated as learning competencies. This absence is not merely administrative but reflects a lack of pedagogical framing that positions values as an integral part of the instructional structure.

Theoretically, value integration requires intentional design, where values are deliberately embedded as learning objectives, processes, and outcomes (Lickona, 2013). Without explicit planning, values tend to function as a “hidden curriculum,” relying heavily on teacher improvisation, which leads to inconsistency and limits their transformative potential.

This condition directly affects the implementation stage. Classroom observations indicate that teachers do relate subject matter to life values, such as the importance of harmony and mutual respect. However, this approach remains normative and does not engage reflective or practical dimensions. Values are conveyed as moral messages rather than constructed as meaningful learning experiences through guided social interaction.

This limitation is evident in student interaction patterns. During discussions, students tend to form homogeneous groups based on emotional proximity rather than diversity. Such patterns reinforce social exclusivity, contradicting the objectives of tolerance education. In other words, there is a clear disjunction between the values taught and the social practices experienced by students in the classroom.

Table 1. Integration of Local Values and Religious Moderation in Civic Education at SDN 01 Banjar Sari, Baradatu District

Dimension	Empirical Findings	Critical Analysis
Planning	No explicit integration of local values and moderation	Absence of value-oriented design
Content Delivery	Normative (lecture-based, general examples)	Lacks reflective engagement
Student Interaction	Homogeneous grouping	Inhibits tolerance internalization
Local Values	Mentioned (e.g., cooperation)	Not contextualized
Religious Moderation	Implicit	Not used as analytical framework

Source: Research data, 2026.

These findings indicate that the core issue lies not in the absence of values but in the failure to transform them into pedagogical experiences. This aligns with the view that value education without appropriate instructional strategies remains confined to the cognitive domain (Zuhdi, 2018).

Interviews with teachers further reveal structural challenges, including limited understanding of religious moderation and the absence of operational integration models. While teachers recognize the importance of tolerance, they lack the conceptual and methodological tools to integrate it systematically.

This highlights that the issue of value integration is not merely individual but systemic, related to curriculum development and teacher training. Without structural intervention, value integration will remain sporadic and unsustainable (Huda, 2020).

Nevertheless, the potential for integration is significant. Local values such as mutual cooperation, deliberation, and communal harmony are intrinsically aligned with principles of religious moderation, including balance (*tawazun*), justice (*i'tidal*), and tolerance (*tasamuh*). However, this alignment has not yet been fully utilized in instructional practices.

Thus, this study concludes that the integration of local values and religious moderation remains at the stage of latent integration, where the potential exists but has not been pedagogically actualized.

Impact on Students' Social Tolerance Attitudes

In terms of impact, the study finds that the integration of local values and religious moderation influences students' social tolerance attitudes, but the effect remains limited, partial, and has not reached stable internalization.

Initially, students' tolerance attitudes tend to be exclusive. Social interactions are dominated by group closeness rather than openness to diversity. In discussions, students often conform to majority opinions rather than expressing independent views. This indicates that tolerance has not yet developed as critical awareness but remains at the level of social conformity.

Following value-based learning, even though not systematically implemented, behavioral changes begin to emerge. Students show increased participation, greater respect for differing opinions, and improved cooperation. However, these changes are not consistent and remain highly dependent on classroom conditions.

Table 2. Changes in Students' Social Tolerance Before and After Learning

Aspect	Before	After	Interpretation
Social Interaction	Exclusive	Semi-open	Initial shift
Attitude toward Differences	Low	Emerging acceptance	Not yet stable
Participation	Passive	More active	Teacher-dependent
Cooperation	Limited	Improved	Situational

Source: Research data, 2026.

These findings suggest that value integration produces effects but is not strong enough to establish a new social habitus. From a character education perspective, this indicates that the process remains at the stages of moral knowing and moral feeling, without reaching consistent moral action (Lickona, 2013).

Analytically, this limitation is caused by two main factors. First, value integration is not implemented systematically and continuously. Second, learning does not provide sufficient social experiences for students to practice tolerance authentically.

In multicultural education, tolerance cannot be developed solely through knowledge but must be cultivated through authentic social interaction (Nieto, 2010). Without such experiences, values remain discourse rather than lived practice.

Interestingly, the study finds that local values are more effective in influencing student attitudes than abstract normative approaches. When teachers connect lessons with real-life practices such as community cooperation, students become more engaged and reflective. This demonstrates that contextualization is key to value internalization.

However, since this approach is not systematically integrated with the framework of religious moderation, its potential remains underutilized. In other words, there is an underutilization of local wisdom in shaping social tolerance.

Overall, the study identifies three key determinants of effective value integration: (1) clarity of pedagogical design, (2) quality of social interaction in learning, and (3) contextual relevance to students' lives. Without these elements, value integration will result only in superficial change rather than genuine social transformation.

CONCLUSION

This study confirms that the success of Civic Education (PKn) in fostering social tolerance is not determined solely by the presence of value-based content, but by the extent to which these values are constructed as meaningful and lived learning experiences for students. The integration of local values and religious moderation demonstrates strong conceptual relevance as a foundation for tolerance education, as both emphasize respect for diversity, balance, and social harmony.

However, the findings indicate that without a clear pedagogical framework, value integration risks remaining at a symbolic level and failing to produce significant social change. This suggests that the core issue in tolerance education lies not in the lack of values, but in the weakness of instructional design in connecting values with students' social practices.

A key contribution of this study is the assertion that the integration of local values and religious moderation should be positioned as a pedagogical approach rather than merely curricular content. Values must be embedded within dialogical, contextual, and participatory learning processes, enabling students not only to understand but also to experience and practice them in social interactions.

Therefore, strengthening tolerance education in elementary schools requires a paradigm shift from value transmission to social transformation. This shift positions the classroom as a social space where students can develop awareness, attitudes, and tolerant behaviors in a sustainable manner. Consequently, education should not only produce civic knowledge but also cultivate inclusive social character.

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