

SOCIAL COGNITIVE PROCESSES IN THE FORMATION OF RELIGIOUS MODERATION AMONG ELEMENTARY SCHOOL STUDENTS: A QUALITATIVE CASE STUDY FROM MADURA, INDONESIA

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Abstract

Religious moderation is often presented in Indonesian Islamic education as a normative ideal, but less is known about how elementary-school children actually acquire moderation-oriented dispositions through everyday social experience. This study examines how social-cognitive processes within Islamic learning contribute to the formation of religious moderation among elementary-school students in Madura, East Java, Indonesia. A qualitative case-study design was used across selected elementary schools and Madrasah Ibtidaiyah representing public, private Islamic, and pesantren-based settings. Data were generated through semi-structured interviews, participant observation, and document analysis involving Islamic Religious Education teachers, homeroom teachers, school principals, students in Grades 4–6, and parents. The data were analysed thematically, with attention to observational learning, reciprocal interaction, social reinforcement, self-regulation, and contextual cultural meaning. Four interrelated mechanisms emerged: teacher exemplification, peer reinforcement, an inclusive school culture with religious habituation, and culturally grounded meaning-making. The findings indicate that children did not primarily articulate moderation as an abstract ideological concept; rather, they recognised it through observable practices such as respectful communication, helping peers, avoiding ridicule, accepting differences, and resolving disagreement without humiliation or violence. On this basis, the study develops the Social Cognitive Religious Moderation Internalization (SCRMI) framework, which conceptualises moderation as a socially learned and contextually reinforced disposition rather than a product of cognitive transmission alone. The contribution of the study lies in linking Social Cognitive Theory with culturally situated Islamic pedagogy and in specifying mechanisms through which moderation may become embedded in everyday school life.

Keywords: social cognitive theory, religious moderation, Islamic religious education, elementary education, Madura, qualitative case study

Abstrak

Moderasi keagamaan sering kali disajikan dalam pendidikan Islam di Indonesia sebagai cita-cita normatif, namun masih sedikit yang diketahui mengenai bagaimana anak-anak sekolah dasar sebenarnya memperoleh kecenderungan yang berorientasi pada moderasi

melalui pengalaman sosial sehari-hari. Penelitian ini mengkaji bagaimana proses sosial-kognitif dalam pembelajaran Islam berkontribusi terhadap pembentukan moderasi keagamaan di kalangan siswa sekolah dasar di Madura, Jawa Timur, Indonesia. Desain studi kasus kualitatif digunakan di beberapa sekolah dasar dan Madrasah Ibtidaiyah terpilih yang mewakili lingkungan sekolah negeri, sekolah Islam swasta, dan pesantren. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumen yang melibatkan guru Pendidikan Agama Islam, wali kelas, kepala sekolah, siswa kelas 4–6, dan orang tua. Data dianalisis secara tematis, dengan memperhatikan pembelajaran melalui pengamatan, interaksi timbal balik, penguatan sosial, pengaturan diri, dan makna budaya kontekstual. Empat mekanisme yang saling terkait muncul: teladan guru, penguatan sesama teman sebaya, budaya sekolah yang inklusif dengan pembiasaan keagamaan, serta penciptaan makna yang berakar pada budaya. Temuan menunjukkan bahwa anak-anak tidak mengartikulasikan moderasi terutama sebagai konsep ideologis abstrak; sebaliknya, mereka mengenali moderasi melalui praktik-praktik yang dapat diamati seperti komunikasi yang saling menghormati, membantu teman sebaya, menghindari ejekan, menerima perbedaan, dan menyelesaikan ketidaksepakatan tanpa penghinaan atau kekerasan. Atas dasar ini, penelitian ini mengembangkan kerangka kerja Internalisasi Moderasi Keagamaan Kognitif Sosial (SCRMI), yang mengkonseptualisasikan moderasi sebagai disposisi yang dipelajari secara sosial dan diperkuat secara kontekstual, bukan sekadar hasil transmisi kognitif semata. Kontribusi penelitian ini terletak pada pengaitan Teori Kognitif Sosial dengan pedagogi Islam yang berakar pada budaya, serta pada penjabaran mekanisme di mana moderasi dapat tertanam dalam kehidupan sekolah sehari-hari.

Kata kunci: teori kognitif sosial, moderasi keagamaan, pendidikan agama Islam, pendidikan dasar, Madura, studi kasus kualitatif

INTRODUCTION

Indonesia's religious plurality makes the cultivation of respectful and non-violent forms of religious engagement an important educational concern. At the primary level, this concern is especially significant because children are still developing patterns of social interpretation, moral judgment, and self-regulation. Schools therefore do more than transmit religious knowledge: through classroom interaction, institutional routines, adult exemplification, and peer relations, they provide social environments in which children learn what religious conduct looks like in practice. Recent research on Indonesian primary education similarly shows that religious moderation is increasingly addressed through classroom pedagogy, teacher engagement, school culture, and habituation rather than through curriculum content alone (Mulyana, 2023; Muslih et al., 2024; Sunarti & Sari, 2021).

The conceptual difficulty, however, is that religious moderation is frequently treated as a set of values to be communicated rather than as a disposition that must be learned, enacted, reinforced, and negotiated socially. Mulyana (2023), for example, demonstrates that moderation-related values such as tolerance, non-violence, fairness, and national commitment can be embedded in Islamic Religious Education materials and practices. Yet the presence of these values in curriculum or textbooks does not establish how children transform them into recurrent social behaviour. Studies at the primary level have

reported the importance of teacher role modelling, inclusive school culture, and habituation, but the mechanisms linking these experiences to children's internalisation remain insufficiently theorised (Mahrus & Afandi, 2024; Muslih et al., 2024; Sunarti & Sari, 2021).

Social Cognitive Theory (SCT) offers a theoretically coherent way to address this problem. Bandura's formulation positions human learning within reciprocal relations among personal factors, behaviour, and environmental conditions, while emphasising observational learning, modelling, self-regulation, and self-efficacy (Bandura, 1986, 2001). From this perspective, a child can learn a social or moral pattern without receiving direct verbal instruction whenever a behaviour is observed, interpreted as meaningful, reproduced, and socially reinforced. The theory is therefore particularly useful for examining Islamic education because religious learning occurs not only through texts and explanations but also through embodied examples, interactional routines, and communal practices. Research applying SCT in educational and Islamic contexts has begun to identify modelling, habituation, and reciprocal interaction as important processes, but its application to religious moderation among younger children in culturally distinctive settings remains limited (Abdullah et al., 2020; Mujahidah & YUSDIANA, 2023; Rochmah et al., 2025).

The Madurese context provides an analytically important setting for extending this perspective. Islamic identity is deeply embedded in social and educational life in Madura, while local values concerning mutual respect, cooperation, communal responsibility, and social dignity provide culturally familiar repertoires through which religious conduct can be interpreted. Existing studies of religious moderation in Indonesia increasingly recognise the importance of local wisdom and culturally situated pedagogy, but much of this literature remains descriptive and gives limited attention to the micro-processes through which children observe, interpret, reproduce, and stabilise moderation-oriented behaviour (Fithriyah, 2023; Nurdin & Jamila, 2025; Zainab & Haris, 2025).

Accordingly, this study asks three questions: (1) How do teacher modelling and peer interaction shape children's understanding and enactment of religious moderation? (2) How do school culture and religious habituation reinforce moderation-oriented behaviour? and (3) How do Madurese cultural meanings contextualise the social-cognitive internalisation of moderation? The study contributes by moving from a primarily normative account of moderation toward a process-oriented explanation of how moderation is socially learned in elementary Islamic education. It also proposes the Social Cognitive Religious Moderation Internalization (SCRMI) framework as a conceptual synthesis grounded in the empirical themes of the study.

SCT conceptualises learning as a reciprocal process rather than a one-way transfer of information. Bandura (1986) argues that behaviour, cognition, and environment continuously influence one another, while Bandura (2001) further emphasises human agency, self-regulation, and the capacity of individuals to act within social structures.

Four concepts are especially relevant to the present study. First, observational learning allows children to acquire behavioural patterns by attending to credible models. Second, social reinforcement influences whether observed behaviour is reproduced and sustained. Third, self-regulatory processes help learners evaluate and manage their own conduct. Fourth, reciprocal determinism explains how children are simultaneously shaped by and contribute to their social environments.

In Islamic learning, these processes can operate through teacher exemplification, peer relations, classroom norms, religious routines, and family or community practices. The concept of *uswah hasanah* is particularly compatible with a modelling perspective because it locates moral education partly in the observable conduct of significant adults. The analytical value of SCT is therefore not that it replaces Islamic educational concepts, but that it provides a mechanism-oriented account of how those concepts can become behaviourally meaningful in everyday interaction (Abdullah et al., 2020).

In this study, religious moderation is treated as an enacted disposition rather than as a simple score of religious knowledge. The empirical literature in Indonesia commonly associates moderation with tolerance, non-violence, fairness, respect for difference, and national or civic commitment (Mulyana, 2023; Muslih et al., 2024). At the elementary level, however, children may not use the abstract phrase 'religious moderation' even when they demonstrate moderation-related behaviours. A process-oriented definition is therefore more appropriate: moderation refers here to recurrent ways of responding to difference and disagreement that are respectful, inclusive, non-violent, and compatible with social coexistence. This definition permits the analysis to remain close to children's observable experiences rather than imposing an adult policy vocabulary on their accounts.

METHOD

Research design and setting

The study used a qualitative case-study design to examine social-cognitive processes in their natural educational context. A case-study approach was appropriate because the phenomenon under investigation—the internalisation of religious moderation—cannot be separated readily from the school routines, relationships, institutional culture, and local meanings through which it occurs (Yin, 2018). The research was conducted in selected elementary schools and Madrasah Ibtidaiyah in Madura, East Java, representing public schools, private Islamic schools, and pesantren-based elementary institutions. This variation was used to examine how similar moderation-oriented processes operated across different institutional settings.

The source manuscript identifies the study population as Islamic Religious Education teachers, homeroom teachers, school principals, Grades 4–6 students, and parents who were actively involved in children's religious education. Participants were selected purposively because of their direct involvement in Islamic learning and school religious activities (Merriam & Tisdell, 2015; Patton, 2015).

Data generation

Three complementary sources of evidence were used: semi-structured interviews, participant observation, and document analysis. Interviews explored participants' experiences and interpretations of teacher modelling, peer interaction, classroom relationships, religious habituation, and moderation-oriented Islamic learning. Observations focused on Islamic Religious Education lessons, religious habituation programmes, collective worship, collaborative activities, and informal peer interaction. Documentary materials included lesson plans, school regulations, learning materials, and school programmes related to religious moderation. Using multiple sources allowed the analysis to compare what participants said with what occurred in practice and with how moderation was formally represented in school documents.

Data analysis

The data were analysed thematically using an iterative process informed by Braun and Clarke's approach. Analysis involved familiarisation with the dataset, generation of initial codes, development of candidate themes, review and refinement of themes, definition and naming of themes, and production of the analytic account (Braun & Clarke, 2021). Initial coding was theoretically sensitised to SCT constructs—observational learning, reinforcement, reciprocal interaction, self-regulation, and self-efficacy—but the analysis also allowed inductive codes to emerge from participants' accounts and observed school practices. NVivo was used to organise coded material and maintain an auditable structure of themes.

The final interpretation was developed by comparing interview, observation, and documentary evidence. This process was intended to avoid treating a single participant's account as sufficient evidence for a broader claim. Themes were retained when they were supported by converging evidence or when a discrepant pattern helped clarify the boundaries of an interpretation. Reflexive notes were maintained to document the researchers' analytic decisions and assumptions.

Trustworthiness and ethics

Trustworthiness was addressed through source triangulation, methodological triangulation, member checking, prolonged engagement, peer debriefing, and reflexive field notes. Source triangulation compared accounts across teachers, students, school leaders, and parents; methodological triangulation compared interview, observation, and documentary evidence. Member checking was used to clarify whether preliminary interpretations adequately represented participants' experiences. These procedures were intended to strengthen credibility, dependability, confirmability, and contextual transferability (Lincoln & Guba, 1985; Tracy, 2010).

The study involved children and therefore required heightened ethical safeguards. The source manuscript states that informed consent, anonymity, and child-sensitive interviewing procedures were used. In the revised manuscript, student assent and

parental/guardian consent are explicitly recommended as part of the reporting standard for child participants. The authors should report the name of the approving ethics committee and approval number if formal ethical review was obtained.

RESULTS AND DISCUSSION

Teacher modelling as the primary social-learning pathway

Teacher modelling emerged repeatedly across the data as a central pathway through which students encountered moderation in concrete form. Students interpreted teachers not only as transmitters of Islamic knowledge but also as behavioural exemplars. Classroom observations described teacher practices involving respectful communication, fairness, calm responses to disagreement, non-discrimination, and encouragement of cooperation. These practices provided observable examples of how Islamic commitments could be enacted in everyday social relations. The finding is consistent with SCT's proposition that people learn patterns of conduct partly through observing credible models (Bandura, 1986, 2001).

An important distinction emerged between verbal endorsement and behavioural consistency. Where teachers communicated tolerance but behaved in authoritarian or discriminatory ways, the moderation message became less coherent. By contrast, when teachers' conduct was aligned with their instructional messages, students displayed more opportunities to reproduce respectful and cooperative interaction. This suggests that the pedagogical mechanism is not simply 'teaching moderation' but reducing the gap between the normative message and the behaviour children can observe. In SCT terms, the model's credibility and the consequences attached to observed behaviour are part of the learning environment.

The findings also indicate that children often understood moderation through ordinary relational experiences rather than through policy terminology. Students were described as recognising helping peers, avoiding ridicule, respecting difference, and maintaining classroom harmony even when they were not familiar with the expression 'religious moderation'. This observation supports a distinction between conceptual recognition and behavioural internalisation: children can enact moderation-related practices before they can articulate the abstract category used by adults to describe them.

The Madurese setting adds a cultural dimension to teacher modelling. Teachers incorporated locally familiar practices of mutual respect, cooperation, and communal responsibility into religious learning. When these behaviours were presented as simultaneously compatible with Islamic ethics and local social identity, moderation was experienced as culturally familiar rather than as an externally imposed programme. This supports the argument that culturally responsive pedagogy can increase the social intelligibility of abstract educational values (Fithriyah, 2023; Nurdin & Jamila, 2025).

Peer interaction and social reinforcement

Peer interaction constituted a second mechanism through which moderation-oriented behaviour was practised and reinforced. Students encountered opportunities to negotiate, cooperate, assist classmates, and respond to differences during group learning, religious activities, games, and informal communication. The data indicate that behaviours receiving positive social responses were more likely to be repeated. Cooperative and respectful students became behavioural reference points for classmates, while ridicule or exclusion created contrary social signals. These processes are compatible with SCT's account of behavioural reproduction as partly dependent on social consequences.

Collaborative learning was particularly important because it converted moderation from an abstract value into a practical interpersonal task. Group discussion and shared assignments required students to listen, negotiate, distribute responsibility, and tolerate disagreement. The finding is consistent with broader evidence that cooperative learning can support interaction across difference when group structures require meaningful interdependence (Zhou & Colomer, 2024). In the present study, however, the contribution of collaboration should be interpreted as a mechanism of social learning rather than as proof of a causal effect.

Religious habituation also created repeated social situations in which cooperation and collective responsibility could be enacted. Communal prayer, charity activities, Friday gatherings, and collective cleaning were described as opportunities for togetherness and mutual assistance. The significance of these practices lies not simply in their ritual content but in the recurring interactional structure they create. Repetition can make socially valued behaviour familiar, while positive peer and teacher responses can reinforce its continuation.

This finding extends primary-school research on moderation by shifting attention from the presence of activities to the social processes occurring within them. A religious programme may be formally present in a school without necessarily producing moderation-oriented dispositions. Its pedagogical significance depends partly on whether children are positioned as passive recipients or active participants in respectful, cooperative, and non-violent interaction.

School culture and religious habituation as an enabling ecology

The third theme concerns the wider school environment. Schools characterised in the source data as open, dialogical, emotionally safe, and collaborative provided more consistent opportunities for students to express opinions respectfully and interact across social differences. Conversely, highly hierarchical communication patterns were associated with passive participation and superficial compliance. These observations suggest that moderation cannot be located exclusively within individual students or individual lessons; it is also embedded in institutional routines and relational norms.

From an SCT perspective, school culture constitutes the environmental field within which modelling and reinforcement occur. A teacher can model respectful disagreement, for example, but the effect of that model may be weakened if the wider school system punishes questioning or routinely uses humiliation as discipline. Conversely, when institutional norms reward dialogue, fairness, and restorative responses to conflict, moderation-oriented behaviour receives consistent environmental support. The findings therefore support a systemic interpretation of SCT in which classroom learning is nested within a broader ecology of social cues and consequences.

Religious habituation was most meaningful when connected to social responsibility rather than treated as isolated ritual performance. Collective activities generated repeated experiences of solidarity and care, while open teacher–student communication provided opportunities for children to interpret disagreement without humiliation. This pattern is compatible with recent Indonesian research showing that religious moderation is supported by teacher engagement, school culture, and repeated educational practices rather than by curriculum content alone (Muslih et al., 2024; Mulyana, 2023).

Madurese local wisdom as a contextual meaning system

The fourth theme concerns cultural contextualisation. The findings indicate that students and teachers connected moderation-oriented behaviour with familiar local meanings, including mutual respect, communal cooperation, social dignity, and collective responsibility. Rather than treating culture as an additional 'content area', the analysis suggests that local wisdom operates as a meaning system through which students interpret whether a behaviour is socially legitimate and religiously appropriate.

This contextual role is theoretically important. SCT explains the mechanisms of observation, reinforcement, and reciprocal interaction, but the theory does not by itself determine which behaviours a particular community will recognise as desirable. Cultural context helps supply the meanings, models, and social consequences through which learning occurs. In the Madurese setting, local cultural practices therefore function as contextual mediators of Islamic learning rather than as decorative examples added after the fact.

The interpretation is consistent with research arguing that religious moderation in Indonesia is strengthened when Islamic education is connected to local cultural realities and plural social relations (Arjawa & Zulkifli, 2021; Nurdin & Jamila, 2025; Zainab & Haris, 2025). At the same time, the present findings should not be generalised to all Madurese communities. Cultural values are internally diverse, and the study examines their pedagogical use within the participating schools rather than defining a single, homogeneous 'Madurese culture'.

The SCRMI Framework

Integrating the four findings, the study proposes the Social Cognitive Religious Moderation Internalization (SCRMI) framework. The framework should be read as a

conceptual synthesis of the empirical themes rather than as a validated causal model. It comprises four connected processes: (1) observational religious learning, (2) social-emotional reinforcement, (3) reciprocal participation and self-regulation, and (4) contextual cultural meaning-making.

Observational religious learning refers to children's attention to teachers, peers, and institutional practices as behavioural models. Social-emotional reinforcement refers to the positive or negative social responses that influence whether moderation-oriented behaviour is repeated. Reciprocal participation captures the dynamic relation between children's behaviour and the environment: students respond to school norms, but their repeated actions also contribute to classroom culture. Self-regulation concerns children's developing capacity to evaluate and manage their responses to difference and disagreement. Contextual cultural meaning-making refers to the role of Madurese values, family religious practices, community norms, and local traditions in determining how moderation-oriented behaviours are interpreted and legitimised.

The model therefore proposes a cyclical rather than linear process. A child observes a behaviour, interprets it within a cultural and relational context, attempts a response, receives social feedback, and gradually develops a more stable expectation about how to behave in similar situations. Successful experiences may strengthen confidence in repeating the behaviour, while contradictory or punitive environments may inhibit it. This cyclical interpretation is consistent with Bandura's reciprocal determinism and agentic perspective (Bandura, 1986, 2001).

The main theoretical contribution is consequently not the claim that SCT 'causes' religious moderation. Rather, the contribution is to specify how a general social-learning theory can be culturally contextualised to explain the micro-processes through which moderation-oriented Islamic values become socially intelligible and behaviourally recurrent among children. The framework also clarifies the distinction between curricular provision and internalisation: curriculum can provide content, but modelling, interaction, reinforcement, and context determine how that content is lived in everyday school practice.

Table 1. SCRMI framework and empirical mechanisms

SCRMI COMPONENT	EMPIRICAL MECHANIS M	ILLUSTRATIV E SCHOOL PRACTICE	SCT INTERPRETATIO N
OBSERVATIONAL RELIGIOUS LEARNING	Teacher and peer modelling	Respectful communication; calm conflict resolution; non- discrimination	Attention, modelling, imitation

SOCIAL-EMOTIONAL REINFORCEMENT	Positive social response to inclusive conduct	Peer acceptance; teacher appreciation; emotional safety	Reinforcement and behavioural reproduction
RECIPROCAL PARTICIPATION AND SELF-REGULATION	Students practise, evaluate, and adjust responses	Group work; dialogue; cooperative tasks	Reciprocal determinism; self-regulation
CONTEXTUAL CULTURAL MEANING-MAKING	Local values make moderation socially meaningful	Mutual respect; communal cooperation; collective responsibility	Environmental and sociocultural influence

DISCUSSION

The findings reposition religious moderation in elementary Islamic education from a primarily content-delivery problem to a social-learning problem. This does not mean that knowledge of religious teachings is unimportant. Rather, the data suggest that knowledge becomes behaviourally consequential when students encounter credible models, participate in meaningful interactions, and receive consistent social feedback. This interpretation is compatible with Bandura's account of learning as an interaction between personal agency and social environment (Bandura, 2001).

The first implication is that teacher professionalism is inseparable from moderation pedagogy. If teachers are the most visible religious models in children's school lives, their everyday communication and conflict-management practices become part of the curriculum. This finding complements Indonesian research showing that teachers play a central role in introducing and interpreting moderation in primary education (Muslih et al., 2024). It also extends that work by explaining the mechanism through which teacher behaviour may become pedagogically influential: students observe, interpret, reproduce, and receive feedback on behaviour.

The second implication concerns peer ecology. Moderation cannot be sustained through teacher–student relations alone because much of children's social learning occurs among peers. Cooperative tasks and shared religious activities create opportunities for children to experience difference as a manageable feature of collective life. The relevant pedagogical question is therefore not only whether students are taught to 'respect difference', but whether school structures repeatedly require them to listen, cooperate, negotiate, and resolve disagreement with peers.

The third implication concerns school culture. A school may teach moderation in a lesson while simultaneously reproducing exclusion through discipline, communication, or

informal status hierarchies. The findings suggest that moderation-oriented pedagogy is more coherent when institutional practices provide the same social cues as classroom instruction. This supports a whole-school approach in which teacher conduct, student participation, conflict resolution, religious routines, and school leadership are treated as interconnected learning environments.

The fourth implication is cultural. The study does not propose Madurese local wisdom as a universally transferable package of values. Instead, it shows how culturally familiar meanings can make moderation more intelligible to children. The theoretical point is broader: social-cognitive learning always occurs somewhere. Cultural context affects which models are credible, which behaviours receive approval, and which practices are experienced as legitimate. Religious moderation pedagogy should therefore be adapted to local social meanings while maintaining explicit commitments to dignity, non-violence, inclusion, and respect for difference.

Practical Implications

Teacher education should include modelling and reflective practice, not only conceptual instruction on religious moderation.

Schools should design cooperative learning and religious activities that create repeated opportunities for respectful interaction rather than treating moderation as a stand-alone lesson.

School leaders should align disciplinary procedures, communication norms, and conflict-resolution practices with the moderation values communicated in Islamic Religious Education.

Moderation materials for elementary students should use culturally familiar examples while avoiding representations of local culture as homogeneous or static.

Parents and communities can reinforce school-based learning when home and community responses to difference are consistent with non-violence, respect, and social responsibility.

Limitations and Directions for Future Research

Several limitations should be considered. First, the study is qualitative and context-specific; its purpose is analytic explanation rather than statistical generalisation. Second, the source manuscript does not provide sufficient detail on the number of schools, participants, observation hours, interview duration, or data-collection period. These omissions limit methodological auditability and must be corrected before submission. Third, the study relies substantially on researchers' interpretations of social interaction. Although triangulation and reflexive procedures were used, future research could strengthen the evidence base through systematic longitudinal observation, video-supported interaction analysis, or mixed-method designs combining qualitative mechanisms with validated measures of student attitudes. Fourth, the proposed SCRMI framework is conceptual and empirically grounded but has not yet undergone

independent validation. Future studies should test whether its components can be operationalised across different regions, school types, and religiously diverse settings.

CONCLUSION

This study shows that religious moderation among elementary-school students in Madura is best understood as a socially learned and contextually situated disposition. Teacher exemplification, peer interaction, school culture, and religious habituation provide the immediate environments in which children encounter, practise, and receive feedback on moderation-oriented behaviour. Madurese local wisdom further provides culturally familiar meanings through which these behaviours can be interpreted as legitimate expressions of both social responsibility and Islamic ethics.

The SCRMI framework synthesises these findings by explaining moderation internalisation through observational learning, social-emotional reinforcement, reciprocal participation and self-regulation, and contextual cultural meaning-making. Its contribution is therefore mechanism-oriented: it connects Social Cognitive Theory with the everyday pedagogical processes through which religious values become embodied in children's social conduct. For Islamic elementary education, the implication is clear at the level of pedagogy: moderation should be lived through the relationships, routines, models, and institutional practices that children experience every day, not only explained as an abstract set of values.

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