
Exploring Elementary School Learning Models in Madura in Fostering Religious Moderation Literacy and Emotional Maturity

Tri Sutrisno¹, Nadi Suprapto², Neni Mariana³, Wahono Widodo⁴

Universitas Negeri Surabaya ^{1,2,3,4}, Universitas Islam Negeri Madura¹

e-mail: [*1trisutrisno@iainmadura.ac.id](mailto:trisutrisno@iainmadura.ac.id) [2nadisuprapto@unesa.ac.id](mailto:nadisuprapto@unesa.ac.id),

[3nenimariana@unesa.ac.id](mailto:nenimariana@unesa.ac.id), [4wahonowidodo@unesa.ac.id](mailto:wahonowidodo@unesa.ac.id)

Abstract. This study aims to analyze the actual conditions of instructional practices, levels of religious moderation literacy, and emotional maturity among students of *Madrasah Ibtidaiyah* in Sumenep Regency. A mixed-methods approach was employed, integrating descriptive-exploratory qualitative methods with quantitative survey data. Data were collected through interviews, observations, questionnaires, and documentation across five Madrasah Ibtidaiyah representing both mainland and island regions. The findings indicate that learning practices in Sumenep have adopted the principles of Contextual Teaching and Learning (CTL) and local wisdom-based approaches; however, these practices remain predominantly focused on cognitive and socio-cultural aspects, with limited emphasis on the affective domain. This condition is reflected in the average scores of religious moderation literacy (2.41) and emotional maturity (2.57) on a four-point scale, suggesting that students' understanding of tolerance and self-regulation is still largely conceptual and has not yet reached the stage of behavioral internalization. Madurese cultural values such as *tengka'* (mutual respect) and *bhâghus* (politeness) demonstrate strong potential as reflective learning resources to strengthen students' moderate character and emotional stability. These findings highlight the need for the development of an integrative learning model based on local wisdom that systematically integrates cognitive, affective, and social dimensions through stages of value orientation, exploration, collaborative learning, positive behavioral modeling, and reflective evaluation. This study remains exploratory in nature and has not yet reached the effectiveness testing stage; therefore, further comprehensive research with more rigorous quantitative analysis is required.

Keywords. Portrait; Learning; Religious Moderation Literacy; Emotional Maturity; Elementary Education.

INTRODUCTION

Elementary education in the 21st century is confronted with global challenges that require students to possess critical, creative, collaborative, and communicative thinking skills, as well as strong character development. Educational transformation in this era no longer focuses solely on cognitive mastery, but also emphasizes the formation of attitudes, values, and social-emotional competencies (Pasaribu et al., 2024). Strengthening character values and life skills has become a primary orientation of elementary education in shaping a generation that is both competitive and morally grounded (Harahap et al., 2023). In this context, religious moderation literacy and emotional maturity represent two essential dimensions that must be developed from an early age, as both play a direct role in shaping students' social and moral behavior.

Religious moderation education in the context of *Madrasah Ibtidaiyah* constitutes an important component of national character education (Schleicher, 2018). Religious moderation is not merely defined as tolerance toward religious differences, but also as a willingness to live harmoniously amid cultural and belief pluralism. Values such as tolerance, non-violence, respect for diversity, and openness to local culture represent concrete manifestations of religious moderation practices within school environments (Darmawan, 2024). Religious moderation literacy thus functions as a foundational value framework that guides students to think openly, develop empathy, and reject extremist attitudes in any form.

However, research findings indicate that the implementation of religious moderation values at the *Madrasah Ibtidaiyah* level has not yet been fully optimized. (Dasopang et al., 2023), found that religious moderation values taught in *Madrasah Ibtidaiyah* tend to be declarative in nature and have not been internalized in daily learning processes. The lack of integration between moderation values and instructional models causes students to understand moderation theoretically without being able to apply it in social interactions. Meanwhile, character education that emphasizes nationalism and tolerance is often reduced to ceremonial activities rather than contextualized learning experiences.

In addition to religious moderation, another critical dimension in elementary education is emotional maturity. Emotional maturity encompasses the ability to understand, regulate, and express emotions in healthy ways, as well as the capacity to build positive social relationships (Goleman, 2007). In learning contexts, students with higher levels of emotional maturity tend to be more adaptive to change, more capable of collaboration, and more resilient in facing academic pressures. Unfortunately, various studies show that emotional regulation abilities among *Madrasah Ibtidaiyah* students in Indonesia remain relatively low, particularly in regions characterized by high social and cultural heterogeneity (Berry et al., 2023).

These challenges are also evident in Sumenep Regency, East Java Province. Based on data from the Sumenep Regency Long-Term Regional Development Plan (RPJPD) 2025–2045, the quality of elementary education in this region continues to face significant challenges, particularly in terms of equitable educational services between mainland and island areas (Indrasari, 2024). Sumenep exhibits distinctive social characteristics: its community is deeply religious, strongly adheres to Madurese cultural values, and lives within a social structure that highly respects tradition. Such an environment holds considerable potential for character and moderation value development, yet simultaneously requires pedagogical approaches that are aligned with local cultural contexts.

Furthermore, research findings by (Puspitasari & Febrianto, 2024) indicate that local wisdom values of Madurese society, such as *bhappa'-bhabbu'-ghuru-rato* (father, mother, teacher, leader), emphasize respect, responsibility, and strong social solidarity. These values can serve as fundamental capital for fostering religious moderation literacy and emotional maturity among children. Nevertheless, classroom learning practices remain predominantly focused on academic achievement, resulting in insufficient systematic attention to socio-emotional dimensions. Consequently, many students

demonstrate strong cognitive abilities but lack self-regulation skills, collaborative competencies, or tolerant attitudes toward differing opinions.

Such conditions highlight the need for a new learning approach capable of bridging local values with the demands of 21st-century character education. Local wisdom-based learning emerges as a relevant alternative, as it enables instructional content to be connected to socio-cultural contexts that are closely aligned with students' daily lives (Pritasari et al., 2024). This learning model allows students to understand moderation values and emotional regulation through authentic experiences rooted in everyday life. However, the effectiveness of such models depends largely on teachers' capacity to integrate local wisdom values with systematic instructional strategies.

Conceptually, an integrative learning model based on local wisdom can function as a platform for strengthening students' value literacy and character development. The integration of contextual approaches, local cultural values, and character education can foster deeper self-awareness and social empathy. In the context of religious moderation, such integration helps students understand that religious and cultural values are not inherently contradictory, but rather complementary in fostering social harmony (Yuniar et al., 2023). Meanwhile, in the context of emotional maturity, learning grounded in local experiences enables students to manage emotions through authentic and reflective social interactions.

Several empirical studies support the importance of this approach (Citrawati et al., 2024) demonstrate that local wisdom-based learning integrated with religious moderation values significantly enhances students' tolerance attitudes. Similarly, a study by (Anas et al., 2023) confirms that contextual and reflective learning approaches can improve emotional awareness and social competencies among elementary school students. Therefore, the development of an integrative learning model that combines local wisdom, religious moderation, and emotional maturity possesses strong empirical grounding as well as practical urgency for implementation in elementary education, particularly in regions such as Sumenep Regency.

Based on the foregoing discussion, it can be concluded that efforts to strengthen religious moderation literacy and emotional maturity among *Madrasah Ibtidaiyah* students require innovative, contextual, and culturally grounded learning strategies. Accordingly, this study aims to explore the actual conditions of classroom learning practices in Grade V *Madrasah Ibtidaiyah* in Sumenep Regency, to describe students' levels of religious moderation literacy and emotional maturity, and to analyze the relationship between the two. The findings of this study are expected to serve as a conceptual foundation for the pre-development of an integrative learning model based on local wisdom that can strengthen moderation values and emotional maturity among elementary school students.

METHOD

This study employed a mixed-methods approach, integrating a descriptive-exploratory qualitative design with quantitative survey analysis, to obtain an in-depth understanding of learning practices, the implementation of religious moderation values, and emotional maturity among *Madrasah Ibtidaiyah* students in Sumenep Regency. This approach was chosen because it aligns with the characteristics of research oriented

toward exploring phenomena contextually and naturally, rather than testing hypotheses or making statistical generalizations (Creswell, 2015). As part of the pre-development stage of a learning model, this study emphasized a needs assessment as the basis for designing an integrative learning model based on local wisdom. The qualitative approach provides researchers with the opportunity to interpret the meanings behind the data, consistent with the constructivist perspective that emphasizes interaction between researchers and participants (Moleong & Surjaman, 2014).

The research was conducted in five *Madrasah Ibtidaiyah* in Sumenep Regency, namely MIN 1 Sumenep in Saronggi District, MIN 2 Sumenep in Kota District, MIN 3 Sumenep in Kota District, MI Asy-Syafi'iyah in Kalianget District, and MI Miftahun Najah in Manding District. The selection of schools was conducted using purposive sampling, considering geographical variation between mainland and island areas as well as the socio-cultural diversity of Madura embedded within the school environment (Sugiyono, 2013). Research subjects consisted of Grade V teachers, school principals, and students as supporting informants. Teachers served as the primary informants because they are the direct implementers of the learning process as well as observers of students' character and emotional development, while students provided empirical information regarding their classroom learning experiences and responses.

Data were collected from two main sources: primary and secondary data. Primary data were obtained through in-depth interviews, classroom observation, and exploratory questionnaires administered to students. Secondary data were derived from school documents such as syllabi, lesson plans (RPP), and relevant literature related to local wisdom-based learning, religious moderation literacy, and emotional maturity in elementary school students. The diversity of data sources was essential to provide a comprehensive depiction of the phenomena under study and to enhance the validity of findings through triangulation (Miles & Huberman, 1994).

In this mixed-methods study, the researcher served as the primary qualitative instrument, acting as the planner, implementer, data collector, and interpreter of the qualitative findings. For the quantitative component, structured student questionnaires were employed, and their reliability and validity were established through appropriate statistical procedures prior to analysis. Additional supporting instruments included semi-structured interview guides, observation protocols, and documentation templates. Interview guides were used to explore in-depth information on learning practices and teachers' perspectives regarding religious moderation values and students' emotional maturity. Observation sheets were employed to record students' behaviors during learning activities, while questionnaires served as tools for initial mapping of students' attitudes. Documentation such as photographs, learning notes, and lesson plans complemented the data to strengthen the validity of research findings (Sugiyono, 2013).

Data collection was conducted using four main techniques: in-depth interviews, non-participant observation, exploratory questionnaire administration, and documentation. Interviews were conducted with teachers and school principals to understand the learning context from the perspective of educational practitioners. Observations were used to capture classroom interaction dynamics without disrupting the learning process. Questionnaires were distributed to Grade V students to obtain a general overview of their levels of religious moderation literacy and emotional maturity.

Documentation enriched the research context with administrative and visual data. All collected data were subsequently analyzed using the interactive model (Miles & Huberman, 1994) which includes three stages: data reduction, data display, and conclusion drawing or verification.

Data validity was ensured through source and method triangulation, which involved comparing information from various informants and data collection techniques, as well as through member checking, allowing informants to review the researcher's interpretations (Moleong & Surjaman, 2014). The research stages included: (1) needs analysis to identify factual classroom learning conditions; (2) analysis of Madurese local wisdom potentials that can be integrated into learning; and (3) initial synthesis of the concept of an integrative local wisdom-based learning model as the foundation for the subsequent development stage (Miles & Huberman, 1994). This study is expected to provide a conceptual and empirical foundation for developing a culturally relevant and effective learning model to strengthen religious moderation literacy and emotional maturity among *Madrasah Ibtidaiyah* students in Sumenep Regency.

RESULTS AND DISCUSSION

The findings obtained through interviews and observations provide an in-depth depiction of learning practices that have been implemented in Sumenep Regency. This portrait is further enriched by field data regarding students' religious moderation literacy and emotional maturity, as revealed through questionnaires administered in five *Madrasah Ibtidaiyah* in Sumenep Regency, namely MIN 1 Sumenep in Saronggi District, MIN 2 Sumenep in Kota District, MIN 3 Sumenep in Kota District, MI Asy-Syafi'iyah in Kalianget District, and MI Miftahun Najah in Manding District, which are described as follows:

1. Implementation of Grade V Learning in Elementary Schools in Sumenep Regency

Observations and interviews with fifth-grade teachers across the five schools indicate the following:

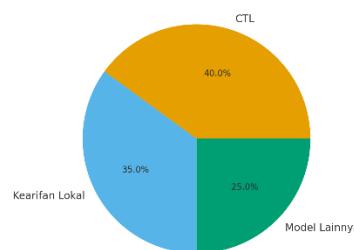


Figure 1. Teaching and Learning of V Grade in Sumenep

Source: Researcher

Analysis of the five schools shows that Grade V learning is still dominated by the Contextual Teaching and Learning (CTL) approach at 40%. Local wisdom-based learning accounts for 35%, reflecting teachers' efforts to integrate regional culture into the learning process. Meanwhile, other learning models such as Project-Based Learning (PBL) and Problem-Based Project Learning (PJBL) are employed only 25%, indicating limited methodological variation in daily classroom practices.

Learning in *Madrasah Ibtidaiyah* in Sumenep demonstrates serious efforts to connect academic knowledge with social and cultural realities through contextual approaches and the utilization of local values. Fifth-grade teachers have attempted to implement learning principles that foster active student engagement by adapting content to everyday life. Social and cultural elements of Madurese society, such as the spirit of mutual cooperation (*gotong royong*), respect for parents, and religious values of coastal communities, have been integrated into learning activities. However, these implementations remain focused on strengthening factual knowledge and have not fully targeted the development of social and spiritual attitudes.

This phenomenon highlights the gap between the implemented learning approaches and the expected character outcomes. Classroom learning processes are still dominated by knowledge transmission, while reflection on social values, empathetic dialogue, and self-regulation exercises have yet to become integral components of lesson design.

Interviews with teachers reveal that most educators understand the importance of character education but face difficulties in applying it concretely in thematic lesson plans. Teachers prioritize the achievement of cognitive indicators in accordance with curriculum demands, while the affective and emotional dimensions are often assumed to develop automatically through learning. In reality, character education requires deliberate and structured pedagogical interventions. Without explicit lesson designs that encourage students to understand themselves, appreciate differences, and practice empathy, character formation remains sporadic and unsustainable.

Madurese local wisdom, rich in values of politeness, social solidarity, and inner balance, actually provides a highly potential learning resource. Traditions such as *rokat tase'* (sea rituals), *toron tanah* (land descending ceremonies), or communal deliberation in village communities reflect a balance between spirituality, rationality, and social togetherness. However, in Sumenep classroom practices, these traditions are often presented merely as cultural introductions, rather than as platforms for instilling moderation values and emotional control. This potential needs revitalization in the form of a learning model that can reinterpret local values into pedagogical tools relevant for 21st-century learning.

These conditions demonstrate that current models have not yet bridged the gap between knowledge acquisition and character formation. When teachers responded to interview questions, many indicated that the most frequently used approach is CTL. While CTL is indeed effective in linking content with real-world contexts, it emphasizes little on reflective and socio-emotional aspects (Yuniar et al., 2023). Observations also showed that teachers employ local wisdom-based learning, successfully fostering pride in regional identity, but it has not been directed toward building tolerance, conflict resolution skills, or awareness of diversity (Puspitasari & Febrianto, 2024).

These findings underscore the need for a learning design oriented toward balancing intellectual and spiritual development, logic and empathy, as well as universal and local values. The proposed model does not aim to replace CTL or local wisdom approaches, but to synthesize both within a more comprehensive framework. Learning that encourages students to reflect on Madurese cultural values while practicing contextual thinking is believed to strengthen religious moderation and emotional

maturity. This constitutes the urgency of the pre-development study: to establish an empirical and conceptual foundation for an integrative learning model suited to the socio-cultural characteristics of Sumenep.

From the perspective of character education, the integration of contextual approaches and local values presents a potential solution for developing students who are both cognitively intelligent and emotionally mature. Learning that positions local values as a vehicle for character internalization helps students comprehend moral meanings more concretely. The combination of these two approaches allows students not only to learn about their social reality but also to learn from the social values inherent in their community. Consequently, education in Sumenep can cultivate a generation capable of critical thinking without losing cultural roots and social sensitivity.

The study results illustrate that the transformation of elementary learning requires innovations rooted in local contexts rather than mere adaptation of national policies. The development of an integrative local wisdom-based learning model is a strategic step toward holistic education. Through this model, students are not only encouraged to understand the subject matter but also to grow into balanced, tolerant, and empathetic individuals. With this foundation, elementary education in Sumenep can serve as a locomotive for cultivating moderate and emotionally mature national character from an early age.

2. Religious Moderation Literacy of Grade V Students in Madrasah Ibtidaiyah in Sumenep Regency

The results of the religious moderation literacy questionnaire, which involved 135 Grade V students from five Madrasah Ibtidaiyah in Sumenep Regency, indicate that the level of understanding and practice of religious moderation values remains low. The average score of 2.41 on a 4-point scale suggests that most students only grasp the concept of diversity at a superficial level, without translating these values into observable behaviors.

Table 1. Results of Religious Moderation Literacy Questionnaire

No	Literacy Aspect Religious Moderation	Average Score	Category
1	Tolerance and Respect for Differences	2,48	Medium
2	Anti-Violence	2,36	Low
3	National Commitment	2,45	Medium
4	Acceptance of Local Traditions	2,36	Low
Final Score		2,41	Low

Source: Researcher

These findings reinforce the argument that elementary education in this region, particularly at *Madrasah Ibtidaiyah*, is still dominated by cognitive and normative learning patterns, while the development of moderate character has not yet become an explicit focus. According to (Azra, 2005), religious education in Indonesian *Madrasah Ibtidaiyah* tends to stop at knowledge transfer and has not reached the domain of habitual attitudes across identities, which is essential for nationhood.

Based on specific indicators, tolerance and appreciation of differences obtained an average score of 2.48. Although students show a positive tendency to accept religious and social differences, the consistency of tolerant behavior remains limited. Teachers reported that respectful behavior usually appears only in formal contexts, such as ceremonies or joint activities, and has not become part of daily social interactions. This aligns with (Hidayat, 2023) who stated that moderation education at the elementary level often does not reach the practical social dimension because it is not accompanied by reflective and contextual learning models that foster empathy and openness. Therefore, the development of tolerance should be supported through collaborative activities that allow students to directly experience diversity as a social reality.

The anti-violence indicator shows an average score of 2.36, which falls into the low category. Although most students expressed a dislike for conflict, minor disputes still frequently occur during group activities. Teachers assessed that the ability to resolve conflicts peacefully has not yet matured. According to (Wahyudi & Kurniasih, 2021), anti-violence attitudes in *Madrasah Ibtidaiyah* students cannot be taught merely through moral advice; they must be developed through continuous socio-emotional practice. This is consistent with (Bandura & Walters, 1977) social learning theory, which emphasizes the importance of habituating peaceful behavior through observation and direct experience. In other words, social-action-oriented learning and conflict resolution exercises need to be systematically designed so that students can internalize anti-violence values naturally.

Regarding the nationalism indicator, the average score of 2.45 indicates that students' sense of nationalism remains ritualistic. Students demonstrate pride in national symbols but have not yet understood the meaning of citizenship as a form of social responsibility within diversity. This phenomenon aligns with (Wahyudi & Kurniasih, 2021), who stated that citizenship education at the elementary level is often reduced to symbolic activities, such as ceremonies or national competitions, without creating space for dialogue on unity and humanitarian values. Therefore, citizenship education needs to be integrated with the local context so that patriotism develops through concrete experiences rather than rote memorization.

Meanwhile, the indicator for appreciation of local traditions scored an average of 2.36, suggesting that students take pride in Madurese culture but have not yet grasped its underlying philosophical values. For example, student participation in cultural activities such as *rokat tase'* or *sape' sono'* remains ceremonial and has not served as a means of reflecting on social and religious values. Teachers acknowledged that learning activities rarely connect the meanings of local culture with moderation values. According to (Tilaar, 2003), however, local wisdom has the potential to serve as a pedagogical medium for shaping moderate character because it embodies harmony, mutual cooperation, and respect for differences. Therefore, Madurese local culture-based learning can serve as a foundation for strengthening religious moderation literacy if implemented reflectively and participatively.

Overall, the questionnaire results indicate that students' religious moderation literacy in Sumenep Regency is still largely cognitive and has not reached affective or conative stages. Students understand the concepts of tolerance and diversity but have not yet developed habits of expressing them in social behavior. These findings are consistent with Kemenag RI (Ri, 2019) which reported that *Madrasah Ibtidaiyah* students across

Indonesia tend to understand diversity normatively rather than as a lived practice. This condition underscores the need for learning approaches that not only teach values but also cultivate social experiences involving feelings and actions.

Comparing across schools, MIN 2 Sumenep in the urban area of Kota District showed slightly higher results (average score of 2.53) than the other four schools located in rural and island areas. This difference can be explained by (Banks, 1996), exposure to diversity theory, where more heterogeneous social interactions contribute to the development of tolerant attitudes. Meanwhile, schools such as MI Asy-Syafi'iyah and MIN 3 Sumenep, located in areas with more homogeneous social interactions, showed lower scores (2.33 and 2.35, respectively), indicating that limited exposure to diversity affects the low awareness of moderation. Thus, the school's social context becomes a crucial variable in shaping students' moderate religious attitudes.

Based on these overall findings, it can be concluded that the implementation of contextual and local wisdom-based learning in *Madrasah Ibtidaiyah* in Sumenep has indeed fostered student engagement; however, it has not yet optimally shaped awareness and moderate behavior. Values such as tolerance, anti-violence, national commitment, and appreciation of local traditions are still taught partially, without full integration. Therefore, an integrative learning model based on local wisdom is required, which not only links knowledge with social experience but also facilitates reflection on values and emotional regulation.

3. Emotional Maturity of Grade V Students in *Madrasah Ibtidaiyah* in Sumenep Regency

The survey results involving 135 Grade V students from five Madrasah Ibtidaiyah in Sumenep Regency indicate that students' emotional maturity is still at a moderate level, with an average score of 2.57 on a 4-point scale. Approximately 58% of students demonstrated unstable emotional maturity, suggesting that by the end of elementary education, most children are still struggling to recognize, manage, and express their emotions constructively.

Table 2. Results of Emotional Maturity Questionnaire

No	Aspect	Average Score	Category
Emotional Maturity			
1	Empathy	2,72	Moderate
2	Emotional Awareness	2,61	Moderate
3	Social Adjustment	2,45	Moderate
4	Penyesuaian Sosial	2,50	Moderate
Final Score (Overall)		2,57	Moderate

Source: Researcher

According to Goleman (2007), emotional maturity serves as the foundation of emotional intelligence, playing a crucial role in the formation of children's social and moral character. In this context, the findings in Sumenep indicate that students are still in a transitional emotional stage, requiring intensive guidance from both school and family environments to optimally develop emotional regulation skills.

Based on the indicators, empathy (2.72) and emotional awareness (2.61) obtained the highest scores, suggesting that some students are already able to recognize their own feelings and understand the emotions of others. This indicates a positive potential for developing emotional awareness, which forms the basis for healthy social interactions. However, two other aspects—self-regulation (2.45) and social adjustment (2.50)—still show low achievement. These findings confirm emotional development theory (Hurlock, 1978) which states that children at the elementary school age often struggle to restrain emotional impulses due to self-oriented tendencies. Therefore, educational interventions emphasizing self-control, patience, and peaceful conflict resolution are urgently needed.

Inter-school differences also reveal the strong influence of social and cultural factors on children's emotional development. MIN 2 Sumenep and MIN 1 Sumenep demonstrated moderate emotional maturity, whereas MI Miftahun Najah recorded the lowest score (2.49). Teachers at MI Miftahun Najah explained that a harsh social environment and confrontational communication styles outside school influenced students' emotional regulation. This aligns with previous research (Bimo Walgito, 2004) which emphasizes that family and local cultural contexts significantly shape children's emotional regulation, as children raised in environments with limited emotional dialogue tend to exhibit higher reactivity. Hence, emotional maturity is not only a product of formal education but also a reflection of the social climate surrounding children.

Teacher observations revealed that many students still exhibit spontaneous emotional reactions during group discussions, particularly when their opinions are rejected or criticized. This demonstrates weak self-regulation, which (Honggowiyono, 2015) identifies as a core skill in social-emotional learning and a determinant of academic success. Although teaching approaches such as Contextual Teaching and Learning (CTL) and local wisdom-based models support social interaction and empathy, they have not yet provided a systematic framework to train emotional self-reflection. In other words, CTL in *Madrasah Ibtidaiyah* in Sumenep functions primarily as a cognitive-contextual bridge, not reaching the affective level that fosters deep emotional balance.

These findings further support (Lubis et al., 2022) who argue that programs focusing solely on collaborative aspects without explicitly teaching emotional regulation fail to produce significant changes in students' emotional behavior. In Sumenep schools, students have begun to show empathy and cooperation, yet their self-control remains weak when facing social pressure or competition. Teachers reported that reflective activities, such as circle time, value discussions, and role-playing, are conducted sporadically rather than as an integral part of learning. According to (Honggowiyono, 2015), effective social-emotional learning must be explicit, structured, and continuous to have a long-term impact on students' emotional behavior.

In the local context, Madurese culture, which values self-esteem (*ajhina*) and courage (speaking frankly), influences children's emotional expression. If not balanced with training in empathy and patience, such cultural characteristics may foster reactive behavior in social interactions. However, noble Madurese values, such as *tengka'* (consideration) and *abhâghus bhâghus* (politeness), have great potential as a medium for teaching emotional regulation. This aligns with Gay's concept of cultural responsiveness (Yuniar et al., 2023) suggesting that learning integrating local cultural values reflectively can effectively foster self-control and contextually relevant social awareness.

Comparing between schools, MIN 3 Sumenep and MI Asy-Syafi'iyah demonstrate a moderate pattern of emotional development, where students can show empathy and willingness to cooperate, yet still struggle to recognize and restrain negative emotions. Teachers noted that competitive learning activities often trigger impulsive emotional responses, highlighting the need for learning designs that balance collaboration and reflection. (Hurlock, 1997), states that emotional maturity is determined not only by empathy but also by metacognitive skills in understanding and evaluating feelings before acting. Therefore, students need guidance to recognize emotions, delay reactions, and choose constructive responses through structured social experiences.

Overall, the findings indicate that contextual and local wisdom-based learning in *Madrasah Ibtidaiyah* in Sumenep has successfully fostered empathy and social awareness, but has not yet effectively developed stable self-regulation and social adjustment skills. This underscores the urgency of developing an integrative learning model based on local wisdom, placing emotional regulation skills as a core component. Such a model is expected to combine the Madurese cultural context, CTL principles, and emotional reflection exercises to cultivate students' cognitive, affective, and social maturity. Consequently, elementary education can serve as a platform for shaping holistic individuals who are empathetic, composed, and socially responsible in navigating social diversity.

4. Analysis of the Potential of Innovative Learning Models to Enhance Religious Moderation Literacy and Emotional Maturity of Students

The implementation of learning in Grade V of *Madrasah Ibtidaiyah* in Sumenep Regency, whether oriented toward Contextual Teaching and Learning (CTL) or local wisdom-based learning, has provided learning experiences that are contextualized within the socio-cultural environment. However, its effectiveness remains limited in fostering moderate character and emotional stability. Data indicate that religious moderation literacy falls within the medium category, whereas emotional maturity tends to be low-medium. This condition suggests that the approaches applied focus primarily on cognitive and socio-cultural aspects, without fully integrating the affective domain, including emotional regulation, self-reflection, and habituation of tolerant behaviors in daily interactions.

These findings align with (Lickona, 1997) who posits that character education should not only instill values at the cognitive level but also develop the emotional (feeling) and behavioral (action) domains. In the context of *Madrasah Ibtidaiyah* in Sumenep, religious moderation literacy demands the ability to understand differences, think openly, and act inclusively. All of these require a foundation of mature emotions, as affective stability is a prerequisite for accepting diversity and avoiding impulsive responses. This is consistent with Eisenberg's moral-emotional development theory (Sasikumar & Nagooran, 2021) which emphasizes that empathy and self-regulation are central to prosocial moral behavior that underpins tolerant and cooperative attitudes.

The interrelation between emotional maturity and religious moderation is evident in classroom behavior. Individuals with high emotional awareness tend to remain calm when facing conflicts and respect differing perspectives. Conversely, unstable emotions often result in defensive and reactive attitudes. This pattern demonstrates that the

successful internalization of moderation values largely depends on mastery of emotional literacy, defined as the ability to recognize, understand, and manage one's own emotions and those of others (Salovey, 2016). Hence, an approach that integrates both value and emotional dimensions becomes an urgent necessity in elementary education, particularly in regions with high social and cultural diversity such as Sumenep.

Although CTL and local wisdom-based learning have been widely implemented, both approaches still focus on linking academic content with social contexts rather than fostering reflective self-awareness. Contextual approaches emphasize the connection between academic concepts and real-life experiences but have yet to address the deeper layers of the affective domain related to moral awareness and the emotional significance of actions (Johnson, 2007). Madurese local values, such as *abhâghus bhâghus* (politeness) and *tengka'* (consideration), have inherent potential to foster empathy and self-control; however, they have not yet been systematically leveraged as mechanisms for consistent reflective learning.

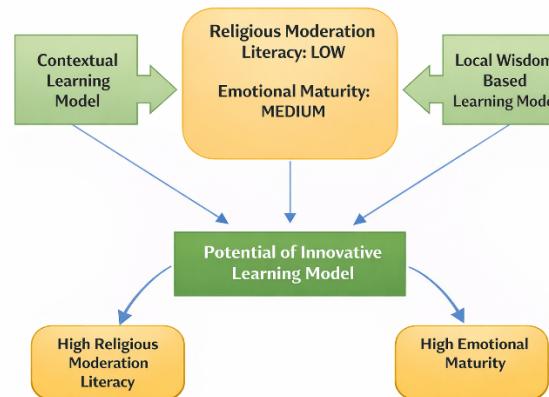


Figure 2. Opportunity Analyst Image of the Presence of Innovative Learning

To address the existing gaps, a new learning model design is required that emphasizes feelings and attitudes as the core of the learning process. This model should develop cognitive, affective, and social domains in an integrated manner through systematic stages: orientation or presentation of information, exploration and discussion, collaborative work, imitation or modification of positive behaviors, consolidation of values and attitudes, and reflective evaluation. Each stage is designed to foster active, innovative, and productive engagement in both thinking and behavior. This principle aligns with (Kolb, 1984) concept of experiential learning, which places direct experience and reflection at the center of meaningful learning processes.

The orientation stage connects the learning theme with students' life experiences and relevant local values. Exploration and discussion promote critical thinking while expressing feelings regarding surrounding social phenomena. Group activities serve as spaces to strengthen empathy, communication, and patience in facing differences of opinion. The imitation and modification stage reinforces teacher or community role models, whereas value consolidation and reflective evaluation provide mechanisms for reassessing actions and emotions. This cycle cultivates a balance between knowing, feeling, and acting (Lickona, 1991), which constitutes the foundation of moral and emotional maturity.

The proposed model is not merely an adaptation of CTL or culture-based learning, but a transformation toward a more humanistic and moderate approach. This framework bridges socio-cultural contexts with the internalization of tolerance, empathy, and emotional regulation values. Based on social constructivism (Vygotsky & Cole, 2018), social interactions become the primary medium for developing self-awareness and moral understanding. Consequently, learning that balances cognition, affect, and action can generate meaningful and transformative learning experiences.

The integration of religious moderation literacy and emotional maturity in *Madrasah Ibtidaiyah* has the potential to strengthen character education within a local context. Theoretically, this approach provides a foundation for fostering moderate nationalism and noble character values. Practically, the model can guide teachers in cultivating students who practice inclusive religiosity, exhibit high empathy, and manage emotions maturely. In line with (Banks, 2015), successful multicultural education should develop the ability to understand differences while maintaining a peaceful affirmation of social identity. Therefore, this new model is worth developing as a transformative approach to strengthen the character of *Madrasah Ibtidaiyah* students in Sumenep Regency.

CONCLUSION

Learning practices in Madrasah Ibtidaiyah in Sumenep Regency have incorporated Contextual Teaching and Learning (CTL) and local wisdom-based approaches to connect instruction with students' socio-cultural contexts. Although these approaches enhance engagement and strengthen local identity, the findings indicate that they have not yet effectively fostered students' religious moderation literacy and emotional maturity. The average scores of 2.41 and 2.57 suggest that students' understanding of tolerance, diversity, and self-regulation remains largely cognitive and has not been fully translated into attitudes and social behaviors.

This limitation reflects learning practices that emphasize knowledge acquisition over reflective and affective development. While Madurese local wisdom contains rich character values, it has been applied primarily as cultural knowledge rather than as a means of internalizing moderate and emotionally stable dispositions. Therefore, an integrative, reflective learning model that combines CTL, local wisdom, and affective learning is needed to balance knowing, feeling, and acting.

This study is limited by its regional scope, reliance on self-reported questionnaire data, and cross-sectional design, which may restrict generalizability and behavioral interpretation. Future studies should involve broader samples, longitudinal approaches, and behavioral observations to strengthen the evidence base.

REFERENCES

Agus Dwi Darmawan. (2024). Statistik Penduduk Beragama Hindu di Kabupaten Sumenep 2015-2023. *Katadata Media Network*.

Anas, N., Maharani, A., HSB, L. A., Nabilla, R., & Ramadani, S. (2023). Pengaruh Contextual Teaching And Learning (CTL) Terhadap Kemampuan Berpikir Kreatif

Peserta Didik Pada Materi Perubahan Wujud Benda Di SD Muhammadiyah 18 Medan. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 7(1), 364-371.

Azra, A. (2005). *Islam in Southeast Asia: Tolerance and radicalism*.

Bandura, A., & Walters, R. H. (1977). *Social learning theory* (Vol. 1). Prentice hall Englewood Cliffs, NJ.
http://www.asecib.ase.ro/mps/Bandura_SocialLearningTheory.pdf

Banks, J. A. (1996). *Multicultural education series*. Teachers College Press.

Berry, A., Zulfa, A. H., Sprunt, B., Bryant, C., & Cloney, D. (2023). *Bangkit Lebih Kuat Studi Kesenjangan Pembelajaran*.

Bimo Walgito, B. W. (2004). *Pengantar Psikologi Umum*. Andi.

Citrawati, T., Supriyanto, T., Suminar, T., & Haryadi, H. (2024). Nature School as a Manifestation of Child-Friendly Schools in Madura Elementary Schools. *International Conference on Science, Education, and Technology*, 10, 444-450.

Creswell, J. W. (2015). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Pearson.

Dasopang, M. D., Nasution, I. F. A., & Lubis, A. H. (2023). The role of religious and cultural education as a resolution of radicalism conflict in Sibolga community. *HTS Teologiese Studies / Theological Studies*, 79(1).
<https://doi.org/10.4102/hts.v79i1.8469>

Goleman, D. (2007). *Social intelligence*. Random house.

Harahap, S. M., Siregar, F. A., & Harahap, D. (2023). Tracing the dynamic spectrum of religious moderation in the local custom of North Sumatera. *Quidus International Journal of Islamic Studies*, 11(1), 65-102.

Hidayat, R. (2023). Kebijakan asesmen kompetensi madrasah Indonesia (AKMI) pada satuan madrasah ibtidaiyah. *Jurnal Intisabi*, 1(1), 1-9.

Honggowiyono, P. (2015). *Pertumbuhan dan perkembangan Peserta didik untuk Guru dan Calon Guru*. Penerbit Gunung Samudera [Grup Penerbit PT Book Mart Indonesia].

Hurlock, E. B. (1978). *Child psychology*. Tokyo: McGraw-Hill Publishing Company, Ltd.

Hurlock, E. B. (1997). *Psikologi perkembangan: Suatu pendekatan sepanjang rentang kehidupan*.

Johnson, E. B. (2007). *Contextual Teaching & Learning*. Mizan Learning Center.

Lickona, T. (1997). Chapter IV: Educating for Character: A Comprehensive Approach. *Teachers College Record: The Voice of Scholarship in Education*, 98(6), 45-62.

Lubis, S. P. W., Suryadarma, I. G. P., & Yanto, B. E. (2022). The effectiveness of problem-based learning with local wisdom oriented to socio-scientific issues. *International Journal of Instruction*, 15(2), 455-472.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.

Moleong, L. J., & Surjaman, T. (2014). *Metodologi penelitian kualitatif*.
https://lib.unj.ac.id/slims2/index.php?p=show_detail&id=1832

Pasaribu, M., Khairifa, F., Ali, R., Abd Muis, A., & Ritonga, M. (2024). Youth character building through quality education in realizing golden Indonesia 2045. *Journal of Ecohumanism*, 3(4), 180-192.

Pritasari, A. C., Jannah, A. N., Tarika, S., & Rafiyanzah, R. (2024). *Strengthening The Profile Of Pancasila Students Through Integration Of Madura Coastal Local Wisdom In Natural*

And Social Science Learning In Primary School. International Conference on Humanity Education and Society (ICHES), 3(1).

Puspitasari, A. D., & Febrianto, P. T. (2024). Integration of Cultural Literacy of The Sumenep Palace Museum in Learning Social Sciences in Primary Schools. *Widyagogik: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 11(3), 438-455.

Ri, T. P. K. A. (2019). Moderasi beragama. Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI.

Sasikumar, N., & Nagooran, P. (2021). Emotional maturity and social adjustment among adolescent students in East Coast Region of Tamil Nadu, India. *American Journal of Applied Psychology*, 9(1), 36-40.

Schleicher, A. (2018). Social and Emotional Skills Well-being, connectedness and success. *Organización Para La Cooperación y El Desarrollo Económicos (OECD)[Internet][Consultado 18 de Octubre Del 2023] Disponible En*

Sugiyono, D. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*. https://digilib.unigres.ac.id/index.php?p=show_detail&id=43

Tilaar, H. A. R. (2003). *Kekuasaan dan pendidikan: Suatu tinjauan dari perspektif studi kultural*. Indonesia Tera.

Vygotsky, L., & Cole, M. (2018). Lev Vygotsky: Learning and social constructivism. *Learning Theories for Early Years Practice*. UK: SAGE Publications Inc, 68-73.

Wahyudi, D., & Kurniasih, N. (2021). Literasi Moderasi Beragama Sebagai Reaktualisasi "Jihad Milenial" ERA 4.0. *Moderatio: Jurnal Moderasi Beragama*, 1(1), 1-20.

Yulia Indrasari. (2024, March 9). Kasus Perundungan Menjadi Perhatian Serius di di Jawa Timur. *Media Radio Berita Online Terpercaya - LPP RRI*.

Yuniar, D. P., Ariyanto, F. L. T., Fitria, A., Choiro, U. D. W., & Listyaningrum, A. (2023). Management of School Learning Based on Madura Local Wisdom Applications in the Freedom to Learn Era. *Proceedings of the 2nd Semarang International Conference on Counseling and Educational Psychology (SICCEP 2023)*, 814, 90.