

## INTEGRATION OF RELIGIOUS MODERATION INTO THE INDONESIAN ISLAMIC RELIGIOUS EDUCATION CURRICULUM: LITERATURE REVIEW

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### ABSTRACT

This study intends to use content analysis to examine the Islamic Religious Education curriculum and the ways in which moderate religious ideals are incorporated. Incorporating principles like tawassuth (moderation), tasamuh (tolerance), i'tidal (justice), and muwathonah (patriotism) into Islamic Religious Education curricula is becoming more and more crucial in light of rising fears of student radicalism and intolerance. Employing a qualitative library research method, the study critically examines curriculum documents, including syllabi and lesson plans, along with academic literature on Islamic education and religious moderation. The findings reveal that while values of moderation are present in curriculum components particularly in learning objectives and teacher practices their representation tends to be implicit and uneven across different educational institutions. The role of teachers, hidden curriculum, and institutional support is found to significantly influence the internalization of these values. Furthermore, content analysis proves effective in diagnosing both the strengths and gaps in curriculum integration. According to the research, including religious moderation principles into the development and execution of curricula requires a more methodical and quantifiable strategy. This research contributes to strengthening Islamic education's role in fostering inclusive, tolerant, and peaceful learners in Indonesia's pluralistic society. This is an open access article under the CC-BY-SA license.



### Introductions

The increasing number of phenomena involving radicalism and student intolerance highlights the critical need to incorporate the principles of religious moderation into education, particularly through the Islamic Religious Education (PAI) program. From an early age, the principles of unity, tolerance, and love of peace can be instilled through education, especially Islamic Religious Education. When Islamic teachings in Islamic Religious Education are

conveyed without a moderate and contextual approach, narrow and discriminatory religious views can emerge. This phenomenon is reinforced in various studies (Moh. Ashif Fuadi et al., 2024; Supriadi et al., 2021) which shows that education can be a tool to strengthen or even restrain the spread of extreme ideas. Therefore, it is very important to create an Islamic Religious Education curriculum that not only conveys religious doctrines; The curriculum must also serve as a tool to foster tolerance and inclusivity by changing moderate ideals.

There has been some progress in the literature on diverse moderation in education, but there is a very lack of research examining the incorporation of the principles of moderation into Islamic Religious Education curriculum papers. Most of the research has focused on teaching practices in the classroom (Harahap et al., 2022; Ratnah et al., 2024), the role of the teacher (Supriadi et al., 2021), and institutional programs (Mukhibat et al., 2024; Suyudi & Putra, 2022) not on the structure of the curriculum content as the basis for formal learning. In fact, curriculum documents such as syllabus, Learning Implementation Plan, and learning outcomes contain explicit and implicit values that are the basis of values in the religious education process. Only a few studies have used a content analysis approach to explore how moderate Islamic values such as tolerance, justice, and non-violence are displayed in the curriculum content (Imamah, 2023; Kosim et al., 2024), while most studies are still conceptual or observational. This shows that there is a significant scientific gap, where the content analysis approach to the Islamic Religious Education curriculum can provide a complete picture of the extent to which moderation values have been systematically integrated and can be used as a basis for strengthening the curriculum in the future.

The purpose of this study is to fill the identified research gaps by analyzing the content of library materials by paying attention to the Islamic religious education curriculum and the incorporation of religious moderation principles in it. Curriculum analysis is important because it is a document that guides every step of education, from setting goals to assessing progress. Studying curriculum organization helps academics to identify the level of explicit and implicit expression of values such as *Tawassuth* (moderate), *Tasamuh* (tolerant), and *i'tidal* (fair) Similar to previous research (Imamah, 2023; Kosim et al., 2024), this study will take a more systematic approach to investigating religious moderation in the context of Islamic religious education curriculum, with a special emphasis on moderation in Islamic religious education. The aim of this research is to help shape Islamic religious education programs that emphasize moderate Islamic principles and thus be better prepared to counter modern-day ideological threats.

In addition to the curriculum aspect, two other aspects that are also widely studied in the literature are the role of teachers in internalizing the value of moderation and institutional strategies in strengthening the culture of religious moderation. The role of Islamic Religious Education teachers is important because they act directly as role models and facilitators of values in the learning process and social life of students. Meanwhile, institutional strategies such as strengthening school culture, the *Tri Dharma* program at Islamic Religious Universities and the establishment of moderation units are structural approaches that strengthen the values of tolerance collectively. According to the research (Harahap et al., 2022; Supriadi et al., 2021) Islamic religious education instructors can influence their students to adopt a more moderate view by using habituation, role modeling, and classroom activities that emphasize values. On the other hand, (Mukhibat et al., 2024; Suyudi & Putra, 2022) shows that the integration of moderation values through research, community service, and the curriculum of Islamic Religious Universities is able to form an Islamic education ecosystem that is inclusive and resistant to extreme beliefs. However, the majority of this study has not highlighted in detail how the representation of moderation values in curriculum documents as a starting point for value education, so content-based exploration is still needed to close the gap.

Using a content analysis approach, this paper examines how Islamic Religious Education curriculum documents describe the values of religious moderation, offering a theoretical contribution. This approach takes a different approach from most previous research by tracing the creation of values within the normative framework of the curriculum, rather than focusing on implementation strategies. The academic community pays little attention to explicit and implicit depictions of values such as *tawassuth*, *tasamuh*, and *i'tidal* However, content analysis can change

that. In previous research, only a few studied the content of the curriculum textually, as was done by (Imamah, 2023) that identifies the moderation value map in core and basic competencies, but has not addressed the broad variations of formats and institutions. Therefore, this research can expand the theoretical understanding of how moderate Islamic values are constructed in formal education documents and open up space for the strengthening of curriculum-based character education.

Curriculum designers, Islamic religious education teachers, and policymakers can all use the findings of this research as a guide to create a better curriculum in addressing diversity and promoting religious moderation in the classroom. By analyzing the curriculum documents in depth, education actors can find out the extent to which moderation values have been internalized and where the weak points are to be strengthened. This information is very useful in making decisions on the development of teaching documents, teacher training, and the design of value-based learning evaluations. As exemplified in the study (Kosim et al., 2024) in the development of modules based on religious moderation is able to significantly improve students' understanding and moderate attitudes, especially in the Aqidah Akhlak lessons. By looking at the curriculum framework of Islamic Religious Education as a whole, not just one subject, this study expands its reach. Given the current socio-religious issues, this research is expected to make a significant contribution to the development of an inclusive and flexible Islamic education environment.

The relevance of this research becomes even stronger when it is associated with Indonesia's multicultural social context and prone to infiltration of intolerant transnational ideologies. Moderation in religion serves as both an ideal and a necessity in a pluralistic country like Indonesia, where people of all religions and beliefs coexist peacefully. The Islamic Religious Education Curriculum as the foundation of religious education greatly determines the direction of the religious of the younger generation, namely whether towards inclusivity or vice versa, towards exclusivism that endangers social cohesion. Research by (Ni'mah & Rifa'i, 2022) showed that 38.6% of students of Upper Secondary School in Kediri approved of the radical narrative circulating on social media, indicating the weak internalization of the value of moderation in the classroom and in the learning content. This is an indication of the need to revise and strengthen the substance of the Islamic Religious Education curriculum. Given the various difficulties associated with modern religion and nationalism, it is important to investigate how Islamic Religious Education courses depict the principles of religious moderation.

## Method

By using the type of literature research or *library research*, this study uses a qualitative approach. This study aims to examine how the Islamic Religious Education (PAI) curriculum is developed by considering the values of religious moderation. Primary and secondary sources related to the Islamic Religious Education curriculum, curriculum development, and the idea of religious moderation are research data. Books and periodicals covering the appropriate theoretical and empirical fields are consulted as primary sources. The data collection technique is carried out through documentation, by systematically reviewing, as well as various academic literature that supports the analysis. There are a number of moderate principles represented in the curriculum, which have been uncovered by researchers. These include *Tawassuth* (middle way), *Tasamuh* (tolerance), *i'tidal* (justice), and *muwathonah* (love of the homeland). Content analysis, which allows researchers to study texts based on a defined theme category, is used to perform data analysis. Content analysis is one of the umpteenth types of research methods (Prastowo, 2021). The analysis stages include: (1) data identification, (2) coding of religious moderation values, (3) classification and interpretation of the meaning contained, and (4) comparison with the results of previous research.

## Results

### 3.1 The Concept of Religious Moderation in Islamic Education

*Wasathiyah* is the principle of religious moderation that opposes liberal and radical ideologies (Baba et al., 2023; Khasanah et al., 2023). The core principles of Islamic moderation include *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh*, each of which means *Tawassuth* (middle way), *Tawazun* (Keseimbangan), *i'tidal* (justice), and *Tasamuh* (tolerance) (Moh. Ashif Fuadi et al., 2024; Sagirah et al., 2024). In the context of Islamic education, moderation is not only understood as a personal attitude, but also an educational orientation directed at forming students who are able to live peacefully in a multicultural society without losing their religious identity (Harahap et al., 2022; Imamah, 2023). Therefore, education based on religious moderation is an important pillar in building social harmony in the midst of the complexity of globalization.

### 3.2 Development of Islamic Religious Education Curriculum Based on Moderation

According to (Kosim et al., 2024; Mukhibat et al., 2024) The principles of tolerance, justice, anti-extremism, and respect for diversity should be incorporated into the formal curriculum design of the moderation-based Islamic Religious Education (PAI) program. A moderation-based curriculum not only revises the content of teaching materials, but also changes pedagogical approaches, learning methods, and evaluation systems to be more contextual and humane (Ratnah et al., 2024; Sholehudin, 2023). The principles of moderation are integrated in graduate competency standards, learning objectives, material selection, and student character assessment indicators (Hasanah & Abbas, 2023; Huda, 2024). This curriculum is designed to produce students who are religious, yet remain open-minded, critical, tolerant, and responsive to social dynamics.

### 3.3 Islamic Religious Education Teaching Materials That Integrate Moderation Values

Islamic Religious Education teaching materials based on moderation focus on internalizing values such as respect for differences, anti-radicalism, nationalism, and respect for local culture (Masturin, 2023; Salim dkk., 2024). Materials such as faith, fiqh, morals, and Islamic history are presented with a contextual approach to avoid extreme literal understanding and prioritize the substance of the teachings of *rahmatan lil 'alamin* (Angranti, 2024; Rohmana et al., 2024). In addition, some of the innovative teaching material developments include tolerance project-based learning, debates on pluralism, and comparative case studies of schools to form a moderate and dynamic understanding of religion (Putri & Nural, 2022; Solahudin et al., 2023). As a result, the PAI curriculum that emphasizes moderation does not only provide religious doctrine; They also foster religious tolerance and social awareness.

### 3.4 Integration of Religious Moderation in Islamic Religious Education Curriculum

Islamic Religious Education (PAI) has incorporated the principles of religious moderation, according to the study's findings, but not all parts of the curriculum have done so consistently and methodically. Several curriculum documents have explicitly included the values of moderation, especially in the section of learning objectives and strengthening the Pancasila student profile. However, in the aspects of teaching materials and learning evaluation, these values often only appear implicitly, even in some cases not clearly identified. Values such as *tawassuth*, *tasamuh*, and *i'tidal* are more prevalent in general narratives than in measurable learning frameworks, according to an analysis of documents and literature supporting these findings (Huda, 2024; Imamah, 2023; Kosim et al., 2024). For example, the modules developed by Kosim do lead to moderation, but they have not been widely applied on a wide scale in other educational units. Therefore, even though ideologically the PAI curriculum has adopted the principles of moderation, improvements are still needed in the form of curriculum instruments that are more applicable and operational.

This study also found that the involvement of teachers in implementing the values of religious moderation greatly determines the success of practical curriculum integration. These values can be transformed through a tolerant and dialogical teaching approach by teachers who understand the concept of religious moderation. On the other hand, teachers' unpreparedness in the aspect of competence or ideology can be an obstacle in internalizing the value of moderation in the classroom. In research (Harahap et al., 2022; Supriadi et al., 2021) Teachers who are involved in



learning in a multicultural environment are able to create an atmosphere that respects differences. However, research (Putri & Nural, 2022) shows that not all teachers fully understand the concept of moderation, so they need continuous training and mentoring. This study states that the dual role of curriculum implementers and moderation agents is played by teachers. As a result, it is imperative to improve inclusive Islamic education by increasing the capacity of teachers.

In addition to the formal curriculum and the role of teachers, the strengthening of the value of religious moderation is also found in practice *hidden curriculum* and school culture. *Hidden curriculum* It serves as an indirect pathway to shape students' character through habits, habituation, and social interaction in the educational environment. A school culture that is conducive to diversity can strengthen the internalization of the value of moderation without having to rely entirely on formal instruments. Research by (Salim et al., 2024) shows that activities such as deliberation, community service, and teacher role models in daily life play a major role in instilling values *Tasamuh*, *Tawassuth* and *Ukhuwah*. It is supported by (Putri & Nural, 2022) which states that the Independent Learning-based curriculum provides greater space for the internalization of values through non-academic activities. So, it is not enough to just emphasize the cognitive component of the integration of the values of religious moderation; A learning environment that encourages the development of a moderate attitude must also exist.

In addition, this study found that when the Islamic Religious Education curriculum is supported by institutional policies and an integrated program structure, the principles of religious moderation are taught more effectively. Institutional programs such as the Tri Dharma of Higher Education, teacher training, and interfaith collaboration can be a catalyst in strengthening the internalization of the value of moderation. When educational institutions are committed to making moderation a common vision, the implementation of the curriculum will be more directed and systemic. Research by (Mukhibat et al., 2024; Suyudi & Putra, 2022) shows that integrating the value of moderation in the curriculum in the religious college environment is able to create an open and tolerant academic atmosphere. At the school level, this is also reflected in the strengthening of co-curricular programs and the development of moderation units under the auspices of the Ministry of Religion. Thus, the success of the implementation of the value of moderation in the curriculum depends not only on the teaching tools and teachers, but also on the direction of the policies and culture of the institution that supports the vision of peaceful and inclusive Islamic education.

The results of this study show that content analysis is a useful tool to determine how the Islamic Religious Education curriculum reflects moderate religious principles. Using this method, researchers can delve into documents, examining the representation of terminology as well as the values embedded in competencies, materials, and learning evaluations. Content analysis is also able to distinguish between the integration of values that are symbolic and those that are truly substantive and operational in the educational process. In research (Imamah, 2023; Kosim et al., 2024) It was found that although moderation terminology such as tolerance and fairness often appear in learning objectives, the substance of the material and evaluation instruments did not fully reflect these values. This research reinforces the importance of an in-depth review of curriculum documents as a first step for systemic improvement. As a result, content analysis can be a useful diagnostic technique for assessing and creating a formal curriculum that is able to practically internalize moderate Islamic beliefs.

## Discussions

In response to the growing influence of extremist religious beliefs in the modern digital age, the Islamic Religious Education (PAI) program incorporates the principles of religious moderation into their curriculum. Values such as *tawassuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), and *muwathonah* (love of the homeland) have been formed both overtly and covertly within the framework of Islamic Religious Education, according to the literature

and materials analyzed. However, there are variations in the level of depth and systematization of these integrations at both conceptual and practical levels.

Research by (Imamah, 2023; Kosim et al., 2024) emphasized the importance of developing a curriculum based on religious moderation. Both show that a curriculum that incorporates moderation values is able to form inclusive and dialogical learning. Kosim even developed a special module on moderation in the subject of Aqidah Akhlak in laboratory madrasas, showing the real practice of integration. This finding is in line with Huda's (2024) research which states that moderation can be internalized through planning, implementation, and learning evaluation.

In multicultural schools, Islamic religious education teachers play an important role in shaping students' moderate attitudes through habituation, role modeling, and interfaith interaction (Harahap et al., 2022; Ratnah et al., 2024). Meanwhile, (Supriadi et al., 2021) emphasizing that teachers can become agents of deradicalization through strengthening Pancasila values and diversity in learning practices.

From an institutional perspective, (Mukhibat et al., 2024; Suyudi & Putra, 2022) revealed that strengthening the value of moderation through the Tri Dharma of Higher Education is able to form an inclusive Islamic education ecosystem. They highlighted the importance of adjusting the curriculum in religious universities with the values of moderation to be in harmony with the socio-religious development of the community. Research (Moh. Ashif Fuadi et al., 2024) provides a historical and conceptual perspective by comparing three approaches to moderation in Indonesia: Islamic Pribumization, Nusantara Islam, and Religious Moderation. All three have the same root, namely the desire to maintain harmony between religion and local culture. This shows that moderation in the Indonesian context cannot be separated from the value of local wisdom that lives in society. Research (Putri & Nurmala, 2022; Salim et al., 2024) Show how hidden curriculum and school culture also play a role in strengthening the value of moderation. The example of teachers, daily activities, and the social atmosphere of the school are a means of forming an inclusive attitude that is difficult to achieve only through a formal approach. Interesting findings were also pointed out by (Nasihin et al., 2023) which examines the concept of moderation from the thought of M. Quraish Shihab. Moderation not only means being in the middle, but also being fair, firm in principle, and friendly to differences. This strengthens the theological and moral foundations of moderate Islamic education. Furthermore, research in the field of digital practice has shown that radical ideologies can now be spread through social media (Ni'mah & Rifa'i, 2022) which highlights the need for a strong curriculum strategy to protect students from such impacts. This further strengthens the urgency of integrating moderation values since curriculum planning.

In general, the majority of articles state that the integration of moderation values is not enough just to be a vision or the spirit of policy. Systematic steps are needed in the development of curriculum structure, preparation of teaching materials, teacher training, and value-based evaluation. These results affirm the need for content analysis-based research, such as the one conducted in this study, to ensure that the curriculum not only voices moderation but also internalizes it in real terms.

## Conclusion References.

To cultivate a tolerant, tolerant, and civilized generation, it is imperative to incorporate the principles of religious moderation into the Islamic Religious Education program. The curriculum as a normative document of education has great power in directing students' values and attitudes through competencies, materials, and learning approaches. Knowledge is transmitted and character is changed through Islamic Religious Education when the qualities of moderation such as *tawassuth*, *tasamuh*, and *i'tidal* are deliberately and methodically integrated. Curriculum planning, teaching modules, teacher practices, and school culture all play a role in incorporating the values of moderation into the Islamic Religious Education curriculum, according to the analysis. However, there is still room for improvement in the field of curriculum structure and implementation evaluation. Therefore, this study emphasizes the importance of a content analysis-based approach to examine the representation of moderation values in the

curriculum in depth, as well as encourage synergy between curriculum designers, educators, and educational institutions so that moderate Islamic values are truly internalized in the world of education.

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