

DEVELOPMENT OF A MODERATE ISLAMIC RELIGIOUS EDUCATION CURRICULUM: CHALLENGES AND STRATEGIES IN SCHOOLS AND MADRASSAS

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Abstrak

Penelitian ini membahas pengembangan Kurikulum Pendidikan Agama Islam (PAI) yang berorientasi pada moderasi beragama sebagai upaya membentuk peserta didik berkarakter Islam *wasathiyah* yang toleran, adil, dan berwawasan kebangsaan. Penelitian menggunakan pendekatan kualitatif dengan metode studi pustaka, yang menelaah berbagai literatur dan kebijakan terkait pendidikan Islam moderatif. Hasil penelitian menunjukkan bahwa nilai-nilai utama moderasi, yaitu *tawasuth* (jalan tengah), *tasamuh* (toleransi), *tawazun* (keseimbangan), dan *i'tidal* (keadilan), merupakan dasar penting dalam pengembangan kurikulum Pendidikan Agama Islam (PAI). Namun, implementasinya masih menghadapi berbagai kendala, seperti keterbatasan pemahaman guru, kurangnya profesionalitas, rendahnya literasi digital, dan lemahnya dukungan kelembagaan. Untuk mengatasi hal tersebut, strategi yang direkomendasikan meliputi integrasi nilai moderasi dalam kurikulum, peningkatan kompetensi guru, penggunaan metode pembelajaran kontekstual dan digital, serta penguatan budaya sekolah yang inklusif. Hasil penelitian ini diharapkan menjadi acuan bagi pendidik dan pembuat kebijakan dalam mewujudkan pendidikan Islam yang kontekstual, moderat, dan berkarakter *rahmatan lil 'alamin*.

Kata kunci: Kurikulum PAI, Moderasi Beragama, Pengembangan Kurikulum, Sekolah, Madrasah.

Abstract

This study discusses the development of the Islamic Religious Education (IRE) curriculum, grounded in religious moderation, to shape *wasathiyah* Muslim students who are tolerant, fair, and have a strong sense of national identity. Using a qualitative approach with library research methods, this study analyses various literature and educational policies related to moderate Islamic education. The findings reveal that the core values of moderation *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) form the foundation of a moderate IRE curriculum. However, its implementation still faces challenges, including limited teacher understanding, a lack of professionalism, low digital literacy, and weak institutional support. Recommended strategies include integrating moderation values into the curriculum, enhancing teacher competence, applying contextual and digital-based learning methods, and strengthening inclusive school culture. The study contributes to the development of Islamic education that is contextual, moderate, and aligned with the spirit of *rahmatan lil 'alamin*.

Keywords: IRE Curriculum, Religious Moderation, Curriculum Development, School, Madrasah.

A. INTRODUCTION

Indonesia is a country with a high level of pluralism, including religious, cultural, ethnic, and linguistic diversity. In this pluralistic society, Islamic Religious Education (IRE) plays a strategic role in fostering tolerance, balance, and non-extreme religious attitudes. Therefore, the IRE curriculum should not stop at the cognitive-dogmatic aspect, but should be directed to form students who are moderate, inclusive, and able to live harmoniously in diversity (Muhaimin, 2014). Religious moderation that balances liberal and conservative tendencies (Indonesia, 2019) should serve as the basis for curriculum preparation through the integration of *tawasuth*, *tawazun*, *tasamuh*, and *i'tidal* values. This update is urgent in the era of globalisation and digital technology, so that students can filter the flow of information and avoid exposure to distorted or extreme religious narratives (Widodo, 2023). In other words, the IRE curriculum must be moderate in order to meet the needs of the times while maintaining the harmony of the nation's life. However, the development of a moderate IRE curriculum still faces various challenges, both in terms of concept, implementation, and the preparedness of educators. In many schools and madrasas, IRE learning still tends to be dogmatic and memorisation-oriented, so that the space for dialogue, tolerance, and understanding across sects has not developed optimally. This condition indicates a gap between the government's vision of religious moderation and its practice in the field (Suprapto, 2020). If the IRE curriculum is not guided moderately, learning risks giving rise to rigid, exclusive religious perspectives that are difficult to adapt to social dynamics and that have the potential to disrupt social harmony in a pluralistic society.

The application of religious moderation values in the IRE curriculum at the secondary school level still faces various weaknesses. The results of Hoddin & Barizi's (2023) research show that teachers' understanding of the concept of religious moderation is not comprehensive, so the IRE curriculum often emphasises ritual and dogmatic aspects more than the substantive value of Islam as *rahmatan lil 'alamin*. As a result, learning has not been able to foster a tolerant, proportional, and open attitude in students. Azis (2024) added that the integration of values such as *tawasuth*, *tasamuh*, and *tawazun* is very important and should be carried out comprehensively, from objectives, materials, strategies, and learning evaluation within the framework of the Independent Curriculum. The integration is not only to strengthen the character of moderate Islam, but also to align IRE with the Pancasila Student Profile. In line with that, Hanafie (2024) emphasised that strengthening the values of religious moderation in IRE learning outcomes serves as a moral fortress for students in the face of the increasingly easy-to-develop radicalism and intolerance in the digital era.

The findings of the national research are consistent with various international studies on religious education and moderation. Rahman et al. (2022), through systematic studies, show that Islamic education in various countries can be an effective means of forming a moderate attitude if the curriculum is designed holistically, encourages dialogue skills, opens up space for understanding across sects, and strengthens universal human values. In line with that, Ullah

& Gunasekara (2021) found that religious education that places tolerance as the core of learning can reduce extremist tendencies in adolescents, especially when teachers have progressive pedagogical capacity. Research by Al-Zeer et al. (2023) in *Education and Urban Society* also emphasised that a religious education curriculum that does not integrate moderation values can actually strengthen an exclusive mindset and trigger in-group bias in students. These findings are reinforced by Hasanah (2022) and Jackson (2020) findings, which show that a rigid interpretation of religious texts without considering the social context can lead to intolerance and weaken sensitivity to social empathy.

In general, the literature, both national and international, affirms that the absence of moderation values in the Religious Education curriculum can foster an exclusive mindset, widen social distance between groups, and even create space for the growth of radical ideas. However, although many studies have emphasised the urgency of religious moderation, they generally still focus either on the concept of moderation as an ideal or on its normative impact. Previous research has not explained in detail how moderation values are actually integrated and applied in the IRE curriculum in schools and madrasas. In addition, there are still shortcomings in mapping specific obstacles within each curriculum component, ranging from goal formulation and material selection to learning strategies and evaluation, which often result in the implementation of religious moderation in the field not running optimally. The uniqueness of this article lies in its focus on filling the existing research gaps. This study not only discusses the concept of religious moderation conceptually, as many previous studies do, but also examines the fundamental challenges in developing a moderate IRE curriculum. This article connects three rarely analysed aspects simultaneously of policy, curriculum design, and educator readiness to clearly demonstrate where there is an insynchronization between the concept of moderation and practice in the field. In addition, this article offers an implementable strategy that can be applied directly in the context of the Independent Curriculum. This approach is a new contribution that distinguishes this article from previous research.

Therefore, this study aims to identify the challenges encountered in developing a moderate IRE curriculum in schools and madrasas and to formulate effective implementation strategies that address the needs of contemporary Islamic education. In particular, this study aims to analyse the main factors influencing the development of a moderate IRE curriculum and to formulate strategies that can be applied practically. Thus, the results of this research are expected to make a conceptual contribution to the development of the IRE curriculum oriented towards religious moderation, as well as to serve as a reference for educators and policymakers in implementing the curriculum with the character of Islam *wasathiyah* in Indonesia.

B. RESEARCH METHODS

This research uses a qualitative approach with the library research method. This approach was chosen because the research focuses on a conceptual study of the development of a moderate Islamic Religious Education Curriculum (IRE) for schools and madrasas, grounded in relevant literature. The qualitative approach helps researchers understand phenomena in depth by seeking theoretical and empirical scientific sources (Moleong, 2018). The literature study method is considered appropriate because it enables a critical analysis of the concepts, challenges, and strategies for implementing a moderate curriculum in the context

of Islamic education in Indonesia (Zed, 2014). The research design is descriptive-analytical, namely, systematically describing the findings of various literature and analysing the relationship between the concept of religious moderation and the development of the IRE curriculum. The research subjects are represented in scientific documents, such as academic books, national and international journal articles, and relevant government policies. The selection of sources is carried out purposively, based on their credibility and relevance to the study's focus (Creswell, 2014).

Data sources consist of two types, namely: (1) primary data, in the form of primary literature on curriculum development theory and religious moderation such as Muhamimin (2014) and the Ministry of Religion of the Republic of Indonesia (2019); and (2) secondary data, in the form of supporting books, scientific articles, and education policy reports. Data was collected through literature review analysis with steps: tracing of sources from scientific databases (Google Scholar, Garuda, DOAJ), recording important theories, and grouping of data according to three research focuses, namely the basic concept of the moderate IRE curriculum, its development challenges, and implementation strategies in schools and madrasas, the literature analysed was limited to publications published in the range of 2020 to 2025 so that the data remains up-to-date and relevant to the context of the development of the moderate IRE curriculum (Haryati, 2011). Data analysis is carried out using content analysis, which includes three stages: data reduction, theme classification, and interpretation of results. The data were classified based on the values of religious moderation, such as *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance), then interpreted to find the relationship between these values and the direction of the development of the IRE curriculum according to the national education policy (Miles & Huberman, 2014).

C. RESULTS AND DISCUSSION

1. Basic Concept of Moderate Islamic Religious Education (IRE) Curriculum

The moderate IRE curriculum is based on the principle of Islamic *wasathiyah*, which is a religious view that emphasises balance, tolerance, and justice in social life (Ministry of Religion of the Republic of Indonesia, 2019). In the realm of education, this principle mandates that the IRE curriculum not only impart ritualistic knowledge but also cultivate universal Islamic values, including *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), throughout the entire educational process.

a. *Tawasuth* (Moderation)

The findings of the study show that *tawasuth* is the most fundamental foundation in building a moderate IRE framework. The literature emphasises that *tawasuth* (moderation) is not just a normative concept, but a pedagogical orientation that prevents students from black-and-white ways of thinking and extreme tendencies. In the context of the curriculum, this principle helps to relate religious values to social realities in a proportionate manner. Recent studies show that integrated Islamic schools have succeeded in combining religious and general sciences within in single curriculum, thereby overcoming the scientific dichotomy and forming students who are academically and spiritually intact (Utari & Abidin, 2025). Thus, *tawasuth* (moderation)

in curriculum implementation is not merely taught; it is built through an integrative mindset.

b. *Tasamuh* (Tolerance)

Tasamuh (tolerance) in IRE plays an important role in building an inclusive and harmonious learning environment, where every individual feels accepted and valued. Recent literature and empirical studies show that the IRE curriculum designed with tolerance values can form students who are open to diversity, both differences in views, beliefs, and cultural backgrounds (Hidayati, 2025). The study's findings confirm that students who are exposed to the value of tolerance through reflective learning tend to be more open to diversity (Quraish Shihab, 2019). In the context of IRE, *tasamuh* (tolerance) is not only a matter of values, but a learning method that trains dialogue, appreciation, and empathy. Thus, its effectiveness is highly dependent on the learning culture that teachers build.

c. *Tawazun* (Balance)

In the context of IRE, the value of *tawazun* (balance) demands harmony between the cognitive (knowledge), affective (attitude), and psychomotor (action) domains. Recent research shows that many Islamic madrassas and schools implement a balanced curriculum that combines religious education and general science in an effort to balance the cognitive, moral, and spiritual aspects of students (Annas et al., 2025). The value of *tawazun* (balance) in this framework serves as a corrective to the tendency of education that only prioritises memorisation or mastery of *tawazun* (balance) material to encourage the integration between knowledge and charity, between reason and revelation, and between the world and the hereafter (Asykur et al., 2025). Therefore, implementing *tawazun* (balance) requires a holistic curriculum design and teaching methods that include critical discussions, the integration of Islamic values with contemporary science, moral habituation, and character evaluation, so that students grow into knowledgeable, faithful, and moral people.

d. *I'tidal* (Justice)

The principle of *i'tidal* (justice) reflects a fair attitude in thinking, behaving, and acting, a moral foundation that demands honesty, responsibility, and proportionality in all aspects of education. Recent studies show that applying social justice values in Islamic education helps create an inclusive and egalitarian learning environment where all learners have equal opportunities without discrimination (Pratama et al., 2025). In the framework of the moderate IRE curriculum, *i'tidal* (justice) is shown when teachers are not only fair in assigning grades but also treat students according to their needs, abilities, and backgrounds, and serve as moral examples in schools. Several studies of the moderation model in schools and madrassas show that the value of *i'tidal* (justice), along with other values such as tolerance and balance, effectively reduces exclusivism and supports the formation of an inclusive and equitable character of students (Victorya & Aziiz, 2025). Based on this synthesis, *i'tidal* (justice) in the development of a moderate IRE curriculum means that the teacher's ability to place each student proportionally is not discriminatory, non-judgmental, and does not impose certain views.

Universal values in Islam, such as *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), are fundamental principles that should be the primary foundation in the development of the IRE curriculum in the modern era. These principles not only serve as moral guidelines, but also become a philosophical foundation in shaping the character of moderate students, who have noble character and strong integrity. The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as "a religious way of view, attitude, and practice that places oneself in the middle between the extreme right and the extreme left." Based on this definition, the IRE curriculum is moderation-oriented and plays a role in instilling Islamic values that *are rahmatan lil 'alamin* and shaping the national character of students.

Muhaimin (2014) emphasised that ideal Islamic education does not focus solely on *the transfer of knowledge* but also on *the transfer of values* and *attitudes*. Through this approach, students are expected to internalise moral and social values relevant to life in a plural society. In line with that, Arifin & Huda (2024) emphasised the importance of a balance among theological, social, and national aspects so that Islamic teachings do not stop at the ritual level but also serve as a moral inspiration in the life of the nation. Research by Zulkarnaini & Siregar (2025) strengthens this view by stating that moderate Islamic education must integrate *wasathiyah* values into all components of the curriculum, ranging from planning and implementation to learning evaluation. They assert that "religious moderation is not just a complementary theme, but a philosophical foundation of the Islamic education system itself." Meanwhile, Alsi (2025) argues that the humanistic and contextual IRE curriculum can foster empathetic character and openness, especially in the face of the challenges of the polarising digital era. Thus, a moderate curriculum not only enriches the substance of teaching, but also builds the social awareness of students so that they can live in harmony in diversity.

In accordance with the research objectives, which emphasise the identification of inhibiting factors and the development of an IRE curriculum oriented towards religious moderation, this section presents the principal findings derived from the literature analysis and the review of pertinent documents. The subsequent findings address the research question regarding the implementation of the concept of religious moderation within the IRE curriculum and the challenges encountered at the conceptual, implementation, and structural levels.

2. Challenges in Developing a Moderate Islamic Religious Education (IRE) Curriculum

Although the theoretical concept of a moderate IRE curriculum has gained widespread acceptance, its practical application in schools and madrassas continues to face intricate, interconnected challenges. These obstacles transcend technical limitations within the learning process and encompass ideological, cultural, and structural dimensions that significantly impact the efficacy of their implementation. These findings align with the research objectives, which aim to identify inhibiting factors hindering the development of an IRE curriculum oriented towards religious moderation. Additionally, the research seeks to formulate implementation strategies that are contextually relevant to the evolving needs of Islamic education in the contemporary era.

a. Conceptual and Paradigmatic Challenges

The study's findings show that most IRE teachers lack a comprehensive understanding of the essence of religious moderation. Moderation values are still often perceived narrowly, as stand-alone supplemental material, rather than as a paradigm that should animate the entire learning process. As a result, the implementation of moderation values in the IRE curriculum at the secondary school level has not been optimal, because teaching practices still focus on ritual and dogmatic aspects. At the same time, the socio-religious dimension is often neglected (Melisa et al., 2025). This finding is in line with a report by the Ministry of Religious Affairs of the Republic of Indonesia, which shows that most IRE teachers still understand religious moderation narrowly, which is limited to tolerance for differences, without touching the underlying epistemological and theological aspects (Ministry of Religion of the Republic of Indonesia, 2019). In fact, the IRE curriculum, which is oriented towards moderation, requires a reconstruction of the learning paradigm that balances aqidah, sharia, and morals in the context of modern social life (Maulidin et al., 2025). Therefore, strengthening teachers' conceptual understanding is a fundamental step in ensuring the successful implementation of the moderate IRE curriculum in educational units.

b. Implementation Challenges and Teacher Professionalism

Teachers have a strategic role as agents of internalising the values of religious moderation in the educational process. However, the pedagogical and professional capacity of some IRE teachers remains a serious challenge. Many of them have not received adequate training or mastered the competencies needed to carry out these roles effectively (Sudarmin, 2025). This condition perpetuates a teacher-centred approach and fails to establish meaningful dialogue spaces between teachers and students. Efforts to enhance teachers' capacity through reflective teaching and lesson-study-based training have proven effective in strengthening their ability to instil the values of religious moderation in a participatory and contextual manner. This type of training not only develops pedagogical skills but also fosters critical awareness of students' social and cultural diversity. (Rahmat, 2022). Therefore, teachers' professionalism is a determining factor in the successful implementation of the moderate IRE curriculum in schools and madrasas.

c. Limitations in the Utilisation of Technology and Digital Media

The use of technology should be the central pillar in strengthening moderation-based education. However, digital transformation in the Islamic education environment has not been running optimally until now. Obstacles such as low digital literacy, limited access to technology, and the use of suboptimal learning media remain the main challenges (Hadi et al., 2024). In fact, digital media has great potential as an effective means to instil moderation values through educational content, e-learning systems, and interactive platforms that can foster a critical and tolerant attitude. In practice, some IRE teachers still use technology as an informative tool rather than a transformative means that encourages reflection on diversity issues (Junatama & Ramadhan, 2025). This condition emphasises the importance of improving digital literacy and digital pedagogy-

based training so that teachers can develop moderated learning that is creative, contextual, and in line with students' needs.

d. Structural and Institutional Challenges

The success of implementing the moderate IRE curriculum is primarily determined by structural support and school-level institutional policies. Lack of commitment from school leaders and low collaboration between teachers are often the main inhibiting factors in efforts to realise the values of religious moderation (Maharani, S., & Rahmani, 2023). In many cases, the implementation of a moderate curriculum remains individual and dependent on a particular teacher's initiative, rather than the result of a targeted, systematic institutional policy. On the other hand, educational institutions that have explicit policies to strengthen religious moderation through interfaith activities, social projects, and collaborative coaching programs among teachers have proven more effective in instilling moderation values in the school environment (Lestari, 2022). Thus, institutional reform and the strengthening of *school-based policies* are needed so that religious moderation is not only a short-term program but also develops into a sustainable institutional culture.

e. Social and Cultural Challenges

Social and cultural factors are among the main challenges in implementing the moderate IRE curriculum. The dynamics of globalisation and the influence of exclusive transnational religious ideologies can shape the perspectives of both students and teachers. Therefore, the IRE curriculum needs to be designed adaptively to be able to adapt to social changes, without ignoring Islamic values as *rahmatan lil 'alamin* (Suprapto, 2020). In this context, Islamic and national values must be integrated in harmony so that students do not get trapped in the dichotomy between religious and national identities. On the other hand, social resistance to the idea of religious moderation still often arises due to misconceptions that consider it an attempt to secularise Islam (Islam, 2022). In fact, if understood correctly, moderation reflects the essence of Islamic teachings, which reject all forms of extremism and excessive liberalism. For this reason, IRE learning needs to strengthen collaboration with the community through a *community-based learning* approach to foster social awareness, national responsibility, and balanced religious attitudes.

Overall, this study shows that the development of a moderate IRE curriculum cannot be separated from a range of interrelated factors. The challenges that arise are not only about the ability of teachers or institutional support, but mainly about the lack of harmony between the concept of religious moderation, the implementation capacity, and the socio-cultural conditions of schools. Although the government has encouraged the internalisation of religious moderation, curriculum changes have not fully addressed teachers' perspectives or the institutional structures that support them.

The synthesis of these findings confirms that the success of a moderate IRE curriculum requires alignment between strengthening concepts, improving teacher professionalism, readiness of the digital ecosystem, assertive institutional policies, and community support. If one of the parts does not run optimally, the value of moderation is again easily understood as additional material, not as an educational framework. Therefore, a more complete paradigm

shift is needed, starting with clarifying the meaning of religious moderation and strengthening learning practices and school ecosystems. The library research approach in this study helps to provide a comprehensive picture of these dynamics. It serves as a basis for developing Islamic education policies that are more relevant to global challenges.

3. Strategy for the Implementation of the Moderate Islamic Religious Education Curriculum (PAI) in Schools and Madrasas

To address the challenges associated with developing and implementing a moderate IRE curriculum, several comprehensive implementation strategies can be formulated based on literature reviews, encompassing both empirical research and contemporary Islamic education theory. These strategies serve as practical guides for educators, curriculum developers, and policymakers in effectively integrating the values of religious moderation into all facets of learning, from planning and implementation to curriculum evaluation. By doing so, the objectives of Islamic education, which emphasise balance, tolerance, and unity, can be realised effectively within the educational environment.

a. Integration of Moderation Values into the Islamic Religious Education Curriculum (IRE)

The first step in implementing the moderate IRE curriculum is to ensure that the central values of *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) are integrated into all curriculum components. These values are not enough to be conveyed as theoretical concepts, but need to be internalised in every aspect of learning, ranging from learning outcomes, teaching materials, to assessment instruments. Thus, students not only understand the meaning of the moderation conceptually but also apply it in daily behaviour, both in the school environment and in the community (Abas et al., 2025).

b. Improving Teachers' Competence as Moderation Agents

Teachers have a central role in the successful implementation of the IRE curriculum that is oriented towards moderation. In addition to functioning as teachers, teachers also serve as role models who model a moderate attitude in school life. Teachers with broad insights, openness to differences, and respect for diversity will be a real example for students in emulating the values of tolerance. To carry out this role, teachers need to master three primary competencies: conceptual understanding of religious moderation, emotional capacity for empathy and inclusivity, and pedagogical skills in applying participatory and dialogical learning methods. These three aspects allow teachers to create an open, dynamic, and respectful classroom atmosphere (Sudarmin, 2025).

c. Use of Contextual and Dialogical Learning Methods

Effective methods of learning are crucial in instilling the values of religious moderation. Conventional approaches that emphasise lectures often lead in passive learning, hindering deep internalisation of the material. Conversely, contextual and dialogical approaches, such as Project-Based Learning (PBL), Cooperative Learning, and case studies, are more effective in connecting theory with students' realities. Through these methods, students gain practical learning experiences, such as working on social projects focused on interreligious harmony, visiting multicultural communities, or

discussing the role of religion in promoting peace. (Nazib et al., 2024). Research conducted by Nazib, Fitria, and Rahman (2024) at a high school in Garut found that learning on the theme of "tolerance between religions" can increase social empathy and strengthen students' multicultural awareness. In addition to deepening the understanding of values, contextual learning also fosters 21st-century skills, such as collaboration, communication, and critical thinking. This approach is in line with the principles of the Independent Curriculum, which emphasises learning experiences that are authentic, meaningful, and relevant to real life.

d. Utilisation of Digital Technology for Moderate Education

The use of digital technology provides ample opportunities for IRE teachers to strengthen and expand the spread of religious moderation values. Through various platforms such as YouTube, podcasts, social media, and Learning Management System (LMS), teachers can create learning content that is more creative, context-relevant, and engaging for the digital generation. Digital literacy is a fundamental competency that IRE teachers must possess in the modern era. Teachers who can use digital media wisely can not only make cyberspace a peaceful and effective means of da'wah, but also play a role in countering the spread of intolerance. With this ability, the digital world is no longer seen as a threat, but as a productive and constructive educational space (Hadi, 2024). In addition to teachers, students also need to be equipped with media literacy and digital ethics. These skills help them distinguish valid information, think critically about radical propaganda, and use technology responsibly. Thus, the digital education ecosystem can function as a means of forming moderate character and integrity among students.

e. Building a Moderate School Culture

School culture plays an important role in supporting the successful implementation of the moderate IRE curriculum. Schools should ideally be a safe, inclusive, and respectful learning space, so that every student feels accepted regardless of their religious background or beliefs. The school's moderate character is reflected in cross-student activities, interfaith dialogue, and social actions that foster empathy. Examples can be cross-class cooperation, joint celebrations of religious holidays, or visits to houses of worship from various religions to broaden their horizons about diversity. In addition, the principal's leadership and teachers' roles are highly influential in shaping the school culture. Their example in fairness, openness, and respect for differences is an important foundation for creating a moderate social climate in the student environment (Arifin & Huda, 2022).

f. Multistakeholder Collaboration and Education Policy Synergy

The implementation of the IRE Curriculum, which is oriented towards moderation, requires collaborative support from various parties, including schools, governments, communities, and religious institutions. This cross-sectoral support is important to ensure moderation values can be applied consistently and sustainably. The effectiveness of strengthening moderation in the Independent Curriculum can only be achieved if there is policy alignment among various related agencies. Collaboration can be realised through partnerships between schools, the Ministry of Religious Affairs, religious

leaders, and community organisations. This form of cooperation, for example, can be in the form of teacher training with local leaders or cross-community social activities that foster tolerance and a spirit of togetherness. This kind of synergy emphasises that moderate education is a collective responsibility, not just the responsibility of educational institutions (Hanafie, 2024).

Implementing a moderate Islamic Religious Education (IRE) curriculum requires a comprehensive, sustainable transformation in the education system. Simply adding the theme of tolerance to teaching materials is insufficient; it necessitates fundamental changes in the educational paradigm, starting with curriculum design, enhancing educators' competence, selecting learning methods relevant to the social context, and fostering an inclusive and moderate school culture. Moreover, the judicious use of digital technology and collaboration between schools, the government, the community, and religious institutions are crucial factors in instilling Islamic values based on the principle of *rahmatan lil 'alamin* in students.

With meticulous planning and cross-sectoral cooperation, the moderate IRE curriculum holds the potential to be an effective instrument in shaping the character of the young generation, cultivating tolerance, fairness, and national pride. Through this approach, Islamic religious education aims not only to produce individuals who are faithful and knowledgeable but also capable of fostering a peaceful society, respecting differences, and coexisting harmoniously amidst the diversity of the Indonesian nation.

The findings of this study have several significant implications. Theoretically, the research results bolster the theory of moderate Islamic education, which places the value of *wasathiyah* at the core of the curriculum. In practice, this research emphasises the need for synergy among teachers, educational institutions, and government policies to cultivate a moderate school ecosystem. This implication aligns with the concept of *rahmatan lil 'alamin*, which advocates for a balance between religion and universal humanity. Further research is suggested to evaluate the effectiveness of religiously moderated teacher training using a quantitative approach.

D. CONCLUSION

This research demonstrates the paramount importance of developing a moderate Islamic Religious Education (IRE) curriculum in schools and madrasas. The synthesis of literature reveals a significant disparity between theoretical concepts and practical implementation, primarily attributed to limited comprehension, pedagogical proficiency, digital literacy, and institutional support. Furthermore, the integration of moderation values remains incomplete. Practical implementation strategies encompass the incorporation of moderation values across all curriculum components, enhancement of teachers' competencies, fostering contextual and dialogical learning, utilisation of digital technology, establishment of a moderate school culture, and engagement of multi-stakeholder collaboration. The practical implications of these strategies include strengthening a moderate school culture, augmenting teacher capacity, and optimising technology for moderate education. Follow-up research is recommended to assess the efficacy of curriculum implementation, evaluate long-term shifts in students' attitudes, explore the role of digital technology, and conduct comparative studies across schools to identify best practices. By adopting this approach, the development of a moderate IRE

curriculum emerges as a strategic instrument in preparing a young generation that embodies tolerance, fairness, and the ability to coexist harmoniously within a pluralistic Indonesian society.

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