

**THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN THE  
ISLAMIC EDUCATION CURRICULUM IN SCHOOLS AND ISLAMIC BOARDING  
SCHOOLS**

**Muhammad Abri Harahap<sup>1</sup> Imam Tazali<sup>2</sup> Yukholis<sup>3</sup> Imam Wahyudi<sup>4</sup>**

<sup>1</sup>Sekolah Tinggi Ilmu Tarbiyah Al Bukhary Labuhan Batu, Indonesia

<sup>2</sup>Universitas Bina Sarana Informatika Jakarta, Indonesia

<sup>3,4</sup>Institut Agama Islam AL-Khairat Pamekasan, Indonesia

Email: muhammadsabriharahap@gmail.com<sup>1</sup>, tazaliimam@gmail.com<sup>2</sup>, yukholis@gmail.com<sup>3</sup>,  
imamwahyudi@gmail.com<sup>4</sup>

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**Abstract:** *Religious moderation has become a strategic issue in Islamic education amid the increasing challenges of intolerance and religious extremism. Islamic education plays a vital role in shaping learners' religious understanding and attitudes that are balanced, inclusive, and oriented toward social harmony. This study aims to examine the implementation of religious moderation values in the Islamic Education curriculum, including the formulation of learning objectives, the development of teaching materials, learning strategies, evaluation methods, as well as the role of supporting activities and institutional culture. This study employs a library research method with a qualitative-descriptive approach, involving an analysis of relevant books, journal articles, and policy documents. The findings indicate that values of religious moderation—such as tawassuth, tawazun, tasamuh, and i'tidal—can be effectively implemented when they are systematically integrated into the curriculum and supported by a dialogical and tolerant culture within schools and Islamic boarding schools. Such implementation contributes to the formation of learners' character that is moderate, critical, and capable of living peacefully within a multicultural society.*

**Keywords:** *religious moderation; Islamic education; curriculum; tolerance; religious character*

**Abstrak:** Moderasi beragama menjadi isu strategis dalam pendidikan Islam di tengah meningkatnya tantangan intoleransi dan ekstremisme keagamaan. Pendidikan Islam memiliki peran penting dalam membentuk pemahaman dan sikap keberagaman peserta didik yang seimbang, inklusif, dan berorientasi pada harmoni sosial. Penelitian ini bertujuan untuk mengkaji implementasi nilai moderasi beragama dalam kurikulum Pendidikan Islam, meliputi perumusan tujuan pembelajaran, pengembangan materi ajar, strategi pembelajaran, evaluasi, serta peran kegiatan pendukung dan budaya lembaga pendidikan. Penelitian ini menggunakan metode penelitian pustaka (library research) dengan pendekatan kualitatif-deskriptif, melalui analisis terhadap buku, artikel jurnal, dan dokumen kebijakan yang relevan. Hasil kajian menunjukkan bahwa nilai-nilai moderasi beragama, seperti tawassuth, tawazun, tasamuh, dan i'tidal, dapat diimplementasikan secara efektif apabila terintegrasi secara sistematis dalam kurikulum dan didukung oleh budaya sekolah maupun pesantren yang dialogis dan toleran. Implementasi tersebut berkontribusi pada pembentukan karakter peserta didik yang moderat, kritis, dan mampu hidup berdampingan secara damai dalam masyarakat multikultural.

**Kata Kunci:** Moderasi Beragama; Pendidikan Islam; Kurikulum; Toleransi; Karakter Keagamaan

## **Introduction**

Indonesia is a country with a very high level of religious, cultural, and ethnic diversity (Rahman et al., 2020). This condition demands a pattern of religiosity that is not only oriented toward strengthening theological beliefs but also toward fostering tolerant, just, and balanced attitudes in social life (Ahmed, 2025). However, contemporary global dynamics and the rapid development of information technology have also presented serious challenges in the form of the growing influence of exclusive, intolerant, and extremist religious ideologies, which in some cases target younger generations through educational spaces and digital media (Ahmadi et al., 2025).

Islamic education plays a strategic role in shaping learners' religious perspectives, attitudes, and behaviors (Arif, 2018). As part of the national education system, Islamic Religious Education (*Pendidikan Agama Islam / PAI*) aims not only to instill normative understanding of Islamic teachings but also to develop moderate character capable of living peacefully within a plural society (Aflahah et al., 2023). Therefore, values of religious moderation—such as *tawassuth* (the middle path), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) (Nurullah et al., 2022)—constitute essential principles that need to be systematically internalized within the Islamic Education curriculum.

Government policies promoting religious moderation through various regulations and strategic programs position educational institutions at the forefront of efforts to prevent religious-based radicalism and conflict (Mukhibat et al., 2023). The Islamic Education curriculum is expected not only to contain cognitive and doctrinal teaching materials but also to integrate values of religious moderation into learning objectives, content, methods, and assessment practices (Aziz & Najmudin, 2020). Nevertheless, in practice, the implementation of religious moderation values within the curriculum still faces various obstacles, including educators' limited understanding, the dominance of textual approaches, and the underdevelopment of contextual and dialogical learning strategies (Khairani et al., 2025).

Several studies indicate that strengthening religious moderation is more effective when carried out through a well-planned and sustainable curricular approach (Rahman & Kizi, 2023). However, studies that specifically examine how values of religious moderation are implemented in the Islamic Education curriculum—at the levels of planning, implementation, and evaluation—remain relatively limited. In fact, a comprehensive understanding of this implementation process is crucial as a foundation for developing Islamic Education curriculum models that are responsive to the challenges of diversity and contemporary social dynamics.

Based on the above discussion, this study is important in order to examine in depth the implementation of religious moderation values in the Islamic Education curriculum. This research is expected to contribute theoretically to the development of Islamic Education studies, as well as practically for educators, educational institution administrators, and policymakers in formulating curricula that are not only religious but also inclusive, humanistic, and oriented toward strengthening social harmony.

## **Method**

This study employs a library research method with a qualitative-descriptive approach (Chu, 2015). This method is used to examine in depth the concepts and implementation of religious moderation values in the Islamic Education curriculum based on relevant written sources. The research data are obtained from primary and secondary literature, including

academic books, national and international journal articles, educational policy documents, and scholarly works discussing religious moderation and Islamic education.

Data collection is conducted through searches in scientific databases by considering the relevance, credibility, and currency of the sources. Data analysis is carried out using content analysis, involving the stages of data reduction, data display, and conclusion drawing (Chu, 2015). The collected literature is thematically analyzed to identify the concept of religious moderation, its main principles in Islam, and its forms of implementation within the Islamic Education curriculum. To ensure data validity, this study applies source triangulation by comparing various perspectives and findings from different bodies of literature, thereby producing comprehensive and objective conclusions.

In addition, this study adopts a critical-analytical perspective to interpret the literature within its broader socio-educational context. The analysis not only focuses on normative and conceptual aspects of religious moderation but also examines their practical implications for curriculum design and educational practice. By contextualizing the findings within contemporary challenges such as pluralism, digital religious discourse, and the risk of extremism among youth, this study seeks to provide a more nuanced understanding of how religious moderation values can be operationalized in Islamic Education curricula. This approach allows the study to offer reflective insights and recommendations that are relevant for strengthening the role of Islamic education in fostering inclusive, dialogical, and socially responsible religious attitudes.

## **Results and Discussion**

Religious moderation is a concept of religiosity that emphasizes a middle path (*wasathiyah*) in understanding and practicing religious teachings (Jamaluddin, 2022). From an Islamic perspective, religious moderation is deeply rooted in the teachings of the Qur'an and the Sunnah, which position Muslims as *ummatah wasathan*—a community that is just, balanced, and proportional in living both religious and social life (Rahman & Kizi, 2023). This concept rejects extreme attitudes, whether textual-literal or excessively liberal, and encourages a contextual, rational understanding of religion oriented toward the common good.

In Islamic education, religious moderation is not understood as diluting religious teachings, but rather as an effort to instill a comprehensive and humanistic understanding of Islam (Ahmad & Nihayatuzzain, 2024). Islamic education functions as a means of internalizing religious values that emphasize not only cognitive and ritual aspects, but also the formation of learners' character so that they develop tolerant, just, and respectful attitudes toward diversity (Ahmed, 2025). Thus, religious moderation becomes an integral part of the objectives of Islamic education in forming individuals who are faithful, possess noble character, and are able to live harmoniously in a plural society (Treve, 2025).

The main principles of religious moderation in Islam include *tawassuth* (the middle path), which refers to avoiding excessiveness and extremism in religious practice; *tawazun* (balance), namely balance between spiritual and social dimensions, as well as between individual rights and collective interests; *tasamuh* (tolerance), which entails respect for differences in beliefs, opinions, and religious practices; and *i'tidal* (justice), which involves being upright and fair in responding to differences and making decisions (Jamaluddin, 2022). These principles serve as the normative foundation for developing inclusive and peaceful religious attitudes.

In the context of Islamic education, these principles of religious moderation have direct implications for the learning process. Teaching materials are not presented solely in a normative manner, but are also connected to social realities and universal human values (Ahmad & Nihayatuzzain, 2024). Learning methods are directed toward dialogical, reflective, and participatory approaches so that learners are able to think critically and remain open to

differences. In this way, Islamic education does not merely produce learners who understand religious teachings textually, but also those who are capable of implementing the values of religious moderation in their daily lives.

Through the integration of the concepts and principles of religious moderation in Islamic education (Syifa, 2024), educational institutions are expected to become strategic spaces for fostering a peaceful and civilized culture of religiosity. Islamic education grounded in religious moderation contributes to preventing the growth of intolerant and radical attitudes (Arif, 2018), while simultaneously strengthening the role of religion as a source of values that promote social harmony and national unity.

The implementation of the principles of religious moderation in Islamic educational institutions can be carried out systematically and integratively across various aspects of educational administration, ranging from policy and curriculum to learning practices and institutional culture (Aziz & Najmudin, 2020). First, at the level of institutional policy and vision, the principles of religious moderation are integrated into the vision, mission, and objectives of Islamic educational institutions (Jamaluddin, 2022). Institutions explicitly affirm their commitment to the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* as the foundation for shaping learners' character (Ali, 2021). This commitment is then translated into internal regulations, codes of conduct, and character-building programs that promote tolerant, just, and respectful attitudes toward diversity.

Second, at the curricular level, the implementation of religious moderation principles is realized through the integration of moderation values into learning objectives, teaching materials, and learning outcomes. Islamic Religious Education content does not focus solely on mastery of religious texts, but also links them to social contexts, cultural diversity, and the realities of national and civic life (Hayyi, 2025). The curriculum is designed to cultivate an inclusive, critical, and benefit-oriented understanding of Islam. Third, in the learning process, the principles of religious moderation are manifested through the use of dialogical, participatory, and reflective teaching methods. Educators act as facilitators who open spaces for discussion, differences of opinion, and learners' critical engagement with contemporary religious issues. This approach encourages learners to perceive differences as an inevitability rather than a threat, allowing the values of *tasamuh* and *i'tidal* to be meaningfully internalized (Rosidi et al., 2024).

Fourth, regarding the role of educators and educational staff, the implementation of religious moderation is reflected in exemplary attitudes and behaviors (Rahman & Kizi, 2023). Educators are expected to possess a moderate religious understanding and to demonstrate fairness, openness, and wisdom in their daily interactions (Aziz & Najmudin, 2020). Such exemplarity is a crucial factor in shaping learners' character, as values of religious moderation are not only taught but also modeled. Fifth, in terms of institutional culture and environment, Islamic educational institutions create a climate conducive to the growth of mutual respect and peaceful coexistence. Extracurricular activities, cross-perspective dialogues, and inclusive religious traditions serve as means of strengthening religious moderation beyond the classroom (Hakim et al., 2026). Thus, Islamic educational institutions function not only as sites of knowledge transmission, but also as social spaces that continuously nurture the values of religious moderation.

The implementation of religious moderation values in the Islamic Education curriculum is carried out through a planned, systematic, and integrated process across all curriculum components, from planning to learning evaluation (Jannah & Istikomah, 2024). First, in the formulation of curriculum objectives, religious moderation values are positioned as part of the learning outcomes of Islamic Education. Learning objectives emphasize not only the mastery of religious knowledge (cognitive aspects), but also the formation of learners' moderate attitudes and character, such as tolerance, justice, balance, and respect for

differences (Jamaluddin, 2022). Accordingly, the curriculum is directed toward producing learners who possess an inclusive understanding of Islam and are oriented toward social harmony.

Second, in the development of teaching materials, values of religious moderation are integrated into the content of Islamic Education learning. The materials are designed to present the diversity of religious perspectives, differences among schools of thought (*mazhab*), and examples of peaceful and contextual religious practices (Aziz & Najmudin, 2020). Qur'anic verses, hadiths, and the intellectual heritage of Muslim scholars are selected and presented proportionally so that learners can understand Islamic teachings holistically and avoid narrow and extremist interpretations (Arif, 2018). Third, in learning strategies and methods, the implementation of religious moderation is realized through dialogical, participatory, and reflective approaches (Syifa, 2024). Teachers encourage discussions, case studies, and problem-based learning related to issues of diversity and social life. This approach helps learners develop critical thinking skills, empathy, and open-minded attitudes in responding to differences in religious viewpoints.

Fourth, in learning evaluation, assessment does not focus solely on cognitive aspects but also includes affective and behavioral dimensions (Ridho et al., 2025). Evaluation is conducted to assess the extent to which learners demonstrate moderate attitudes in social interactions, such as respecting differences, rejecting violence, and prioritizing dialogue. In this way, assessment functions as an instrument for strengthening religious moderation values within the educational process. Fifth, the implementation of religious moderation values in the Islamic Education curriculum is reinforced through supporting activities and school culture. Co-curricular and extracurricular activities—such as religious discussions, inclusive celebrations of Islamic holidays, and the habituation of tolerant attitudes in daily life—serve as important means of internalizing religious moderation values (Rahman et al., 2025). Through the integration of the formal curriculum and educational culture, Islamic Education can play an effective role in shaping a generation that is religious, moderate, and civilized.

Supporting activities in the implementation of religious moderation values in Islamic educational institutions are manifested through various co-curricular and extracurricular programs designed to strengthen classroom learning (Nurullah et al., 2022). Activities such as thematic religious discussions, cross-*mazhab* studies, and forums on contemporary Islamic issues provide learners with opportunities to understand differences of opinion within Islam in an open and argumentative manner. In addition, the commemoration of Islamic holidays is carried out using inclusive and educational approaches that emphasize values of brotherhood, peace, and respect for diversity, enabling learners to understand not only religious rituals but also the social and humanitarian meanings behind them.

A school culture that supports religious moderation (Hakim et al., 2026) is reflected in the habituation of daily attitudes and behaviors that uphold the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal*. The school environment is developed as a safe and dialogical space in which differences of opinion are respected and resolved through deliberation. The exemplarity of educators and educational staff is a key element in shaping a moderate culture, both in speech, decision-making, and social interactions (Azis et al., 2025). Through the consistent integration of supporting activities and school culture, Islamic educational institutions function not only as places for knowledge transmission but also as spaces for the continuous internalization of religious moderation values.

#### **Supporting Activities and the Culture of Schools and Islamic Boarding Schools**

In schools, the implementation of religious moderation values is strengthened through supporting activities integrated with formal education programs. Co-curricular activities such as thematic religious discussions, tolerance studies, and project-based learning addressing issues of diversity serve as effective means for instilling open and dialogical

attitudes among learners. The commemoration of religious holidays is carried out through educational and inclusive approaches, emphasizing values of brotherhood, mutual respect, and togetherness in diversity (Rahman et al., 2020). In addition, extracurricular activities such as student organizations, scouting, and student discussion forums play a role in developing social skills, empathy, and fair attitudes in interaction.

A school culture that supports religious moderation is reflected in the habituation of tolerant and just attitudes in daily life (Aprilianto et al., 2025). Schools cultivate a safe and comfortable climate for learners to express religious views responsibly. The exemplarity of teachers and educational staff is a primary factor in fostering moderate attitudes, particularly in responding to differences of opinion and learners' diverse backgrounds. Through regulations that uphold justice and dialogical conflict-resolution mechanisms, schools function as social spaces that support the sustainable internalization of religious moderation values.

In Islamic boarding schools (*pesantren*), the implementation of religious moderation values is strengthened through religious traditions and activities that are deeply rooted in the daily lives of students (*santri*). Activities such as *kitab kuning* studies, *bahtsul masail*, and scholarly deliberations serve as important media for instilling attitudes of *tawassuth* and *tawazun*, as students are encouraged to understand the diversity of scholarly opinions and the social contexts underlying Islamic legal rulings (Irwansyah, 2019). Cultural religious traditions within *pesantren* such as *tahlilan*, *selawatan*, and the commemoration of Islamic holy days—also function as means of strengthening values of togetherness, tolerance, and respect for local traditions.

The *pesantren* culture (Abdullah & Muawaroh, 2024), which emphasizes values of *adab* (proper conduct), *ukhuwah* (brotherhood), and obedience to the *kiai*, contributes significantly to shaping students' moderate attitudes. Collective life in dormitories trains students to live modestly, respect one another, and resolve differences through deliberation. The exemplarity of the *kiai* and *ustaz* plays a central role in the internalization of religious moderation, as these values are not only taught verbally but also practiced in everyday life. Thus, *pesantren* function as holistic educational spaces that effectively instill religious moderation values through the integration of formal learning, scholarly traditions, and the culture of students' daily lives (Burga & Damopolii, 2022).

## **Conclusion**

The implementation of religious moderation values in the Islamic Education curriculum constitutes a strategic effort to shape inclusive, balanced, and civilized religious attitudes within a plural society. Values of religious moderation such as *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* function not only as normative concepts but also as operational principles that can be systematically integrated into curriculum objectives, teaching materials, learning strategies, and evaluation in Islamic Education. The practice of religious moderation in Islamic educational institutions, both in schools and Islamic boarding schools (*pesantren*), demonstrates that successful implementation is largely determined by the integration of the formal curriculum, supporting activities, and institutional culture. Schools emphasize the strengthening of religious moderation through dialogical learning approaches and a tolerant school culture, while *pesantren* reinforce it through scholarly traditions, the exemplary leadership of *kiai*, and the collective life of *santri*. With consistent and sustainable integration, Islamic Education holds great potential to serve as an effective instrument for instilling religious moderation values while simultaneously strengthening social harmony and national unity.

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