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**Islamic Religious Education Curriculum
and Strengthening Religious Moderation in Indonesia**

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ABSTRACT

This study seeks to examine the role of the Islamic Religious Education curriculum in enhancing religious moderation in Indonesia. Religious moderation is a crucial factor in fostering harmony within community life amid the variety of ethnicities, religions, and cultures. The PAI curriculum possesses significant potential in promoting the values of religious moderation that emphasize tolerance, anti-radicalism, and appreciation for differences. This study employs a qualitative approach using a literature study method. Data were collected from various sources including education policy documents, journal articles, and relevant books. The analysis focused on identifying the concept of diverse moderation in the PAI curriculum and its application in the context of formal education in Indonesia. The findings indicate that the PAI curriculum has incorporated the values of religious moderation through moral education, inclusive religious perspectives, and the cultivation of a tolerant attitude. However, implementation on the ground continues to encounter challenges, such as inconsistent understanding among educators and the absence of specialized training on diverse moderation. Additionally, open materials that integrate the values of diverse moderation require enhancement to be more pertinent to the challenges posed by globalization and digitalization. In summary, the PAI curriculum plays a pivotal role in reinforcing religious moderation in Indonesia. Nonetheless, its effectiveness is largely contingent upon the alignment of policies, real-world implementation, and the enhancement of educators' competencies. Consequently, collaborative efforts are essential among the government, educational institutions, and the community to ensure that the values of religious moderation are effectively ingrained through the Islamic Religious Education curriculum.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kontribusi kurikulum Pendidikan Agama Islam (PAI) dalam upaya mendorong terwujudnya moderasi beragama di Indonesia. Moderasi beragama merupakan faktor krusial dalam upaya membina kerukunan antarmasyarakat yang beragam suku, agama, dan budaya. Kurikulum PAI memiliki potensi yang signifikan dalam upaya menanamkan nilai-nilai moderasi beragama yang berpusat pada toleransi, antiradikalisme, dan penghargaan terhadap perbedaan. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode telaah pustaka. Data dikumpulkan dari berbagai sumber, termasuk dokumen kebijakan pendidikan, artikel jurnal, dan buku-buku yang relevan. Analisis yang dilakukan meliputi identifikasi konsep moderasi beragama dalam kurikulum PAI dan penerapannya dalam kerangka pendidikan formal di Indonesia. Temuan penelitian menunjukkan bahwa kurikulum PAI telah memasukkan nilai-nilai moderasi beragama melalui pendidikan moral, pemahaman agama yang inklusif, dan penanaman sikap toleran. Meskipun demikian, implementasi di lapangan masih menghadapi berbagai tantangan, seperti pemahaman yang tidak konsisten di kalangan pendidik dan kurangnya pelatihan khusus tentang moderasi beragama. Selain itu, materi ajar yang mengintegrasikan nilai-nilai moderasi beragama perlu disempurnakan agar lebih relevan dengan tantangan yang ditimbulkan oleh globalisasi dan digitalisasi. Secara ringkas, kurikulum PAI memegang peranan penting dalam memperkuat moderasi beragama di Indonesia. Namun, efektivitasnya sangat bergantung pada penyesuaian kebijakan, implementasi di lapangan, dan peningkatan kompetensi pendidik. Dengan demikian, upaya kolaboratif sangat penting antara pemerintah, lembaga pendidikan, dan masyarakat untuk memastikan internalisasi nilai-nilai moderasi beragama yang efektif melalui kurikulum PAI.

PRELIMINARY

Indonesia, as a pluralistic country with cultural, religious, and ethnic diversity, faces unique challenges in maintaining national harmony. One pressing issue is the increasing intolerance and radical ideologies that threaten the sustainability of community life. The current Islamic Religious Education curriculum is often criticized for its lack of emphasis on strengthening the values of tolerance, mutual respect, and inclusivity. Research shows that educational content focuses more on doctrinal teaching, while the practical application of religious moderation in everyday life is often neglected (Azra, 2020). The concept of religious moderation, which includes tolerance, anti-extremism, and harmonious living together, is essential to forming students who can live in a multicultural society.

This study discusses how the principles of religious moderation can be effectively integrated into the Islamic Religious Education (PAI) curriculum in Indonesia. Based on the old curriculum development theory and religious education approach, this study also strengthens its analysis by referring to the latest studies on religious moderation education (Raihani, 2020). This study aims to provide new insights into curriculum design that is not only relevant to the challenges of the times but also able to promote the values of tolerance, harmony, and diversity in society. The findings of this study include an in-depth evaluation of the current condition of the PAI curriculum and offer various strategic recommendations to strengthen the values of religious moderation through a holistic educational approach. The results of this study are expected to be an important reference for policy makers, educators, and curriculum developers in supporting the creation of harmony between religious communities and strengthening national unity amidst diversity.

METHOD

The research method used in this study is a library research approach, which is chosen primarily to investigate and review various literature and scientific sources relevant to the research topic, especially the role of Islamic religious education in shaping students' character in the digital era. This method is considered very appropriate because it allows researchers to collect, analyze, and integrate previously published information systematically, thus offering a strong and comprehensive theoretical basis for this study.

The data sources used in this study include secondary literature, consisting of various types of publications such as scientific journals, reference books, theses and dissertations, conference articles, and official documents related to the research topic. The data collection process takes place in several organized stages. The first stage involves source identification, where researchers search for and identify literature related to the research topic through various leading academic databases, including but not limited to Google Scholar, JSTOR, Springer, and ProQuest. The second stage involves the literature selection process, which is carried out using strict inclusion criteria, specifically selecting literature published in the last five years, directly related to the research topic, and demonstrating scientifically recognized quality. After the relevant literature has been successfully selected, the researcher then proceeds to the data collection stage by collecting important information from the selected literature, such as data on research methods, results, and main findings that discuss the role of Islamic religious education in shaping students' character in the digital era.

To ensure the validity and reliability of the study, source triangulation was also applied by utilizing various diverse data sources, thereby reducing the possibility of bias, increasing the accuracy of research findings, and offering a more complete perspective on the topic being studied. This approach is expected to significantly increase understanding of how Islamic religious education can influence the development of students' character amidst the challenges and dynamics of the digital era.

FINDINGS AND DISCUSSION

The Islamic Religious Education (PAI) curriculum is a framework that outlines the objectives, content, materials, and teaching strategies that serve as guidelines for educational activities to achieve learning objectives. This curriculum covers various Islamic topics, including the Qur'an, Hadith, Aqidah Akhlak, Fiqh, Tarikh, and Islamic Culture. Like other academic curricula, the Islamic Religious Education curriculum in schools serves as a reference for PAI learning activities. The PAI curriculum is an important component of the overall curriculum alongside other subjects in schools. Every religious educator who implements the PAI curriculum is expected to be able to study and apply it comprehensively using teaching methods that are rooted in interactive and communicative principles while ensuring student involvement. However, teachers must also function as facilitators and organize the environment so that students can learn independently.

The purpose of Islamic Religious Education in schools is to develop students as individuals who believe and are devoted to Allah SWT, have extensive religious knowledge, and have noble morals. To achieve these goals, a contextual Islamic Religious Education curriculum is very important to meet the expectations of society. Islamic Religious Education learning activities and evaluation of Islamic Religious Education learning outcomes must be designed contextually. Islamic Religious Education subjects are included in the category of religious education and noble morals, which aims to shape students into individuals who believe and are devoted to God Almighty by upholding noble morals. Its contents include ethics, morals, or virtues as a form of religious education. To realize these goals, the curriculum is compiled based on SI-SKL, SK-KD, and curriculum development guidelines set by the National Education Standards Agency while still referring to the provisions for curriculum development that have been set. The Islamic Religious Education curriculum prepared in schools is then implemented by Islamic Religious Education teachers in each educational unit using effective educational learning principles.

The Concept of Religious Moderation in Islamic Perspective

Moderation comes from the Arabic term "al-wasathiyyah," which comes from the words "al-wasath" and "al-wasath," both of which are masdar of the verb "wasatha." Etymologically, the term "al-wasathiyyah," whose root word is "wasath," contains significant meaning. In English, moderation is referred to as "moderation" or "non-aligned," which indicates an attitude that does not favor one party. Linguistically, the concept of religious moderation is also known as "al-wasathiyyah al-Islamiyyah," which signifies a balanced and moderate approach, avoiding tendencies to the left or right in the realm of religious life (Fitria, et.al., 2023).

In the context of the term, religious moderation is a practical mindset that follows the principle of a middle way between two extreme perspectives, ensuring that neither dominates a particular paradigm. From these various definitions, moderation or a moderate mindset can be interpreted as a tendency to

value balance, both in terms of character and morals, as well as in interactions with individuals and state institutions. This mindset emphasizes the main values that function to maintain harmony and balance.

Al-wasathiyyah, also called religious moderation, is the essence of religious teachings that avoid excessive behavior, both in attitude and perspective. Al-wasathiyyah, or at-tawazun, means maintaining a balance between two opposing sides, preventing one side from dominating the other. Therefore, it can be concluded that religious moderation is a way of thinking, acting, and behaving that occupies a central position without falling into excessive things in terms of faith.

As the Prophet Muhammad SAW emphasized in a hadith, "the best affairs are those that are in the middle (awsathuha)," Islam strongly recommends staying away from extremism and radicalism. Islam does provide important lessons about the importance of balance and justice in living religious life and life. Moderation in Islam goes beyond just a concept; it functions as a basic principle that guides individuals in their behavior, thoughts, and actions in harmony with universal human values.

The narrative of religious moderation has been an undeniable reality since the arrival of Islam in Indonesia, a journey spanning a fairly long period that has left a significant impact on the spiritual development of the nation. Among the definitive evidence of this long history of moderation is the establishment of two prominent Islamic organizations that continue to grow to this day and actively contribute to advocating the values of moderation in religion, namely Nahdlatul Ulama (NU) and Muhammadiyah. These two organizations have played a role as basic pillars in upholding, maintaining, and strengthening the principles of religious moderation in Indonesia.

Nahdlatul Ulama is known as an organization that upholds the basic principles of ahlussunnah wal jamaah, which defines the religious beliefs and understandings held by its members. This principle is evident in daily life, which emphasizes the values of moderation, tolerance, and justice in interacting with others. In contrast, Muhammadiyah is characterized by its approach to modernization and renewal of religious teachings. This organization is dedicated to cleansing Islamic teachings from elements that are considered deviant, while simultaneously carrying out renewal (tajdid) that answers contemporary challenges. This makes Muhammadiyah stand out as an Islamic organization that emphasizes modern Islamic values woven with a spirit of renewal.

Both organizations have been ingrained in Indonesian society with moderate religious values. These values include improving aspects of faith, fostering noble morals, and improving the quality of worship of Muslims. Furthermore, religious moderation in Islam has been exemplified since the time of the Prophet Muhammad SAW, his companions, and previous scholars. They embodied justice in their interactions with everyone, regardless of background, language, race, ethnicity, or religion. This attitude is a relevant model today for fostering social harmony in a diverse society. Therefore, the presence of Nahdlatul Ulama and Muhammadiyah as two leading Islamic organizations is concrete evidence that religious moderation is an important foundation in religious life in Indonesia, which is passed down from generation to generation to foster a just, peaceful, and tolerant society.

The Importance of Religious Moderation in Islamic Education

Religious moderation is a principle that emphasizes the importance of balance in interpreting and adhering to religious beliefs, to avoid extreme views, both those that are too strict (radical) and those that are too soft (liberal). In the realm of Islamic education in Indonesia, religious moderation plays an important role in developing the character of students to be tolerant, inclusive, and respect diversity.

Religious moderation is very important to foster harmony in a pluralistic society. In a country like Indonesia that is rich in various cultures, religions, and ethnicities, religious moderation is the foundation for reconciling differences and preventing conflict between religious communities. Religious moderation not only includes achieving balance in practicing religious beliefs, but also emphasizes the principles of tolerance, mutual respect, and inclusiveness. In Islamic education, religious moderation makes a significant contribution in teaching the younger generation to accept differences, so that they can act as agents of peace in a pluralistic society.

Islamic education holds the primary responsibility for instilling the values of religious moderation in students. Through curriculum, teaching techniques, and character development, Islamic education can help students develop into tolerant and inclusive individuals. This view of tolerance is important for students to appreciate and respect the various religious perspectives around them. Religious moderation in Islamic education also underlines the need to stay away from extremism and fanaticism that can divide

society. With the right approach, students will not only understand their religious teachings comprehensively but also apply them wisely and compassionately in their daily lives (Rohman, 2020).

The Importance of Religious Moderation in Islamic Education is an initiative to educate Muslims, especially the younger generation, to understand religious teachings in a balanced, logical, and tolerant manner. Religious moderation in Islamic education aims to prevent the emergence of extreme views in religion that can cause division, radicalization, or social conflict. On the contrary, moderation emphasizes the principle of *wasathiyah* (middle), which encourages Muslims to respect differences, interact peacefully with others, and apply Islamic teachings wisely in everyday life.

Religious moderation in Islamic education is important because it can: first, a balanced understanding of Religion: Help students understand Islamic teachings comprehensively and not only focus on one extreme or narrow aspect. Second, respect diversity: Encourage tolerance and mutual respect for differences, both in beliefs, culture, and outlook on life, which is very important in a pluralistic society. Third, maintain the Integrity of the Ummah: Form a generation that is not easily influenced by radical or extremist views that can damage the unity of Muslims and social harmony. Fourth, strengthen National Values: Religious moderation supports the spirit of nationalism by teaching that religion is not in conflict with nationality and the importance of contributing to the progress of the country. Thus, religious moderation in Islamic education is very important to produce a generation that has noble morals, understands religion correctly, and can live side by side peacefully with others.

Implementation and Challenges of Strengthening Religious Moderation

1. Integration of Religious Moderation in the Curriculum

Religious moderation can be implemented in the Islamic education curriculum through balanced and comprehensive teaching of Islamic teachings. Teachers and educators need to teach the values of tolerance, social harmony, and rejection of extremism in every subject related to religion.

2. Training for Teachers and Education Managers

Teachers and educators need to be given special training related to understanding diverse moderation. This training aims to enrich their insights so that they can transfer the values of diverse moderation to students effectively.

3. Development of Extracurricular Activities

Extracurricular programs such as interfaith discussions, social activities, and leadership training based on the values of religious moderation can strengthen the understanding and practice of religious moderation among students.

4. Application of Contextual Approach

Islamic education that prioritizes religious moderation must also be able to integrate religious understanding with existing social dynamics. Therefore, a contextual approach that is relevant to the current era and challenges needs to be applied in the learning process.

5. Building Cooperation with Religious Institutions

Strengthening religious moderation in Islamic education can also be done by collaborating with religious institutions such as Islamic mass organizations, mosques, and Islamic missionary institutions that share the same vision. This collaboration can strengthen the understanding and practice of the value of moderation in society.

The Challenge of Strengthening Religious Moderation

1. Radicalization and Extremism

One of the main challenges in strengthening religious moderation is the emergence of radical ideologies that can damage moderate religious understanding. This radicalization often occurs among the younger generation who lack balanced religious education.

2. Lack of understanding of the principle of moderation

Many individuals do not fully understand the principles of moderation, which results in difficulties in its application. Misinterpretation of religious teachings or failure to apply the principles of moderation in everyday life are major obstacles.

3. 3. Lack of Support from the Social Environment

Social environments, such as families or communities, that do not support strengthening religious moderation, can be an obstacle to educational efforts based on the values of moderation.

4. The Influence of Technology and Social Media

Social media and the internet often spread information that is extreme and can weaken religious understanding. This is a big challenge in spreading moderate religion, because the younger generation is more often exposed to radical content that can shake their understanding of moderate Islamic teachings.

5. Skepticism Towards Religious Education

In some communities, there is skepticism about religious education based on moderation. Some argue that religious education that is too moderate can reduce the strength of religious identity. This can be a challenge in efforts to implement religious moderation.

Strengthening the moderation of Muslims in Islamic education is a tolerant step and can live harmoniously in a pluralistic society. However, the challenges in its implementation are quite large, ranging from radicalization to the influence of technology. Therefore, joint efforts are needed from all elements of society to realize moderate and sustainable Islamic education (Damanhuri, 2020).

The Role of Islamic Religious Education Teachers in Increasing Religious Moderation

The role and efforts of educators have so far focused on fostering moderate religious attitudes in students, especially by integrating moderate religious values into Islamic Religious Education subjects, although this integration has not been fully effective. This is in line with Suprpto's view those states, "The importance of teaching and practicing religious moderation in students is to present moderate Islamic movements and traditions based on noble morals." In addition, by providing examples of good habits to students, such as: respecting teachers, greeting each other, and greeting each other when meeting teachers, respecting different opinions, not committing any form of violence, including bullying, and fighting, always fulfilling obligations as Muslims, performing prayers, reading the Qur'an before starting learning, and doing morning dhikr together on Fridays.

The approaches taken by Islamic Religious Education teachers to foster moderate religious attitudes vary, including lectures, discussions, question and answer sessions, and screenings of educational videos that emphasize tolerance. Islamic Religious Education teachers also encourage students to play an active role in the learning process, because this is in line with the independent curriculum that emphasizes student involvement. Furthermore, Islamic Religious Education teachers prioritize the development of commendable morals in students rather than only focusing on academic achievement. This is because morals play an important role in their interactions in society in the future. This view is in line with Zuhairini's statement, "Islamic Religious Education teachers are people who provide knowledge and educate about Islam by guiding, supporting, giving examples, and helping students achieve physical and spiritual maturity." This emphasizes the goal of Islamic religious education, namely, to guide children to become devout Muslims, steadfast, good deeds and noble morals, and are useful for society, religion, nation, and state. In line with that, Mujamil Qomar said that "Islam does not merely provide knowledge to achieve extraordinary academic success (knowledge for knowledge's sake) but aims to foster human peace and harmony (knowledge for society peace)" (Murti & Mufida, 2022).

Next, students' views on the role of Islamic Religious Education teachers at SMK Kesatuan in fostering moderate religious attitudes. The function of Islamic Religious Education teachers has been running well. As educators, Islamic Religious Education teachers have delivered Islamic Religious Education materials clearly and easily understood so that students can easily understand the material, while also inviting students to be actively involved in learning. However, the obstacles faced are the teacher's voice which is not loud enough and the discussion topics which are not focused enough. The researcher argues that teachers need to increase the volume of their voices to be clearer during learning, and when discussing broad topics, teachers must concentrate on the core of the material so that mistakes do not occur. As educators, teachers act as role models in behaving well for students by showing polite attitudes, effective communication, noble morals, and respect for parents and fellow educators. Teachers also uphold discipline in dressing and encourage Islamic practices such as praying five times a day and reading the Qur'an.

This was reinforced by researchers when conducting direct observations, students were seen shaking hands with teachers, being polite, and smiling. Their clothes were neat, and they always prayed on time during the Dhuhur prayer and Friday prayers. Before entering the classroom, they attended tadarus, read short letters, and attended dhikr in congregation in the morning on Fridays. As members of society, Islamic Religious Education teachers provide examples of positive behavior for students and the wider community through their knowledge, politeness, and discipline, as well as being advocates during Islamic holidays. In their role as instructors, Islamic Religious Education teachers demonstrate familiarity with the material they present, as evidenced by their clear and easy-to-understand communication. Regarding understanding of religious moderation, students reported a lack of knowledge, mainly only having heard of it. The researchers concluded that Islamic Religious Education teachers should better communicate the concept of religious moderation, including its definition, principles, and indicators.

The students have applied these principles in their daily lives, albeit indirectly. Although they may not fully understand what religious moderation means, their behavior reflects this understanding through polite interactions and respect for teachers and peers. They do not discriminate and carry out their religious obligations well, such as performing prayers and reading the Quran, and rejecting all forms of violence, including bullying, and fighting between peers. In addition, they also respect local customs in Indonesia. Some students have made friends with non-Muslim peers outside of school, which fosters mutual respect and appreciation.

Integration of Religious Moderation Values in the Islamic Religious Education Curriculum

Integration is a whole, not fragmented or scattered. Integration includes the needs or completeness of members who create a unity with close and harmonious relationships between members of the unity. Integration includes the needs or completeness of members who create a unity with close and harmonious relationships between members of the unity. The term integration signifies unification to form a cohesive or complete entity. In the realm of social sciences, social integration refers to the condition of harmonious coexistence of various socio-cultural systems, ethnic groups, and communities, which encourage interaction and cooperation, which are based on shared fundamental values and norms to achieve advanced socio-cultural functions, while respecting existing diversity. Thus, it can be concluded that Integration is a synthesis of various elements into one unit. The Integrated Aspects are the values of moderation contained in Islam, which are included in Islamic Religious Education & Character Learning in Grade X of High School. In the context of Islamic Religious Education Learning, Integration signifies the process of combining and collaborating various supporting components of learning to achieve learning objectives.

Values of Religious Moderation In terms of language, Moderation comes from the English term moderation which means a moderate attitude or a reasonable attitude. In Arabic, the term moderation is often interpreted as Wasathiyah which is synonymous with justice (I'tidal) and balance (tawazun). As referred to from Rahmah, Al-Asfahaniy defines wasath as sawa'un which is the middle point between two extremes or justice which is the center and standard. Wasathan also implies protection against stubbornness or deviating from the path of religious truth. In the Merriam-Webster Dictionary (digital dictionary), Moderation is explained as avoiding extreme behavior and expression. In this context, a moderate individual is someone who refrains from extreme behavior and expression. Moderation is intrinsically related to two other key concepts: balance and justice. Being moderate does not mean sacrificing the basic principles (ushuliyah) of religious belief to tolerate different religions. Moderation signifies "confidence, proper balance, and justice" (Gonibala, 2022).

Moderate people consider people of different religions as fellow human beings and view people who share the same beliefs as brothers and sisters. Moderate people consider humanitarian considerations alongside personal religious interests. In fact, in some cases, humanitarian issues are prioritized over religious subjectivism. There is no need to change the religion itself because religion inherently teaches the principles of moderation, justice, and balance. Therefore, it is the practice of religion by its adherents that requires moderation, not the religion itself. No religion advocates extremism, but many people who follow religious teachings can become extreme. The principles of religious moderation come from the teachings of Islam. However, it is possible that similar principles exist in other religions practiced in Indonesian society. Because of its universal quality, the principles of religious moderation can also be observed in 'urf, or the customs of Indonesian society. Respecting 'urf is, in fact, a component of religious moderation.

Good community customs can be a source of Islamic law. The nine principles of moderation promoted by Islam are in line with the significance of their religion. This means that when these principles are practiced by someone, then he has practiced the teachings of his religion. Seven of the nine principles were established by scholars who attended the 2018 Bogor Summit. Meanwhile, two additional principles (anti-violence and respect for customs) come from recommendations submitted to the Ministry of Religious Affairs by experts. Both principles can also be easily found in Islamic law literature. In the Islamic Religious Education Course, these principles are stated in the Basic Competencies and Core Competencies. The principles of moderation or wasathiyah include: Middle (tawassuth), Straightforward (i'tidal), Tolerance (tasamuh), Deliberation (syura), Renewal (ishlah), Pioneering (qudwah), Citizenship/love of the homeland (muwathanah), Anti-violence (la'unf), and Culturally friendly (i'tibar al-'urf). Islamic Religious Education learning that covers Fiqh issues can be combined with material on religious moderation, such as embracing differences (tasamuh), especially about respecting differences of opinion in choosing a school of thought. Given that Islamic fiqh always experiences diverse dynamics of differences, this results in the formation of many schools of thought. Therefore, a teacher can provide insight into these differences.

Thus, educators can improve and strengthen the attitude of respecting differences (tolerance) among students. In addition, moral content can include themes of religious moderation, especially the value of pioneering (qudwah). If we examine the Curriculum Material in the Islamic Religious Education Book for Grade X of High School, the learning themes in each Chapter include the values of religious moderation. However, teacher competence is very important to convey understanding and learning that can be understood by students, which is based on the values of religious moderation. Furthermore, educational institutions must build an appropriate and effective integration framework to support this Noble Vision and Mission of Islamic Education. The above research provides critical insight into the Urgency of Religious Moderation in the Educational Environment. It also highlights behaviors that embody the values of religious moderation, which can be mainstreamed to foster harmony between religious communities. The proliferation of research discussing the same topic, although through different methodologies, shows that religious moderation has become a major concern in the current landscape of Indonesian Islamic education.

Strategy for Strengthening Religious Moderation in Schools

Religious moderation as a means of improving character education within the framework of Islamic Religious Education is rooted in the vision and mission of the Ministry of Religious Affairs of the Republic of Indonesia. Based on the Decree of the Minister of Religious Affairs Number 39 of 2015, the vision of the Ministry of Religious Affairs is "The Realization of an Indonesian Society that is Religiously Obedient, Harmonious, Intelligent, and Prosperous in Body and Soul in the context of Realizing a Sovereign, Independent, and Personalized Indonesia Based on Mutual Cooperation." In this vision, the element of religious moderation is clearly visible in the goal of realizing a society that is not only obedient to religious teachings but also lives in harmony and peace (Suryadi, 2022).

Furthermore, the objectives of the Ministry of Religious Affairs related to the theme of moderation include efforts to improve understanding and practice of religious teachings appropriately and in a balanced manner, as well as fostering harmony between religious communities, both within one religion and between belief systems. Therefore, the vision and mission of the Ministry of Religious Affairs are the main foundation for the implementation of Islamic Religious Education which seeks to produce individuals who are tolerant, inclusive, and able to uphold harmony amidst diversity. This is in line with the noble ideals of the Indonesian nation to realize a sovereign, independent, and free society in accordance with the spirit of cooperation as the foundation of national and state life. Through a religious moderation approach, Islamic Religious Education aims to produce a generation that not only understands and practices religious values comprehensively but is also able to become agents of peace in community life. This effort seeks to ensure that every individual can practice their religious teachings responsibly without causing conflict, either internally or between groups, so that a harmonious, intelligent, and prosperous society is created, both physically and mentally.

Strengthening religious moderation can be realized through the important role of formal education, especially at the elementary school level. As an educational institution that is a place for learning and socializing, schools are required to create a moderate environment (Putri, 2022). By

presenting various innovations in the implementation of education, schools can be transformed into a pleasant learning environment. This will certainly help achieve unity in the concept of one nation, one country, and one language. Thus, the integration of multicultural education accompanied by an increase in the values of religious moderation will have a positive impact on strengthening the national education system.

Religious moderation can be implemented in schools through various curriculum approaches that are carefully and strategically designed. Here are some approaches that can be utilized:

- a. Subject-based approach: This approach begins by identifying in detail the main topics to be taught. After that, the topics are broken down into structured learning materials so that they can be mastered by students gradually. Thus, learning takes place more focused and systematically.
- b. Targeted approach in teaching and learning activities: In this approach, the learning implementation process is adjusted to the needs and conditions of students so that learning becomes relevant, effective, and supports the achievement of predetermined goals.
- c. Material organization approach: This approach is done by organizing learning materials so that they are interrelated and support each other. Several relevant topics that have mutually reinforcing relationships are organized into integrated discussions or discussions, so that students can understand the material more deeply.
- d. Reconstructionist approach: This approach focuses learning on solving real problems faced by society in everyday life. Thus, students are invited to think critically and creatively in providing solutions to challenges in the surrounding environment.
- e. Humanistic approach: This approach prioritizes the development of affective aspects, namely the emotional and personality aspects of students. Here, mental resilience, emotional intelligence, and human values become an important part of the learning process. The goal is to form students who are not only academically intelligent, but also have good character.
- f. Principle of responsibility in learning: This approach emphasizes the importance of setting clear learning standards and objectives. In addition, the effectiveness of the learning process is measured based on the extent to which students can achieve these standards. Teachers are responsible for ensuring that learning runs well and has a positive impact on student development.

By implementing these approaches, religious moderation in schools can be realized through holistic, relevant learning that is oriented towards forming students who have a moderate understanding of religion and are able to appreciate diversity.

Evaluation of Islamic Religious Education Curriculum on Religious Moderation

The Islamic Religious Education (PAI) curriculum is a design and guidelines that include objectives, material content, and learning practices that function as a reference in implementing the learning process. This curriculum is designed to achieve the goals of Islamic Religious Education which includes various subjects, such as Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, Tarikh, and Islamic Culture (Putri, 2022).

Strengthening religious moderation can be achieved through the implementation of an educational curriculum that emphasizes role models and the transfer of philosophical values to students. In addition, continuous supervision of published Islamic religious education (PAI) textbooks is very important. This is important because most of the content is still general with detailed explanations, which can foster narrow-mindedness and fanaticism among students in various educational institutions. The learning process includes several interrelated components, including curriculum, approach, teacher role, learning resources, and evaluation. The curriculum serves as an important foundation for educational institutions in developing their unique characteristics, which can be aligned with the vision and mission of each institution.

If an educational institution has an international focus, the curriculum developed must be in line with global competition. Conversely, if the educational institution is Islamic, the curriculum will likely integrate religious content due to the characteristics of the institution. Therefore, it is very important to formulate an Islamic Religious Education curriculum that focuses on religious moderation, which should not only symbolize but guide the implementation of education. An Islamic Religious Education curriculum based on moderation is urgently needed, considering its role as a guide for educators in delivering learning materials. This curriculum should include topics that raise contemporary issues, such as

tolerance, inclusive theology, comparative religion, and human rights (HAM). The formulation of an Islamic education curriculum should ideally shift from a focus on individuals based on their respective religions to a collective approach aimed at the common good. However, a well-structured curriculum alone is not enough. Teachers as implementers must have special qualities, namely tolerance, inclusivity, and multiculturalism. The presence of educators with these attributes is expected to be an effective strategy in reducing intolerance and radicalism in Indonesia. Thus, moderate, and inclusive Islamic Religious Education can be implemented more effectively and efficiently (Riyanto, 2022).

In addition, educators must also be role models for students in terms of attitude, behavior, and communication. After implementing a curriculum based on religious moderation and the presence of moderate educators, the material delivered must also contain the principles of Islamic wasathiyah and link religious topics to the contemporary context. PAI material must also be expanded to include character education, anti-corruption education, national insight, prevention of radicalism under the guise of religion, and global issues such as human rights and gender equality.

In the context of Islamic Religious Education learning, the material must be adjusted to the level of education. At the elementary level, learning is focused on factual aspects; in junior high school, more on concepts; in senior high school, on procedural; while in college, learning must include global insight and civilization values. Thus, the curriculum must be progressive, encouraging students to move forward and not repeat past mistakes.

In facing global challenges, the existence of exclusive, aggressive, and intolerant groups that threaten religious harmony needs to be eliminated. Religious moderation plays an important role in increasing humanism amidst religious diversity. This moderation is not only theoretical but must also be reflected in daily practices that are in line with local community conditions. Thus, religious moderation can maintain harmony in diversity and reduce the risk of conflict between religious communities.

Through this method, Islamic religious education aims to equip students with a deep understanding, so that they can practice faith and piety to Allah SWT. Islamic teachings emphasize the importance of an inclusive, rational, and philosophical mindset to foster respect for others and encourage cooperation between religious communities in society. This initiative seeks to realize a strong, harmonious, and civilized national unity.

CONCLUSION

Based on the description above, it can be concluded that the Islamic Religious Education (PAI) curriculum is very important in shaping the character and identity of the young generation that is in line with Islamic values and relevant to the context of the Indonesian nation. In an effort to strengthen religious moderation, the PAI curriculum is designed to instill the values of tolerance, inclusiveness, and respect for diversity. These values not only teach students to understand their own religion in depth, but also inspire them to appreciate differences and live side by side peacefully in a pluralistic society.

The affirmation of religious moderation through the PAI curriculum aims to foster a generation that is not only religiously obedient, but also able to align their religious understanding with social reality. This includes the ability to avoid extreme views, both in the form of radicalism and excessive liberalism, and to develop an attitude of mutual respect when interacting with individuals from various religious, cultural, and customary backgrounds. Therefore, the PAI curriculum functions as the main tool for fostering social harmony in Indonesia. This curriculum helps in the formation of a peaceful and harmonious society, which fights for unity in diversity. Through an educational approach that prioritizes religious moderation, it is hoped that the younger generation will become agents of change who fight for the principles of justice, peace, and balance in both the religious and social spheres.

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