



The Paradigm of Religious Moderation in Building Moderate Islamic Education: Analysis of the Indonesian Ministry of Religion's Concept of Religious Moderation

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Received : January 16, 2025

Revised : June 20, 2025

Accepted : July 22, 2025

Online : July 31, 2025

Abstract

The plurality of society in Indonesia allows for the emergence of ethnic, racial, and religious-related social conflicts. Religious moderation is therefore needed as an answer to this multicultural condition. Religious moderation should be made a life choice in Indonesia's society, nation, and state. Education moderation is the best means to achieve this. This research focuses on the paradigm of religious moderation formulated into the concept of Islamic education moderation initiated by the Ministry of Religious Affairs of the Republic of Indonesia through Hilda Taba's education theory related to the development of the Islamic education curriculum. This study aims to provide an overview of the paradigm of educational moderation in Islam to develop a moderate Islamic education curriculum in Indonesia. This library research is based on written literature and the method of data collection through documentation techniques using descriptive analysis techniques. Interpretation is carried out in this study as a means of understanding the study object based on the author's abilities. Religious moderation can be understood as a procedure for attitudes, views, and behavior that seeks to choose a position in the middle, acting fairly and not extreme in religious practice. There are nine values of strengthening religious moderation in Islamic education: *tawassut*, *i'tidal*, *tasamuh*, *ash-shura*, *al-islah*, *al-qudwah*, *al-muwathanah*, *al-'unf*, and *i'tiraf al-'urf*. These moderate values form the foundation that will be internalized in the development of moderate educational curricula and practices.

Keywords: *Religious Moderation, Islamic Education, Curriculum Development*

INTRODUCTION

The gift of the Indonesian nation as a nation founded on religious and cultural plurality is a necessity from God Almighty. The Indonesian nation is formed from thousands, even millions, of islands, and diverse ethnicities and languages, which are then united by Pancasila based on the motto *Bhinneka Tunggal Ika* (Unity in Diversity). The great struggle of the nation's founders should be honored by the wise implementation of the Unity of Indonesia, the third principle. Unresolved differences will produce polemics and divisions in society. An attitude of respect and appreciation of existing differences is the path to building a nation's civilization. Diversity must be fostered with a sense of tolerance among groups.

Indonesia's diversity should be viewed through an inclusive-pluralist lens to strengthen diversity. As Yunus stated, a moderate religious perspective is needed for unity in a country with a Muslim majority. Differences in history, tradition, and background often fuel divisions among communities (Ayang, 2016).

The book *Moderate Islam and Contemporary Issues*, which the author used as a reference and research literature, contains research on religious moderation based on social, religious, and cultural perspectives (Ayang, 2016). Therefore, it is necessary to begin with a brief question: Does



Islam as a religion deny the views and spirit of pluralism in its religious practices? Does Islam eliminate pluralism in social life and tend to be harsh toward it? We can find a correlation to the answer to this question through the specific view of the Qur'an in QS Al-Baqarah verse 256, that in reality, there is no compulsion in Islam and no clarity between right and wrong. This demonstrates the position of Islam as a religion that also provides space for human religious freedom. In line with this, QS Yunus verse 99 explains that the will of Allah SWT makes humans varied even though God is accomplished of one variation. Furthermore, QS Surah Hud verse 188 emphasizes that even though humans are of the same variety, they will still have differences of opinion in matters of religion.

These verses explain that Allah is truly able to do so if he truly wants all humans to be of the same color in religion, but Allah does not want it. Because even if all were the same, they would still have differences in opinion in matters of religion. In addition, Allah has created mankind in the form of men and women and different tribes and races (plural), as stated in QS Al-Hujurat verse 13. This matter of pluralism is increasingly clear in QS Al-Baqarah 148 that diverse mankind has its direction of Qibla, which is then guided to compete in matters of goodness. Therefore, true guidance and truth come from Allah SWT, as stated in QS Al-Kahfi verse 29; *"The truth comes from your Lord; so, whoever wants (to believe) let him believe, and whoever wants (to disbelieve) let him disbelieve..."* This suggests that pluralism is a part of the inevitability of God's life.

The Qur'an explains that the Muslim community should be a middle nation (*wasathiyah*) as stated in Surah Al-Baqarah verse 143 *"Similarly, we have made you (Muslims) a middle nation that you may be witnesses over (the deeds of) mankind and that the Messenger (Prophet Muhammad) may be a witness over (the deeds) of you."* Wasath means an honorable (best) position in his lineage. He occupies the middle position and becomes a mediator for his people ([As-Shallabi, 2020](#)).

Reflecting on historical records, Islam has a common thread of pluralism during the time of the Prophet Muhammad (peace be upon him). This can be seen comprehensively in the Medina Charter practiced by the Prophet Muhammad at that time. The first formulation carried out by the Prophet Muhammad (peace be upon him) was to analyze Medina's demographic composition in terms of both religion and social patterns. According to the population data obtained by the Prophet Muhammad (peace be upon him), according to Ali Bulac's notes in his writing "The Medina Charter," there were approximately 10,000 Jews, 1,500 Muslims, and an additional 4,500 polytheists. This shows the demographic condition of the Medina community as a pluralistic, multi-religious city at that time ([Kurzman, 2001](#)). The Medina Charter contained an agreement on unity and religious freedom (*Al-Sahifah Medina / Al-Misaq Al Madinah*). This was done after the momentum of the unity of the Muhajirun and Ansar. Furthermore, the Medina Charter contains the basic values of human rights, equality, democracy, and upholding the principle of deliberation ([Ayang, 2004](#)).

As a nation that has inherited traces of pluralism since its development, Indonesia needs to be reintegrated through a historical perspective. The history of this nation is a history thick with traces of pluralism, where the Nusantara civilization throughout the 16th-17th centuries saw solid practices of pluralism. The Islamic governments (Sultanates) as recorded include: Aceh, Banten, Demak, Mataram, Banjar, and Ternate-Tidore. Many different individuals visited these cities along their journeys, such as traders from Portugal, the Netherlands, France, Arabia, India, China, and others. Traders who were not Muslims were also treated equally in social practices, where they also practiced their beliefs ([Ayang, 2016](#)).

The Indonesians must understand that diversity is a destiny. It is not something requested but a gift from God the Creator, not an offer but rather an acceptance (*taken for granted*). The ethnic, tribal, cultural, linguistic, and religious diversity of Indonesia constitutes one of the largest social variations in the world. According to [Badan Pusat Statistik \(2011\)](#), Indonesia has 1,331 tribes and sub-tribes. However, in 2013, BPS, in collaboration with the Institute of Southeast Asian Studies

(ISEAS), classified this number into 633 large ethnic groups ([Kementerian Agama Republik Indonesia, 2019](#)).

Indonesia is highly susceptible to religious conflict because of its pluralistic and multicultural nature. Therefore, the necessary solution is religious moderation. This aims to foster a harmonious, tolerant, and wise religious lifestyle while strengthening the balance between the individual, family, and social life. A perspective on practicing moderation in religion is a necessity for the global society, not just Indonesia. Moderate religion guides religious groups across the right and left, conservative and liberal, to seek common ground that will lead to a moderate community.

Religious diversity is natural and inescapable. Moderation means seeking common ground rather than worsening conflict. The reasons why we must practice religion in moderation are as follows: First, maintaining the dignity of human beings as God's creation, while simultaneously preserving their lives, is part of religion's goal. Therefore, every religion strives to promote peace and well-being. Religion strives to teach the message of salvation and balance to achieve this. Religion also teaches that preserving human life is paramount because killing one life can mean killing all others. Religious moderation upholds the principles of Humanism. Furthermore, religion develops and spreads in line with the development of humanity. Furthermore, our cultural method for maintaining Indonesian identity is religious moderation, particularly in Indonesia. Our ancestors have bequeathed a form of national and state consensus based on Pancasila within the Unitary State of the Republic of Indonesia. This principle is in line with Islamic teachings derived from the Qur'an and Hadith, which emphasize that Islam does not promote violence or extremism, but rather compassion, justice, and freedom of belief as part of divine wisdom ([Hidayat et al., 2025](#)).

The policy of strengthening religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN) formulates the strengthening of religious moderation with 5 strategic steps, namely: religious broadcasting, education system, management of places of worship, management of public spaces, and Islamic boarding schools ([Rofiqi, 2023](#)). In line with what was written by Mukhibat, the policy of religious moderation education is the result of the mainstreaming of religious moderation as a methodology for maintaining religious harmony in Indonesia, minimizing intolerance, fanaticism, and religious extremism. Furthermore, this becomes a bridge for students to understand and develop knowledge and positive values in religious moderation to a wider segmentation in the modern era ([Mukhibat et al., 2023](#)).

Taba explains that the curriculum must be systematized. Hilda Taba's proposal on this formulation includes the following: First, needs diagnosis, which includes the identification of the real needs of students, *bottom-up*, and *direct involvement of teachers* in curriculum development. Second, educational objectives, which include the Formulation of General Objectives, Classification of Objectives (Facts, Ideas-Concepts, Thinking, Behavior, Emotions, and Skills), and Formulation of Specific Objectives. Third, students' interests, adaptation to needs, breadth and depth of learning, and balance and depth of learning materials. Fourth, the curriculum includes curriculum organization, curriculum material formulation or *sequence*, *curriculum integration*, and *focus of learning outcomes*. Fifth, evaluation includes assessment criteria, structured evaluation programs, data collection techniques, interpretation of evaluation data, and implementation of evaluation in curriculum content ([Na'im et al., 2021](#)).

Based on the above explanation, the author focuses this research on the formulation of Islamic education moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia based on the main responses and needs of the welfare of the practical life of the Indonesian generation and society in a diverse life. How has the Ministry of Islamic Religious Affairs of the Republic of Indonesia formulated the concept of religious moderation? How is its implementation integrated with the development of the Islamic education curriculum from the perspective of the curriculum development concept of Hilda Taba? This research examines and

describes the concept of Islamic education moderation from the perspective of the Ministry of Religious Affairs of the Republic of Indonesia and determines the model of its integration into educational practice.

LITERATURE REVIEW

Religious Moderation Policy in Indonesia

The article written by Rofiqi et al "Religious Moderation: Analysis of Policies and Strengthening Strategies of the Ministry of Religious Affairs of the Republic of Indonesia", focuses in this research on the policy of limiting religious moderation in the 2020-2024 RPJMN which formulates strengthening religious moderation with 5 strategic steps, namely; Religious publications, education systems, management of places of worship, management of public spaces, and Islamic boarding schools. The emphasis in this research is on the implementation of the education system in Islamic universities. Similarly, in 2019, the leaders of Islamic universities published the formulation of Religious Moderation: From Indonesia to the World. Islamic universities in Indonesia are used as laboratories for sowing moderate values through mainstreaming religious moderation in the form of policies, being used as a forum for living the values of humanity and religious harmony, and then Islamic universities become a means of developing religious literacy and interfaith education ([Rofiqi, 2023](#)).

A study by M. Mukhibat explores the potential values and policy direction of the Indonesian Ministry of Religious Affairs regarding religious moderation, which is included in the RPJPN (National Medium-Term Development Plan). The research focuses on education. The results indicate that the religious moderation education policy is the result of mainstreaming religious moderation, which seeks to serve as a methodology for maintaining religious harmony in Indonesia and minimizing intolerance, fanaticism, and religious extremism. Furthermore, this serves as a bridge for students in the advancement of the times, enabling them to understand and develop knowledge and positive values in religious moderation to a broader segment in the modern era ([Mukhibat et al., 2023](#)).

Principles of Religious Moderation

A study by M. Kholis Amrullah found that several principles are integrated into religious life: *wasatiyyah* through a meaning and substance approach, *wasatiyyah* in a historical context, *wasatiyyah* as a balance, *wasatiyyah* about sharia, *wasatiyyah* and change, *wasatiyyah* in worship, *wasatiyyah* in economics, and *wasatiyyah* and the environment ([Amrullah et al., 2021](#)). Article written by Mohamad Fahri and Ahmad Zainuri entitled "*Religious Moderation in Indonesia*" explains that religious moderation can be realized through an attitude of *tarazu* (balance), *i'tidal* (straightforwardness and firmness), *tasamuh* (tolerance), *musawah* (egalitarianism), *shura* (deliberation), *islah* (reform), *awlawiyah* (prioritizing the main thing), and *tathawwur wa intisar* (dynamic and innovative). The concept of moderation can also be understood in the context of *tasamuh* (tolerance). These three studies, which cover the topic of religious moderation in Indonesia, illustrate the diverse conditions of the Indonesian nation. Indonesian government policies have a significant impact on societal life, particularly regarding religious tolerance and belief, and the need for moderation as a middle path (balance) ([Amrullah et al., 2021](#)).

A study by Fauziah Nurdin using the *tafsir maudhū'i* method demonstrates that the Qur'an and Hadith do not encourage Muslims to behave violently, engage in extremism, or practice their religion excessively. Instead, both emphasize the importance of understanding and practicing religion through balance and a middle path, portraying religion as friendly, gentle, and compassionate. This balance is essential, including in the natural laws that maintain life's harmony. Without balance, the world will be destroyed ([Hidayat et al., 2024](#)).

RESEARCH METHOD

This study is a qualitative library research based on literature sources such as books, journals, magazines, and other relevant documents ([Nata, 2006](#)). The primary data comprises official publications by the Indonesian Ministry of Religious Affairs regarding the conceptualization and formulation of religious and educational moderation. The selection of literature was guided by the development of religious moderation values proposed by the Ministry of Religious Affairs of the Republic of Indonesia for integration into the curriculum of Indonesian Islamic education. Additional sources were drawn from relevant academic journals to strengthen the analysis. The key references are as follows:

Table 1. Literature Review on Religious Moderation in Islamic Education

No.	Book Title	Author(s)/Publisher	Key Focus
1	Religious Moderation Based on Islamic Values	Aziz and Anam (2021)	Theological foundations of Islamic education moderation
	Religious Moderation	Kementerian Agama Republik Indonesia, (2019)	Theological Perspectives on Moderation in Islamic Education
2	Integration of Religious Moderation in the Subjects of Islamic Education	Muhtarom (2021)	Strategies for integrating moderation values into the curriculum
	Moderate Students	Kholisoh and Amalee (2021)	Cultivating moderation among students
	The Road to Moderation: A Module for Strengthening Teachers' Religious Moderation	Muhammad and Muryono (2021)	Teacher guidance for promoting religious moderation
3	Questions and Answers on Religious Moderation	Kementerian Agama Republik Indonesia, (2019)	Key discourses and challenges on religious moderation
	Religious Moderation amid Contemporary Issues	Abdullah et al. (2023)	Contemporary issues of moderation in education and society

The study employs interpretative methods to analyze the data, meaning the researcher interprets the subject matter based on their analytical framework ([Bakker & Zubair, 1990](#)). A structured review from theological conceptions and the implementation of moderation values in

curriculum development to contextual issues serves as the foundation for examining the paradigm of moderate Islamic education.

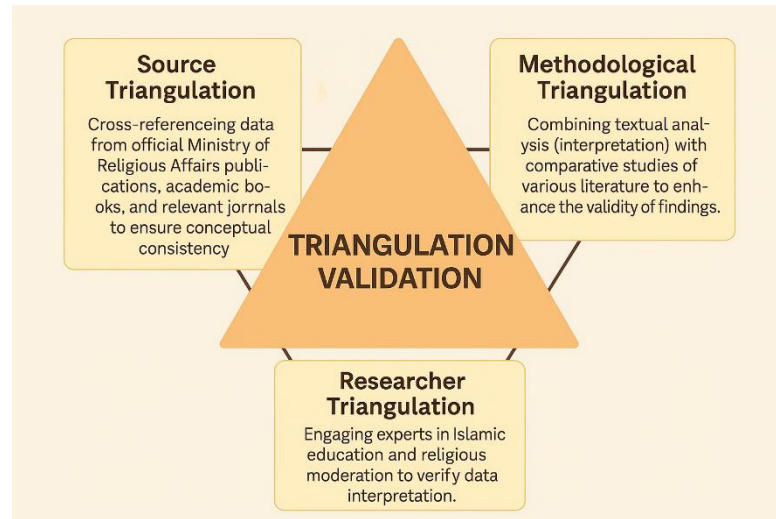


Figure 1. Triangulation validation was conducted through

FINDINGS AND DISCUSSION

Conceptualization of religious moderation

The word "moderation" comes from the Latin word "*moderatio*", which means "not much or not little". The Big Indonesian Dictionary (KBBI) provides two definitions of the word moderation: reducing violence and avoiding extremism. In Arabic, moderation is described by the word *wasatch* or *wasathiyah*, which is equated with the word *tayassu*, which means middle, *i'tidal*, which means fair, and *tarazu*, which means balanced. *Wasith* is a person who implements the *wasathiyah* principle. The word *wasathiyah* also means "the best choice". Therefore, moderation in religion can be defined as a system of attitudes, perspectives, and behaviors that strive to choose a position in the middle, acting fairly, and not being extreme in religious practice ([Kementerian Agama Republik Indonesia, 2019](#)).

Religion moderation means maintaining a balance between two things. It also means balancing reason with revelation, body with spirit, rights with obligations, necessity with freedom, religious texts with the *ijtihad* of religious figures, ideal ideas with reality, and the past with the future. The term "balance" refers to the systematization of thought patterns, actions, and commitments to justice, humanity, and equality. Tending to balance does not mean being without opinions. Islam is not the only religion that teaches moderation. In the context of the state, this basis of moderation also helps national leaders with diverse arguments and opinions, group interests, religions, and dynamic beliefs. As previously mentioned, the teaching of moderation is internalized as a teaching and tradition across various religions and has become a global civilization. Religious moderation is a value and best practice to achieve the welfare of the Indonesian nation. To appropriately handle our diversity, we must have a rational, just, and balanced mental perspective. *Wasathiyat Islam* is often defined as "just and balanced Islam," "the middle path," or "the middle way" of Islam. This term conveys the urgency of justice and balance, as well as a means to avoid religious extremism.

Religious moderation is not the same as religious moderation. Religion does not require moderation. This is because religion is already based on the principles of moderation, balance, and justice. Therefore, religion is not something to be moderated, but rather the perspectives of religious people, their practices, and their understanding of their religion should be moderated. Religion does not teach extremism, yet many adherents practice extreme religious teachings. Three

pillars are often used to discuss the discourse of *wasathiyah* or moderation: moderation in thought, moderation in action, and moderation in speech. The second pillar encompasses movement moderation, which means that religious propagation movements must be based on the principles of faith and aim to promote good and prevent evil ([Kementerian Agama Republik Indonesia, 2019](#)).

For a pluralistic society like Indonesia, the teachings of *wasathiyah* appear to be crucial for social life stability ([Aziz & Anam, 2021](#)). Indonesian Muslims must understand that comprehensive Islamic learning also teaches moderation, or *wasathiyah*, in everyday life. The command for Muslims to embrace moderation as part of their identity can be found through a careful reading of the Quran. When moderation becomes an identity, its impact on all dimensions of Muslim life will be profound. However, moderation is often overlooked in individual Muslim behavior. Furthermore, Muslims neglect moderation in religious practices, social relationships, the natural world, and even international relations.

Scholars from various Islamic regions gathered in Bogor from May 1 to 3, 2018, to attend the High-Level Consultation (KTT) on *Islamic Wasathiyah*. Summit participants stated that modern civilization is currently plagued by disorder, chaos, and destruction throughout the world. Furthermore, there are remnants of trauma caused by colonialism, poverty, illiteracy, injustice, and other forms of discrimination. Therefore, moderation should be the choice and way of life in Indonesian society, as the history of the struggle and ideals agreed upon by the freedom fighters are stored in the 1945 Constitution, which includes the Preamble and Pancasila. Thus, the constitution is a covenant that binds all freedom fighters, their descendants, and those who become Indonesian citizens. This covenant is referred to as *mithaq* or *sulh* in Islamic terminology. In Islamic teachings, Muslims are obligated to uphold this *mithaq* ([Aziz & Anam, 2021](#)).

The Paradigm of Religious Moderation in Islamic Education Practice

There are 9 main values of Islamic education moderation in strengthening and achieving moderate students. Among them are:

First At-Tawassuth (Middle), *Tawassut* comes from the word *cassytha*, which linguistically means something in the middle has two equal ends. *Tawassuth* are Islamic values that are based on a fairer mindset and practice without exaggeration. "Excess and subtraction" do not exist in *At-tawassuth*. *Tawassuth* influences thoughts and actions by playing a central role in these nine values. It gives birth to a moderate nature and behavior in all things, avoiding extreme attitudes and maintaining a balance between rights and obligations.

Second, I'tidal (Upright and Proportional Attitude). In Arabic, the word "*I'tidal*" in the nine values of religious moderation has the same meaning as *Tawassuth*. The word *wasath* is considered to have the same meaning as justice. However, the word "fair" means honest or true ([Bahraen, 2023](#)). This concept of *i'tidal* believes in truth and justice so that society is not soft and weak. Justice is a commandment for believers. This is another form of the word "*i'tidal*", which means "fair," namely, conducting something according to one's rights, obtaining rights, and conducting obligations and responsibilities based on professionalism.

Third, Tasamuh (Tolerance) *Tasamuh* is an attitude that recognizes and respects differences, whether from a religious, ethnic, racial, social, or other aspect of life, or an attitude that allows other individuals to practice their religious law, express themselves, and express their opinions, even if they do not align with their beliefs. Tolerance is an attitude of accepting differences in an open, broad-minded, and gentle manner. Tolerance must be accompanied by positive thoughts, respect, and acceptance of others as another form of ourselves. Thus, the *thalamus* is fair, moderate, and intended for the interests of a group or class. *Fourth, Asy-Shura* (Deliberation). Deliberation comes from the Arabic word *shura*, which linguistically means taking, training, offering oneself, and asking for opinions or advice. In general, *asy-shura* means asking for something. *Shura*

(deliberation) is the activity of resolving all kinds of problems through mutual meeting points and gathering various views to reach consensus and mutual benefit.

Fifth, Al-Ishlah (Improvement), according to the principle of *al-muhafazhah "ala al-qadimi al-shalih wa al-akhdu bi al-jadid al-ashlah"*, *Al-Ishlah* is also used to obtain the common good. *Al-ishlah* has a reformative and constructive meaning, which means doing something for improvement that prioritizes common affairs and is open to reconciling differences. *Sixth, Al-Qudwah* (Pioneering). Providing a role model and a model of life implies an initiative to lead people toward prosperity. The similar term *uswaqcn haganah* is indirectly derived from this concept in the Quran. In a social context, *quhwah* is used as a characteristic indicating that an individual or Muslim group can be considered moderate when they reflect and implement the values of justice and humanity.

Seventh Al-Muwathanah (Love of the Homeland), *Al-Muwathanah* is the understanding and attitude that the nation-state exists and gives rise to love of the homeland (nationalism) everywhere. The recognition of the nation-state and respect for citizenship are the focus of *Al-Muwathanah* studies. In an article published in 2018 entitled "An Order to Build the Resilience in the Muslim World against Islamophobia: The Advantage of Bogor Message in Diplomacy World & Islamic Studies," Ramadhan and Muhammad Syauqillah used the opinion of Yusuf Al-Qardhawi. Nationalism is the same as *al-wathn* (Solechan et al., 2024).

Eighth, Al-La 'Unf (non-violence). Some terms used in Arabic for this term are *al-'unf*, *at-tatharruf*, *al-guluww*, and *alisha*. *Al-'unf* is the antonym of *ar-rifq*, which means compassion and gentleness. Abdullah an-Najjar described *al-'unf* as unlawful power, the imposition of opinions and wills, quoted from the explanation of the *Pennahia Mushaf Al-Qur'an* Ministry of Religious Affairs, 2014: 97 (Lajnah Pentashihan Mushaf Al-Qur'an, 2016). Non-violence refers to the rejection of extremism that causes damage and violence against individuals and society.

Ninth, I'tiraf Al-'Urf (Culturally Friendly), which acknowledges local traditions that align with Islamic values. These values are essential in forming students' moderate character and were systematically formulated to support inclusive religious education in Indonesia (Abdullah et al., 2023).

Based on the primary research data source, namely official documents in the form of books published by the Ministry of Religious Affairs of the Republic of Indonesia, the subsequent book, "9 Great Activities of Moderate Students" (Kholisoh & Amalee, 2021) contains material about strengthening religious moderation in the school environment presented through various comics and stories. This material is grounded and developed through the nine values of moderation in Islamic education. This book also contains a series of activities arranged in the form of assignments and a moderation mission diary by great moderators. This book also includes a series of inspirational stories from Indonesian students from various regions.

Implementation and Strengthening of Education Moderation

Based on an official document issued in 2021 by the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, the publication presents a comprehensive set of materials focusing on key concepts and methods for training teachers to shift their mindset from immoderate to moderate perspectives. This module serves as a reference for teacher development institutions at both national and regional levels, as well as other organizations with similar objectives (Muhammad & Muryono, 2021).

The officially published module outlines nine core materials designed to help teachers strengthen religious moderation:

1. Cultivating an Atmosphere,
2. Understanding the Phenomenon of Religious Extremism,
3. Learning from the Behavior of Victims of Religious Extremism,

4. Religious Moderation in Concept,
5. Religious Moderation in National History,
6. Social Mapping for Strengthening Religious Moderation,
7. Internalization of the Nine Values of Religious Moderation,
8. Formation of Moderate Behavior and Culture in Schools, and
9. Formulation of Follow-Up Plans.

The *atmosphere-building* session was presented through a game, which served as an essential tool to reduce tension among participants, facilitators, and the organizing committee. This session emphasized several urgent components, beginning with a summary that addressed the urgency, substance, and objectives of the training. It also aimed to foster mutual understanding and familiarity among participants. A key part of the session involved mapping hopes and concerns, where participants were instructed to express specific and measurable expectations rather than general ones, ensuring they could effectively serve as guidance throughout the training. To support these goals, agreed-upon rules were introduced, forming the basis of a *learning contract* that reflected a mutual commitment to a comfortable and cooperative learning environment. Additionally, a *training leader* was appointed to coordinate and delegate responsibilities throughout the activity.

The second session concentrated on understanding religious extremism, which was explored in depth using a *problem tree analysis* approach. This method allowed participants to examine the issue from its roots (main causes), through the trunk (core problem), and up to the branches (resulting impacts). As a result, participants gained a deeper and more comprehensive understanding of the complexity surrounding religious extremism.

Furthermore, the third session focused on learning from both the main actors (perpetrators) and victims. This session varied the learning experiences of religious extremist perpetrators and victims. It aimed to build a religious moderation paradigm and served as a key reconciliatory step in the two-way meeting, allowing for dialogue, testimony, reflection, and learning from the incident.

The fourth session focused on religious moderation. In this session, the participants were asked to define the paradigm of religious moderation (*wasathiyyah*). This paradigm encompasses the basic conceptualization of religious moderation, its basic principles, measurements, and indicators, as well as the concept of religious moderation in the context of intra-religious and inter-religious relations. Furthermore, this session involved teachers in collaborative thinking on religious moderation in the context of the Indonesian nation and state.

The fifth session, which examined religious moderation in Indonesian national history, invited participants to explore values and experiences of moderation in historical narratives. This included the participation of multi-religious figures in the independence movement, including the formulation of *Pancasila* and the 1945 Constitution.

The sixth session addressed social mapping to strengthen religious moderation. This included identifying supportive groups and mapping relevant resources and strategies. The mapping activity focused on both the internal and external school environments within a 1-kilometer radius.

The seventh session explored the internalization of moderation values in the context of the 4.0 era within millennial schools. It involved critical evaluation and reflection on the stages and strategies for instilling values, adaptation of internalization methods, and the exploration of innovative techniques suited to contemporary educational demands.

The eighth session emphasized the formation of a culture of moderate behavior in schools. It highlighted how this behavior can be cultivated and how a supportive school culture plays a key

role in its development. Strengthening positive routines was seen as instrumental in embedding a sustainable culture of moderation.

The ninth and final session focused on formulating a follow-up plan (*Rencana Tindak Lanjut* or *RTL*). Participants discussed the responsibilities they would carry after the training, particularly in their roles as *PS* (moderation strengthening) cadres. The *RTL* included both individual action plans and collective classroom-based initiatives. It is important to note that each session contained its own training formulation, procedures, and variations in interactive methods. For more details, refer to *The Road to Moderation: A Module for Strengthening Religious Moderation for Teachers* (Muhammad & Muryono, 2021).

As explained in the book, the book and module were written for use by madrasah educators, religious education instructors, and other individuals, including general teachers. They were written to implement the Directorate of Islamic Religious Education (PAI) program. The advantage of this module is that the final results have been piloted in various madrasahs and schools supervised by the Ministry of Religious Affairs and the Ministry of Education and Culture (Muhammad & Muryono, 2021).

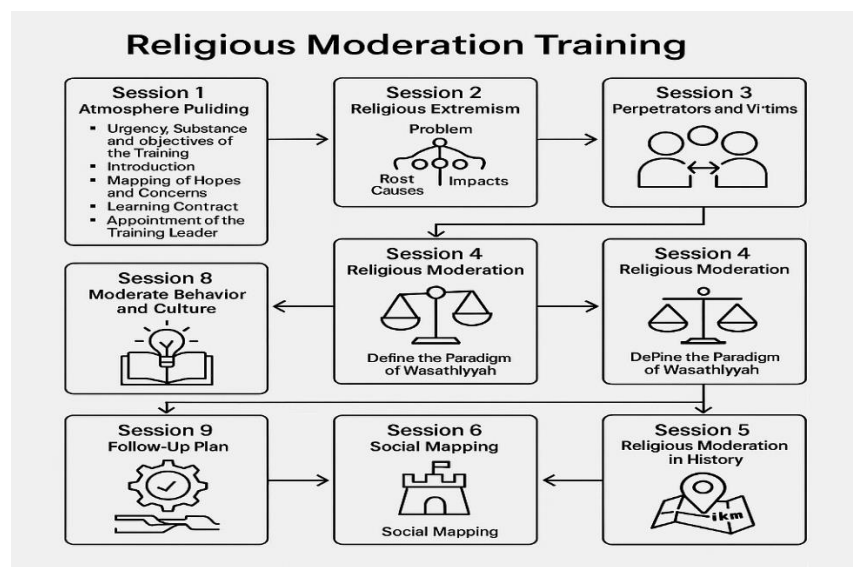


Figure 2. Simulation of the strengthening of religious moderation for teachers

Formulation of Integration of Religious Moderation in Subjects of Islamic Religious Education

Strengthening educational moderation based on the above concept is the foundation for strengthening religious moderation in education through the role of teachers, not only religious teachers but also general subject teachers. The training aims to provide each teacher with an overview of how to integrate and implement moderation in every subject. Analysis of the implementation of strengthening religious moderation in the Taba concept highlights the importance of curriculum development starting from teachers' identification of students' needs, content formulation, and inductive strategies (Taba, 1962; Nurhusni et al., 2025).

Table 2. Integration of Educational Moderation Values in Hilda Taba's Curriculum Components

No.	Curriculum Component	Component Details	Integration of Educational Moderation Values
1	Needs Diagnosis	<ul style="list-style-type: none"> - Identification of students' actual needs - Bottom-up approach - Teachers are directly involved 	<ul style="list-style-type: none"> - Teachers explore students' needs to foster <i>ukhuwah insaniyah</i> (human brotherhood) and compassion through collaborative activities such as educational games. - Learning activities are developed by listening to students' aspirations and experiences.
2	Educational Objectives	<ul style="list-style-type: none"> - Formulation of general and specific objectives - Classification: facts, ideas/concepts, thinking, behavior, emotions, skills 	<ul style="list-style-type: none"> - Educational goals are aimed at forming moderate character. - Avoiding extreme behavior, fostering empathy, and understanding the importance of tolerance in diversity.
3	Learning Content	<ul style="list-style-type: none"> - Based on students' interests - Adjusted to needs and context - Balance between breadth and depth 	<ul style="list-style-type: none"> - Content includes studies on extremist behavior, practical applications of <i>wasathiyah</i> (moderation) in real life, and historical reflection as lessons in moderation. - Content is designed to foster tolerant understanding and attitudes.
4	Curriculum Organization	<ul style="list-style-type: none"> - Organizing curriculum content - Sequence of material 	<ul style="list-style-type: none"> - Curriculum is integrated across subjects to instill values of tolerance,

No.	Curriculum Component	Component Details	Integration of Educational Moderation Values
		<ul style="list-style-type: none"> - Curriculum integration - Focus on learning outcomes 	<ul style="list-style-type: none"> empathy, and diversity. - Religious moderation becomes a cross-curricular approach.
5	Curriculum Evaluation	<ul style="list-style-type: none"> - Assessment criteria - Techniques for data collection and interpretation - Implementation in the curriculum 	<ul style="list-style-type: none"> - Evaluation includes not only academics but also attitudes and values such as tolerance, empathy, cooperation, and anti-extremism. - Reflection and case studies are used to assess understanding of <i>wasathiyah</i> values.

The affirmation that teachers are crucial agents in the practice of religious moderation is a key element in the development and strengthening of the value of moderation in education. This aligns with Taba's formulation of the Islamic education curriculum development, specifically in the *needs diagnosis* section regarding teachers' active involvement ([Taba, 1962](#)). Strong creativity and innovation must support teacher competence in interacting with and transferring the values of religious moderation, as this can influence 80% of students' rational thinking ([Muhtarom, 2021](#)). The institutional development and strengthening of religious moderation (at school) can be realized with the active participation of school principals in creating a harmonious atmosphere of diversity within the school environment. The crucial role of Islamic Religious Education teachers is undoubtedly reflected in their professional competence, mastery of Islamic religious material, and instilling the values of moderation in learning activities. This is reinforced by the teacher's attitude and role model, as well as by modeling behavior based on religious moderation values. As [Taba \(1962\)](#) explains, this is a crucial element as the classification of objectives is based on facts, ideas, concepts, thinking, behavior, emotions, and skills.

More specifically, a teacher must be able to design learning based on the values of religious moderation in their respective subjects, especially Islamic Religious Education (*PAI*) at every level of education, starting from kindergarten/early childhood education (*Kindergarten/PAUD*), elementary school/Islamic elementary school (*SD/MI*), junior high school/Islamic junior high school (*SMP/MTs*), and senior high school/Islamic senior high school (*SMA/MA*). The skill of designing learning based on the values of moderation is a necessity in the development and integration of the values of moderation in education. [Taba \(1962\)](#) stated that it is necessary to develop general objectives to specific objectives related to behaviorally practiced achievements and values through learning based on moderation. She further emphasized that this is part of the *learning experience*, where the need for balance and depth of material is directly proportional to students' behavioral achievements.

This development and strengthening can be realized through a school culture based on religious moderation values (*school-based*). This includes the integration of the nine values of religious moderation into subjects, further reinforced through school-wide cultural practices. The principal can encourage and create policies in school design and programming, such as school atmosphere, physical appearance, peaceful literacy within the school environment, and student organizations, which must incorporate religious moderation values.

The second avenue of development and strengthening can be realized through a classroom culture grounded in religious moderation. Classroom culture is translated into open and tolerant Islamic Religious Education learning practices that internalize Islamic values as *rahmatan lil alamin* (a blessing for all the worlds). This strengthening must also be embedded within the student dimension by fostering a nationalistic classroom atmosphere that is anti-bullying and opposed to all forms of violence and extremism. A school-based and classroom-based culture of moderation can be achieved through active curriculum organization. As [Taba \(1962\)](#) stated, curriculum integration and policies should pay attention to the foundational basis of the nine basic values of moderation so that the form and focus of materials and behavioral outcomes can be properly formulated.

The strengthening of religious moderation values in schools can be implemented through principals' policies that promote safe and respectful interactions. This approach supports the development of a school culture that upholds respect for all students, without discrimination based on religion, ethnicity, ideology, belief, religious perspective, social status, or economic background. Strengthening classroom culture involves integrating the values of religious moderation into daily learning activities. The goal of this strengthening is to promote inclusive learning, where differences in discourse, opinion, ideology, religion, group affiliation, or belief are acknowledged, respected, and used as a foundation for dialogue and mutual understanding. The active role of teachers and the incorporation of moderation values in learning experiences must be rooted in curriculum integration and organization, ensuring that learning targets and outcomes can be evaluated for the continuous improvement of a moderate Islamic education curriculum ([Taba, 1962](#)).

CONCLUSIONS

The Ministry of Religious Affairs of the Republic of Indonesia's policy on the development and strengthening of religious moderation values in education, along with the formulation of these values through scholarly literature, represents a breath of fresh air in advancing moderate education. This study addresses the urgent need to conceptualize and develop a moderate Islamic education curriculum within the context of Indonesia's societal diversity. As a country marked by religious and cultural plurality, Indonesia's pluralistic and multicultural population presents the potential for religious conflict. Therefore, religious moderation serves as a crucial solution that can be translated into educational practices and social behavior within the Indonesian context.

The implementation of Islamic educational moderation can be realized by integrating religious moderation values into the Islamic education curriculum in schools, as proposed by [Taba \(1962\)](#). The basic principles outlined by Taba, which include *needs diagnosis*, educational objectives, learning experiences, curriculum organization, and evaluation of practical achievement, serve as mandatory foundations for curriculum development. This framework is reinforced through *school-based* and *classroom-based* culture and is inseparable from the essential role of teachers as key agents in strengthening moderation values. Teachers must demonstrate professional competence in curriculum design, mastery of subject matter, and model daily attitudes and behaviors that reflect religious moderation in practice.

The core components in strengthening religious moderation for teachers include: (1) Building a conducive atmosphere, (2) Understanding the phenomenon of religious extremism, (3) Learning from the behavior of religious extremism victims, (4) Conceptualizing religious moderation, (5) Exploring religious moderation in national history, (6) Conducting social mapping for strengthening religious moderation, (7) Internalizing the nine values of religious moderation, (8) Fostering moderate behavior and culture in schools, and (9) Formulating follow-up action plans.

The core values emphasized in Islamic educational moderation include *at-tawassut* (moderation), *i'tidal* (balance), *tasamuh* (tolerance), *ash-shura* (deliberation), *al-ishlah* (reform), *al-qudwah* (exemplary behavior), *al-muwathanah* (citizenship), *al-la 'unf* (non-violence), and *i'tiraf al-'urf* (recognition of local wisdom). These values contribute significantly to strengthening and achieving moderation among students.

LIMITATION & FURTHER RESEARCH

Research on religious moderation (RM) in Indonesia is expected to continue evolving, given the country's inherently diverse and pluralistic society. Indonesia presents a unique and fertile context for the exploration and application of religious moderation, making it a significant case study for multicultural coexistence. Therefore, further research and the development of similar studies, particularly in the field of education, are essential to support the institutionalization and internalization of RM values.

Future studies should include both empirical field research and conceptual comparisons, enabling deeper insight into the implementation and adaptation of religious moderation frameworks. For instance, comparative analyses of Islamic education moderation curricula, such as those developed by Muhammadiyah, which align with the principles of *wasathiyah* (moderation) and progressive Islam, can offer valuable contributions to both theory and practice in educational and socio-religious contexts.

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