



## Religious moderation curriculum in a global perspective

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### ABSTRACT

This research is motivated by the rise of radicalism and intolerance in various parts of the world, which emphasizes the importance of education to promote religious moderation. Religious moderation curriculum is a solution to building a more inclusive and tolerant global society. This study aims to identify the application of religious moderation curriculum in various global contexts and evaluate its impact on forming moderate attitudes, interfaith dialogue, and social peace. This research uses a qualitative method with a systematic literature study. Data were collected from various appropriate and relevant articles to identify effective policies, approaches, and implementation strategies, as well as the development of a religious moderation curriculum. The results show that implementing the religious moderation curriculum has successfully encouraged tolerance, strengthened interfaith dialogue, and suppressed the potential for radicalism. However, some challenges are still faced, such as resistance from conservative groups and difficulties adapting the curriculum to be relevant to the local context without losing the essence of the universal values of moderation. The conclusion of this study underscores that religious moderation curricula have great potential to support global peace and promote harmonious diversity if implemented appropriately.

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### ABSTRAK

Penelitian ini dilatarbelakangi oleh meningkatnya radikalisme dan intoleransi di berbagai belahan dunia, yang menekankan pentingnya pendidikan sebagai alat untuk mempromosikan moderasi beragama. Kurikulum moderasi beragama dipandang sebagai solusi dalam membangun masyarakat global yang lebih inklusif dan toleran terhadap perbedaan. Tujuan penelitian ini adalah untuk mengidentifikasi penerapan kurikulum moderasi beragama dalam berbagai konteks global dan mengevaluasi dampaknya terhadap pembentukan sikap moderat, dialog antaragama, serta perdamaian sosial. Penelitian ini menggunakan metode kualitatif dengan studi literatur sistematis. Pengumpulan data diambil dari berbagai artikel yang layak dan relevan untuk mengidentifikasi kebijakan, pendekatan, dan strategi implementasi yang efektif, serta pengembangan kurikulum moderasi beragama. Hasil penelitian menunjukkan bahwa penerapan kurikulum moderasi beragama berhasil mendorong sikap toleransi, memperkuat dialog antaragama, dan menekan potensi radikalisme. Namun, beberapa tantangan masih dihadapi, seperti resistensi dari kelompok konservatif dan kesulitan dalam mengadaptasi kurikulum agar relevan dengan konteks lokal tanpa kehilangan esensi nilai universal moderasi. Simpulan penelitian ini menggarisbawahi bahwa kurikulum moderasi beragama memiliki potensi besar dalam mendukung perdamaian global dan mempromosikan keberagaman yang harmonis apabila diterapkan secara tepat.

**Kata Kunci:** kurikulum; moderasi beragama; perspektif global

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## INTRODUCTION

The religious moderation curriculum is urgently needed in Indonesia's social dynamics, characterized by religious, cultural, and ethnic diversity. Although this diversity is a proud wealth, challenges in the form of intolerance, religious-based conflicts, and radicalism pose a serious threat to social harmony. Various surveys show that the younger generation, including university students, is vulnerable to exposure to extreme ideologies, both through classrooms and digital media (Mukhibat et al., 2024). In this context, higher education, as a strategic institution that produces future leaders, has the responsibility to instill the values of religious moderation in the educational process.

A curriculum that integrates the values of religious moderation aims to form individuals who are tolerant, able to accept differences, and open-minded towards diversity. Through moderation education, students are taught to understand religious teachings deeply and see religion as a means of building peace and social justice (Rahman et al., 2022). This urgency is even stronger considering the increasing cases of radicalization in the campus environment that can damage social order and endanger national cohesion. Apart from being a preventive effort against extremism, the religious moderation curriculum also supports the building of an inclusive national character. Religious moderation-based education teaches tolerance and encourages students to become agents of change who can promote interfaith and cultural dialogue in society (Rahmadi & Hamdan, 2023). Therefore, the development and implementation of this curriculum are theologically relevant and strategic in addressing the challenges of globalization and the increasingly complex dynamics of pluralism.

The literature review shows that implementing religious moderation through the education curriculum can be done with various approaches. Islamic education based on religious moderation can promote interfaith dialogue and mitigate radicalization (Idris & Putra, 2021). A multidisciplinary perspective is also seen as effective, where an approach involving social, political, and theological dimensions can provide a holistic understanding of moderation (Rahmadi & Hamdan, 2023). An inclusive-pluralistic Islamic religious education model that emphasizes interfaith dialogue as a way to build tolerance among students (Mizani, 2022). Meanwhile, another research strengthens the argument that experiential education, such as interreligious dialog and cross-cultural social activities, effectively instills religious moderation values (Mukhibat et al., 2024).

This research offers a holistic approach to integrating religious moderation values into a curriculum. By reviewing the implementation policy of the religious moderation curriculum from various literatures, a conceptual framework and policy implementation strategy that requires the active involvement of policymakers in implementing the religious moderation curriculum are obtained. This research also provides an overview of the development of a religious moderation curriculum with religious moderation values integrated into the curriculum, both the local and Islamic Religious Education (IRE) curricula. In addition, it identifies approaches and strategies for curriculum development, the role of teachers as agents of moderation, and the challenges faced in developing a religious moderation curriculum. Therefore, this study explores effective policies, approaches, and strategies in implementing and developing religious moderation curricula from various perspectives. In addition, it looks for research gaps related to religious moderation curriculum.

## LITERATURE REVIEW

### Curriculum

The curriculum is a fundamental component of the education system because it acts as a guideline for organizing and directing the learning process (Santika et al., 2022). The curriculum is not only limited to a

list of subjects or content taught in schools but also includes a comprehensive plan for educational objectives, learning content, teaching methods, and evaluation mechanisms (Mulyono & Sulistyani, 2022). Thus, the curriculum functions as the main foundation that regulates all aspects of the educational process, from setting goals to evaluating learning outcomes. The curriculum can be interpreted as a written plan that details what to teach, how to prepare it, and how the learning outcomes will be measured (Khaira et al., 2023; Lince, 2022). The curriculum sets out the educational goals to be achieved, which are often not only related to academic achievement but also include character development, moral values, social skills, and critical thinking capacity. Thus, the curriculum directs learning towards academics and forms the students' personalities holistically.

Furthermore, the curriculum also includes content and learning materials arranged based on certain standards to ensure the achievement of the desired competencies (Suryaman, 2020). In a broader context, the curriculum also reflects society's cultural, social, and moral values (Noventue et al., 2024). The curriculum is often a tool for instilling certain values considered important by a nation or community, such as tolerance, cooperation, or respect for diversity (Mubarok & Yusuf, 2024). Thus, the curriculum does not only function as an educational tool but also as a means to shape the character and social attitudes of students who will later become part of the wider community. The curriculum is a strategic instrument that must be designed and implemented carefully, considering society's needs, science development, and long-term educational goals. A good curriculum not only focuses on academic achievement but also encourages the development of individual potential as a whole, both in terms of intellectual, emotional, social, and spiritual.

## **Religious Moderation**

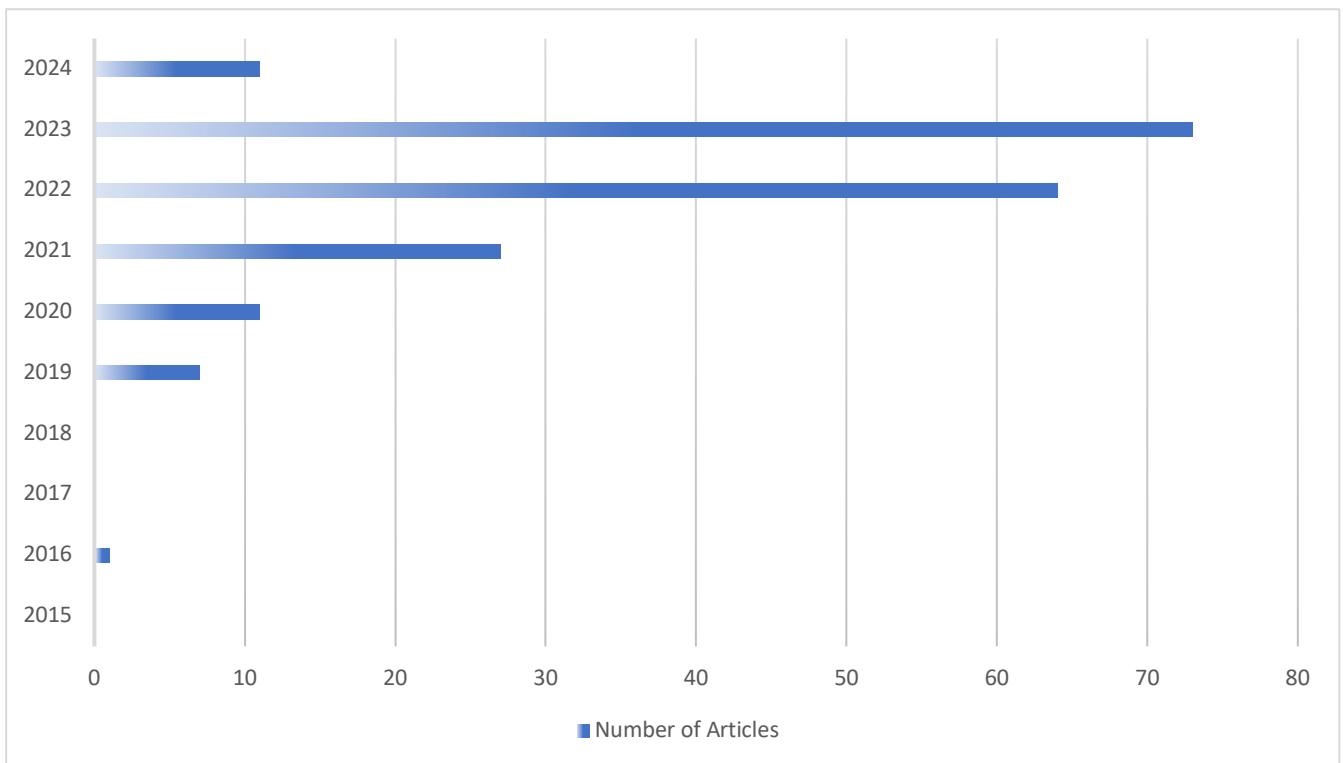
Religious moderation refers to a religious attitude that avoids extremism, both radical and liberal, while still upholding the principles of tolerance, togetherness, and justice. Moderation in religion is balancing commitment to religion with openness to differences and diversity in society (Akhmadi, 2019). Religious moderation aims to create social harmony by promoting the values of harmony between religious communities (Fathurrohman, 2023). Religious moderation is a concept that emphasizes the importance of balance and a middle attitude in understanding and practicing religious teachings (Khairul, 2021). Through this moderation, society can avoid extreme views that have the potential to give rise to radicalism and conflict (Saumantri, 2023). Religious moderation invites everyone to prioritize an inclusive attitude, where differences are seen as wealth that enriches community life. One of the important principles in religious moderation is an attitude of tolerance (Jamaluddin, 2022). Tolerance between religious communities is the foundation for creating harmony in a pluralistic society of various religious, cultural, and belief backgrounds (Farhanian & Lessy, 2024). This attitude does not only mean accepting differences but also respecting and appreciating the beliefs of others, even when those beliefs differ from one's own. Tolerance includes the willingness to live side by side in an atmosphere of mutual respect and maintain peace and social stability (Malau, 2023).

## **METHODS**

This research uses a qualitative method with a systematic literature review approach. The qualitative method was chosen because this research focuses on an in-depth understanding of the phenomenon under study, which is expected to be explained through non-numerical data analysis (Chai et al., 2021). The literature study approach is carried out by collecting data from various literature sources such as scientific journals, books, previous research reports, and articles relevant to the topic discussed (Ridwan et al., 2021). In this study, the authors used a database from Scopus to get articles from credible journals. Journal articles are selectively chosen to ensure the quality and relevance of the data obtained.

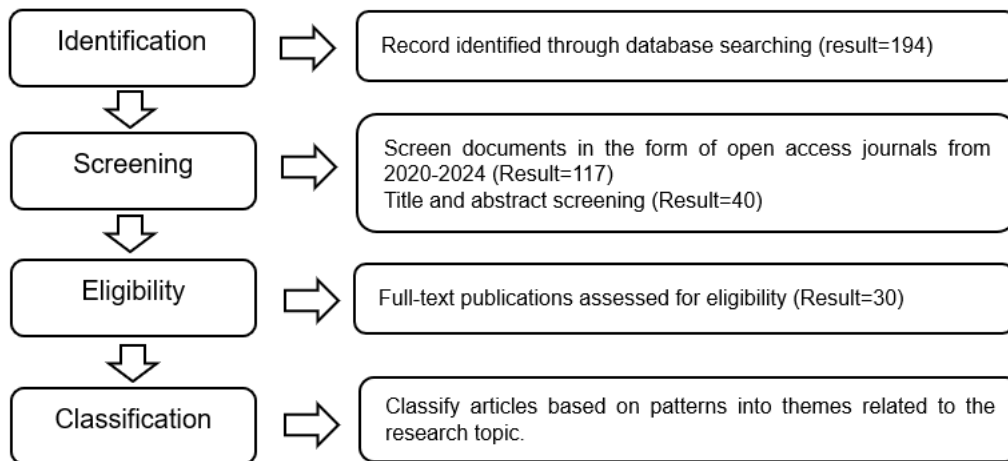
The data collection begins with searching and identifying literature sources that discuss the research topic. The literature search was conducted through Mendeley Reference Manager, connected to Elsevier. That way, the author can access various journals that are relevant to the research topic. Afterward, the collected data was systematically analyzed using content analysis techniques to identify key themes and emerging patterns. This analysis helped to categorize information based on topic similarities and build arguments that support the research objectives. In this literature study, secondary data obtained from the sources analyzed were described and critically evaluated to see the gaps in existing research and their relevance to this study. The analysis results are then synthesized into conclusions that support a better understanding of the phenomenon under study.

In the identification stage, the author uses a search tool “Mendeley References Manager” which is connected to Elsevier. The search was conducted on December 16, 2024, using the keywords “Religious Moderation” AND “Curriculum”. The search results identified 194 references from Journal (191), Thesis (2), and Conference Proceedings (1) for 10 years from 2015-2024 (**Figure 1**).



**Figure 1.** The trend of Articles Related to Religious Moderation Curriculum  
Source: Processed by Author at Mendeley Reference Manager (2024)

The next stage is the screening stage (see **Figure 2**). The author screens documents in journals that can be accessed (open access) and published during the last five years from 2020-2024. There are 117 articles: 8 articles in 2024, 48 articles in 2023, 39 in 2022, 14 in 2021, and 8 in 2020. Only 40 articles from the screening results were relevant to the research topic. At the eligibility stage, articles are assessed for full-text publication. There were 34 articles selected for analysis and classified into themes. At the classification stage, the articles were analyzed based on patterns of similarity in the scope of discussion, and five themes relevant to the research topic were obtained.



**Figure 2.** Systematic Literature Review Steps Chart  
*Source: Author-designed chart (2024)*

## RESULTS AND DISCUSSION

The study results show four themes relevant to the research topic “Religious Moderation Curriculum in a Global Perspective”. These themes include: Religious Moderation Curriculum Implementation Policy; Religious Moderation Curriculum Development; Values Developed in the Religious Moderation Curriculum; and Implementation Strategy of Religious Moderation Curriculum. Table 1 shows the mapping of articles for each theme.

**Table 1.** Classification of Articles by Theme

Num.	Themes	Authors and Year of Publication
1	Religious Moderation Curriculum Implementation Policy	<ul style="list-style-type: none"> <li>Ajahari, A., Puspita, P., Teddy, T., Husna, N., &amp; Iriantara, Y. (2023)</li> <li>Idris, M., &amp; Putra, A. (2021)</li> <li>Nasir, M., &amp; Rijal, M. K. (2021)</li> <li>Rahmadi, R., &amp; Hamdan, H. (2023).</li> <li>Burhanuddin, N., &amp; Khairuddin. (2022).</li> <li>Silahunudin, S., Rijal, F., Lismijar, L., &amp; Masrizal, M. (2023).</li> <li>Widjaja, G., Bhattacharya, S., Ma`arif, M. A., &amp; Aslan, A. (2022).</li> </ul>
2	Religious Moderation Curriculum Development	<ul style="list-style-type: none"> <li>Abidin, A. A., &amp; Murtadlo, M. A. (2020).</li> <li>Ahmadi, A., Syukur, F., Shodiq, S., &amp; Rahman, T. (2022).</li> <li>Ardiansyah, A. A., &amp; Erihadiana, M. (2022).</li> <li>Dumiyati, D., Musnandar, A., Julhadi, J., Na'im, Z., &amp; Muta'allim, M. (2023).</li> <li>Mukhibat, M., Effendi, M., Setyawan, W. H., &amp; Sutoyo, M. (2024).</li> <li>Putri, M. S., Barella, Y., Ondeng, S., &amp; Arif, Muh. (2023).</li> <li>Suprapno, S., Hifdzil Haq, A., Amin, A., Noer Aly, H., &amp; Rohimin, R. (2023).</li> <li>Romlah, L. S., Rahmatika, Z., Purnama, R., &amp; Hakim, I. U. (2023).</li> </ul>
3	Values Developed in the Religious Moderation Curriculum	<ul style="list-style-type: none"> <li>Huda, M. (2024).</li> <li>Mizani, Z. M. (2022).</li> <li>Nugroho, P., &amp; Nailufaz, W. U. (2022).</li> <li>Rahman, Y., Walid, K. al, &amp; Humaidi. (2022).</li> <li>Rahmawati, E., Asy'arie, M., Aryani, S. A., &amp; Waston. (2024).</li> <li>Zulfatmi. (2023).</li> </ul>



Num.	Themes	Authors and Year of Publication
4	Implementation Strategy of Religious Moderation Curriculum	<ul style="list-style-type: none"><li>• Andiono, N., R, A. M., &amp; Dewi, R. (2023).</li><li>• Fakhruddin, A., Rindu Fajar Islamy, M., Romli, U., &amp; Eka Subakti, G. (2023).</li><li>• Tutik, T. T., &amp; Aditoni, A. (2023).</li><li>• Awalita, S. N. (2023).</li><li>• Faozan, A. (2020).</li><li>• Maharani, M. S., &amp; Rahmaniari, Y. (2023).</li><li>• Maysyarah, S., Jannah, R., &amp; al Asadullah, S. (2023).</li><li>• Rohimah, Y. (2023).</li></ul>

Source: Processed by Author at Mendeley Reference Manager (2024)

## Religious Moderation Curriculum Implementation Policy

Implementing religious moderation policies in the curriculum is a strategic effort to create a generation that is tolerant, inclusive, and has a character that aligns with the principles of social justice. In Indonesia's pluralistic society, which is vulnerable to intolerance and radicalism, mainstreaming religious moderation through education becomes increasingly urgent. This literature explores the conceptual framework of religious moderation and delves into implementation strategies, multidimensional approaches, and challenges faced in implementing this curriculum policy.

### 1. Conceptual Framework of Religious Moderation

Religious moderation can be understood as a spiritual approach based on balance, tolerance, and avoidance of extreme attitudes in various forms. Islamic educational institutions have a strategic responsibility to instill these moderation values (Idris & Putra, 2021). They emphasize that an educational approach based on religious moderation can promote a culture of interfaith dialogue while mitigating the potential for radicalization among the younger generation. In this view, religious moderation is not only a theological principle but also a foundation that can encourage social harmony. Religious moderation should be a basic principle in the Islamic education curriculum, which aims not only to strengthen social harmony but also to instill a collective awareness of the importance of cultural diversity (Nasir & Rijal, 2021). This approach, they emphasize, requires the development of relevant teaching materials and the active involvement of teaching staff in promoting the values of moderation.

### 2. Policy Implementation Strategy

Integrating religious moderation values into higher education curricula involves systematic and adaptive policy approaches. Strengthening religious moderation (PMB) in institutions such as IAIN, IAKN, and IAHN involves adjusting teaching materials, developing contextual teaching methods, and strengthening the involvement of all stakeholders (Ajahari et al., 2023; Susilana et al., 2020). They note that the successful implementation of this policy cannot be separated from strong structural support, including government policies that support religious moderation.

In addition, a multidisciplinary perspective is offered as an effective approach to integrating the values of religious moderation into the curriculum (Rahmadi & Hamdan, 2023). This perspective involves a combination of social, political, cultural, and theological dimensions. Students need to be prepared to understand religious moderation as a normative concept and a social paradigm relevant to global challenges. There's also a highlight about the role of anti-radicalism policies in supporting religious moderation (Widjaja et al., 2022). They showed that strategies involving preventive education, such as the early introduction of tolerance values, are an important foundation in building collective awareness of the importance of moderation values. On the other hand, this approach requires broader support,

including civil society involvement, to ensure the sustainability of the resulting impact (Ajahari et al., 2023).

Furthermore, there's an explanation of the relevance of Peter L. Berger's social construction theory in implementing religious moderation at the madrasah level (Tutik & Aditoni, 2023). This process begins with externalization, namely the values of religious moderation, such as tolerance, anti-extremism, and equality, which are stated in school policies, curriculum, and extracurricular activities. Policymakers in madrasahs, such as principals and teachers, play an active role in creating programs that teach students about the importance of a moderate attitude in religion and social interaction. Thus, implementing religious moderation through Peter L. Berger's social construction theory approach shows that efforts to build a moderate attitude can be carried out systematically and sustainably in the madrasah education environment and society.

### **3. Challenges in Implementation**

Although various policies have been implemented, religious moderation in higher education environments faces significant challenges. Radicalism is identified as one of the main threats, even in higher education institutions that have implemented anti-radicalism policies (Burhanuddin & Khairuddin, 2022; Rahmat, 2024). According to them, this challenge is not only ideological but also cultural, thus requiring a more comprehensive approach. They suggest the need for stricter supervision of academic and non-academic activities that can undermine the values of moderation.

Inter-ethnic interaction is also an important dimension in the implementation of religious moderation. The campus environment is often an arena for meetings of various ethnic and cultural groups, which, on the one hand, opens up opportunities for dialogue, but on the other hand, can trigger conflict if not managed properly (Silahuddin et al., 2023). Their research emphasizes the importance of creating an inclusive dialogue space based on the principles of equality to mitigate potential ethnic or religious-based conflicts and encourage social cohesion on campus. In addition, cultural resistance is one of the obstacles to integrating the values of religious moderation as a whole. In this context, an adaptive approach to cultural diversity is important, especially to ensure that the values of moderation are accepted in various levels of academic society (Rahmadi & Hamdan, 2023).

These literatures underline the great potential of religious moderation policies in creating a tolerant, inclusive, and competitive society. However, its success is highly dependent on a holistic and adaptive implementation strategy, as well as the ability to overcome structural and cultural challenges in the higher education environment. Close collaboration between the government, educational institutions, civil society, and other stakeholders is key to ensuring the sustainability of religious moderation-based programs. In the long term, religious moderation will be part of the formal curriculum and the foundation for building a national character that upholds humanitarian values and social harmony.

### **Development of Religious Moderation Curriculum**

Developing a religious moderation curriculum is a strategic aspect of building an education system that can respond to the challenges of pluralism and the dynamics of religiousness in Indonesia. The values of religious moderation are believed to be a solid foundation in forming a generation that is tolerant, inclusive, and oriented towards social harmony. The existing literature highlights that integrating moderation principles into the curriculum at the secondary and tertiary levels requires a holistic approach that includes pedagogical, theological, and sociocultural aspects. Thus, the development of this curriculum is not only an educational issue but also part of a cultural strategy to build a more harmonious and civilized society.

This article will discuss various approaches, development models, and challenges related to implementing the religious moderation curriculum in depth with an interdisciplinary approach.

## **1. Basic Concepts and Urgency of Religious Moderation in the Curriculum**

Religious moderation can be defined as a religious approach that emphasizes balance, tolerance, and respect for diversity. In education, the values of moderation serve as a tool to build social harmony and as an ethical foundation that strengthens students' integrity amidst global challenges (Abidin & Murtadlo, 2020). They argue that a curriculum based on religious moderation can create an inclusive learning environment relevant to modern society's needs. These values include recognition of human rights, respect for cultural plurality, and the ability to engage in constructive dialogue. The development of a religious moderation curriculum at the university level must be based on openness to various religious and cultural perspectives (Ahmadi et al., 2022). According to them, this kind of curriculum functions as a means of education and a platform for building collective awareness of the importance of diversity and social solidarity. In this context, religious moderation is the main instrument to overcome potential conflicts due to ideological and cultural differences while strengthening national insight.

## **2. Values Developed in the Religious Moderation Curriculum**

Integrating religious moderation values into the education curriculum reflects a strategic effort to build a tolerant, inclusive, and harmonious society amidst religious and cultural diversity. As a multicultural country with complex social dynamics, Indonesia faces challenges ensuring that religious education can foster a spirit of nationalism without reducing individual faith. The values taught within the framework of religious moderation function as a counterweight to ideology and as an instrument that promotes social harmony. Previous studies have highlighted the importance of a holistic and contextual approach to ensure that the religious moderation curriculum can be implemented effectively and sustainably. This article reviews the core values in the religious moderation curriculum, the approach to its development, and the challenges in its implementation.

### **a. The Value of Tolerance as a Pillar of Religious Moderation**

Tolerance is a central element in the curriculum of religious moderation. In Islamic education, tolerance is manifested through teaching emphasizing respect for diverse religious beliefs and practices (Huda, 2024). He noted that learning activities involving students from various religious backgrounds can encourage interactive dialogue that reduces prejudice and negative stereotypes. There is also an inclusive, pluralistic model of religious education in which interfaith dialogue is the main medium for fostering the value of tolerance. This model creates students who respect each other and builds a learning culture that appreciates diversity (Mizani, 2022).

### **b. Internalization of Diversity Values through a Local Approach**

The importance of internalizing diversity values through locally-based learning materials (Nugroho & Nailufaz, 2022). They found that a curriculum incorporating local cultural elements can make it easier for students to understand and implement moderation values. In their study, madrasas became important in teaching these values through approaches relevant to students' social and cultural contexts. Multicultural values integrated into religious education can strengthen students' democratic ethics (Rahmawati et al., 2024). They emphasized the importance of teaching that respects cultural diversity and utilizes it as a source of learning to promote social harmony.

### **c. Strengthening Critical Thinking in Religious Moderation**

Critical thinking skills are an inseparable foundation in religious moderation (Rahman et al., 2022). Through teaching Islamic philosophy, students are invited to analyze religious issues with a critical and objective approach. This approach aims to prepare students to face ideological challenges and



value conflicts that often arise in pluralistic societies. There is also the importance of developing critical thinking skills in religious education at the madrasah aliyah level. From this study, students need to be trained to evaluate various points of view before making decisions that follow the principles of moderation (Zulfatmi, 2023). By thinking critically, students are not only able to understand differences but also reject extreme views that threaten social harmony.

### 3. Religious Moderation Curriculum Development Approach

Religious moderation emphasizes tolerance, balance, and rejection of religious extremism. Implementing a curriculum that focuses on religious moderation is an important strategy for forming students who have an inclusive and peaceful understanding of religion. Several approaches are offered.

- a. *Diversity-based educational approach and interfaith dialogue.* A study strengthened this concept through a case study at the Indonesian Education University Lab School, showing that implementing a religious moderation curriculum can be realized through programs encouraging active interaction between students from various religious and cultural backgrounds (Fakhrudin et al., 2023). Preparation of teaching materials emphasizing conflict resolution, interfaith cooperation in extracurricular activities, and holding open dialogues between religious adherents. Through this approach, students are theoretically taught about religious moderation and are invited to experience firsthand the importance of tolerance and harmony in everyday life.
- b. *An innovative and participatory approach* is a prerequisite in developing a religious moderation curriculum. The concept of a "hidden curriculum" is an effective strategy to instill moderation values implicitly through non-academic activities, such as character development programs and cross-cultural dialogues (Ardiansyah & Erihadiana, 2022). This strategy is believed to be able to promote religious moderation more naturally and sustainably. In addition, this approach expands the scope of the formal curriculum by instilling moderation values in various aspects of campus life, from managing student organizations to patterns of social interaction between individuals.
- c. *The social construct approach.* The Implementation Model of Religious Moderation and the Relevance of Peter L. Berger's Theory in research focuses on how the values of religious moderation are applied in madrasah by referring to Peter L. Berger's social construction theory (Tutik & Aditoni, 2023). This theory explains how social reality is constructed through three main processes: externalization, objectivation, and internalization. At the externalization stage, the application of religious moderation values in school policies and curriculum. Furthermore, the objectivation stage occurs when these values become objective realities that are accepted and recognized by all elements of the madrasa. These religious moderation values are not only formal policies. Still, they manifest in daily life practices, such as inclusive teaching and learning activities, interfaith dialogue, and the habituation of tolerant behavior among students. At the final stage, internalization, the values of religious moderation that have been taught and practiced are then internalized and become part of students' awareness and personal identity. This internalization process helps students theoretically understand the concept of moderation and apply it to their social lives, both in the school environment and the wider community.
- d. *The inclusive-pluralistic education model.* In Islamic Religious Education, this model emphasizes two main principles: inclusion and pluralism. Inclusion refers to accepting and recognizing differences in various aspects, such as religion, culture, and tradition, so that each individual feels valued and accommodated in the learning process. Pluralism, on the other hand, emphasizes the understanding that diversity is a reality that must be addressed positively and used to build social harmony. In the context of Islamic religious education, this approach aims to prevent students from exclusive and intolerant mindsets that have the potential to trigger social conflict (Mizani, 2022).

## Religious Moderation Curriculum Development Strategy

### 1. Integration of Religious Moderation Values in Local Content Curriculum

Integrating religious moderation values into the curriculum requires active involvement from various stakeholders. In the context of the independent curriculum, the participation of local communities and religious figures is important in designing relevant learning materials (Putri et al., 2023). This approach not only strengthens local values but also bridges the principles of moderation with the community's needs. Through this process, the curriculum can become more contextual, thereby increasing its appeal and effectiveness in building awareness of moderation among students. Local culture can be an effective medium for internalizing the values of moderation. A local content curriculum that includes local arts, literature, and traditions was used to instill the principles of tolerance and social harmony (Romlah et al., 2023). This approach is considered capable of bridging the universal values of moderation with diverse local contexts. In addition, the involvement of local culture can also be a strategy to preserve cultural heritage while building a strong identity amidst globalization. Therefore, strengthening national insight must be integral to the religious moderation curriculum. Moderation-based education should contribute to forming an inclusive national identity (Suprapno et al., 2023). In this case, teaching that integrates multicultural values is an effective strategy to encourage social solidarity amidst diversity. This includes introducing national history, case studies of local diversity, and developing intercultural communication skills.

The strategy for fostering religious moderation as a bulwark against extremism begins with designing a curriculum that integrates the values of religious moderation in every subject (Andiono et al., 2023). This is not only limited to religious lessons but also to general subjects, where attitudes of tolerance and openness are taught as part of community life. Thus, the implementation of the values of religious moderation occurs not only in the classroom but also through real practices in everyday life. Activities such as interfaith cooperation, joint cultural celebrations, and community service programs effectively foster inclusive and pluralistic attitudes (Mizani, 2022). Through these activities, students learn to practice tolerance, collaboration, and empathy in a multicultural society.

### 2. Integration of Religious Moderation Values in the Islamic Religious Education (PAI) Curriculum

Islamic Religious Education plays an important role in instilling the values of religious moderation in students, especially in a multicultural society. The integration of religious moderation values into the Islamic Religious Education curriculum can be achieved through various strategies involving the development of teaching materials, inclusive learning methods, and strengthening the role of teachers (Awalita, 2023; Faozan, 2020; Maharani & Rahmaniar, 2023; Maysyarah et al., 2023; Putri et al., 2023; Rohimah, 2023). The strategy for implementing religious moderation values in the Islamic Religious Education curriculum involves three important aspects: development of teaching materials, learning methods, and evaluation (Maharani & Rahmaniar, 2023).

#### a. Development of Teaching Materials

Teaching materials must be designed and structured to include anti-extremism, tolerance, brotherhood, and harmony between religious communities, emphasizing a peaceful and inclusive understanding of religion. These values are an integral part of the Islamic Religious Education Curriculum. The curriculum must accommodate universal values that reflect the teachings of Islam as a religion of *rahmatan lil'alam*, such as justice, balance, and respect for diversity (Awalita, 2023). With this material, students are encouraged to understand that Islam does not teach extremism or violence but promotes peace and balance. In addition, it forms students' attitude to accept differences as part of the diversity of God's creation.

b. Use of Learning Methods

**1) Dialogue-based, reflective, and case-study learning methods**

This method can help students understand how to resolve conflicts through a peaceful approach. Dialogic, reflective, and case study learning methods open up a space for dialogue between students to discuss differences and diversity. Through critical discussions, case studies, and critical reflections, students are invited to think critically to understand various angles of phenomena around them (Rahman et al., 2022). This helps students realize that differences are a reality that cannot be avoided but must be managed wisely.

**2) Contextual learning methods**

Contextual learning methods are used in teaching Islamic Religious Education so that the values of religious moderation can be taught through a deep understanding of Islamic teachings that reject extremism and fanaticism. Islamic Religious Education teachers are expected to be able to link teaching materials with social realities, such as the importance of building an attitude of tolerance between religious communities and working together in diversity (Faozan, 2020). Thus, students will better understand that Islam is a religion that teaches peace, togetherness, and respect for differences.

**3) Use of active learning methods**

By involving students in learning, this method is considered more effective. These methods, such as group discussions, simulations, and role plays, can effectively instill religious moderation values (Maysyarah et al., 2023). By encouraging active participation, students can develop a deeper understanding and internalization of these values, making them more applicable in real-life situations.

**4) Experiential Learning and Digital Technology**

At the college level, this strategy involves students in activities that allow them to interact directly with communities across religions and cultures. Programs such as interfaith dialogue, visits to places of worship of various faiths, and cross-community social activities provide students with practical experiences to understand and appreciate differences (Mukhibat et al., 2024). The religious moderation education curriculum also utilizes digital technology to expand access to learning. The use of online modules, virtual discussions, and interactive applications facilitates the dissemination of moderation values to students in various regions. Technology also allows for more effective and efficient learning evaluation.

c. Evaluation as a Curriculum Development Strategy

The strategy for developing a religious moderation curriculum must involve a participatory and data-based approach. In this case, it emphasizes the importance of continuous evaluation that integrates qualitative and quantitative methods to ensure that educational goals are achieved effectively and measurably. This evaluation can also be the basis for recommending educational policies that are more inclusive and adaptive to social dynamics. Using a data-based evaluation model can measure the extent to which students' attitudes, perceptions, and behaviors reflect the values of moderation (Mukhibat et al., 2024; Rahman et al., 2022). This evaluation involves three main aspects (Mukhibat et al., 2024), namely:

- 1) The cognitive aspect of evaluation includes assessing students' understanding of religious moderation. Written tests and class discussions measure their knowledge of tolerance, diversity, and radicalism.

- 2) Affective Aspect is an assessment focusing on changes in students' attitudes towards religious and cultural diversity. Methods such as surveys and interviews are used to evaluate the extent to which students internalize the values of religious moderation.
- 3) Practical aspects, namely practical evaluation, are carried out by observing student involvement in interfaith and cultural activities. The success of the curriculum is measured based on the student's ability to practice the values of moderation in everyday life.

### **3. Improving Teacher Competence as a Moderation Agent**

Strengthening the capacity of educators is a key element in successfully implementing the religious moderation curriculum. Intensive training and professional development of teachers are strategic steps to ensure that the values of moderation can be taught effectively and embedded holistically in students (Dumiyati et al., 2023). In addition, training and professional development for teachers are important so that they can teach with an approach that is cognitive, affective, and practical. Islamic Religious Education teachers must be equipped with a deep understanding of religious moderation, mastery of the material, relevant pedagogical approaches, and the ability to create a learning atmosphere that supports moderation and skills to deliver material inclusively. Teachers are trained to deliver material with an inclusive, dialogical, and contextual approach so that students can understand differences as a blessing and build an open attitude towards diversity.

In the development of the Religious Moderation curriculum, teachers have a very important role in supporting the implementation process of religious moderation. As agents of change, teachers transfer knowledge and instill moral and ethical values that prioritize harmony between religious communities (Ardiansyah & Erihadiana, 2022). A study also emphasized that teachers must be role models in demonstrating a moderate attitude that aligns with the principles of a tolerant religion (Maysyarah et al., 2023). Teachers have an active role as agents of moderation that school policies must support. The involvement of teachers in curriculum development is considered important to ensure the relevance and sustainability of this program (Nugroho & Nailufaz, 2022; Rohimah, 2023). Teachers have a responsibility to provide an understanding that Islam is a religion that prioritizes balance and peace. In addition, the involvement of students, parents, and the community in supporting religious moderation programs in schools can strengthen the relevance and effectiveness of their implementation.

The values of religious moderation, such as tolerance, respect for diversity, and critical thinking skills, are key elements in building a harmonious society amidst plurality. Existing literature shows that the success of integrating these values is highly dependent on a holistic, inclusive, and contextual approach. However, ideological resistance and limited educator capacity require strategic cross-sector collaboration solutions. Thus, the religious moderation curriculum can be an effective instrument in forming a generation that is tolerant and critical in facing global challenges. This effort will create a more peaceful, civilized, and diversity-appreciating society.

### **Challenges in Curriculum Development**

Although various approaches have been implemented, developing religious moderation curricula faces several significant challenges. One of the main obstacles is ideological resistance from certain groups that do not align with moderation's values. This kind of resistance can complicate curriculum implementation, especially if policymakers lack adequate support (Suprapno et al., 2023). This indicates the need for active involvement of religious leaders and local communities in the curriculum development process to increase public acceptance of moderation-based education programs (Rahmawati et al., 2024).

Limited resources are another challenge in developing a religious moderation curriculum. The importance of financial support and the provision of competent educators to ensure the sustainability of this program

(Dumiyati et al., 2023). The lack of intensive training for educators is also another major obstacle. For this reason, it is recommended that there be a continuous training program that not only focuses on mastering the material but also on relevant pedagogical approaches (Huda, 2024). In this context, the role of the government and educational institutions becomes very crucial. In addition, the provision of relevant teaching materials and access to educational technology are also important factors in improving the quality of the curriculum. Another challenge is the lack of awareness of the importance of evaluation as an obstacle to ensuring the effectiveness of the religious moderation curriculum. Without systematic evaluation, it is difficult to determine the extent to which the objectives of this curriculum have been achieved (Mukhibat et al., 2024). Therefore, they propose an evaluation approach integrated with the teaching process so that the results can be used to improve the quality of education continuously.

## CONCLUSION

Implementing a religious moderation curriculum is a strategic step to create a tolerant, inclusive generation that can accept diversity positively. This curriculum aims to prevent radicalism and is a moral foundation for building social harmony in a plural society. Research shows the integration of religious moderation values through hidden curriculum, diversity-based educational approach, interfaith dialogue, the social construct approach, and the inclusive-pluralistic education model. In addition, as a curriculum development strategy, the values of religious moderation are integrated into the local content curriculum and Islamic religious education, using reflective dialog and case study-based learning methods, contextual learning, active learning, experiential learning, and digital technology. Improving teacher competence through teacher training and continuous evaluation can produce individuals with moderate religious understanding and inclusive attitudes. The point is that religious moderation values can be internalized systematically, from policies to daily practices in the educational environment and society. The successful implementation of this curriculum is highly dependent on the support of government policies, the competence of educators, and the implementation of structured evaluations.

Several strategic recommendations are needed to improve the effectiveness of religious moderation curriculum implementation. The government and educational institutions should develop inclusive policies and support integrating religious moderation values at all levels of education. Strengthening the capacity of teachers through intensive training that focuses on dialogical and experiential learning methods is essential to ensure the holistic internalization of moderation values. In addition, digital technology should be maximized to expand access to learning, especially in remote areas. Data-based evaluation is also needed to measure the effectiveness of the curriculum, covering cognitive, affective, and practical aspects. Cross-sector collaboration involving religious leaders, civil society, and local communities should be strengthened to increase acceptance and effectiveness of the program.

However, a number of research gaps need to be bridged to improve the implementation of the religious moderation curriculum. Further research is required to explore the effectiveness of local culture-based approaches in overcoming resistance to moderation values. In addition, studies on the influence of digital technology in religious moderation education are limited. Evaluation of the long-term impact of this curriculum on learners' attitudes and behaviors is also rare. Cross-cultural comparative research could provide greater insight into the successful implementation of religious moderation in various contexts. In addition, models of community involvement in supporting religious moderation education still need more research attention. By addressing these gaps, the development of a religious moderation curriculum can be optimized and have a broader impact on society.



## AUTHOR'S NOTE

The author declares that there is no conflict of interest regarding the publication of this article. The author confirms that the data and content of the article are free from plagiarism.

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