Revitalization Of Islamic Religious Education Based On Religious Moderation: Efforts To Build A Tolerant And Inclusive Generation

[1]*Khoerul Anwar, [2]Ulfah Nurrohmah
[1]Pendidikan Kader Ulama Masjid Istiqlal, Jakarta, Indonesia
[2]Sekolah Tinggi Agama Islam An-Najah Indonesia Mandiri Sidoarjo, Indonesia
[1]anwarngabdullah@gmail.com, [2]ulfahnh7@gmail.com

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Abstrak: Revitalisasi Pendidikan Agama Islam (PAI) berbasis moderasi beragama menjadi urgensi strategis dalam konteks meningkatnya intoleransi, polarisasi keagamaan, dan krisis kebinekaan di kalangan generasi muda. Penelitian ini bertujuan untuk menganalisis strategi revitalisasi PAI yang integratif dan kontekstual dalam membangun karakter siswa yang toleran dan inklusif. Menggunakan pendekatan kualitatif dengan metode studi pustaka dan dokumentasi, data dikumpulkan dari berbagai literatur ilmiah, dokumen kurikulum, dan laporan penelitian relevan. Hasil penelitian menunjukkan bahwa keberhasilan revitalisasi PAI sangat dipengaruhi oleh tiga aspek utama: integrasi nilai moderasi dalam kurikulum, kapasitas transformatif guru sebagai agen moderasi, serta penerapan strategi pembelajaran inovatif yang kontekstual. Namun demikian, implementasi moderasi di lingkungan pendidikan masih menghadapi tantangan signifikan seperti resistensi budaya, keterbatasan pelatihan, dan minimnya dukungan kebijakan institusional. Penelitian ini menyimpulkan bahwa revitalisasi PAI yang berhasil membutuhkan pendekatan sistemik dan holistik yang melibatkan pembaruan kurikulum, penguatan kompetensi guru, serta kolaborasi lintas sektor. Hasil kajian ini diharapkan menjadi kontribusi konseptual dan praktis dalam pengembangan pendidikan Islam yang moderat, inklusif, dan berdaya transformatif dalam menghadapi tantangan global dan multikulturalisme.

Kata kunci**:** Moderasi Beragama, Pendidikan Agama Islam, Revitalisasi

Abstract: *The revitalization of Islamic Religious Education (IRE) based on religious moderation is a strategic necessity amidst increasing intolerance, religious polarization, and the diversity crisis among the younger generation. This study aims to analyze integrative and contextual strategies for revitalizing IRE to build tolerant and inclusive student character. Using a qualitative approach through literature studies and documentation, data was collected from various academic sources, curriculum documents, and relevant research reports. The study reveals that successful revitalization is influenced by three main aspects: the integration of moderation values into the curriculum, the transformative capacity of teachers as moderation agents, and the implementation of innovative and contextual learning strategies. Nevertheless, the implementation of religious moderation still faces challenges such as cultural resistance, lack of training, and limited institutional policy support. This study concludes that a successful IRE revitalization requires a systemic and holistic approach involving curriculum reform, teacher competency strengthening, and cross-sectoral collaboration. The findings are expected to contribute conceptually and practically to the development of moderate, inclusive, and transformative Islamic education in response to global and multicultural challenges.*
Keywords: Religious Moderation, Islamic Religious Education, Revitalization

INTRODUCTION

Education is one of the most strategic instruments in shaping the civilization of a nation. Within Indonesia's plural context religiously, ethnically, and culturally religious education serves as a crucial pillar in internalizing moral, ethical, and spiritual values, as well as in strengthening national character. Islamic Religious Education (IRE), in particular, is not only responsible for fostering individual religiosity but also for cultivating inclusive and tolerant religious attitudes within a pluralistic society[1]. However, the reality in the field indicates that the IRE system at various educational levels has not yet been fully capable of responding to the challenges of the times, especially regarding the growing phenomena of intolerance, social polarization, and the infiltration of extremist religious ideologies among the younger generation.[2] This condition is inseparable from the fact that religious education often still relies on a textual, normative-doctrinal approach, providing limited space for dialogue between religious texts and social realities. Consequently, noble Islamic values such as compassion, justice, and respect for diversity have not been fully internalized in the minds of students.[3]

Amidst global developments marked by rapid technological advancement, an unrestricted flow of information, and socio-political turbulence that often triggers identity-based segregation, the emergence of the religious moderation movement represents a strategic response to contemporary religious challenges. Religious moderation emphasizes key principles such as balance (*tawassuth*), justice (*ta'ādul*), tolerance (*tasāmuh*), and a strong sense of national commitment. These principles align with the Islamic vision of *rahmatan lil 'ālamīn*—a religion that promotes peace, harmony, and openness to pluralism[4].

The Ministry of Religious Affairs of the Republic of Indonesia has mainstreamed religious moderation as part of national policy, including the integration of moderation values into the education system, particularly within Islamic Religious Education. Revitalizing IRE based on religious moderation has thus become an urgent agenda to renew the humanistic and transformative essence of Islamic education. This revitalization encompasses curriculum reform, teacher competency development, the advancement of contextual learning methods, and the creation of a school culture that

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[1] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012).

[2] Zuhairi Misrawi, *Islam Rahmatan Lil 'Alamin: Meneguhkan Islam Yang Ramah, Damai Dan Toleran* (Jakarta: ISIM, 2015).

[3] Muhammad Zuhdi, "Religious Education in Indonesian Schools: Contesting Religious Identity in a Pluralistic Society," *Journal of Southeast Asian Studies* 50, no. 3 (2019): 387–405.

[4] Kementerian Agama Republik Indonesia, *Buku Saku Moderasi Beragama* (Jakarta: Balitbang dan Diklat Kementerian Agama RI, 2019).

respects diversity[5]. With the appropriate approach, IRE can serve as a strategic vehicle to shape a younger generation that is not only spiritually and intellectually intelligent but also socially sensitive, open-minded, and capable of living peacefully within a pluralistic society. Such a generation is urgently needed amid the tide of narrow and exclusive religious ideologization that threatens the nation's social cohesion[6].

Previous studies have affirmed the urgency of integrating religious moderation values into Islamic Religious Education. However, in practice, there remain significant structural and implementation challenges. Fathunnajih's research reveals that principles such as *tawassuth*, *tasāmuh*, and *i'tidāl* have been reflected in IRE curriculum documents, but in an implicit manner and not yet comprehensively structured at formal educational institutions. [7] Similarly, Yuli Habibatul Imamah highlights the weak transformation of moderation values into pedagogical strategies in classrooms due to limited teacher training and the absence of applicable integrative curriculum models.[8] In pesantren and madrasah settings, Shidiq and Nugroho's research reveals a philosophical alignment with moderation values, yet these values are not supported by systematic implementation mechanisms.[9] Meanwhile, studies by Raikhan and Amin emphasize the importance of enhancing teacher capacity for the internalization of moderation values, but a holistic and transformative IRE learning model that can serve as a national reference is still lacking.[10] These findings indicate that the discourse on religious moderation in Islamic education remains sectoral and fragmented—separated among curriculum, methodology, and educator quality—and has yet to be realized within a comprehensive conceptual and applicative framework. Therefore, the urgency of this article lies in its effort to fill the conceptual and practical gaps in the literature by offering an integrative, contextual, and transformative approach to revitalizing IRE based on religious moderation. It is expected that this study will make

[5] Suyadi and Sutrisno, "The Fiqh of Moderate Islam in the Curriculum of Indonesian Islamic Education," *Qudus International Journal of Islamic Studies (QIJIS)* 7, no. 1 (2019): 173–202.

[6] Abdul Wahid, "Deradikalisasi Pendidikan Islam Dan Upaya Membangun Generasi Moderat," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 4, no. 1 (2018): 1–15.

[7] et al. Fathunnajih, "Moderasi Beragama Dalam Kurikulum PAI Di Sekolah: Analisis Konten Dokumen Dan Praktik Guru," *Jurnal Sosioedukasi* 13, no. 1 (2024), https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/article/view/5302.

[8] Yuli Habibatul Imamah, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum PAI," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 2 (2023), https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/3841.

[9] Ngarifin Shidiq and Muhamad Yusuf Amin Nugroho, "Paradigma Inklusif Pendidikan Islam Dalam Tradisi Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 5, no. 1 (2022), https://ojs.unsiq.ac.id/index.php/paramurobi/article/view/4339.

[10] Ahmad Raikhan and Nasrul Amin, "Revitalisasi Kapasitas Guru Madrasah Dalam Implementasi Pembelajaran Moderasi Beragama," *Jurnal Pendidikan Dan Pembelajaran Madrasah* 7, no. 2 (2023), https://riset.unisma.ac.id/index.php/JP2M/article/view/20917.

a meaningful academic contribution to addressing the challenges of intolerance and the diversity crisis currently faced by the younger generation in Indonesia.

RESEARCH METHOD

This study employs a qualitative method with a descriptive-analytical approach aimed at exploring in depth the idea of revitalizing Islamic Religious Education (IRE) within the framework of religious moderation. This method was chosen to provide space for critical reasoning regarding the dynamics of contemporary Islamic education, particularly in facing the challenges of intolerance and the crisis of diversity. Data sources were obtained through library research, encompassing academic books, reputable journal articles, government policies (especially those issued by the Ministry of Religious Affairs of the Republic of Indonesia), as well as IRE curriculum documents and religious moderation modules. The data were analyzed using an interpretive technique, comparing various theoretical perspectives and previous empirical findings to formulate a conceptual framework for IRE revitalization based on moderation values such as *tawassuth* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *musawah* (equality). In addition, normative reflection on universal Islamic values was used to strengthen the argument that Islamic education should be inclusive, humanistic, and contextual. The results of this analysis were then synthesized into a framework of ideas intended to contribute both theoretically and practically to the development of a more moderate and tolerant Islamic religious education system in Indonesia.

RESULTS AND DISCUSSION

Strengthening the Islamic Religious Education Curriculum through the Integration of Religious Moderation Values

The values of religious moderation, or the principle of *wasathiyah* in practicing Islamic teachings, must be implemented through the educational system. Islamic Religious Education (IRE) should not merely focus on cognitive and theoretical religious matters or emphasize academic instruction in religious sciences without adequately addressing the transformation of cognitive religious knowledge into meaningful internalization within students, ultimately guiding them to apply it in real life. Research findings indicate that educational institutions that have successfully revitalized IRE are those that systematically and explicitly integrate religious moderation principles into their curriculum. This integration goes beyond cosmetic changes and involves restructuring several core components of the educational process, including lesson plans (RPP), syllabi, learning objectives, and even assessment mechanisms. Values such as *tawassuth* (moderation), *tasamuh* (tolerance), *musawah*

(equality), and *i'tidal* (justice) serve as foundational frameworks for material development, especially when addressing topics such as interfaith relations, Islamic history, and social jurisprudence (*fiqh*). This type of curriculum not only teaches religious doctrine normatively and dogmatically, but also invites students to internalize universal Islamic values that are relevant in a pluralistic and multicultural society.

These findings are consistent with research by Fathunnajih, which emphasizes that the explicit inclusion of moderation values in curriculum documents and instructional tools increases the likelihood of developing balanced, open-minded, and non-extreme religious attitudes among students.[11] Furthermore, Imamah argues that a curriculum that incorporates religious moderation is more effective when supported by dialogical and contextual pedagogical approaches. Such methods ensure that students do not merely memorize concepts but are also able to reflect upon and apply them in real-life contexts[12]. Accordingly, the IRE curriculum should no longer function as a tool of religious indoctrination, but rather as a spiritual and cultural educational platform that cultivates the development of moderate and civilized Muslim individuals.

Theoretically, a curriculum grounded in moderation aligns with Ki Hadjar Dewantara's educational philosophy, which advocates for humanizing education and treating learners as active subjects in shaping their own values. In the Islamic context, this resonates with the principle of *ta'dib*—the cultivation of morality and ethics through education that encompasses intellectual, spiritual, and social dimensions. In his book, Zuhairi Misrawi also asserts that moderation extends beyond theological domains and should serve as an ethical and cultural foundation for building a just and civilized society [13].

Nonetheless, the effort to strengthen the curriculum faces considerable challenges. In many cases, the integration of moderation values remains symbolic, confined to supplementary content that is not incorporated into assessment indicators or not supported by adequately trained teachers. In various schools, curricula still emphasize rote memorization and literal understanding of religious texts, offering limited opportunities for critical interpretation and inter-identity dialogue. Therefore, strengthening a religious moderation-based IRE curriculum requires synergy among

[11] et al. Fathunnajih, "Moderasi Beragama Dalam Kurikulum PAI Di Sekolah: Analisis Konten Dokumen Dan Praktik Guru," *Jurnal Sosioedukasi* 13, no. 1 (2024), https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/article/view/5302.

[12] Yuli Habibatul Imamah, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum PAI," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 2 (2023), https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/3841.

[13] Zuhairi Misrawi, *Moderasi, Keumatan, Dan Kebangsaan* (Jakarta: Kompas, 2010).

adaptive curriculum design, teacher training, and academic supervision that actively promotes the real implementation of the curriculum in educational practice.

The practical implementation of a religious moderation-based IRE curriculum can be seen, for instance, in *Aqidah Akhlak*(Theology and Ethics) classes. Here, students are not only taught the theological concept of *tawḥīd* but are also encouraged to internalize values of tolerance toward adherents of other religions and diversity within Islamic schools of thought. This is achieved through activities such as inter-school debate simulations, writing thematic essays like "Islam as a Compassionate Faith Amidst Diversity," and producing educational digital content on moderation. Likewise, *Fiqh*classes are revitalized by introducing cross-*madhhab* practices such as differences in prayer movements among the four major Islamic legal schools to foster attitudes of *musawah* (equality) and *tasamuh* (tolerance) within the internal diversity of the Muslim community. Evaluation methods are also directed not solely at cognitive aspects but include affective and social dimensions. Project based assessments are employed, such as digital anti-intolerance campaigns, multicultural discussions between schools, and student participation in resolving local religious issues through a participatory approach. These strategies illustrate that strengthening the religious moderation curriculum does not end with revising instructional documents but is realized through active, reflective, and applicable pedagogical interactions. The goal is to develop students who not only understand religious teachings normatively and doctrinally but who also possess social sensitivity, an appreciation for pluralism, and a strong commitment to Islamic values that promote *rahmatan lil-'ālamīn* (mercy to all creation) within a diverse society.

In this context, curriculum revitalization cannot be limited to document revision; it must be accompanied by a paradigm shift in Islamic education itself—from the transmission of doctrine to the transformation of values. The curriculum must become a space for reviving the spirit of *rahmatan lil-'ālamīn* in education not merely as a slogan, but as praxis realized in classrooms, teacher-student interactions, and institutional policies. In this way, Islamic Religious Education will serve a strategic role in shaping a generation that is not only religiously knowledgeable but also tolerant, inclusive, just, and prepared to live harmoniously in a pluralistic society.

Teacher Capacity as Agents of Transformation

In the process of revitalizing Islamic Religious Education (IRE) based on religious moderation, teachers play a key role as agents of value transformation. As educators, teachers bear the responsibility of shaping their students' character to equip

them with knowledge, skills, and commendable moral conduct. Character education is a crucial component that must be developed through structured and meaningful learning experiences.[14] Teachers are not merely transmitters of knowledge; they serve as role models, facilitators of critical thinking, and guides in fostering healthy religious dialogue. The role of IRE teachers in instilling the values of religious moderation cannot be separated from their mastery of Islamic teachings, exemplary personal conduct, attitudes, and everyday behavior that reflect moderation.[15]

The success of implementing moderation values in the classroom is largely determined by the extent to which teachers possess adequate pedagogical, affective, and theological competencies. IRE teachers who have received religious moderation training from the Ministry of Religious Affairs or other religious institutions generally show improved abilities in managing diversity in the classroom, responding to issues of intolerance through educational means, and delivering learning experiences that are open and dialogical.

Research by Raikhan and Amin reveals that teachers who undergo systematic training not only become more sensitive to issues of diversity but are also better equipped to guide students toward tolerant attitudes through collaborative and reflective teaching strategies[16]. Similarly, Pransah's study found that teachers who adopt narrative approaches and provide real-life examples in their social interactions are more effective in internalizing religious moderation values among students[17]. Teachers with a moderate *habitus* do not only teach tolerance—they embody it in their daily lives, from how they handle differences of opinion and mediate student conflicts, to how they present controversial topics with wisdom and empathy.

However, significant challenges remain. In his thesis, Zulfadli reports that while many IRE teachers demonstrate loyalty to the state and support the ideology of Pancasila, they still hold exclusive attitudes toward religious minority groups or

[14] Nanda Mukaromah, Jaenullah Jaenullah, and Rina Mida Hayati, "Peran Guru Akidah Akhlak Dalam Membentuk Karakter Siswa Yang Mandiri Kreatif Kelas VII Di MTs Asa'adah Gunung Sugih," *AL-MANAR : Jurnal Komunikasi Dan Pendidikan Islam* 14, no. 1 (March 7, 2025): 91–109, doi:10.36668/JAL.V14I1.1256.

[15] Mahnan Marbawi, Ala'i Najib Ali Muhtarom, *Integrasi Moderasi Beragama Dalam Mata Pelajaran Pendidikan Agama Islam* (Jakarta: Kerjasama Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II, 2021), http://www.pendis.kemenag.go.id/pai/.

[16] Raikhan and Amin, "Revitalisasi Kapasitas Guru Madrasah Dalam Implementasi Pembelajaran Moderasi Beragama."

[17] Muhamad Dika Pransah et al., "Upaya Guru Dalam Menerapkan Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMAN 3 Purwakarta," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 6, no. 01 (January 31, 2025): 81–100, doi:10.52593/pdg.06.1.06.

differing Islamic schools of thought [18]. This suggests that the understanding of moderation remains partial, often limited to symbolic or administrative aspects, without reaching the deeper level of value transformation. In this context, teacher training programs must go beyond cognitive learning and focus on affective and transformative dimensions—namely, how teachers reflect on their own religious experiences, understand diversity as a divine gift, and manage differences as strengths rather than threats.

Moreover, teacher training approaches should aim at cultivating a pluralistic mindset, not just theoretical mastery of moderation concepts. As emphasized in UNESCO's report, teacher quality is the strongest indicator of the success of multicultural and pluralistic education[19]. This becomes even more urgent considering that teachers' roles extend beyond the classroom. They also shape public opinion, mediate cultural conflicts, and mentor the younger generation in navigating the widespread discourse of extremism in digital spaces.

Therefore, strengthening the capacity of IRE teachers must be a top priority in all Islamic education revitalization initiatives. The Ministry of Religious Affairs, teacher education institutions (LPTKs), and professional teacher organizations must collaborate to create a sustainable training ecosystem that is grounded in social realities and open to critique. Teachers should be seen not merely as curriculum implementers, but as moral and intellectual actors entrusted with a historical mandate to build a civil society that is tolerant, inclusive, and peaceful. With strong capacity, IRE teachers will be able to fulfill their prophetic function: to teach truth with wisdom and to embed the values of *Islam rahmatan lil-'alamin* in the lived experiences of their students.

Innovative and Contextual Learning Strategies

Innovative and contextual learning strategies are key elements in successfully internalizing the values of religious moderation in Islamic education. In this regard, learning must transcend mere cognitive transmission and engage students affectively and psychomotorically, ensuring that Islamic values are not only understood intellectually but also deeply appreciated and practiced in daily life. One proven effective approach is the use of interactive dialogue, which creates space for open

[18] "MODERASI BERAGAMA GURU PENDIDIKAN AGAMA ISLAM SMA DI KOTA PEKANBARU - UPI Repository," accessed July 6, 2025, https://repository.upi.edu/89011/.

[19] "Global Education Monitoring Report, 2019: Migration, Displacement and Education: Building Bridges, Not Walls - UNESCO Digital Library," accessed July 6, 2025, https://unesdoc.unesco.org/ark:/48223/pf0000265866.

discussion on religious diversity, differing viewpoints within Islam, and contemporary issues such as radicalism and intolerance. This dialogical method fosters critical awareness among students and enhances their ability to respond to differences with wisdom and sensitivity.

Beyond dialogue, the exploration of contemporary religious case studies serves as a highly relevant pedagogical method. By engaging students in analyzing real-life social-religious phenomena such as horizontal conflicts, faith-based discrimination, or exclusive digital da'wah learners are guided not only to comprehend religious texts but also to critically reflect on the socio-cultural contexts in which religion operates. This approach strengthens the connection between Islamic teachings and the complexities of modern social life, positioning religious education as a liberating force rather than a rigid doctrinal exercise.

Equally vital is the application of critical reflection on students' lived experiences. In many cases, learners bring personal encounters with discrimination, identity-based conflicts, or exposure to extreme religious narratives often shaped by their environment or social media. Providing space to articulate and reflect upon these experiences allows educators to bridge the values of Islamic moderation with the real-world situations students face. As Shidiq and Nugroho have asserted, contextual learning strategies that engage students' affective domains such as empathy, social experience, and moral exemplarity greatly enhance the internalization of *Islam rahmatan lil-'alamin* and affirm its relevance within pluralistic societies. [20]

The incorporation of local folktales also proves to be an effective medium for instilling moderation values. Faikerganda's study on the use of local narratives in elementary Islamic education reveals that students more easily grasp values such as tolerance, justice, and empathy when taught through culturally familiar stories. [21] This method not only reinforces connections between cultural identity and universal Islamic principles but also provides a more relatable and engaging context for value formation.

In this framework, moderation-based IRE learning strategies must not only deliver theologically correct content but also employ methods that awaken students' self-awareness and sense of social responsibility. Furthermore, the integration of such strategies should be embedded within adaptive and collaborative learning designs.

[20] Ahmad Shidiq and Mochamad Fauzan Nugroho, "Strategi Pembelajaran Pendidikan Agama Islam Dalam Meningkatkan Moderasi Beragama Peserta Didik," *Jurnal Pendidikan Agama Islam* 10, no. 2 (2022).

[21] Yoga Faikerganda et al., "Strategi Guru PAI Menanamkan Moderasi Beragama Melalui Cerita Rakyat Lokal SD," *Jurnal Kajian Ilmu Pendidikan (JKIP)* 6, no. 2 (2025): 368–74, doi:10.55583/jkip.v6i2.1337.

Utilizing digital media such as contextual learning videos, online discussion platforms, or role-playing simulations can serve as strategic alternatives to bridge the gap between theory and practice. Additionally, it is essential for educators to conduct formative assessments that measure attitudinal and behavioral changes, not just cognitive achievement. The cultivation of moderation requires a continuous and reflective process; it cannot be instilled through a one-time lesson but must become a habitual mode of thinking and behaving in students' daily lives.

Thus, innovative and contextual learning strategies are not merely optional pedagogical tools they represent a methodological imperative for 21st-century Islamic education. They respond to the urgent demands of an era characterized by information complexity, social polarization, and often confusing religious narratives. Such strategies enable Islamic Religious Education to evolve into a liberating and humanizing educational experience that fosters an inclusive and peaceful religious consciousness among learners.

Challenges in the Practice of Moderation within Educational Environments

Although efforts to revitalize Islamic Religious Education (IRE) based on religious moderation have demonstrated significant progress, both substantive and structural challenges continue to pose major barriers to its effective implementation. Moderation in education is not merely a normative discourse but a transformative process that requires comprehensive changes in institutional culture, pedagogy, and structural frameworks. In this context, various challenges arise from both internal and external dimensions of educational institutions. One of the most prominent internal obstacles is the resistance from senior teachers toward curriculum transformation. Educators with conservative educational backgrounds or long-standing teaching experience often exhibit skepticism toward new approaches that emphasize interfaith dialogue, pluralism, and openness. As identified in the *Reddit for Education Studies*, senior teachers often struggle to adapt to moderation based curriculum policies due to limitations in digital literacy, shifting paradigms, and the lack of continuous professional development [22]. This phenomenon reveals a disparity in human resource readiness for embracing inclusive educational transformation.

Another significant challenge lies in the scarcity of systematic and sustainable training programs for educators. Many existing training initiatives are unidirectional and theoretical in nature, failing to address the practical pedagogical dynamics within

[22] Reddit Education Research Group, "Senior Teacher Adaptation to Curricular Reform: Insights from Global Practices," 2024.

the classroom. As a result, teachers often lack the capacity to fully internalize moderation values into their professional competencies. Moderation should not be confined to instructional content alone; it must evolve into a teaching paradigm that shapes how educators deliver lessons, engage with students, and respond to differing religious perspectives in classroom discourse.

Conceptually, Zuhairi Misrawi's book *Al-Islām wa al-Tasāmuḥ* underscores the importance of developing religious moderation through three foundational pillars: (1) inclusive theology that views religious diversity as a space of compassion rather than conflict; (2) cultural ethics that respect local traditions and plural Islamic expressions; and (3) public policies that advocate for social justice and equality[23]. This vision aligns with Haedar Nashir's framework, which stresses that moderation is not a neutral midpoint between extremes but a dynamic, contextual, and axiological middle path[24]. Unfortunately, this normative framework is not always translated into strong institutional policy. Many educational institutions still lack operational regulations that support moderation education. Even when centrally developed moderate curricula exist, they are often inconsistently implemented at the school level. The lack of synergy among the government, Ministry of Religious Affairs, and school authorities significantly hinders the realization of an ideal moderation-based educational model.

Furthermore, the implementation of moderation faces external challenges from the rising tide of religious conservatism and populism, particularly in society and across social media platforms. Students are frequently exposed to exclusive or intolerant narratives outside of school environments. Without strong reinforcement from families and the wider community, moderation efforts at school risk becoming fragmented and ineffective. Therefore, moderation education must adopt an ecosystemic approach that involves multi-sectoral collaboration among schools, families, communities, and digital media.

To address these challenges effectively, several strategic actions are required: (1) strengthening regular teacher training grounded in contextual pedagogical practices; (2) formulating operational regulations on moderation at the school level; and (3) fostering cross-sector collaboration to uphold inclusivity both inside and outside the school environment. Without concrete policy interventions and enhanced human resource capacity, the practice of religious moderation risks remaining stagnant

[23] Zuhairi Misrawi, *Al-Islām Wa al-Tasāmuḥ: Islam Rahmatan Lil 'Alamīn* (Jakarta: P3M, 2011).

[24] Haedar Nashir, *Moderasi Beragama: Perspektif Islam Wasathiyah* (Yogyakarta: Suara Muhammadiyah, 2020).

reduced to mere administrative rhetoric rather than a meaningful educational transformation.

Conclusion

The revitalization of Islamic Religious Education (IRE) based on the principles of religious moderation constitutes a strategic response to the growing complexity of religious challenges in increasingly pluralistic and polarized societies. The success of this initiative is largely determined by the explicit integration of values such as tolerance, inclusivity, and justice into the curriculum, supported by contextual, participatory, and reflective learning strategies. The role of teachers is pivotal; those who possess ideological and pedagogical competence in the domain of moderation are capable of fulfilling a transformative function in shaping students' character toward openness and peaceful coexistence. However, several obstacles persist, including resistance from segments of the teaching community, limited conceptual understanding, and insufficient public policy support—factors that continue to impede the systemic application of moderation in education. Therefore, the revitalization of IRE cannot rely solely on normative approaches; it necessitates a comprehensive transformation of the educational ecosystem. This includes the development of innovative pedagogical designs, continuous professional development for teachers, visionary leadership, and collaboration among schools, families, communities, and the state. Through this holistic approach, Islamic education is expected not only to serve as a vehicle for transmitting religious values but also to become a formative space for nurturing a generation of religious individuals who are inclusive, just, and constructively prepared to coexist within a multicultural society.

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