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INTEGRATION OF RELIGIOUS MODERATION IN ISLAMIC EDUCATION: CHALLENGES AND OPPORTUNITIES IN THE DIGITAL ERA

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ABSTRACT

Background: In the face of increasing radicalism and intolerance, Islamic education in Indonesia plays a crucial role in fostering religious moderation. **Purpose:** This study examines the role of Islamic education in promoting religious moderation in Indonesia, focusing on the challenges and opportunities presented by the digital and globalized era. **Method:** Using a qualitative approach with a literature review, the study analyzes data from journals, research reports, and academic articles on religious moderation and Islamic education. **Result:** The findings indicate that Islamic educational institutions have successfully integrated religious moderation values into their curricula, emphasizing tolerance, non-violence, and respect for diversity. However, challenges remain, including insufficient teacher readiness, the negative influence of technology, and students' shallow understanding of religious moderation. The study suggests that improving teacher training, managing technology's impact on education, and providing consistent institutional support are essential for strengthening religious moderation programs. **Conclusion:** This research contributes to understanding how digitalization and globalization affect religious moderation efforts in Islamic education and offers strategic solutions to enhance their effectiveness.

A. INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, continues to face significant challenges related to religious extremism. Radical groups such as Jemaah Islamiyah (JI) have been part of the problem, with deep roots and global connections, including international terrorist networks such as Al-Qaeda (Singh, 2004). Although the Indonesian constitution guarantees freedom of religion, various institutional rules and biases, such as the Blasphemy Law, often add to the complexity of the issue and encourage intolerance (Fenton, 2016; Mu&Burhani, 2019). Furthermore, the spread of radical ideology is often accelerated through education and new media, with research showing that radical organizations use these channels to recruit and indoctrinate young people, especially college students (Mulyaningsih, 2022; Sugihartati, Suyanto, & Hidayat, 2020). This blend of social, political, and religious dynamics has given rise to new challenges that can disrupt social harmony and long-held values of tolerance in Indonesia.

In the face of the threat of radicalism, Islamic education in Indonesia has become an important fortress in promoting religious moderation. Islamic boarding schools and universities play a strategic role in instilling the values of tolerance and diversity in their students (Thanks, 2019). For example, some Islamic boarding schools teach teaching methods that encourage critical thinking and respect for different opinions, thus reinforcing the values of moderation (Subchi, 2022a; Sukur, 2019). Islamic educational institutions, from schools to universities, have become bastions for the cultivation of moderation values such as tolerance, diversity, and peace (Nasir & Rijal, 2021). In Islamic boarding schools, moderate education is strengthened through a learning model that combines religious teachings with critical thinking and respect for diversity (Helmy, Kubro, & Ali, 2021). In addition, the important role of teachers and community support is also a key factor in encouraging the internalization of these moderation values (Alabdulhadi & Alkandari, 2024; Wardi, Fithriyyah, Fathorrahman, & Hidayat, 2023). The use of learning materials, such as textbooks that promote tolerance and anti-violence attitudes, further strengthens these efforts (Evaluation, 2023). As a result, Islamic education in Indonesia is able to produce students with a balanced understanding of religion, who respect differences and are able to resolve conflicts through dialogue, as well as prevent the spread of radical ideologies (Mustakim, Ali, & Kamal, 2021; Subaidi, 2020).

Previous research on religious moderation in Indonesia revealed a number of efforts and challenges in promoting the values of moderation in society. In general, existing literature can be grouped into three main categories. First, the government's initiative in promoting religious moderation has been ongoing since 2019, with a focus on countering extremism and radicalism through publication programs, training, and the development of moderation instruments (Cholil, 2022). The integration of religious moderation into the 2020-2024 National Medium-Term Development Plan (RPJMN) emphasizes a commitment to nationalism, tolerance, anti-radicalism, and accommodation for local cultures (Yusuf, Putra, Witro, & Nurjaman, 2023). However,

some studies criticize this policy for creating tensions with religious freedom, which could potentially limit the scope of religious expression (Cholil, 2022).

Second, factors that affect religious moderation include socio-religious traditions, family values, and the principle of togetherness in society (Daheri, Warsah, Morganna, Putri, & Adelia, 2023). Studies also show that intellectual humility and religiosity, measured through the intellectual, ideological, and religious dimensions of experience, play a significant role in fostering religious moderation (Pajarianto, Personal, & Galugu, 2023; Subchi, 2022a). However, while these factors have been identified, more research is needed to examine how the rapid social changes resulting from globalization and technological advances interact with these factors.

Third, in the context of education, Islamic higher education institutions, such as Islamic boarding schools, have sought to integrate the values of religious moderation into their curriculum, with a focus on national commitment, tolerance, and non-violence (Nasir & Rijal, 2021). Special programs, such as the religious moderation education curriculum at IAIN Ponorogo, are designed to ward off conservatism and intolerance (Mukhibat, Effendi, Setyawan, & Sutoyo, 2024). However, challenges arise from the influence of conservative trends that are developing in society, which can hinder the effectiveness of the implementation of religious moderation in the educational environment (Zulkifli, Kafid, Nanang, & Fahri, 2023). Thus, educational efforts in promoting religious moderation need to be supported by broader social policies and community support in order to achieve maximum success.

Although various studies have identified the important role of Islamic education in promoting religious moderation, there are still some shortcomings that have not been fully explored. Previous research has tended to focus on the implementation of religious moderation policies at the national level and educational programs, but few have examined in depth how factors such as technology and globalization affect the effectiveness of religious moderation among students and the wider community. In addition, although the role of Islamic educational institutions, especially Islamic boarding schools and universities, has been extensively researched, the relationship between the pedagogical approach used and concrete results in preventing radicalization still needs further study. There are also limitations in research on how collaboration between formal education and local communities can strengthen the values of moderation at different levels of society. Therefore, this study aims to fill this gap by further examining the role of Islamic education in promoting religious moderation in the era of globalization and digitalization.

This study aims to identify the role of Islamic education in Indonesia in promoting religious moderation in the midst of the challenges of globalization and digitalization. In particular, this study aims to explore how a curriculum that integrates the values of religious moderation is applied in Islamic educational institutions, as well as highlight the obstacles that arise in the process, such as teacher readiness, the negative influence of technology, and students' shallow perception of religious

moderation. This research will also present recommendations for strategies to increase the effectiveness of religious moderation programs.

Islamic education in Indonesia can be seen as a key instrument in promoting religious moderation, with curricula, educational policies, and extracurricular programs designed to instill values of tolerance, peace, and togetherness. This argument is in line with the theory of transformative education which emphasizes the importance of education in shaping critical thinking and inclusive attitudes towards differences (Mezirow, 1991). In addition, the concept of moderation in Islam, known as *wasatiyyah*, is also supported by various postulates in the Qur'an, such as Surah Al-Baqarah verse 143 which emphasizes Muslims as "middle people," which shows the importance of balance and moderation in religious life. The Indonesian government's policy through the 2020-2024 National Medium-Term Development Plan (RPJMN) further strengthens the position of religious moderation as part of the national agenda in order to prevent radicalism and maintain social harmony. The paradigm of this research departs from the synergy between educational theories, Islamic values, and national policies which affirms that Islamic education in Indonesia not only plays a role in religious teaching, but also as a strategic tool in creating a moderate and tolerant society.

Islamic Education

Islamic education can be defined as a teaching and learning process based on Islamic teachings, which aims to form individuals who have a deep understanding and practice of religion. According to Rahman (1982), Islamic education does not only include aspects of religious knowledge (*sharia*) but also the moral, spiritual, and social aspects that lead the individual to a balanced life according to the principles of *wasatiyyah* (moderate in Islam). Islamic education is also aimed at producing a generation that has worldly skills and a deep understanding of religion to achieve success in this world and the hereafter (Al-Attas, 1999).

Islamic education can be categorized into several types: formal education (Islamic schools and madrasas), non-formal education (pesantren), and informal education (home and community learning). In formal education, there are various stages such as basic education (*Madrasah Ibtidaiyah*), secondary education (*Madrasah Tsanawiyah* and *Aliyah*), and higher education (public and private Islamic universities). Islamic boarding schools, as an example of non-formal education, play an important role in shaping Islamic values through the boarding system and intensive learning, as expressed by Dhofier (1999) which emphasizes the role of kiai and Islamic boarding schools in traditional Islamic education in Indonesia. Pesantren has also undergone modernization by integrating the general and religious curriculum to produce graduates who have expertise in various fields (Azra, 2015a).

Religious Moderation

Religious moderation (*wasatiyyah*) refers to the concept of balance in religion that emphasizes tolerance, inclusiveness, and respect for diversity. This concept is based on Islamic teachings that teach its people not to be extreme, both in understanding and practicing religion. The Qur'an mentions the concept of *Wasat people* (moderate

people) in Surah Al-Baqarah verse 143, which emphasizes the balance between this world and the hereafter. Zulkifli (2022) explained that religious moderation is important to maintain harmony in a multicultural society, especially in the context of Indonesia, which has ethnic, religious, and cultural diversity.

Religious moderation can be categorized based on several dimensions: commitment to nationality, tolerance, non-violence, and accommodation for local culture (Nasir & Rijal, 2021). The commitment to nationality can be seen in the Indonesian government's efforts to integrate Pancasila values and religious moderation in national education. Tolerance in religious moderation means respecting differences in religious views and practices, as well as rejecting radical attitudes that are contrary to Islamic principles. *rahmatan lil 'alamin* (mercy to all nature). Non-violence is the rejection of any form of violence committed in the name of religion, while local cultural accommodation refers to Islam's ability to adapt and respect local traditions without sacrificing the basic principles of Islamic teachings (Subchi, 2022a, 2022b).

Indonesian Islam

Indonesian Islam refers to the practice and understanding of Islam that has developed in Indonesia, which is influenced by the local social, cultural, and political context. As a country with the largest Muslim population in the world, Indonesia has unique Islamic characteristics, where the values of moderation, tolerance, and inclusivity are its hallmarks (Azra, 2015b). Islam in Indonesia has undergone a process of acculturation with the local culture, which has resulted in religious practices that are different from other Muslim countries, but remain within the framework of universal Islamic teachings.

Islam in Indonesia can be categorized into several variants based on practice and understanding: traditionalist Islam, modernist Islam, and fundamentalist Islam. Traditionalist Islam, represented by organizations such as Nahdlatul Ulama (NU), emphasizes the importance of preserving local traditions and the teachings of previous scholars (Ash'ariyyah). Modernist Islam, as represented by Muhammadiyah, emphasizes reform and modernization in religious practices, focusing on purifying Islamic teachings from practices that are considered heretic (Azra, 2015b). Fundamentalist Islam, although a minority, is made up of groups that demand the strict application of Islamic law in public life. In addition, Indonesian Islam was also formed by the practice of Sufism which developed widely in various regions (Ricklefs, 2012). This phenomenon shows that Indonesian Islam is a dynamic and multivariate entity, which continues to develop along with social, political, and globalization changes.

B. METHOD

This research focuses on the analysis of literature related to religious moderation and Islamic education in Indonesia. The unit of analysis in this study is scientific articles, research reports, and academic publications that are relevant to the topics of religious moderation, Islamic education, and Indonesian Islam. The focus of

the research includes studies that explain the role of Islamic educational institutions in instilling the values of religious moderation and its impact on radicalism in society. The units of analysis are selected based on their relevance to the topic and their contribution in providing a deeper understanding of religious moderation efforts through Islamic education.

This study uses a qualitative method with a literature review approach. This approach was chosen because it is appropriate to identify and analyze trends, concepts, and findings from previously published research related to religious moderation and Islamic education. The research design of this library was chosen because it allows researchers to comprehensively and critically collect information from various relevant publications, without conducting field data collection. This approach is also in line with the research objectives that want to understand the dynamics of Islamic education in promoting religious moderation based on the results of previous studies.

The source of information in this study comes from scientific publications indexed by Scopus. This publication includes international and national journals focused on Islamic education, religious moderation, and the dynamics of Islam in Indonesia. In addition, literature from books, official reports, and academic articles accessed from various other relevant databases are also used as secondary data sources. Data from Scopus was chosen because of its credibility as one of the leading databases that includes research from various disciplines with high quality.

The data collection process was carried out through literature searches using specific keywords such as "Islamic education," "religious moderation," "Indonesia," and "counter-radicalism." Data is collected from the Scopus database, where related publications are analyzed based on topics, methods, and key findings. Once the data is collected, the relevant articles are categorized by sub-themes to provide structure in the analysis. In addition, the study used reference software tools such as Mendeley to manage and organize the literature data.

The data collected was analyzed using thematic analysis techniques. In this technique, themes emerging from the literature are identified, classified, and synthesized to uncover patterns and trends in religious moderation research and Islamic education. The analysis process begins with an in-depth reading of each publication collected, then followed by thematic groupings based on important variables such as education, policy, and religious moderation. The analysis also included a comparison of findings between different studies to provide a comprehensive perspective on the dynamics of religious moderation in Indonesia.

C. RESULT AND DISCUSSION

Islamic Education Curriculum Development

The development of an Islamic education curriculum in Indonesia that integrates the values of religious moderation has become a priority in various educational institutions, including universities and Islamic boarding schools. Some institutions,

such as State Islamic Universities and modern Islamic boarding schools, have adopted curricula that emphasize tolerance, anti-radicalism, and respect for local culture. Research by Yani et al. (2023) shows that the Islamic religious education (PAI) curriculum in higher education combines a model of religious moderation and national defense, with the aim of preventing radicalism and promoting national and non-violent commitments.

The development of Islamic education curricula in Indonesia, especially those that integrate the values of religious moderation, has become an important focus for many Islamic educational institutions. State Islamic University (UIN) and modern Islamic boarding schools have adapted their curriculum to include topics such as tolerance, anti-radicalism, and respect for local culture. In research conducted by Yani et al. (2023), it was found that the Islamic Religious Education (PAI) curriculum in universities in Indonesia strategically combines the model of religious moderation and national defense as an effort to prevent radicalism and communism through education (Yani et al., 2023).

From this study, it can be seen that there is a general pattern in curriculum development in various universities. First, the curriculum focuses on religious moderation concepts such as tolerance and non-violence. Second, there is the integration of nationalist and anti-radicalism values into teaching materials. Third, universities also include local elements, such as accommodation to local culture, which shows the adaptation of Islam in the context of multicultural Indonesia. Finally, variations in the duration and number of courses show flexibility in the implementation of religious moderation.

The development of an Islamic education curriculum with religious moderation values in Islamic universities in Indonesia is an important effort that involves various strategies and components. Based on research conducted at the State Islamic Institute (IAIN) Ponorogo, the curriculum developed adds special courses on Islamic moderation, which focuses on national commitment, tolerance, non-violence, and respect for local culture (Mukhibat et al., 2024). This curriculum is integrated into higher education programs by using a religious moderation education approach to counteract conservatism and intolerance that often arise among students.

In this curriculum, religious moderation is promoted through courses designed to instill the values of tolerance and non-violence. The approach used also includes problem-based learning (PBL), where students are trained to identify and solve problems while respecting differences of view. These measures have proven to be effective in shaping students' moderate attitudes, which significantly impacts their understanding of issues of nationality and diversity (Mukhibat et al., 2024)

However, challenges remain in the implementation of this curriculum. One of the challenges faced is the gap between the pattern of Islamic education in madrassas and public schools, as well as the need to overcome barriers to educational accessibility for all groups. Nonetheless, efforts to promote the values of religious moderation in Islamic

universities continue to grow, with thorough evaluations being conducted to ensure that learning outcomes reflect the desired values of religious moderation (Mukhibat et al., 2024).

The development of an Islamic education curriculum that integrates the values of religious moderation in Islamic universities in Indonesia has become one of the main focuses in anticipating radicalism and encouraging tolerance. Based on research by Nasir and Rijal (2021), Islamic universities such as Maulana Malik Ibrahim State Islamic University, Darussalam Gontor University, and Ma'had Aly As'adiyah have an important role in transmitting the values of religious moderation through an eclectic curriculum and religious activities in the university pesantren environment (Nasir & Rijal, 2021).

The curriculum reflects a commitment to nationality, tolerance, non-violence, and accommodation of local cultures. The development of this curriculum not only teaches religious knowledge but also forms an attitude of religious moderation in an Islamic perspective, where religious moderation is understood as a balance between religious doctrine and acceptance of local cultural diversity and traditions (Nasir & Rijal, 2021). Islamic universities play a role as a strategic institution that facilitates students to internalize the values of religious moderation through various pedagogical approaches that include formal education, extracurricular activities, and daily life in Islamic boarding schools (Nasir & Rijal, 2021).

The main challenge in the development of religious moderation curriculum in Islamic universities in Indonesia lies in efforts to maintain a balance between orthodox religious teachings and the application of tolerance values in the context of globalization. This involves aligning the national curriculum with local and global diversity, as well as increasing the accessibility of education to various levels of society. The implementation of this curriculum is the key in forming a generation that not only understands religion but is also committed to the principles of moderation and diversity (Nasir & Rijal, 2021).

Table 1 shows the main components of the development of Islamic education curriculum in several institutions in Indonesia that adopt the values of religious moderation. Table 1 reveals that Islamic education curricula in several higher education institutions in Indonesia have been developed to promote religious moderation, through teaching that emphasizes tolerance, national commitment, and respect for cultural and religious diversity. This includes the development of specific courses aimed at improving understanding of religious moderation and preventing radicalism among students.

Table 1 the development of Islamic education curriculum in several institutions in Indonesia

Educational Institutions	Program/Course	Key Values	Teaching Focus
State Islamic University	Religious Moderation and Nationalism	Tolerance, Non-violence	Respect for difference

IAIN444882	Moderation Education	National Commitment, Anti-radicalism	Interfaith dialogue
Modern Islamic Boarding School	Diversity Studies	Moderation, Pluralism	Local cultural accommodation

The development of Islamic education curriculum in Indonesia shows several important patterns that can be identified from the existing data. One of the main patterns is the formal integration of religious moderation values into the curriculum through subjects that specifically emphasize tolerance and non-violence. In addition, the curriculum also strengthens national commitment and encourages interfaith dialogue, where education effectively emphasizes the importance of diversity and peace in a multicultural society. The implementation of the religious moderation curriculum also involves local values and cultural accommodation, which aims to create harmony between religious teachings and local socio-cultural realities.

The interpretation of these findings suggests that the development of Islamic education curricula in Indonesia is integral to a broader effort to promote religious moderation. The curriculum is based on the values of tolerance, diversity, and anti-radicalism allowing students to gain a balanced understanding of a peaceful and inclusive Islam. In addition, this curriculum strengthens their sense of nationality and commitment to national unity. Thus, the implementation of a curriculum that is integrated with the values of religious moderation can be an effective tool in preventing radicalism and strengthening social peace in Indonesia.

Implementation of Islamic Education Institution Policy on Religious Moderation

The implementation of religious moderation policies in Islamic educational institutions in Indonesia has shown a significant impact on students, especially in increasing a sense of nationalism and commitment to tolerance. Islamic religious education based on the values of moderation not only builds awareness of the importance of pluralism, but also strengthens love for the homeland. For example, research conducted by Solechan et al. (2024) revealed that an integrated approach to Islamic religious education with the concept of religious moderation and national defense is able to increase nationalism among students in state Islamic universities. This can be seen from how students are more open to religious and cultural differences, as well as increasingly understanding the role of religion in strengthening national unity.

However, the challenges in implementing this policy are also quite complex. Burhanuddin and Ilmi (2022) identifying the need to implement a more diverse model of religious moderation to overcome the dynamics that exist in each educational institution. In addition, the limited information technology facilities and the lack of dialogue between educators are obstacles in strengthening religious moderation among students. In addition, there is also a gap in literacy and reference sources, which requires improvement so that the values of religious moderation can be internalized more

effectively in the educational environment, especially in student boarding schools which play an important role in forming moderate attitudes.

Despite these challenges, the potential benefits of religious moderation policies in Islamic educational institutions are quite large. These policies can shape students who have the knowledge, skills, and attitudes that reflect religious moderation, national commitment, tolerance, and non-violence. Islamic higher education institutions, especially those based on Islamic boarding schools, play a strategic role in transmitting the values of religious moderation through various formal and informal educational activities. By integrating these values into curricula and extracurricular programs, Islamic educational institutions have succeeded in creating a conducive learning atmosphere to foster a generation that is moderate and ready to face the challenges of globalization, without putting aside their religious and national identities.

The following table illustrates the various approaches taken by Islamic educational institutions in implementing religious moderation policies. Challenges and Opportunities in Encouraging Religious Moderation.

Educational Institutions	Implementation Model	Values Applied	Primary Focus of Teaching	Reference
State Islamic University	Curriculum and organizational integration	Tolerance, Non-violence	National commitment and diversity	Nasir & Rijal (2021)
State Universities	Internalization of religious education	Moderation, Pluralism	Nationalism and interfaith dialogue	Solechan et al. (2024)
Student Boarding School	External programs and activities	Tolerance, Anti-radicalism	Community-based approach	Burhanuddin & Ilmi (2022)

The data obtained shows that Islamic educational institutions in Indonesia implement religious moderation policies through various integrative models, involving formal curricula, student organization activities, and collaboration with local communities. The implementation of this policy aims to promote the values of tolerance, diversity, and nationalism among students, with a focus on building a generation that is moderate and open to differences. In its implementation, this policy is integrated into academic and extracurricular programs, with an approach that emphasizes the importance of interfaith dialogue, as well as rejecting violence and extremism.

Some patterns that can be identified from this data include the integration of religious moderation policies through a comprehensive curriculum and extracurricular activities that strengthen students' understanding of moderation. Islamic educational institutions also use a community-based approach to reinforce the values of anti-radicalism and tolerance. In addition, the implementation of this policy involves

student organizations in building an understanding of pluralism and moderation, especially in the student pesantren environment. The main challenges in the implementation of this policy include limited information technology infrastructure that hinders dialogue between educators, as well as limited access to literacy and relevant references, as revealed by Asfiati et al. (2023)

Overall, the implementation of religious moderation policies in Islamic educational institutions has an important role in instilling the values of nationalism, tolerance, and anti-radicalism among students. This policy is implemented not only through the formal curriculum, but also through various non-academic activities, such as student organizations and community programs. This shows that Islamic education in Indonesia has a strategic role in creating a moderate generation, with a balanced understanding of religion and a strong commitment to national unity and cultural diversity.

Challenges of Implementing Religious Moderation in Islamic Education

The application of religious moderation in Islamic education faces various complex challenges. Some of these challenges stem from the lack of integration of religious moderation values in the curriculum, limited teacher capacity, and external influences such as technology and student perception. This challenge slows down the process of internalizing the values of tolerance and peace which are the main goals of religious moderation in the Islamic educational environment. In addition, uneven institutional support also affects the success of religious moderation programs in various Islamic educational institutions. To overcome these obstacles, a comprehensive strategy is needed that involves curriculum development, teacher training, technology impact management, and increased strong institutional support. Table 2 below summarizes the main challenges faced in the implementation of religious moderation in various Islamic educational institutions.

Table 2 Challenges of Implementing Religious Moderation in Islamic Education

Challenge	Detail
Curriculum Integration	Inadequate facilitation for critical thinking and internalization of values (Mukhibat et al., 2024; Zulfatmi, 2023).
Teacher Readiness	Lack of training and resources for teachers (Winoto, 2022; Zulfatmi, 2023).
The Influence of Technology	Exposure to intolerant content through devices and social media (Mukhibat et al., 2024).
Student Perception	Superficial understanding of the values of moderation (Afwadzi, Sumbulah, Ali, & Qudsy, 2024).
Institutional Support	Diverse; Some institutions show positive impact (Solechan et al., 2024).

One of the biggest challenges is the lack of facilitation in internalizing the values of religious moderation and developing critical thinking among students. A

number of studies show that the learning model used in Islamic educational institutions, such as in Madrasah Aliyah, has not been able to provide space for students to understand and apply moderation values thoroughly. This has an impact on students' low awareness of the importance of tolerance and acceptance of diversity (Mukhibat et al., 2024; Zulfatmi, 2023).

Another challenge faced is the lack of readiness of teachers in promoting religious moderation. Many teachers still lack adequate training and resources to implement lesson plans aimed at internalizing the values of religious moderation. The quality of educators is also a concern, because some still use traditional paradigms that are difficult to adjust to more modern moderate Islamic values (Winoto, 2022; Zulfatmi, 2023).

Technological advances and social media also have a significant influence on the learning process of religious moderation. Many students are exposed to intolerant content through digital devices and social media, especially during the Covid-19 pandemic, complicating efforts to promote moderation values. In addition, students' perception of religious moderation is often shallow, where they tend to equate it with tolerance without understanding the depth of the application of these values in daily life (Mukhibat et al., 2024; Afwadzi, Sumbulah, Ali, & Qudsy, 2024).

The implementation of religious moderation policies often faces challenges, including resistance from conservative groups as well as a lack of clear guidelines and support from education authorities (Solechan et al., 2024). Some Islamic educational institutions have difficulty in carrying out religious moderation programs because there are no detailed directions or adequate support from the government or higher institutions. As a result, efforts to integrate the values of religious moderation into the curriculum are often hampered by uncertainty in their implementation and concerns that these policies are at odds with traditional or conservative views that are growing in some communities. Without strong support and guidelines, religious moderation programs risk losing effectiveness, which in turn reduces the positive impact on increased tolerance and multicultural understanding among students. Stronger support from educational authorities is essential to ensure that the values of religious moderation can be implemented consistently and sustainably across Islamic educational institutions.

These findings show that the challenges in implementing religious moderation in Islamic educational institutions are very complex and multi-layered. Inadequate curriculum, poorly trained teachers, the negative influence of technology, and shallow student perceptions are the main obstacles that need to be overcome immediately. Without proper handling, this challenge can reduce the effectiveness of religious moderation programs, thereby slowing down the process of internalizing the values of tolerance and peace among students. In addition, stronger institutional support is needed to ensure that the values of religious moderation can be implemented consistently and sustainably across Islamic educational institutions. This demonstrates the importance of collaboration between governments, educational institutions, and

local communities to create comprehensive and sustainable strategies to address these challenges.

This study shows that several Islamic educational institutions in Indonesia have successfully integrated the values of religious moderation through a curriculum that emphasizes tolerance, non-violence, and respect for cultural diversity. This educational program has also increased the sense of nationalism and commitment to unity among students. However, challenges remain, especially in terms of lack of teacher readiness, limitations in internalizing religious moderation values into the curriculum, the negative influence of technology, and students' perceptions that tend to be superficial regarding religious moderation. Uneven institutional support and resistance from conservatives have also slowed the success of moderation programs. To ensure the sustainability of these programs, a comprehensive strategy is needed, including more intensive teacher training, management of the influence of technology, and increased support from education authorities.

The results of this study show that the integration of religious moderation values in the Islamic education curriculum has succeeded in increasing tolerance, non-violence, and commitment to nationalism. This happens because a systematically designed curriculum is able to internalize these values through an educational approach that emphasizes the importance of diversity and peace. Variables such as teacher readiness and institutional support play an important role in the effectiveness of the implementation of religious moderation. When teachers are not prepared, both in terms of training and resources, the process of internalizing the values of religious moderation is hampered. In addition, the negative influence of technology, especially social media that often spreads intolerant content, also affects students' perception of moderation values, so their understanding of this concept tends to be superficial.

The results of this study found that the integration of religious moderation values in the Islamic education curriculum in Indonesia is effective in building tolerance, non-violence, and respect for cultural diversity. This discovery is in line with Raihani's research (2011), which emphasizes the whole-school approach as an effective method to promote tolerance across all aspects of education. In addition, a community-based approach is also reflected in the study, where Islamic educational institutions use a variety of extracurricular activities to internalize the values of moderation, similar to the findings of Zakiah et al. (2023), which highlights the role of teachers and teaching strategies in primary schools to promote social tolerance.

However, this research also adds new elements that highlight the challenges faced in the application of religious moderation values amid the influence of technology. Exposure to intolerant content through social media during the Covid-19 pandemic, for example, presents additional challenges that have not been discussed much in previous studies. Sakallı et al. (2021) notes that technology must be intelligently integrated in tolerance education, but this study highlights that without proper oversight, technology can actually be an obstacle to the success of moderation education.

The significance of the results of this research socially and historically shows that Islamic education in Indonesia is not only a means of disseminating religious knowledge, but also an important tool in promoting peaceful and inclusive social values. Ideologically, religious moderation taught through the Islamic education curriculum strengthens the commitment to nationalism and encourages tolerance in a multicultural society. This research contributes to a broader understanding of how formal education can be an effective instrument in countering radicalism and shaping a generation that is more open to diversity.

The results of this study show that there is a significant function of the educational curriculum in shaping students' religious moderation attitudes. However, the dysfunction found was the teacher's unpreparedness and students' shallow perception of religious moderation. Lack of teacher training and imbalances in institutional support have the potential to reduce the effectiveness of moderation programs. While the positive impact of this study is that Islamic education has proven to be effective in preventing radicalism, the risk of technological influences and superficial perceptions requires serious attention.

Based on the findings of the study, policy actions that need to be taken include increasing teacher training to ensure they are ready to internalize the values of religious moderation in the classroom. In addition, there needs to be policy development that focuses on managing the impact of technology, including monitoring social media content that can affect student perceptions. More equitable institutional support must also be increased, by strengthening collaboration between the government, educational institutions, and local communities to ensure that the implementation of religious moderation programs runs well.

D. CONCLUSION

This study shows that several Islamic educational institutions in Indonesia have successfully integrated the values of religious moderation in a curriculum that emphasizes tolerance, non-violence, and respect for cultural diversity. These educational programs also contribute to an increased sense of nationalism and a commitment to unity among students. However, there are a number of challenges, such as lack of teacher readiness, limitations in internalizing moderation values, negative influences from technology, and shallow understanding among students of the concept of religious moderation. In addition, uneven institutional support and resistance from conservative groups are also factors that slow down the success of moderation programs. To ensure the sustainability and effectiveness of these programs, a more comprehensive strategy is needed, including increased teacher training, technology impact management, and stronger support from education authorities.

This research contributes to a deeper understanding of how formal education, particularly in Islamic educational institutions, can be used as a tool to promote the values of religious tolerance and moderation in a multicultural society. In addition, this

study highlights the importance of regulation and management of the use of technology in religious moderation education, an aspect that has not been widely discussed

The limitation of this research lies in the literature-based qualitative approach that relies on secondary data. For further research, it is recommended to conduct field studies with quantitative and qualitative approaches to obtain stronger empirical data on the implementation of religious moderation in various educational contexts. Further research directions may also explore more deeply how technology policy interventions can help limit exposure to intolerant content among students.

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