

## ***Religious Moderation in Madrasah Curriculum: Building a Moderate Generation***

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### **ABSTRACT**

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*This study examines the integration of religious moderation values in the curriculum at MTs Al-Hasan, Proppo District. Observations showed that the implementation of religious moderation is less optimal, indicated by student intolerance, poor teacher understanding, and lack of activities that support moderation education. This study aims to understand how the values of religious moderation are integrated into the curriculum to form moderate and inclusive mindsets in students. Using a qualitative approach, data was collected through in-depth interviews and observations involving the head of the madrasah, teachers, and students. The findings showed that religious moderation is implemented through an integrated curriculum, using themes that link subjects in Islamic Religious Education, to encourage students to embrace diversity and uphold their religious principles. This study emphasizes the importance of curriculum design in forming students' attitudes that respect differences and promote tolerance.*

**Keywords:** Religious Moderation; Tolerance education; Islamic Religious Education Curriculum; The Implementation of Moderation

### **ABSTRAK**

Penelitian ini mengkaji integrasi nilai-nilai moderasi beragama dalam kurikulum di MTs Al-Hasan, Kecamatan Proppo. Observasi menunjukkan pelaksanaan moderasi beragama belum optimal, terlihat dari intoleransi siswa, pemahaman guru yang kurang, dan minimnya kegiatan yang mendukung pendidikan moderasi. Tujuan penelitian ini adalah untuk memahami bagaimana nilai moderasi beragama diintegrasikan dalam kurikulum guna membentuk pola pikir moderat dan inklusif pada siswa. Dengan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam dan observasi yang melibatkan kepala madrasah, guru, dan siswa. Hasil penelitian menunjukkan bahwa moderasi beragama diterapkan melalui kurikulum terintegrasi, dengan tema pembelajaran yang menghubungkan mata pelajaran di Pendidikan Agama Islam, mendorong siswa untuk menerima keberagaman dan tetap teguh pada nilai keimanan. Penelitian ini menekankan pentingnya desain kurikulum dalam membentuk sikap siswa yang menghargai perbedaan dan mempromosikan toleransi.

**Kata-kata Kunci:** Moderasi Beragama; Pendidikan Toleransi; Kurikulum Pendidikan Agama Islam; Implementasi Moderasi.

## 1. INTRODUCTION

The education system in Indonesia is currently facing serious challenges related to the increasing potential for radicalism and intolerance among students. Based on survey data, approximately 20% of students in various regions exhibited intolerant views toward religious and ethnic differences. Students being exposed to extreme ideologies through social media is a real example of this phenomenon, indicating that the problem of intolerance is increasingly apparent in educational environments (Suprastowo & Bakti, 2018). A survey by Wahid Institute revealed that up to 600 thousand out of 150 million respondents were exposed to radical ideology, with the level of intolerance increasing from 46% to 54% (Supriadi et al., 2020). This demonstrates how educational institutions, which ought to foster the development of moral character and national values, have instead served as breeding grounds for radical ideas.

It should be possible for schools to foster an atmosphere that instills values of moderation and tolerance. In reality, however, several educational institutions struggle to disseminate ideas that might affect students' attitudes and actions (Munjid et al., 2022; Ningsih et al., 2024). The primary causes of this phenomenon are the easy access to radical content via social media (Aziza et al., 2023) and the lack of supervision of non-formal activities that contradict educational values. In addition, teachers' inability to integrate multicultural education and tolerance into the learning process also contributes to the spread of radicalism. Due in large part to the lack of oversight of children's online activities, the family's role—which ought to be the primary pillar in instilling national and religious values—is frequently overlooked (Anwar, 2021; Dayusman, 2023).

The government has responded to this challenge by launching the Character Education Strengthening Program (PPK) which integrates the values of Pancasila, tolerance, and diversity into the curriculum (Ma'rufah, 2022). However, there are still challenges in putting this policy into action, like opposition from some groups who believe it goes against traditional or Islamic values. The group believes that integrating religious moderation values into the curriculum could threaten their cultural identity or the values they hold (Hidayat, 2018). Therefore, synergy is needed between the government, educators, families and society to create an inclusive and safe educational environment that can prevent radicalism. Several strategic steps that need to be taken include intensive teacher training, increasing students' digital literacy, and the proactive involvement of religious institutions in spreading messages of peace (Ma'ruf & Syaifin, 2021).

Several nations, including Indonesia, have turned their attention to efforts to stop radicalism through education. One of strategies applied is creating a religious education curriculum that not only teaches doctrine but also imparts qualities of tolerance, moderation, and respect for diversity (Mawardi, 2015; Saprullah, 2024; Syach et al.,

2024). This is in line with the national education goal of creating a generation that possesses strong morals and character in addition to intellectual intelligence.

Previous research conducted by Albana (2023), Chadidjah et al. (2021), Saputra and Dina (2023), and Tanjung et al. (2024) demonstrates how religious moderation can be an effective strategy for stopping the growth of radical ideologies. However, these studies focus more on the implementation of religious moderation values in general, without exploring specific aspects in organizing religious education curricula. Therefore, more thorough research is required to comprehend how the principles of religious moderation might be systematically incorporated into learning objectives, teaching materials, teaching methods, and learning evaluation.

One gap that is still under-explored is the incorporation of religious moderation principles into the curriculum's planned growth and structure is one area. With an emphasis on structuring educational resources that can create a moderate religious understanding, this study attempts to provide a model for creating an integrated curriculum in Islamic educational institutions. As a case study, the research was conducted at MTs Al-Hasan, which has a diverse student body and a varied school culture. This provides an ideal context to explore how education can address the challenges of intolerance and radicalism in the school environment.

It is expected that this research will contribute both theoretically and practically to the development of a curriculum that emphasizes the development of attitudes of tolerance, nationalism, and respect for diversity in addition to the transmission of knowledge. This endeavor aims to produce a new generation with a reasonable disposition and a strong dedication to national ideals and harmony. As a first step toward addressing the significant obstacles facing Indonesian education, this research is also anticipated to close the gap in curriculum creation that highlights the significance of strengthening national values and tolerance.

## 2. METHODS

This study employed a qualitative approach with a field study method to explore experiences and analyze the application of religious moderation values integrated into the curriculum at MTs Al-Hasan Pamekasan (Baškarada, 2014). A qualitative approach was selected to enable a thorough exploration of perspectives, experiences, and practices related to the implementation of religious moderation in educational contexts. The field study method allows researchers to obtain concrete data through direct interaction, such as interviews with madrasah principals, teachers, and students, as well as observations of learning activities.

This study involved the principal of the madrasah, teachers, and students as the main subjects, considering their strategic role in implementing the curriculum. Data

collection was carried out through three main techniques: observation, in-depth interviews, and documentation. Observations were conducted for two weeks with a frequency of twice a week, to observe interactions between students, teachers, and the school environment regarding religious moderation. In-depth interviews were conducted for 45–60 minutes with three main informants, namely the head of the madrasah, teachers, and students, to explore their views on the application of moderation values. Meanwhile, document analysis examines institutional policies, curriculum, learning plans, and other relevant documents, which focus on the implementation of moderation values ([Allmark et al., 2009](#)).

The observation approach employed a moderate participatory method, where researchers directly participate in school activities without becoming a permanent part of the community. This method provides insight into the daily dynamics of implementing moderation values in both formal and informal activities. Data from observations and interviews were supplemented with documentation, which offers institutional and historical viewpoints to support study findings.

A thematic approach was used to analyze the collected data. The analysis process began with data coding, where information was divided into small units and classified based on categories such as intolerance, radicalization, or tolerance. Related codes were then grouped into main themes, for example "tolerance education" or "intolerance". The final step was interpreting the results of the themes to understand the relationships between themes and their relevance to the observed phenomena ([Gammelgaard, 2017](#)).

Data validity is guaranteed through triangulation, namely comparing the results of observations, interviews and documentation to ensure the accuracy of the findings ([Carter et al., 2014](#)). Employing this approach, the study is expected to offer comprehensive insights into how to incorporate religious moderation into the curriculum as well as suggestions for the creation of future educational policies.

### 3. RESULTS AND DISCUSSION

This study found that MTs Al-Hasan used Integrated Curriculum governance to compile educational resources that are relevant to various subjects. For example, the theme of 'Religious Diversity and Mutual Respect in a Multicultural Society' is used to teach the values of religious tolerance. This approach aims to instill in children the value of respecting religious and ethnic diversity as well as cultivating a mutually respectful mindset in daily life. Every course aims to impart patience in interacting with various social or religious groups. These themes are integrated into various Islamic Religious Education subjects, such as Tauhid, Morals, Islamic History, the Qur'an, and Hadith, to create a more complete and meaningful learning experience.

Additionally, this method seeks to provide students with a more comprehensive understanding of religious ideas. Learning activities aim to inspire students to tackle real-

world problems by using a problem-solving methodology. Consequently, students are capable of integrating Islamic principles into their daily lives in addition to acquiring a theoretical understanding. It demonstrates that the integration of multiple disciplines within the learning topic has a good impact on students' attitudes, knowledge, and skills overall. In addition, it is being consistent with the holistic ideas that underpin the Integrated Curriculum at MTs Al-Hasan.

It is in line with the previous research conducted by explaining that the thematic approach is able to strengthen the relationship between religious teachings and students' daily lives. In MTs Al-Hasan, integration of themes such as Tawhid, Morals, and Islamic History has proven effective in helping students understand religious values in depth. However, there are still challenges in the implementation. Connecting interdisciplinary themes can be challenging for teachers, particularly when attempting to match religious studies with general subjects like civics or Indonesian. These challenges are typically brought on by a lack of knowledge about how to coordinate the subject matter and teaching methods across subjects.

Additionally, students can feel confused when thematic concepts like tolerance conflict with content from other subjects. [Sumarna and Nurul \(2024\)](#) mention that, cross-subject approaches are often considered complex, especially by novice teachers, creating a gap between planning and implementation in the classroom. Nonetheless, this study demonstrates that incorporating learning themes into pertinent topics still yields notable advantages, motivating students to participate more actively in context-based and practically applicable learning processes.

Although the implementation of the curriculum at MTs Al-Hasan shows significant benefits, there are still challenges, especially in teachers' competence in managing cross-disciplinary theme. Some teachers need additional training to be able to link learning themes with critical and reflective thinking skills. In addition, developing an integrated curriculum is hampered by the time limits for finishing the syllabus. Not every student can learn the material at the same pace, even when the learning topics are designed to incorporate Islamic principles and everyday life. This demonstrates the importance of adopting a flexible approach when creating and implementing curricula, particularly in religious education.

The custom of reciting prayers together before class at MTs Al-Hasan was also mentioned in this study. This practice serves as a means of teaching the virtues of peace and moderation in addition to being a spiritual ritual. The prayer emphasizes the importance of kindness, harmony, and tolerance, which are relevant to students from various backgrounds. This prayer teaches mutual respect, empathy, and acceptance of differences, hence, creating an inclusive and peaceful learning environment. This finding

confirms that the integration of religious practices in education can build students' moderate and peace-loving character.

Religious moderation is implemented at MTs Al-Hasan by creating a curriculum that separates religious and social materials but remains interrelated. Teachers teach the values of tolerance, harmony, love of peace, and politeness through a motivational approach at the beginning of learning. Civic Education teachers also instill the value of moderation through various methods. Joint prayer activities are a means to strengthen harmony and respect for diversity (Irodati, 2022; Jannah, 2023).

On the other hand, this approach is also criticized. Some studies, such as Ma'rufah's (2020), demonstrates that non-inclusive religious rituals can marginalize students who are not Muslim or who disagree with. The goal of the joint prayer at MTs Al-Hasan is to foster unity, but it's also critical to make sure that every student is comfortable throughout the exercise. Care must be used while integrating spiritual principles to avoid coming across as imposing a certain viewpoint.

In addition, separating religious and social materials at MTs Al-Hasan is considered to help students comprehend them better. However, Marlina (2022) emphasizes that too strict separation can lead to fragmentation of learning, making religious values and social life are less related. Therefore, it is necessary to preserve the integration of spiritual and social values to develop holistic learning that is applicable to students' everyday lives. This goal is achieved if spiritual concepts are applied in the context of community life, allowing students to practice these values comprehensively.

The method used at MTs Al-Hasan to teach the concepts of religious moderation has been shown to positively influence students' character development. However, the main challenge is to ensure that these values are actually implemented in everyday life. It is in resonance with Nugraha et al. (2024), stating that although students have been taught the importance of moderation in the classroom, the implementation in daily activities is frequently less evident. Therefore, MTs Al-Hasan needs to provide opportunities for students to practice these values outside the classroom, through extracurricular activities or social projects for example. Doing this, students can implement religious moderation directly in their lives.

The teacher of Islamic Cultural History Subject at MTs Al-Hasan applies learning that integrates the values of religious moderation. By teaching the stories of the Prophet, students are encouraged to learn how to solve problems wisely and to be accepting of various religions. This approach aims to instill tolerance in society. In addition, teachers also facilitate discussions on current issues, such as student brawls, misuse of the concept of jihad, and the role of Islamic organizations. This discussion enriches students' understanding of the importance of authentic religious teachings to avoid extremism. The teacher also introduces religious diversity in Indonesia, especially around the madrasah,



and encourages discussion about differences in religion, ethnicity, nation, and culture as an effort to strengthen social harmony.

The MTs Al-Hasan curriculum is designed to introduce students to the concept of religious moderation, which includes balance, justice, tolerance, nationalism, rejection of radicalism, and acceptance of local culture. This approach encourages students to develop moderate, inclusive, and active character traits to build a peaceful society. Learning materials are made to be pertinent to religious moderation, specifically in the context of muamalah, which does not distinguish between religions in social relations, and the idea that every person has the right to follow their own religion. Students who receive religious, social, and civic education are better able to develop moderate views that they can use in their daily lives. In this context, religious teaching does not only focus on theological doctrine, but also on forming a moderate attitude that respects differences without viewing the other party to be incorrect.

The implementation of religious moderation values at MTs Al-Hasan shows great potential in creating a tolerant and inclusive young generation. [Priyono \(2024\)](#) explains that religious moderation education directly increases students' tolerance towards religious and cultural differences. Teaching the Prophet's stories as a model for wise problem-solving and a nondiscriminatory attitude toward different religions is a successful method of teaching religious moderation at MTs Al-Hasan. Students are encouraged to comprehend the value of coexisting peacefully without distinguishing between beliefs.

This approach is also in line with [Salsabila and Frinaldi's \(2023\)](#) research revealing that Social and Civics education centered on current issues can expand students' perspectives on the significance of accurately comprehending religious teachings. Teacher-guided discussions, such as those concerning student brawls or the misuse of the concept of jihad, help students relate religious values to the social challenges around them. It provides students deeper understanding of religious theory as well as practical applications for it in daily life.

Despite the fact that numerous studies have supported the religious moderation approach, there are still a number of obstacles in its implementation. One of the biggest challenges is changing the views of students who have been exposed to radical beliefs outside of the classroom. [Auzi et al. \(2024\)](#) explain that students from conservative backgrounds or those exposed to radical ideologies often have difficulty accepting the values of moderation taught in schools. In some cases, the efficacy of moderation-based religious education is hindered when the values of tolerance that are taught in schools conflict with the values that students learn from their surroundings.

Another challenge is that the curriculum does not fully support religious moderation optimally. [Hadisaputra \(2020\)](#) declares that religious education in Indonesia

typically emphasizes theological doctrine, with limited space for critical discussion or in-depth understanding of moderation. Despite being taught the need for tolerance, students lack the necessary skills to use moderate attitudes in daily life. The curriculum must be modified to better reflect the social environment and difficulties that today's students confront ([Mansir et al., 2022](#)).

Through an inclusive and moderate approach, religious education at MTs Al-Hasan has successfully combined humanitarian concepts with religious beliefs. Teachers at this madrasah provide fair treatment to students, both in classroom learning and daily interactions. One of the methods used is teaching tolerance, starting with theory in class followed by practice through role-playing activities ([Romadhon, 2024](#)). This approach is in resonance with Bartz and Bartz emphasizing the importance of student diversity in the classroom as well as exposure to diverse social environments ([Yusuf, 2023](#)). It enables students to gain a deeper understanding of diversity and develop tolerance regardless of religious, cultural, or social differences ([Tuwo, 2023](#)). Moderation education at MTs Al-Hasan is not only relevant to students' personal development but also wisely navigates them to face social, cultural, political, and religious challenges.

This madrasah also involves all elements, consisting of the school's mission and policies, curriculum structure, teaching, leadership, school culture, student activities, and involvement with the community, in an effort to instill the values of moderation to students. The school's mission is designed to instill value-based character in students. The curriculum integrates value education through formal lessons, extracurricular activities, and project-based learning. The principal and teachers act as role models, while the school culture supports the development of positive attitudes, such as tolerance, cooperation and discipline. Student activities, both inside and outside the classroom, reinforce these values through direct experience. Parental and community involvement also supports this success.

However, there are still issues in ensuring consistency in the implementation. Kurniawan and [Kurniawan \(2021\)](#) mention that policies may be less effective if stakeholders have different levels of commitment and comprehension. Furthermore, incorporating Islamic values education into a curriculum that is already extensive frequently makes it harder for children to balance academic achievement with character development ([Farida et al., 2024](#); [Sucipto et al., 2023](#)). The influence of the principal and teachers can be limited if there is no clear evaluation and reward system. The external environment, such as social media and foreign culture, makes it difficult to maintain the values of moderation taught in schools.

#### 4. CONCLUSION

This study shows that the application of religious moderation values through the Integrated Curriculum at MTs Al-Hasan has a significant positive impact on students'



religious understanding. Learning becomes more than merely imparting knowledge when significant Islamic Religious Education themes—like Tawhid, morals, and Islamic history—are integrated holistically. This approach not only teaches religious doctrine but also instills values of tolerance, national insight, and respect for diversity. The study's findings highlight how crucial a thorough curriculum is in preventing radicalism among students. A curriculum that emphasizes religious moderation can help students develop their critical thinking skills, gain a thorough understanding of religion, and moderately and inclusively apply its principles to their daily lives. Educational institutions have a crucial role in creating a generation that is founded not only on a solid religious understanding but also on a strong sense of patriotism, respect for diversity, and tolerance. This curriculum approach has proven effective in creating a harmonious learning atmosphere while halting the potential spread of extremist ideology. By teaching inclusive attitudes and a deep understanding of religious teachings, religious moderation-based education becomes an important foundation for fighting radicalism. This curriculum not only enriches students' religious insight, but also prepares them as tolerant individuals who actively contribute to a pluralist society. Further research is suggested to explore the implementation of similar curricula in various cultural and geographical contexts. In addition, studies on the use of educational technology or creative methods that can strengthen the effectiveness of religious moderation values in the curriculum and provide broader guidance for future generations can also become options for future research.

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