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Religious Moderation Implementation in Islamic Education: A Systematic Review

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Abstract

Islamic education is significant in confronting the growing threats of religious radicalism and extremism that jeopardize global stability. This systematic study aims to determine how religious moderation is practiced within Islamic education. Following the PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis) guidelines, this research systematically explores two significant databases, Google Scholar and Scopus. The initial search is centred on titles and keywords associated with applying religious moderation within the scope of Islamic education, spanning 2019 to 2023. Approximately 1,060 pertinent publications have been pinpointed in the preliminary search results. After implementing a set of criteria for selection, 16 articles have been chosen for further scrutiny. The research findings revealed that the execution of religious moderation manifests through diverse channels, such as school initiatives, the introduction of moderation values to newcomers, integration into the curriculum, the subtler facets of the curriculum, ceremonial and national events, and the utilization of lecture-style sessions and interactive Q&A approaches. Simultaneously, reinforcing religious moderation is actualized through the cultivation of advanced critical thinking, the moulding of moderate character, the mitigation of radicalism, the integration of moderation principles into real-world scenarios, the pivotal roles of educators and educational institutions, and the adoption of successful models.

Keywords: Implementation, Islamic Education, Religious Moderation

Abstrak

Pendidikan Islam memainkan peran yang sangat penting dalam menghadapi tantangan radikalisme dan ekstremisme agama yang semakin mengancam stabilitas global. Penelitian sistematis ini bertujuan untuk mendeskripsikan implementasi moderasi beragama dalam pendidikan Islam. Penelitian ini mengikuti panduan PRISMA (*Preferred Reporting Items for Systematic Review and Meta-Analysis*) dan melakukan pencarian yang terstruktur di dua basis data utama, yaitu Google Scholar dan Scopus. Pencarian awal difokuskan pada judul dan kata kunci yang relevan dengan penerapan moderasi beragama dalam konteks pendidikan Islam dalam rentang waktu 2019 hingga 2023. Dari hasil awal pencarian, sekitar 1.060 publikasi yang relevan telah diidentifikasi. Setelah melewati proses seleksi sesuai kriteria yang ditetapkan, akhirnya terpilih 16 artikel yang akan dianalisis lebih lanjut. Hasil penelitian ini mengungkapkan bahwa implementasi moderasi beragama terjadi melalui berbagai cara, seperti kegiatan sekolah, pengenalan nilai-nilai moderasi

kepada siswa baru, integrasi dalam kurikulum, kurikulum tersembunyi, kegiatan upacara dan nasional, serta penggunaan metode ceramah dan tanya jawab. Sementara itu, penguatan moderasi beragama diwujudkan melalui pengembangan berpikir tingkat tinggi, pembentukan karakter moderat, pencegahan radikalisme, kaitan nilai-nilai moderasi dengan situasi dunia nyata, peran guru dan sekolah, serta praktik sukses.

Kata Kunci: Implementasi, Islamic Education, Religious Moderation

INTRODUCTION

Indonesia, being a predominantly Muslim nation, places a high level of importance on Islamic education as a top priority for shaping the character and morals of its people. However, in practice, there are instances where extreme interpretations of religious beliefs occur, leading to conflicts and intolerance within society(Bayukarizki & Soleman, 2021, p. 2). Among students, even though the majority exhibit tolerance, there is still a significant 21.81% who display intolerance(Nasrudin et al., 2022, p. 41). Therefore, the implementation of religious moderation in Islamic education becomes exceptionally vital.

Education that promotes tolerance respects diversity and acknowledges the variety of religious beliefs can effectively combat extremism and religious conflicts. It is a critical step in creating a harmonious society that upholds human rights and religious freedom. Islamic education that centres on universal values such as fairness, compassion, and goodness can also serve as a tool for nurturing strong character and good moral values in society. It will help shape a younger generation that is committed not only to their faith but also to broader humanitarian values. Thus, religious moderation in Islamic education is seen as a fundamental cornerstone for building a harmonious, tolerant, and empowered society.

Furthermore, the role of religious moderation in Islamic education is pivotal in maintaining social stability. When young individuals have a balanced understanding of religion and life, they exhibit positive behaviour and contribute constructively to society. It helps prevent the potential for radicalization and internal conflicts that can disrupt social structures.

The significance of religious moderation is also evident in political and legal contexts. In democratic nations like Indonesia, the principles of moderation in Islamic education align with principles of pluralism and respect for religious freedom (Amri, 2021, p. 180). In a complex political landscape, education encouraging religious moderation can strengthen the foundations of democracy and protect human rights.

Islamic education that emphasizes moderation also holds the potential to contribute to peace and stability on a regional level. Indonesia, as the country with the world's largest Muslim population, has the opportunity to serve as a model for neighbouring countries regarding religious moderation and the resolution of religion-related conflicts (Aziz et al., 2019, p. 4).

Achieving religious moderation in Islamic education necessitates commitment from various stakeholders, including the government, educational institutions, religious leaders, and civil society. Cross-sector collaboration is crucial for creating an educational environment that supports moderation, tolerance, and harmony.

Religious moderation in Islamic education is essential in addressing global concerns such as extremism and terrorism. Islamic education can assist in resisting extreme ideas and extremism that endanger societal and national stability by providing a comprehensive understanding of religious teachings and promoting peace principles. Islamic education emphasizing moderation also provides a balanced view of religion and science.

It is crucial in addressing the tensions that frequently develop between science and religion in modern society. Education that intelligently mixes religion and science might help pupils see that the two can complement rather than compete. It is essential to recognize that the principles of religious moderation are not exclusive to the Islamic context and can be applied to other religious contexts. Indonesia's rich religious diversity creates an opportunity to promote tolerance and respect for all faiths.

In summary, religious moderation is crucial in shaping a discerning, open-minded, and prepared younger generation to confront the complex challenges in our increasingly interconnected world. It represents a long-term effort to promote peace, harmony, and progress globally in Indonesian society.

Numerous studies have been conducted to comprehend the implementation of religious moderation in Islamic education. One such study, led by Handayani (2022), aimed to depict how religious moderation is integrated into the teaching of Islamic Religious Education (PAI) at SMP Negeri 1 Rogojampi. The research findings demonstrate that religious moderation can be achieved by imparting a balanced understanding of Islamic teachings and avoiding extremism. Another study conducted by Albana (2023, p. 49) revealed that implementing religious moderation in schools can be realized through various methods, including extracurricular activities, school initiatives focused on instilling religious moderation values, and classroom instruction.

This research aimed to describe how religious moderation is put into practice in the context of Islamic education and to assess its influence on the development of student's character and morals.

RESEARCH METHOD

This research constitutes a literature review that centre on the analysis of journals on implementing religious moderation in the context of Islamic education. The literature search was executed on September 3, 2023, using the search term "implementation of religious moderation in Islamic education" within the "Publish or Perish" database (refer Figure 1). The search timeframe was confined to publications between 2019 and 2023, aligning with the directive issued by the Minister of Religious Affairs during that period, Lukman Hakim Saifuddin, designating 2019 as the year of religious moderation according to the Ministry of Religious Affairs. The initial search yielded a total of 1,032 pertinent articles. Subsequently, 28 relevant articles were identified from Scopus. Following a selection process and criteria adjustments, 16 articles were chosen for further examination, as can be seen in Figure 2.
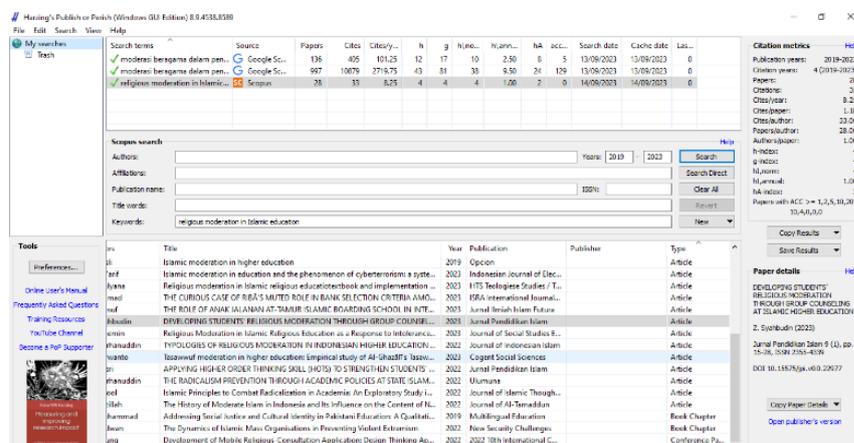

Figure 1. Displays the outcomes of the search conducted using the Publish or Perish

This study employed four criteria for the selection of articles for further analysis. Firstly, the articles must focus on the practical application of religious moderation in education, from primary to secondary education levels. Secondly, the chosen articles were published from 2019 to 2023. Thirdly, these articles had to be indexed in journals listed on both Google Scholar and Scopus, the two most extensive databases encompassing a wide range of scholarly articles. Lastly, the selected articles had to be indexed by either Sinta or Scopus. The analysis of the articles encompassed three stages. In the first stage, an assessment was conducted

to determine the extent to which the titles and keywords were relevant to religious moderation in educational practices. The second stage involved reviewing the abstracts to ascertain if they aligned with the research objectives of this study. In the third stage, if the abstracts were pertinent to the research objectives, the authors proceeded with an in-depth analysis of the article's focal points and research outcomes. Subsequently, they extracted and synthesized the research results.
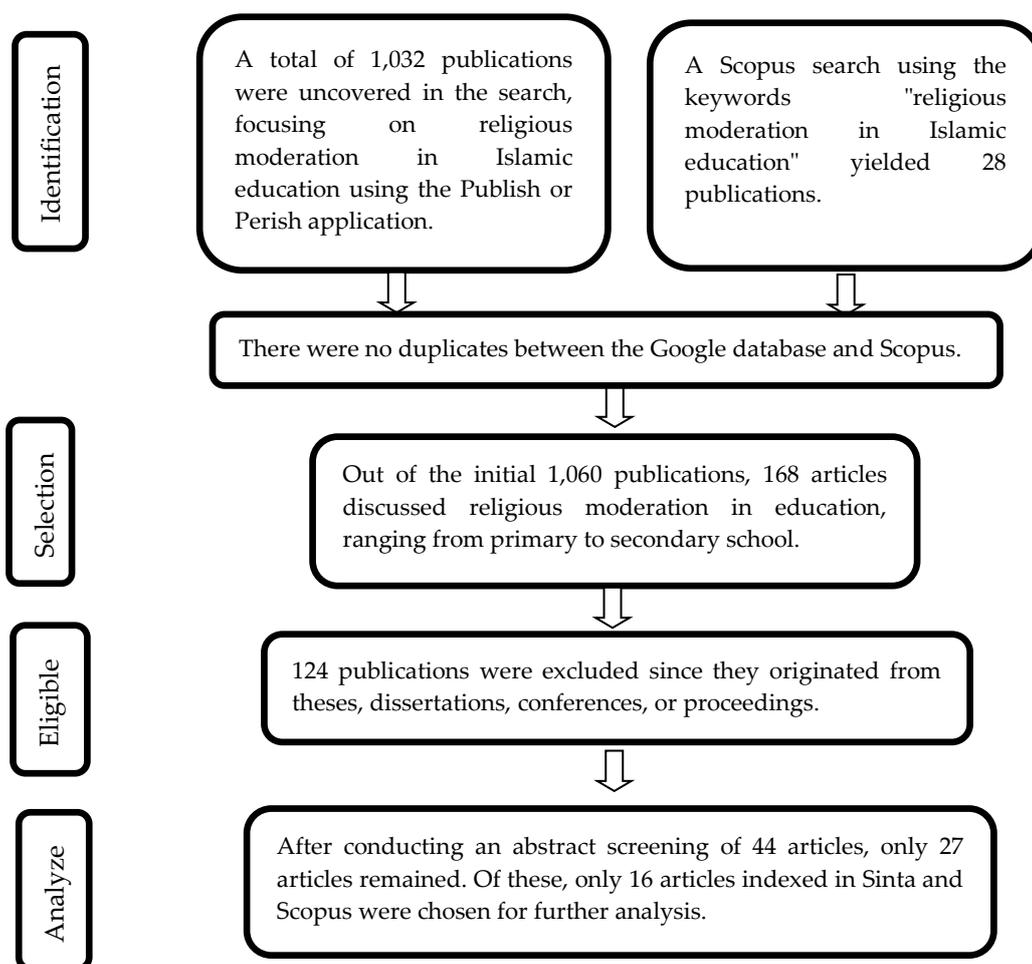
Identification

A total of 1,032 publications were uncovered in the search, focusing on religious moderation in Islamic education using the Publish or Perish application.

A Scopus search using the keywords "religious moderation in Islamic education" yielded 28 publications.

There were no duplicates between the Google database and Scopus.

Selection

Out of the initial 1,060 publications, 168 articles discussed religious moderation in education, ranging from primary to secondary school.

Eligible

124 publications were excluded since they originated from theses, dissertations, conferences, or proceedings.

Analyze

After conducting an abstract screening of 44 articles, only 27 articles remained. Of these, only 16 articles indexed in Sinta and Scopus were chosen for further analysis.

Figure 2. Article selection flow based on PRISMA

RESEARCH FINDINGS AND DISCUSSION

Following the analysis of 16 articles, the implementation of religious moderation in Islamic education is categorized into various subsections. These include different approaches to implementing religious moderation in schools and reinforcing religious moderation in Islamic religious education. A more

comprehensive examination is provided in the following Table 1.

Table 1. Description of Studies on the Implementation of Religious Moderation in Islamic Education

Author (Year)	Title	Result	Index
Hasan Basri *et al*. (2022)	Applying Higher Order Thinking Skill (Hots) To Strengthen Students' Religious Moderation at Madrasah Aliyah	Strengthening moderation in the learning of Islamic religion, particularly in the aspect of Aqidah in Islamic senior high schools, is realized through the development of high-order thinking skills (HOTS) by integrating the values of religious moderation into the context of daily life.	Scopus
Hasan Albana (2023)	Implementing Religious Moderation Education in High Schools	Implementing religious moderation education in high schools can be carried out through various methods, including extracurricular activities, special programs, and in-class learning.	Sinta 2
M. Nur Adnan Saputra *et al*. (2021)	Deradicalization of Radical Ideologies in Indonesia: Strengthening Moderation-Based Islamic Education Curriculum	Strengthening the values of moderation in Islamic education as part of deradicalization efforts can be supported by various aspects, including school policies, curriculum, school staff, and the roles of parents and teachers.	Sinta 3
Siti Almaratus Sholikah (2022)	Evaluation of the Implementation of Religious Moderation on the Religious Attitudes of Students at SMP Pgri Ngraho District, Bojonegoro Regency	The plan for implementing religious moderation involves three stages: planning (student selection, indoctrination, and tools), implementation (focus on tolerance, avoidance of fanaticism, appreciation of culture, and promotion of unity), and evaluation (attitude changes, knowledge improvement, and skills enhancement).	Sinta 3
Saddam Husain and Andi Eki	Religious Moderation Based on Pesantren Tradition at Ma'had Aly As'adiyah	The introduction of religious moderation values at Ma'had Aly As'adiyah is implemented through various methods, including formal classes, halaqah methods, and mappesantren.	Sinta 3

Author (Year)	Title	Result	Index
Dwi Wahyuni (2021)	Sengkang Wajo South Sulawesi		
Mudrik (2023)	The Influence of Islamic Religious Education in Shaping Moderate Character of Students in School: A Social Pedagogy Analysis	Islamic religious education can assist students in adopting a moderate attitude in their religious beliefs, promoting tolerance towards various religious, ethnic, and cultural backgrounds. It can shape moderate character, enhance mutual respect, and reject radicalism.	Sinta 3
Dera Nugraha *et al*. (2020)	The Implementation of Religious Moderation Values in Islamic Education Learning at Cendekia Islamic Junior High School, Cianjur Regency, Indonesia	At SMP Islam Cendekia Cianjur, the values of religious moderation are integrated into Islamic religious education by incorporating them into all aspects of learning. The school principal supports this by designing lesson plans, monitoring implementation, and providing resources for Islamic religious education teachers. Therefore, religious moderation becomes the primary focus supported by the entire school community. Implementing religious moderation in educational institutions is highly effective because these institutions are ideal places to provide religious moderation education to students. Islamic religious education should present content relevant to everyday life, and the role of the government and educational institutions in developing a curriculum for religious moderation is crucial to reducing practices of violence and injustice.	Sinta 3
Mega Selvi Maharani and Yessi Rahmaniar (2023)	Religious Moderation in the Curriculum of Islamic Religious Education in Madrasah	Implementing religious moderation in educational institutions is highly effective because these institutions are ideal places to provide religious moderation education to students. Islamic religious education should present content relevant to everyday life, and the role of the government and educational institutions in developing a curriculum for religious moderation is crucial to reducing practices of violence and injustice.	Sinta 3

Author (Year)	Title	Result	Index
Idi Warsah *et al* (2022)	Implementation of Hidden Curriculum in Islamic Education Subject at State Senior High School 1 Rejang Lebong	State Senior High School 1 Rejang Lebong has successfully implemented the hidden curriculum effectively, including integrating local culture into marriage education and using references from Middle Eastern yellow books. They also emphasize religious moderation and Wasathiyah Islam understanding to counteract takfiri and intolerant thinking in the digital world to prevent radical or liberal religious understanding among students.	Sinta 4
Akmal Nurullah *et al.* (2022)	Implementation of Religious Moderation at Tahdzibun Nufus Islamic Senior High School in Jakarta: Shaping Religious Moderation Values	At Tahdzibun Nufus Islamic Senior High School in Jakarta, religious moderation education is not limited to formal settings but is integrated into every aspect of learning. Their young age influences the spirit of religious moderation among the students, modern thinking in line with the times, and active involvement in various activities. One form of moderation applied is advising fellow students, which helps foster a sense of caring among their peers.	Sinta 4
Masturaini and Yunus (2022)	Religious Moderation Values at Shohifatusshofa Islamic Boarding School, Nw Rawamangun	At Shohifatusshofa Islamic Boarding School, Islamic moderation values are instilled through three methods: formal education with the national curriculum, halaqah study sessions led by Kiai (Islamic teachers), and through the influence of the boarding school environment and the exemplary behavior of kiai and teachers.	Sinta 4
Asria Ramadhani and Muthia Umi Setyoningrum (2023)	Strengthening Religious Moderation Values Through Islamic Religious Education at SMA Negeri 7 Samarinda	SMA Negeri 7 Samarinda conducts various activities, including Islamic religious education (PAI) classes that teach tolerance, Quran literacy, tausiyah day, Quran day, and PHBI events to strengthen religious moderation values. They also promote tolerance through flag ceremonies, provide facilities and religious teachers for each religion, and ensure fair treatment within the organization, allowing students to deeply respect differences.	Sinta 4
Dwi Widayanti	Implementation of Religious Moderation	The school instills religious moderation values by providing specific guidance and understanding to teachers of Islamic religious	Sinta 5

Author (Year)	Title	Result	Index
and Fetty Ernawati (2022)	Values in Islamic Education Learning at SDN 1 Pule, Selogiri Sub-district, Wonogiri Regency, Academic Year 2022/2023	education (PAI). Implementing religious moderation values in PAI learning involves lesson planning, including discussions among PAI teachers, and collaborative teaching by all teachers to ensure uniform understanding. The school also collaborates with the surrounding community to build harmonious relationships through teachers' participation in school activities involving the community, especially PAI teachers.	
Rendi Kurniawan *et al.* (2023)	Internalizing Religious Moderation Values in Extracurricular Activities at State Islamic Senior High School 1 (Model), Lubuklinggau	At SMK Harum Sentosa, religious moderation can be taught through Islamic Religious Education (PAI) classes by promoting tolerance and empathy towards others. This approach is required to maintain social harmony and balance in a diverse school environment.	Sinta 5
Ahmad Darlis *et al.* (2023)	Religious Moderation in Islamic Religious Education at SMK Harum Sentosa, Perbaungan	Internalizing religious moderation values at State Islamic Senior High School 1 (Model) involves three stages: introduction during new student orientation, learning through lectures and question-and-answer sessions, and application in national and religious activities. The goal is to instill good morals in the students.	Sinta 5
Irwan *et al.* (2022)	The Strategies of Islamic Religious Education Teachers in Enhancing Religious Moderation of 5th Grade Students at SDN 2 Cakranegara Academic Year 2021/2022	The teacher employs three strategies to enhance religious moderation: firstly, providing specific guidance to Muslim students; secondly, encouraging prayer before lessons; and thirdly, organizing Imtaq activities every Friday for Islamic knowledge.	Sinta 5

Upon examining various articles, it can be deduced that seven articles concentrate on techniques for implementing religious moderation within Islamic education. These articles correspond to research numbers 2, 4, 7, 9, 12, 14, and 16.

On the other hand, nine additional articles delve into the enhancement of moderation in Islamic Religious Education (PAI), and these particular articles can be found under research numbers 1, 3, 5, 6, 8, 10, 11, 13, and 15.

Various Ways of Implementing Religious Moderation in Islamic Education

The landscape of life and the demands of the global world have undergone significant transformations propelled by advancements in science, technology, and communication. These transformations have deeply impacted how people lead their lives and are expected to continue necessitating shifts in societal views, attitudes, and behaviours, particularly among the younger generation.

The fundamental goal of Islamic education in Indonesia is to mould the character of the young generation with unwavering faith in Allah, instil noble morals, and nurture the capability to foster peace and harmony within religious communities (Nabila, 2021, p. 867). Moreover, Islamic education aims to cultivate students' aptitude to comprehend, value, and embody religious principles while harmonizing them with the domains of science, technology, and art. These principles are encapsulated in the concept of religious moderation within Islam.

In the pursuit of implementing religious moderation in the educational domain, it becomes imperative to consider the future goals and objectives and the strategies designed to attain them. Educational organizations and institutions must perpetually engage with their surrounding milieu where these strategies are intended for execution. It ensures not just the absence of conflict but the synergy between religious moderation education and its environment. Moreover, evaluating the internal and external capacities at hand is crucial for realizing these goals (Aziz et al., 2019, p. 150).

The term "implementation" denotes providing the means for executing a task or giving it practical effect (Aziz et al., 2019, p. 151). Policy implementation is the process that translates policy decisions into concrete actions. It is an administrative phase that is observable at a specific program level. The implementation process commences once the goals and objectives have been defined, the program activities have been devised, and the necessary funds have been allocated to achieve these objectives. Consequently, the principles of implementation pertain to the methods a policy employs to accomplish its intended objectives.

The rapid advancement in science, technology, and communication has exerted a substantial influence on the global way of life and is anticipated to

persist in doing so. Consequently, this mandates the adjustment of people's perspectives, attitudes, and behaviors, especially among the younger generation. The paramount goal of Islamic education is to shape the character of the youthful generation in Indonesia by reinforcing their faith and dedication to the One God. Furthermore, this education seeks to teach an understanding, appreciation, and practical application of religious values that seamlessly coexist with science, technology, and art. In this context, the principle of religious moderation assumes a pivotal role.

The implementation process encompasses three pivotal stages: planning, execution, and evaluation (Salim Salabi, 2020, p. 1). Each of these stages plays a significant role in ensuring the success of religious moderation. The planning stage serves as the bedrock for crafting an effective implementation strategy. The execution stage represents the strategy is implementation phase, with religious moderation values being put into daily practice. Evaluation emerges as a critical step for gauging the success of implementation, identifying necessary enhancements, and securing the realization of the goals associated with religious moderation in Islamic education.

The realization of religious moderation within the domain of Islamic education calls for meticulous planning and clear-cut strategies. Educational organizations and institutions must synchronize with their surroundings to circumvent conflicts and foster collaboration. Assessing the internal and external capacities available to accomplish these objectives is also imperative. Implementing religious moderation within Islamic education represents a stride towards actualizing the concept. This implementation process starts once the goals and objectives are established, the program activities are delineated, and the funds are allocated.

Practical strategies for implementation encompass the incorporation of religious moderation into educational institutions by various methods. These methods include integrating it into a range of school activities, introducing the concept of moderation to incoming students, infusing moderation values into the curriculum, implementing a hidden curriculum approach, and promoting moderation through participation in national and religious events. Additionally, the dissemination of moderation is achieved through instructional lectures and interactive question-and-answer sessions.

1. School Activities

A variety of productive implementation strategies includes the integration of religious moderation into schools through a spectrum of methods

encompassing extracurricular activities, specialized programs, and in-class instruction. This approach aligns with the findings of Al-Bana (2023, p. 49), who expounds that the implementation of religious moderation in educational institutions can be achieved through diverse avenues, including extracurricular activities, specialized programs, and classroom instruction. In the context of this research, educators in these institutions employ three primary strategies to nurture religious moderation among students (Irwan et al., 2022, p. 543). Firstly, they offer tailored guidance to Muslim students to cultivate an understanding of moderation within Islam. Secondly, educators encourage students to pray before commencing their lessons, creating a pious atmosphere and nurturing a wholesome spirituality. Lastly, these institutions routinely conduct Imtaq activities every Friday, allowing students to deepen their comprehension of Islam, bolster their religious moderation values, and integrate them into their everyday lives. It underscores the adaptability of implementing moderation values within the educational setting.

2. Introduction of Moderation to New Students

Introducing moderation to new students represents a pivotal initial step in embedding religious education within the context of Islamic education. When fresh students enrol in an educational institution, they have a foundational understanding of moderation, tolerance, and respecting disparities in religious beliefs (Sholikah, 2020, p. 863). Educators and administrative staff introduce students to the fundamental tenets of religious moderation in Islam, along with insights into the perils of radicalism and extremism, all with the intent of fostering a better grasp of the consequences of religious extremism. This phase equips new students with the readiness to engage in education that champions religious moderation and harmony among religious communities.

3. Integration into the Curriculum

Integrating religious moderation values into the curriculum has been effectively carried out in specific schools with the backing of school principals who design lesson plans and provide resources for teachers of Islamic Religious Education (PAI). It aligns with the research conducted by Nugraha (2020, p. 219)in SMP Islam Cendekia Cianjur, where religious moderation values are woven into PAI lessons, permeating every facet of the learning process. The findings of Ramadhani and Setyoningrum (2023, p. 76)corroborate this integration into the curriculum, with SMA Negeri 7 Samarinda actively incorporating activities that promote religious moderation values within the school environment. School principals support by crafting

lesson plans, overseeing their execution, and supplying the requisite resources for PAI educators. In addition to imparting lessons in tolerance through PAI, they guarantee equitable treatment within the school organization, thus instilling a profound respect for differences, irrespective of the religious or belief backgrounds of the students. All these measures contribute to creating an inclusive and tolerant milieu within schools.

4. Hidden Curriculum

Certain schools employ a hidden curriculum incorporating elements of local culture, Islamic texts, and understanding of Wasathiyah Islam to counteract takfiri and intolerant ideologies propagated in the digital realm. It is in line with the findings of Idi Warsah *et al*. (2022, p. 1), where SMA Negeri 1 Rejang Lebong successfully deploys the hidden curriculum, including integrating local culture into lessons on marriage and using references from the Middle East's Yellow Books. They also emphasize religious moderation and the comprehension of Wasathiyah Islam to counteract takfiri and intolerant ideologies prevalent in the digital domain to avert radical or liberal interpretations of religion among students.

5. Ceremones, National, and Religious Activities

Ceremonies, national events, and religious activities within educational Islamic institutions serve as a conduit for promoting the values of moderation, tolerance, and unity among students (Ramadhani & Setyoningrum, 2023, p. 76). During these events, messages advocating religious moderation are conveyed through speeches or lectures that underscore the importance of respecting disparities in religious beliefs. Additionally, religious activities like communal prayer or celebrations of religious holidays offer students opportunities to experience diversity within the religious and cultural domains. In this context, educational institutions guarantee that the religious environment welcomes and appreciates differences, allowing students to feel accepted regardless of their religious or belief connections. These events and activities are critical in developing a moderate personality and building harmony in a diverse community.

6. Lectures and Q&A Sessions

Religious moderation can be effectively implemented through lectures and question-and-answer sessions. It is evident from research conducted by Kurniawan *et al*.(2023, p. 385) In this approach, instructors or speakers provide students with an understanding of religious moderation values, tolerance, and the significance of steering clear of religious extremism. The question-and-

answer sessions allow students to pose questions, seek clarifications, and deepen their comprehension of religious moderation. This approach facilitates direct and open interaction between students and instructors, allowing individuals to better grasp the practical application of religious moderation values within the context of Islamic religion in their daily lives.

The implementation of religious moderation within the domain of Islamic education stands as a crucial step in addressing the dynamic shifts of the present era and the intricacies of contemporary global demands. It necessitates meticulous planning, close collaboration among all stakeholders, judicious use of technology, and continuous evaluation to succeed in this endeavor. Focusing on religious moderation education enables Islam to continue making a constructive contribution by nurturing a youthful generation characterized by moderation, noble moral values, and the capacity to preserve harmony within an increasingly diverse society.

It represents a strategic response to the evolving challenges of our times and a safeguard to sustain the values of religious moderation within Islam. Only through the collective support of all Islamic educational institutions, educators, parents, and the broader community can each individual contribute to realizing these noble objectives, shaping a generation marked by moderation, noble moral values, and the ability to foster harmony within a diverse society. This synergy empowers individuals to confront the challenges of the times better and ensure the continued relevance and positive impact of Islamic moderation values in the future.

Strengthening Religious Moderation in Islamic Religious Education

Promoting religious moderation in teaching Islamic religious education is a strategic effort aimed at enhancing the understanding and application of moderate religious values within the context of Islamic education (PAI). Several crucial aspects need to be highlighted to achieve the goal of reinforcing religious moderation:

1. Developing Advanced Cognitive Skills

PAI can enrich the learning experience by incorporating the development of higher-order thinking skills. This approach serves as a method for connecting religious moderation values with real-life situations. In Basris' et al. (2022, p. 207) research, there is a particular focus on fostering students' critical and advanced thinking skills, especially concerning the Aqidah aspect of

Islam. This method allows for the practical application of religious moderation values in students' everyday lives. Prioritizing critical thinking in areas of Islam, like Aqidah, can establish a robust foundation for a deeper understanding of religious moderation (Harmi, 2022, p. 5).

2. The Role of Islamic Religious Education in Cultivating a Moderate Character

Islamic religious education is pivotal in shaping a moderate character in students. It involves imparting a correct understanding of religious values and teaching how to apply them moderately. Moreover, PAI encourages tolerance towards diverse religious, ethnic, and cultural backgrounds. PAI does not just aim to instruct religious content but strives to instil these values in students' daily lives (Auliya et al., 2023, p. 41). Islamic religious education shapes students' moderate attitudes toward their religious beliefs (Mudrik, 2023, p. 2011). Through this education, students are taught to appreciate differences in religious, ethnic, and cultural backgrounds, fostering strong tolerance among students. Furthermore, Islamic religious education fosters mutual respect among people from various origins, fostering an inclusive environment. By internalizing these values, students are guided to reject radicalism and intolerance, which is vital to building a harmonious and peaceful society.

3. Preventing Radicalism through PAI

PAI's role is also pertinent in preventing radicalism. By adequately understanding Islam and instilling moderation values, PAI can deter misconceptions and the potential for radical actions among students. In essence, PAI is the frontline defence against extremist and militant interpretations of religion (Nur Adnan Saputra et al., 2021, p. 282). Through a balanced approach to learning about Islam and fostering respect for differences, PAI helps shape students who can evade radical and passionate interpretations, a significant step in building a peaceful and harmonious society. PAI lays the groundwork for students to critically evaluate radical and extremist ideologies and resist potentially harmful propaganda by providing a sound and moderate understanding of religion.

4. Bridging Moderation Values with Real-World Scenarios

The reinforcement of moderation in the teaching of Islamic religious education also aims to link moderation values to real-world situations. Husanin's (2021, p. 48)research mentions that moderation values are introduced through various methods, including formal classes, religious study sessions, and pesantren programs at Ma'had Aly As'adiyah. It ensures that students can apply religious teachings wisely and in a balanced manner in

their daily lives, teaching them how to act moderately and avoid extremism in actions and beliefs.

5. The Crucial Role of Teachers and Schools in Promoting Religious Moderation

It is vital to underscore the importance of Islamic religious education across various educational dimensions, encompassing school policies, curriculum development, teacher training, and the contributions of parents in deradicalization efforts. In this context, schools play a central role in promoting religious moderation. Through a collaborative approach involving various stakeholders, Islamic religious education is expected to create an inclusive environment focusing on moderation values (Maharani & Rahmaniar, 2023, p. 51). It will help establish a robust foundation for students to understand and implement religious moderation in their daily lives and interactions with diverse communities.

6. Examples of Successful Practices in Islamic Religious Education

Nurullah and colleagues' research (2022, p. 175), Masturaini and Yunus (2022, p. 19) Widayanti and Ernawati (2022, p. 11780), and Darlis and his collaborators(2023, p. 6912) provide examples of successful practices in various educational institutions that implement the strengthening of religious moderation in PAI. Integrating moderation values into all aspects of learning, the positive influence of Kiai (Islamic scholars) and teachers in supporting religious moderation, and collaboration between teachers and the community to create an inclusive educational environment that emphasizes religious moderation are examples of these practices. These approaches indicate educational institutions' strong commitment to shaping pupils of moderate character and creating an appropriate learning environment to develop religious moderation principles.

Additionally, Islamic religious education teaches students that religion is a source of universal values like compassion, justice, and tolerance. It implies that Islam, like other religions, teaches principles that can shape good character and behaviour in society (Mawarti, 2017, p. 73). To reinforce moderation, educational institutions need relevant curricula and effective teaching methods. Teachers are pivotal in ensuring students grasp and implement religious moderation values properly (Purbajati, 2020, p. 182). Therefore, teacher training is crucial to provide quality instruction.

Parents also have a significant role in supporting the strengthening of moderation in their children. They can reinforce the moderation values taught at school by setting examples and deepening their understanding of Islamic

teachings.

Hence, reinforcing religious moderation in PAI is an integral part of education aimed at shaping a generation with good morals, tolerance, and the ability to practice their religion wisely in a diverse society. With the proper emphasis on these aspects, the subject of PAI can become an essential instrument in shaping students' moderate character in a religious context.

CONCLUSION

Through an analysis of 16 articles, the implementation of religious moderation in Islamic education is found to encompass reinforcing moderation in teaching Islamic religion and employing various methods for instilling religious moderation in schools. This implementation in schools occurs through various methods, including school activities, introducing moderation to new students, integrating moderation values into the curriculum, hidden curriculum, lectures, and question-and-answer sessions. The primary emphasis on enhancing religious moderation involves fostering higher-order thinking skills (HOTS), the role of Islamic religious education in shaping a moderate character, preventing radicalism, linking moderation values to real-world contexts, the roles of teachers and schools in promoting religious moderation, and showcasing successful practices in Islamic religious education. The objective of implementing religious moderation is to address the evolving dynamics of our times and the complexities of the contemporary world, ensuring that Islam actively contributes to shaping a younger generation that is moderate and capable of preserving harmony in an increasingly diverse society. Achieving this goal necessitates collaborative efforts among Islamic educational institutions, educators, parents, and the wider community.

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