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Integration of Religious Moderation in Islamic Religious Education Learning in Schools: Conceptual and Implementive Analysis

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Abstract. *This study aims to analyze the concept and implementation of integrating the values of religious moderation into Islamic Religious Education (IRE) to address the challenges of interfaith harmony in multicultural Indonesia. Using a qualitative approach with a literature review method, the data were analyzed using content analysis. The results of the study indicate that the integration of religious moderation values is a holistic process from planning to evaluation. Conceptually, this integration applies four approaches: curricular, pedagogical, exemplary (uswah hasanah), and cultural. In its implementation, these values are internalized through syllabi and lesson plans, dialogic-participatory methods, teacher role modeling, an inclusive school culture, and comprehensive evaluation. It is concluded that the success of fostering a moderate, nationally-minded generation heavily depends on the synergy between the teacher's role, instructional design, and the support of the educational environment.*

Keywords: *Integration, Religious Moderation, Islamic Religious Education*

INTRODUCTION

Indonesia is a country that is blessed with a wealth of cultural, ethnic, linguistic, and religious diversity. In social life, this diversity is not only the basic capital of nation building, but also raises the potential for conflict if not managed properly. This reality encourages the government and society to find a concept that is able to knit unity in the midst of differences. One of the concepts that occupies a central position is religious moderation. Religious moderation is not only interpreted as an invitation to take the middle path, but also emphasizes balance in understanding and practicing religious teachings so that they are not trapped in extreme attitudes in the form of radicalism and liberalism (Setinawati et al., 2025; Tinambunan et al., 2025; Zaluchu et al., 2025). In the Indonesian context, religious moderation is also closely related to tolerance, multiculturalism, social cohesion, and the strengthening of peaceful relations among religious communities (Qorib & Umiarso, 2025; Setinawati et al., 2025). Therefore, religious moderation is important not only as a theological discourse, but also

as a practical framework for maintaining harmony, preventing radicalism, and strengthening national unity in a plural society (Hadiyanto et al., 2025; Zaluchu et al., 2025; Fazillah, 2024)

The Ministry of Religious Affairs of the Republic of Indonesia has designated religious moderation as one of the national priority programs, considering its urgency in strengthening social cohesion in the midst of the dynamics of globalization, the flow of digital information, and the rapid development of the times. Religious moderation exists not to negate a person's religious identity, but rather to ensure that every religious believer is able to express his or her beliefs without causing exclusivism that threatens harmony. Through the Decree of the Director General of Islamic Education Number 7272 of 2019, guidelines have been established for the implementation of religious moderation in Islamic education. What is meant by Islamic education here is from the level of early childhood education to Islamic religious higher education. In fact, its implementation reaches PAI subjects in schools from the PAUD level to higher education.

Islam as a religion of *rahmatan lil 'alamin* has actually taught the principle of moderation (*wasathiyah*) which emphasizes balance and justice (Muis et al., 2026), (Rusmana et al., 2025). Therefore, the integration of the values of religious moderation in PAI is a must so that students have a comprehensive understanding of religion and are able to live harmoniously in diversity (Basri et al., 2022), (Nugraha et al., 2024). Islamic Religious Education (PAI) has a strategic role in shaping the character of students who have faith, piety, and noble character. However, in the context of an increasingly plural and complex society, religious education is not only required to instill ritual and normative aspects, but must also be able to foster an inclusive, tolerant, and moderate attitude. Social reality shows that there is still a tendency for exclusive and even extreme religious understanding, which has the potential to cause conflict and social disintegration. The challenge faced today is the emergence of extremist tendencies in religion, both in the form of radicalism and excessive liberalism.

Therefore, an educational approach is needed that is able to systematically internalize the values of religious moderation in the PAI learning process. Religious moderation is a concept that emphasizes a middle attitude (*wasathiyah*), fairness, balance, and respect for differences in religious life. From an Islamic perspective, this principle is in line with the teachings of the Qur'an which affirms that Muslims are the *ummatan wasathan* (middle ummah) as stated in Q.S. Al-Baqarah verse 143 (Ichsan et al., 2024). In addition, many hadiths of the Prophet emphasize the importance of tolerance (t*asamuh*), compassion (r*ahmah*), and the prohibition of excessive behavior (*ghuluw*) in religion (S. Mahmud et al., 2023). These values are actually an important foundation in building a harmonious life in the midst of diversity. The integration of religious moderation values in PAI is very important to

answer the challenges of globalization, radicalism, and the development of unfiltered digital information (Hanafi et al., 2024; Muis, 2025). Students as the younger generation are vulnerable to being exposed to deviant ideas if they are not equipped with a comprehensive and contextual understanding of religion. Therefore, PAI should be designed not only as a transfer of knowledge, but also as a process of internalizing values that fosters a critical, empathetic, and open attitude toward differences (Mulyana, 2023; Purwanto et al., 2024).

Islam is a religion of rahmatan lil alamin so it is a logical consequence for its adherents to prepare the next generation who are qualified, both morally and intellectually as well as skilled and responsible. One of the efforts to prepare the nation's next generation is through school educational institutions. In general, Islamic religious education in schools aims to foster and increase faith through teaching students about Islam so that they become Muslim human beings who continue to develop in faith, piety, nation and state, and are able to continue their education in the future. (Hardiyanti et al., 2023) Islamic religious education is a conscious effort made by educators in order to prepare students to believe, understand and practice Islamic teachings through predetermined guidance, teaching or training activities to achieve predetermined goals. (Hardiyanti et al., 2023)

Islamic education through school is manifested, among others, in the form of formal Islamic educational institutions such as RA, MI, MTs, MA, IAIN/STAIN/PTAIS, and Islamic Religious Education (PAI) lessons in public educational institutions (schools). The existence of PAI in the entire content of the public school curriculum is indeed guaranteed by Law No. 20 of 2003 concerning the National Education System chapter X article 37 "The curriculum of primary and secondary education must contain: religious education. In fact, PAI is one of the compulsory subjects that must be taught in every path, type and level of education, both public and private.(Hanifa Azmi Maisaroh, 2024)

Islamic Religious Education (PAI) as one of the subjects taught in schools has a very strategic role in shaping the personality of students; both from the point of view of morality and from the aspect of science and technology. The main purpose of PAI is not only to teach religious knowledge, but also to form noble morals, strengthen faith, and foster religious awareness based on the values of rahmatan lil 'alamin. PAI actually has a strategic mission in directing students to understand Islam comprehensively, not partially, and be able to face the reality of a multicultural society. However, in practice, PAI learning is sometimes still dominated by a normative-textual approach that focuses too much on memorizing concepts, without being accompanied by the reinforcement of contextual values that are relevant to students' daily lives.(Fazillah, 2024)

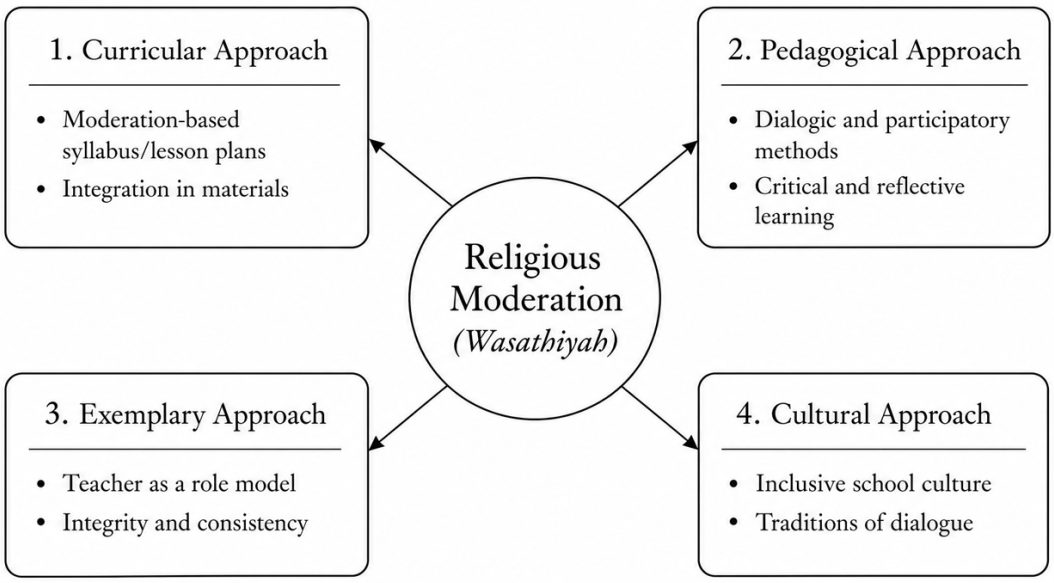
Islamic religious education as part of the Islamic education subsystem is the process of fostering and instilling Islamic teachings to students through knowledge transfer (*transfer of knowledge*), transfer of value (*transfer of values*), as well as skills transfer (*transfer of skills*).(Norman, 2026) Islamic Religious Education (PAI) guides students to understand, appreciate, and practice the teachings of Islam in their daily lives. PAI is not only the transfer of knowledge, but rather emphasizes the formation of Islamic attitudes and behaviors that unite knowledge, heart, and charity. PAI conceptually includes three main domains, namely the cognitive realm (knowledge of Islamic teachings), affective (attitude and internalization of values), and psychomotor (the practice of Islamic teachings in life practice). In the process of education, these three domains are interconnected and form a complete unity. Therefore, the success of PAI is not only measured by the intellectual understanding of students, but also by the extent to which Islamic values are internalized in their personalities. So it can be said, the success of the learning process is determined not only by how much knowledge learners can absorb, but also by the extent to which they are able to demonstrate good attitudes and relevant skills in daily life. Ideal education is one that touches on three main domains of human development: cognitive, affective, and psychomotor.(Miftahu Sya'adah, Remiswal, 2025)

As for normatively, PAI is sourced from the Qur'an and the Prophet's hadith as the main guidelines. This education aims to form people who believe in and fear Allah SWT and have noble character. This is in line with the purpose of the Prophet Muhammad, peace be upon him, as the one sent to perfect morals, as stated in the hadith: "Indeed, I was sent to perfect noble morals." Thus, PAI has a main orientation toward character building based on spiritual and moral values (Afwadzi et al., 2024; Marpaung et al., 2024). PAI in the context of modern education serves as a means to instill social values such as tolerance, justice, and responsibility. This shows that PAI not only functions as individual religious education, but also as an instrument to build harmonious social life in the midst of diversity (Mulyana, 2023; Muhajir et al., 2025). Therefore, PAI must be developed contextually in order to respond to the challenges of the times, including issues such as plurality, globalization, radicalism, and religious moderation (Hanafi et al., 2023; Minhaji et al., 2025; Muslih et al., 2024).

Thus, the concept of Islamic Religious Education (PAI) can be understood as an integral and holistic education system, which not only emphasizes the aspect of knowledge, but also the formation of character and the practice of Islamic values in individual and social life. This integration is also relevant to the goal of national education which emphasizes the formation of democratic and responsible human beings (Ma'arif et al., 2024; Muhtar et al., 2025). Based on this description, it is

important to examine more deeply how the integration of Islamic Religious Education with the values of religious moderation can be carried out effectively, both in conceptual and practical implementation aspects, so as to give birth to a generation that is not only religious, but also moderate and nationally insightful (Ichsan et al., 2024). This study aims to analyze the concept of integrating religious moderation values in PAI learning and how to implement the integration of religious moderation values in PAI learning practices.

Figure 1. Conceptual Framework of Integrating Religious Moderation in Islamic Religious Education



METHOD

This research uses a qualitative approach with the literature study method (library research). The qualitative approach was chosen because this research aims to understand, examine and analyze in depth various concepts, theories, and ideas related to the integration of the value of religious moderation in Islamic Religious Education learning. The library research method is used because this research does not collect field data directly, but utilizes various sources of literature relevant to the research topic.

The data sources of this research are in the form of primary data and secondary data. Primary data comes from scientific articles in national and international journals, while secondary data is obtained from academic books, research reports and official government documents. Meanwhile, the data collection technique is in the form of documentation with stages; literature search, selection of

sources based on relevance and classification based on the theme of the study. The data that has been collected is analyzed using content analysis techniques through three stages: data reduction, data presentation and conclusion drawn.

FINDINGS AND DISCUSSION

The Concept of Integrating Religious Moderation Values in PAI Learning

The word moderation comes from the Latin word "moderatio" which means satiety or no excess. In the Great Dictionary of the Indonesian Language, the word moderation is defined as reducing violence and avoiding extreme behavior.[1] Religious moderation is a concept that refers to a balanced and moderate approach to practicing and understanding religion. It involves an emphasis on a middle stance, tolerance, respect for differences, and a rejection of extremism and fanaticism in a religious context.(Nurlaili, Fitriana, Cut Ulfa Millah, 2024) In an Islamic perspective, religious moderation is termed as *Wasathiyah*, That is, the attitude of being in the middle that avoids excessive tendencies (ifrat) and neglect (*Affront*) against religious teachings. This concept affirms the position of Muslims as *The Peoples of Wasathan*, namely a community that upholds justice, balance, and plays a role model in community life.

The Qur'an in this case has provided a strong foundation on the importance of balance and moderation in religion. One of the verses that is the main basis of the concept of moderation is the word of God:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ

Meaning:

"And so We have made you (Muslims) "the middle people" so that you may be witnesses of human beings and so that the Messenger (Muhammad) may be a witness of your (deeds). (QS. Al-Baqarah: 143)

This verse shows that Muslims should ideally be a people who are in the middle, not extreme to the right or left, and are able to be fair in various aspects of life. In addition, the Qur'an also affirms the importance of respect for diversity:

[1] (Ibn Imam Al Ayyubi1, Abdul Muhaemin, Sofia Martini, Anita Andriani, 2024)

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Meaning:

"O people, We have indeed created you from a male and a female, then We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat: 13)

This verse becomes the theological basis for the importance of tolerance and respect for differences in social life. In the perspective of the Prophet's hadith, the values of religious moderation are reflected in many teachings that emphasize ease, balance, and compassion. The Prophet Muhammad (peace and blessings of Allaah be upon him) said:

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «يَسِّرُوا وَلاَ تُعَسِّرُوا، وَبَشِّرُوا، وَلاَ تُنَفِّرُوا» (Imam Bukhari, 1422)

Meaning:

"Make it easy and don't make it difficult, give good news and don't make people run. HR. Bukhari)"

This hadith indicates that Islam emphasizes a moderate religious approach oriented to human values. In addition, the prohibition of excessive attitudes (ghuluw) in religion is a fundamental principle in maintaining balance in religious practice. One of the hadiths related to the affirmation of moderate attitudes in religion is as follows:

يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ»(Majah, n.d.)

Meaning:

"O people, keep away from excesses (*ghulun*) in religion. For those before you perished because they were exaggerated in religion." (HR. Ibn Majah No. 2030)

This hadith expressly prohibits Muslims from being extreme in practicing religious teachings, as this can cause damage and difficulties. Another hadith that shows the value of tolerance and love is the words of the Prophet PBUH:

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

(Imam Bukhari, 1422)

Meaning:

> "From Anas ra. The Prophet PBUH said: It is not perfect for a person among you to love for his brother what he loves for himself." (HR. Bukhari).

This hadith is an important foundation in building empathy, tolerance, and social solidarity in community life. The integration of the values of religious moderation in the learning of Islamic Religious Education (PAI) is a systematic process to internalize the principles of moderate religion into all learning components. This integration is not only additive, but also integrated in the planning, implementation, and evaluation of PAI learning. Thus, values such as tolerance (*tasāmuh*), balance (*tawāzun*), justice (*i'tidāl*), and compassion (*raḥmah*) become integral parts of the educational process, not just complementary materials.

Conceptually, several approaches can be done*: First, the* curriculum approach, namely by incorporating the values of religious moderation into the core competencies, basic competencies, and PAI learning indicators. In this case, the teaching material not only contains religious normative aspects, but is also contextualized with the values of inclusive and harmonious social life. *Second*, the pedagogical approach, which is by using dialogical, participatory, and reflective learning methods, so that students can understand and internalize the values of moderation in depth. *Third, the* exemplary approach (*uswah hasanah*), where teachers play the role of the main model in displaying a moderate attitude in religion. Teachers' attitudes that are open, fair, and respect for differences will have a strong influence on the formation of students' character. *Fourth*, the cultural approach, namely by creating a conducive learning environment that reflects the values of moderation, such as a culture of dialogue, mutual respect, and cooperation between students.

In the perspective of thematic hadith, the integration of the values of religious moderation can also be done by associating the learning material with relevant hadiths of the Prophet. For example, the hadith about the importance of ease of religion (*yassirū wa lā tu'assirū*), hadith about love (*ar-sunḥImūna Yarḥmurmur ar-RaḥSão Paulo*),(David, n.d.) and prohibition of excessive behavior (*Ghulun*). With this approach, students not only understand the concept of moderation theoretically, but also see its normative basis in Islamic teachings.

In the assessment aspect, this integration not only focuses on the cognitive aspect, but also on the attitudes and behaviors of students in daily life. Assessment instruments can be in the form of observation, self-assessment, or peer-to-peer assessment that measure the extent to which moderation values have been internalized in students. This concept of integration demands a continuity between classroom learning and real-life practice. Therefore, learning activities can be developed through social projects, cross-cultural discussions, and collaborative activities that encourage students to practice the values of moderation in daily life.

From some of these statements, the concept of integrating religious moderation values in PAI learning is a holistic effort that involves all components of education. This integration aims not only to improve students' religious understanding, but also to form a moderate, inclusive, and peace-oriented character and mutual benefit.

Implementation of the Integration of Religious Moderation Values in PAI Learning

The integration of religious moderation values is implemented in the learning of Islamic Religious Education (PAI) as an applicative stage of the concept that has been theoretically designed. The integration of these values in Islamic Religious Education can be done through various aspects of learning. At this stage, the values of moderation such as tolerance (*tasāmuḥ*), balance (*tawāẓun*), justice (*i'tidāl*), and compassion (*raḥmah*) are clearly internalized in learning activities in educational institutions. This implementation requires integration between planning, implementation, and evaluation of learning. At the planning stage, PAI teachers need to integrate the values of religious moderation into learning tools such as the syllabus and the Learning Implementation Plan (RPP). These values are formulated in learning objectives, teaching materials, and indicators of competency achievement. In the material aspect, teachers not only explain concepts theoretically, but also relate them to tolerance and respect for differences in daily life. In the material aspect, verses and hadiths about moderation, tolerance, and justice need to be made the main part of the curriculum. PAI material not only contains normative laws, but must also contain universal Islamic values that are relevant to social life. The integration of the value of religious moderation in the Islamic Religious Education (PAI) material is not an effort to increase the burden of the new curriculum, but rather to insert the spirit and value of moderation into each of the basic competencies and subject matter that already exist.

At the implementation stage, the integration of religious moderation values can be realized in the methodological aspect, namely through the use of dialogical, reflective, inclusive, and participatory

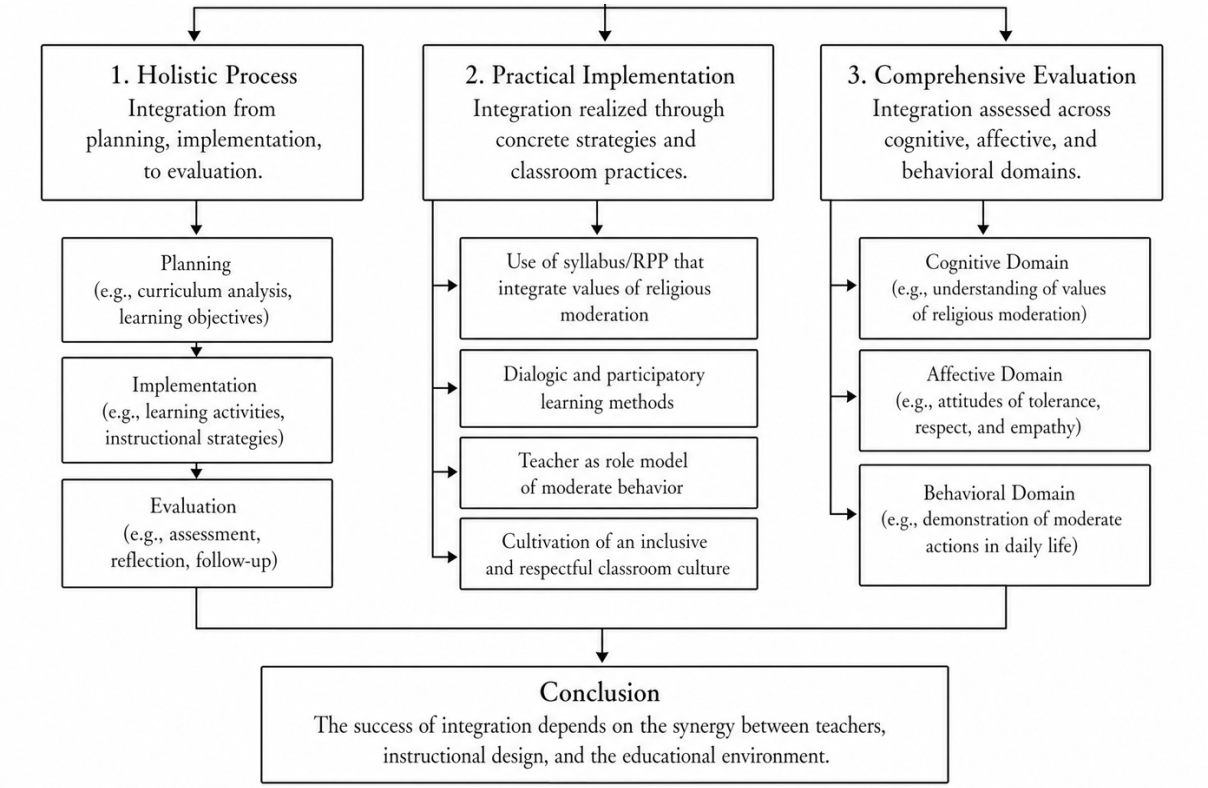
PAI learning methods. Teachers can use discussion methods, case studies, problem-based learning (*Problem-based learning*), as well as collaborative learning that encourages students to respect each other's opinions and work together, for example in this process, teachers play the role of facilitators who guide students to understand Islamic teachings in a contextual and moderate manner. Teachers apply a variety of strategies, including contextual explanations, group discussions, examples, and habituation of positive behavior, to instill the values of tolerance, appreciation of differences, and cooperation. School programs such as inclusive religious activities, character habituation, and community service reinforce the internalization of values through real experiences. As a result, students exhibit increasingly moderate behaviors, such as empathy, collaboration, and respect for differences. The synergy between teacher practice and school programs is very important in shaping the character of students who are inclusive and insightful of diversity.(Sri Bulan, Harni Kadang, Anita. S, Jusrianti, n.d.) To ensure the successful integration of this material, the delivery must be supported by dialogical, participatory, and contextual learning methods. One effective strategy is to use the case study method, where the teacher presents actual problems about the issue of diversity or intolerance conflicts in the classroom. Through this strategy, students trained to think critically, express opinions, and apply religious moderation materials in solving real problems in people's lives.(Adib, 2025)

Exemplary approach (*Uswah Hasanah*) is also an important aspect of this implementation. The example of teachers in being moderate, tolerant, and respecting differences is one of the important factors in the process of internalizing the value of religious moderation. Through this example, students can learn directly about the application of Islamic values in real life. This example has a significant influence on shaping the character of students, as they tend to imitate the behavior displayed by the teacher. The implementation of this integration in educational practice can be done through the habituation of moderate attitudes in daily life at school. Examples of teachers who consistently stay away from verbal violence as well as physical, as well as showing a disciplined and fair attitude, plays an important role in strengthening the process of internalizing moderation values in students. Collaboration between teacher competence, school management support, and a conducive learning environment helps to form an effective learning ecosystem in fostering a moderate attitude among students.(Renika Indah Sari, Baharuddin, 2025) The example of teachers in being moderate, tolerant, and respecting differences is one of the important factors in the process of internalizing the value of religious moderation. Through this example, students can learn directly about how Islamic values are applied in real life.(Puspita, 2025)

The integration of religious moderation values can also be done through strengthening school culture. The educational environment needs to be conditioned as a space that reflects the values of tolerance and togetherness, for example through inclusive religious activities, cross-group dialogue, and programs to habituate mutual respect. Thus, the values of moderation are not only taught in the classroom, but also practiced in daily life in the school environment. This makes the school environment must also support the creation of an inclusive and harmonious culture. Teachers are required not only to convey religious teachings in a normative-textual way, but to relate them to the experiences and social life contexts of students in a multicultural environment. This implementation can be strengthened by containing relevant hadiths of the Prophet as a normative foundation. For example, hadith about ease of religion (*yassirū wa lā tu'assirū*), hadith about affection (*ar-rāḥimūna yarḥamuhum ar-Raḥmān*), and the prohibition of excessive behavior (*ghuluw*). The presentation of hadith in a contextual manner will help students understand that the value of moderation is an integral part of Islamic teachings. At the evaluation stage, the assessment is not only focused on the cognitive aspect, but also includes affective and behavioral aspects. Teachers can use observation techniques, reflection journals, and attitude assessments to measure the extent to which the values of moderation have been internalized in students. This evaluation is important to ensure that the learning process not only results in understanding, but also a positive change in attitudes.

Based on this, the implementation of the integration of religious moderation values in PAI learning in educational institutions takes place as a comprehensive and continuous process. The success of this implementation is largely determined by the role of teachers, the learning design applied, and the support of the educational environment. With effective implementation, students are expected to develop a moderate, inclusive, and peace-oriented religious attitude in community life.

Figure 2. Research Findings: Integration of Religious Moderation in PAI



CONCLUSION

The results of the study show that the integration of religious moderation values in PAI is a systematic and holistic process that includes planning, implementation, and evaluation of learning. Conceptually, there are four approaches that can be applied: curriculum, pedagogical, exemplary (uswah hasanah) and cultural approaches. The implementation of integration is carried out through the internalization of moderation values in the syllabus and lesson plans, the use of dialogical and participatory learning methods, teachers as moderate role models, strengthening inclusive school culture, and assessments that include cognitive, affective, and behavioral aspects. This study concludes that the integration of religious moderation values in PAI is a comprehensive and sustainable process that relies on the role of teachers, learning design, and educational environment support to produce a religious, moderate, and nationally oriented generation.

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