


## Building a Moderate Muslim Generation: Strategic Analysis of KMA 450/2024 in Preventing Radicalism in Madrasah Ibtidaiyah

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Article Information	ABSTRACT
<p>Received: April 2025</p> <p>Accepted: May 2025</p> <p>Published: June 2025</p>	<p><b>Background:</b> This research examines the strategic role of KMA 450/2024 (Decree of the Minister of Religious Affairs Number 450 of 2024) in building a moderate Muslim generation and preventing radicalism through madrasah ibtidaiyah education in Indonesia. With the largest Muslim population globally, Indonesia faces challenges from religious radicalism, particularly among youth aged 15-30 years who are vulnerable to radical ideologies spreading through digital platforms. <b>Method:</b> Using a qualitative descriptive approach based on document analysis, this research examines how radicalism prevention strategies are integrated into KMA 450/2024, what strategies are developed to build a moderate Muslim generation, and the implications for madrasah ibtidaiyah education. The findings reveal that KMA 450/2024 integrates radicalism prevention and religious moderation through three main dimensions: the integration of P5RA (Profile of Pancasila Students and Rahmatan lil Alamin) that develops wasathiyah values, a flexible and contextual curriculum structure, and a focus on developing moderate Islamic character. In building a generation of moderate Muslims, the policy develops three key strategies: implementation of P5RA Projects based on Islam Rahmatan lil Alamin values, development of integrated thematic learning incorporating religious moderation values, and building a balance between religious and citizenship values to foster mutual respect in diversity. The implementation of KMA 450/2024 has significant implications: strengthening a systemic approach to address exclusivism at the root of radicalism, increasing the need for educator capacity in teaching religious moderation values, and reinforcing an educational ecosystem that supports inclusive character formation. <b>Conclusion:</b> The research concludes that KMA 450/2024 represents a strategic step in preventing radicalism through the internalization of religious moderation in madrasah ibtidaiyah education. Optimizing implementation requires developing contextual P5RA operational guidelines, enhancing educator capacity, and conducting evaluative research to continuously improve radicalism prevention efforts in Indonesia's madrasah ibtidaiyah education environment.</p> <p><b>Keywords:</b> Moderate Muslim, Religious Moderation, Radicalism Prevention, Strategic Policy Analysis, KMA 450/2024, Islamic Education, Wasathiyah Values</p> <div></div> <p>© 2025 Dedy Irawan, Khairil Anwar. Published by Institute for Research and Community Service: Universitas Muhammadiyah Palangkaraya. This is Open Access article under the CC-BY-SA License (<a href="http://creativecommons.org/licenses/by-sa/4.0/">http://creativecommons.org/licenses/by-sa/4.0/</a>).</p>
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## INTRODUCTION

The phenomenon of religion-based radicalism poses significant challenges globally and is particularly visible in Indonesia, which has the largest Muslim population in the world. Although the majority of Indonesian Muslims generally hold moderate views, the potential for radicalization remains, especially among youth aged 15-30 years. Evidence shows that this demographic group is particularly vulnerable to radical ideologies, which can spread rapidly through various digital platforms, including social media (Faizin et al. 2024; Rahmi and Sulhin 2024).

In facing this threat of radicalization, educational institutions, particularly madrasas, play an important role in fostering nuanced religious understanding among youth. As institutions that combine religious and general education,

madrasas function not only as educational spaces but also as vital agents of change, aiming to instill moderate values in students (Rafik & Nurchayati, 2024; Putra et al., 2024). Research supports the idea that incorporating moderation values into madrasa curricula can help protect students from extremist ideologies, highlighting the critical role of these institutions in nurturing resilient and moderate Muslims (Saputra et al. 2024; Umar, Hasan, and Sukarno 2024). Recognizing the importance of this strategic role of madrasas, the Indonesian Ministry of Religious Affairs issued the Minister of Religious Affairs Decree (KMA) Number 450 of 2024. This new curriculum framework aims to enhance religious moderation in madrasas, replacing the previous KMA Number 347 of 2022. The integration of religious moderation into the

curriculum aligns with the broader goal of strengthening religious values among students in Indonesia (Abdillah, Anshori, and Andari 2024; Labobar 2024).

The implementation of a curriculum based on religious moderation in KMA 450/2024 becomes highly strategic considering the important role of madrasas in shaping students' religious understanding. By prioritizing such a curriculum, KMA 450/2024 seeks to empower madrasas as centers for developing tolerant and moderate interpretations of Islam (Airlangga, Saputri, and Nurhakim 2024). This policy offers a comprehensive approach to forming a generation of Muslims who possess an inclusive and tolerant religious understanding.

However, the successful implementation of KMA 450/2024 faces several challenges, including inadequate evaluation mechanisms, variability in teacher competencies, and the need for alignment with diverse regional cultural contexts. The outcomes of this curriculum heavily depend on a cohesive support system within the educational ecosystem, requiring robust capacity development and training for educators (Arifin et al. 2024; Lubis, Nasution, and Harahap 2024; Rantung 2024).

To maximize the potential of KMA 450/2024, a comprehensive evaluation of its implementation is essential to understand its effectiveness across various socio-cultural settings (Mahmud and Malik 2024; Mizal, Tathahira, and Basith 2024). This research aims to explore how strategies for preventing radicalism and promoting religious moderation are incorporated into KMA 450/2024, seeking insights into the development of a moderate Muslim generation and its implications for combating radicalism through madrasa education (Khwarazmita and Mukhlis 2024; Natar 2024). Based on this background, this research will examine three main questions: (1) How are aspects of radicalism prevention and strengthening religious moderation values integrated into KMA 450/2024? (2) What strategies are developed in KMA 450/2024 to build a moderate Muslim generation? (3) What are the implications of KMA 450/2024 for efforts to prevent radicalism through madrasa education?

## METHOD

This research uses a policy case study design with a qualitative descriptive approach based on document analysis. Data collection was conducted through systematic identification and analysis of the main document KMA 450/2024 along with its attachments, supporting documents such as official publications from the Ministry of Religious Affairs, socialization documents, as well as related policies (KMA 347/2022). Document analysis combines thematic coding techniques, discourse analysis, and comparative analysis to explore the content and context of the policy, ensuring this research has a comprehensive database (Budiman, Al-afghani, and Sansayto 2024; Joni 2024).

To analyze the implementation of P5RA projects, thematic learning integration, and the balance between religious and civic values, this study employed a three-stage document analysis approach. First, a content extraction technique was used to identify and categorize explicit references within KMA 450/2024 and its appendices regarding the operationalization of P5RA based on the values of *Islam Rahmatan lil Alamin*. Second, thematic coding was applied to detect the presence of religious moderation values in the curriculum's integrated learning models. Third, comparative analysis was conducted by cross-referencing the curriculum's guidelines with national education standards and religious moderation indicators set by the Ministry of Religious Affairs to evaluate how the curriculum addresses the dual identity of religious commitment and citizenship. These analytical procedures allowed the researcher to trace how each of the three strategies was formulated within the document and understand their practical and conceptual implications for madrasah ibtdaiyah education.

## RESULTS AND DISCUSSION

### Result

#### Results of KMA 450/2024: Radicalism Prevention and Strengthening of Religious Moderation

To assess how KMA 450/2024 promotes the development of a moderate Muslim generation, this study conducted a focused analysis of three core strategies outlined in the policy: (a) the implementation of P5RA Projects based on the values of *Islam Rahmatan lil Alamin*, (b) the development of integrated thematic learning that incorporates religious moderation values, and (c) the effort to build a balance between religious and citizenship values to foster mutual respect in diversity.

The analysis of the P5RA Projects was conducted by systematically reviewing the official curriculum attachments provided within KMA 450/2024, identifying project-based learning components aligned with the principles of mercy (*rahmah*), inclusivity, tolerance, and social responsibility—key elements of *Islam Rahmatan lil Alamin*. References to student competencies, learning outcomes, and project themes were extracted and examined to determine how these values are translated into learning activities.

For the thematic learning approach, a comparative content analysis was applied to trace how moderation values are embedded across different subjects in an integrated manner. Specific attention was given to curriculum design principles that emphasize harmony, empathy, and dialogue across religious and social contexts. Thematic codes such as “inclusive interaction,” “respect for difference,” and “dialogical pedagogy” were used to classify and interpret curriculum segments that aim to instill religious moderation.

The dimension of religious and civic balance was analyzed through a discourse-based interpretation of the curriculum's ideological foundations. This involved identifying

curriculum language and competency indicators that reflect dual commitments: loyalty to Islamic values and national identity. The curriculum's emphasis on Pancasila, national unity, and active citizenship was cross-referenced with religious teachings to evaluate how madrasah ibtidaiyah education seeks to prevent ideological fragmentation and promote mutual respect within a pluralistic society.

Through this multi-layered analysis, the study was able to uncover how KMA 450/2024 translates its normative goals into strategic educational practices aimed at developing a resilient and moderate Muslim generation.

The analysis of the Ministerial Decree (KMA) Number 450 of 2024 reveals that this policy serves as a strategic framework for integrating radicalism prevention and the strengthening of religious moderation values within the madrasah ibtidaiyah education system. This integration is realized through three core dimensions. First, the decree incorporates the concept of Profile of Pancasila Students and Rahmatan lil Alamin (P5RA) into the madrasah ibtidaiyah curriculum structure. The P5RA framework emphasizes wasathiyyah (moderation) values that balance religious practices with respect for diversity. These values are not merely normative but are operationalized through learning activities that promote dialogue, tolerance, and openness to difference. This integration aligns with the four indicators of religious moderation developed by the Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodation of local culture. These indicators provide a foundation for shaping students' attitudes and character to build resilience against exclusive and radical ideologies.

Second, KMA 450/2024 provides flexibility within the curriculum structure, enabling madrasahs ibtidaiyah to design context-specific educational experiences that are responsive to local socio-cultural dynamics. This adaptability allows educators to craft learning models that are attuned to local realities while fostering students' critical thinking regarding religious and national values. Through thematic and cross-subject integration, moderation values can be naturally embedded into daily instruction. This approach is believed to nurture moderate reasoning and reduce the potential for narrow and exclusive worldviews to take root among students. The emphasis on contextualized curriculum design is especially crucial in ensuring the effectiveness of the policy across regions with diverse cultural and religious backgrounds.

Third, the analysis highlights a strong emphasis on the development of moderate Islamic character as a central goal of madrasah ibtidaiyah education. Character formation is not only addressed through affective pedagogies but also through project-based learning centered on the values of Islam Rahmatan lil Alamin, particularly as implemented in the P5RA program. The envisioned moderate Islamic character includes mutual respect, cross-group collaboration, and rejection of religiously motivated violence. This vision is aligned with the broader paradigm of Islamic education that seeks to cultivate not only knowledge but also personalities capable of living peacefully within a pluralistic society. The formation of such character becomes especially urgent given the increased exposure of students to radical ideologies through social media and digital spaces. Consequently, the three dimensions identified—namely the integration of P5RA, curriculum flexibility, and moderate character development—serve as the

foundational pillars of KMA 450/2024 in fostering a generation of resilient, inclusive, and moderate Muslims through Indonesia's madrasah ibtidaiyah education system.

The Decree of the Minister of Religious Affairs Number 450 of 2024 has been analyzed as a strategic policy in efforts to prevent radicalism and strengthen religious moderation in madrasah ibtidaiyah education environments. The analysis results show that:

KMA 450/2024 integrates the Profile of Pancasila Students and Rahmatan lil Alamin (P5RA) concept into the madrasah ibtidaiyah curriculum, instilling wasathiyyah (moderation) values that balance religious practice with respect for diversity. This policy offers curriculum flexibility that allows for contextualization of learning according to local needs, effectively stemming the spread of radical ideologies. The focus on developing moderate Islamic character aligns with the concept of religious moderation that has been introduced since 2016.

The main strategies developed include project-based learning through P5RA, integrated thematic learning that incorporates moderation values into various subjects, and building a balance between religious and citizenship values. These strategies create space for students to develop religious attitudes that respect diversity, as well as address the potential dichotomy between religious and citizenship identities.

The implementation of KMA 450/2024 has implications for strengthening the systemic approach to preventing radicalism, increasing educator capacity, and reinforcing an educational ecosystem conducive to the growth of religious moderation. Overall, this policy serves as a strategic instrument in the long-term effort to prevent radicalism and strengthen religious moderation through Indonesia's madrasah ibtidaiyah education system.

## Discussion

### Analysis of Radicalism Prevention and Strengthening of Religious Moderation Values in KMA 450/2024

#### *1. Aspects of Radicalism Prevention and Strengthening of Religious Moderation Values in KMA 450/2024*

Analysis of the Decree of the Minister of Religious Affairs (KMA) Number 450 of 2024 reveals that this policy contains several important aspects that support the prevention of radicalism and strengthening of religious moderation in madrasah ibtidaiyah education environments. One of the most prominent aspects is the integration of the P5RA concept (Profile of Pancasila Students and Rahmatan lil Alamin) into the madrasah ibtidaiyah curriculum structure. This integration reflects the Ministry of Religious Affairs' efforts to instill wasathiyyah (moderation) values that uphold balance in religious practice—both between practicing one's own religion and respecting other religious practices, as well as between the use of revelation (nash) and rational reasoning (ijtihad) as explained by Taufiq and Alkholid (2021).

The operationalization of the religious moderation concept in KMA 450/2024 aligns with four main indicators

developed by the Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodative attitude toward local culture. These indicators, as discussed by Sinaga et al. (2022) and Mukhibat et al. (2023), serve as benchmarks for assessing moderate religious attitudes and practices, thus creating harmonious communities within diversity.

The concept of "Islam Rahmatan lil'alam" integrated into P5RA has strong roots in Islamic tradition, specifically referring to the Quran, Surah Al-Anbiya verse 107. Massofia and Rahmawati (2023) explain that this verse affirms that Islam is not exclusively intended for its adherents but brings goodness and mercy to all beings. In the context of KMA 450/2024, the integration of this concept reflects the vision of Islamic education aimed at creating a peaceful society by upholding the values of compassion, justice, and respect for humanity, as expressed by Abrori (2022) and Syakhrani and Yulistira (2022).

The second important aspect is the flexibility and contextualization of the curriculum structure that allows madrasahs ibtdaiyah to develop learning according to local conditions and needs. This flexible approach aligns with research findings that inclusive, critical education that values diversity proves effective in stemming the spread of radical ideologies. Primarni (2024) affirms that holistic Islamic education can counter radicalism and extremism by promoting correct understanding of religion and values of tolerance. The flexibility offered by KMA 450/2024 supports the development of critical and dialogical educational approaches in understanding diverse social and religious contexts, in line with the views of Taufiq and Alkholid (2021).

The application of inclusive education principles through a flexible curriculum encourages interaction among students from various backgrounds, thus building a more tolerant environment and reducing the possibility of radicalization, as suggested by Suryadi (2023) and Utama (2021). Thus, curriculum flexibility becomes an important instrument in building students' resilience against extreme ideologies.

The third aspect is a strong focus on developing moderate Islamic character. The approach of KMA 450/2024 in this regard aligns with the concept of religious moderation introduced by the Ministry of Religious Affairs since 2016, which represents a definitive step in combating violence and intolerance in the name of religion, as outlined by Mustafidin (2021), Rerung (2023), and Murtadlo (2021). This approach also aligns with the view that Islamic educational institutions in Indonesia play a strategic role in shaping education that is not only oriented toward knowledge transfer but also toward character formation and inclusive social values, as emphasized by Inayatillah (2021) and Dian (2023).

## **2. Strategies Developed in KMA 450/2024 to Build a Generation of Moderate Muslims**

KMA 450/2024 develops several innovative strategies to build a generation of moderate Muslims. The first strategy is the implementation of project-based learning through P5RA. This approach aligns with the view that the values of "Islam Rahmatan lil'alam" need to be internalized in Islamic religious education to achieve a tolerant and inclusive society, as suggested by Malik and Busrah (2021) and Ikhwan et al. (2023). The project methodology in P5RA creates space for students to develop religious attitudes that emphasize mutual respect and understanding of diversity in Indonesian society.

The second strategy is the development of integrated thematic learning that incorporates religious moderation values into various subjects. Sibarani (2022) shows that education upholding religious moderation has a significant contribution to preventing radicalism and emphasizes the importance of integrating these values into the educational curriculum. In KMA 450/2024, the integrated thematic approach enables the application of "rahmatan lil'alam" values in education that can be directed to address the challenges of religious extremism emerging in society, as discussed by Misbah and Munfarida (2024).

The third strategy is building a balance between religious and citizenship values. The integrative approach that combines Rahmatan lil Alamin values with Pancasila values in KMA 450/2024 reflects the view that the concept of "Islam Rahmatan lil'alam" has become a paradigm of religious moderation in Indonesia. This concept serves as the foundation for developing religious attitudes where Muslims are expected to develop mutual respect and understanding of diversity in Indonesian society. This balance becomes important to address the potential dichotomy between religious and citizenship identities that often becomes a gap for radical ideologies to enter.

## **3. Implications of KMA 450/2024 for Radicalism Prevention Efforts through Madrasah ibtdaiyah Education**

The implementation of KMA 450/2024 has several important implications for radicalism prevention efforts through madrasah ibtdaiyah education. The first implication is the strengthening of a systemic approach to preventing radicalism. KMA 450/2024 develops a comprehensive approach that can be an effective response to radicalism which, as explained by Andri (2023), is closely related to exclusivism—the attitude that only certain views and groups are correct, while other views are considered wrong or heretical. This systemic approach also aligns with the view that education plays a crucial role in preventing radicalism through approaches that are inclusive, critical, and respect diversity, as emphasized by Primarni (2024) and Taufiq and Alkholid (2021).

The second implication relates to the need for increased educator capacity in understanding and teaching the values of religious moderation. The implementation of KMA 450/2024 necessitates continuous capacity development efforts for educators, in line with efforts to combat violence



and intolerance in the name of religion, especially given the increase in extremism across various sectors (Mustafidin, 2021; Rerung, 2023; Murtadlo, 2021). This approach also supports the development of critical and dialogical education in understanding diverse social and religious contexts, as advocated by Taufiq and Alkholid (2021).

The third implication is the strengthening of an educational ecosystem conducive to the growth of religious moderation. KMA 450/2024 encourages the formation of a madrasah ibtidaiyah educational environment that holistically supports the internalization of moderation values. This aligns with the view that applying "rahmatan lil'alamin" values in education and social activities can be an effective strategy in addressing the challenges of religious extremism, as suggested by Misbah and Munfarida (2024). Strengthening the educational ecosystem also aligns with the strategic role of Islamic educational institutions in shaping education that emphasizes character formation and inclusive social values, not merely knowledge transfer, as emphasized by Inayatillah (2021) and Dian (2023). Thus, KMA 450/2024 is not merely a curriculum policy but also a strategic instrument in the long-term effort to prevent radicalism and strengthen religious moderation through Indonesia's madrasah ibtidaiyah education system.

## CONCLUSION

Based on the analysis of KMA 450/2024 using a qualitative descriptive approach based on document analysis, it can be concluded that this policy integrates radicalism prevention and strengthening of religious moderation through three main dimensions: the integration of P5RA as a co-curricular component that develops wasathiyyah values, a flexible and contextual curriculum structure, and a focus on developing moderate Islamic character. In building a generation of moderate Muslims, KMA 450/2024 develops three main strategies: implementation of P5RA Projects based on the values of Islam Rahmatan lil Alamin, development of integrated thematic learning that incorporates religious moderation values, and building a balance between religious and citizenship values to foster mutual respect in diversity. The implementation of KMA 450/2024 has implications for strengthening the systemic approach in addressing exclusivism that is the root of radicalism, increasing the need for educator capacity in teaching religious moderation values, and strengthening the educational ecosystem that supports the formation of inclusive character. Thus, KMA 450/2024 represents a strategic step in preventing radicalism through the internalization of religious moderation values in the madrasah ibtidaiyah education system. Optimizing the implementation of this policy requires the development of contextual P5RA operational guidelines, enhancement of educator capacity, and evaluative research to continuously improve radicalism prevention efforts in Indonesia's madrasah ibtidaiyah education environment.

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