

# Integration of Religious Moderation Values in Islamic Education Curriculum Reconstruction as Preventive Efforts against Radicalism and Extremism

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## ABSTRACT

*This qualitative research examines curriculum reconstruction in Islamic religious education to counter religious radicalism and extremism through comparative analysis of religious moderation models in formal educational institutions. Through systematic literature review, the study explores how moderation values can be systematically integrated into all curriculum components, including objectives, content, teaching methods, and assessment systems. Findings reveal that effective reconstruction requires comprehensive integration of moderation values connecting religious learning with social issues, strengthening national identity, and actively involving parents and communities in educational processes. Teacher competence development through continuous training, committed principal leadership, and consistent government policy support are essential prerequisites. Comparative studies across various institutional models demonstrate that successful implementation is influenced by positive school culture, whole-school participation, and wise utilization of digital technology. Results indicate that integrated and sustainable approaches can transform Islamic religious education into a strong bulwark against radicalism while fostering moderate, tolerant, and patriotic young generations. This research provides theoretical foundations for developing curriculum models that balance religious values and national commitments. Practical guidance is offered for designing learning activities, developing teaching materials, and creating assessment instruments aligned with religious moderation objectives.*

## INTRODUCTION

Religious-based radicalism and extremism have become serious threats to the integrity of the Indonesian nation and state over the past two decades, with various terror actions and the spread of narrow and intolerant religious ideologies damaging the harmonious social order. This phenomenon does not appear suddenly, but through a long process involving various factors, including literal, narrow, and exclusive religious understandings instilled through both formal and informal educational systems (Zuhdi & Sarwenda, 2020). Education has an important role in shaping students' character and social behavior. Formal educational institutions, as the primary vehicle for character formation and the religious insight of the younger generation, bear a major responsibility in

preventing the spread of radical ideologies through the reinforcement of a curriculum that is moderate, inclusive, and respectful of differences (Arifin et al., 2024). The Islamic Religious Education curriculum that has been running so far is often still dominated by a fiqh approach that emphasizes the legal-formal aspects of worship without being balanced by an understanding of maqashid syariah and the universal values of Islam. Islamic Religious Education learning that focuses too heavily on differences in schools of thought and khilafiyah issues without providing a strong foundation on religious ethics and tolerant attitudes can trigger the emergence of exclusive attitudes among learners (Yunus & Salim, 2019). The gap between the ideal of Islamic teachings as a mercy to all worlds and the reality of religious learning practices in schools

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serves as a loophole utilized by radical groups to spread their influence. The reconstruction of the Islamic Religious Education curriculum is an imperative to restore the function of religious education as a bulwark of moderation and tolerance. The challenges faced in reconstructing the Islamic Religious Education curriculum are not simple because they involve various aspects, ranging from materials, methods, to evaluation systems that must be designed comprehensively.

Religious moderation, as an approach to understanding and practicing religious teachings, is a key concept expected to counter radicalism and extremism in educational settings. The concept emphasizes balance between understanding texts and social realities, between devotion in worship and concern for others, and between personal belief and social responsibility (Mughtar et al., 2022). Islamic values taught at school also help build social order and discipline, so that a moderate attitude can grow in everyday school life (Chonimah et al., 2025). Applying religious moderation in the Islamic Religious Education (PAI) curriculum requires a paradigm shift from a normative-doctrinal approach toward one that is more contextual and responsive to social dynamics in society. Students need to be equipped to understand religious texts comprehensively by considering their historical background, the objectives of sharia, and the benefits they seek to achieve. They also need to understand that diversity of interpretation and differences of opinion on *furu'iyah* matters are natural and should not become a source of division. Strengthening religious moderation in the PAI curriculum also means teaching students to respect differences in belief and religious practice in society, and to understand that Islam is a mercy for all creation. Implementing religious moderation requires the active involvement of all stakeholders, including teachers, principals, supervisors, and parents, in creating an inclusive and tolerant educational ecosystem. An inclusive ecosystem means guaranteeing every child's right to education regardless of family background (Fajar et al., 2022). A moderate curriculum will not only prevent the emergence of radicalism but also shape a generation able to contribute positively to national progress and human civilization.

A comparison of religious moderation models across formal educational institutions shows that no single model is uniform or universally applicable; rather, models vary depending on the context and characteristics of each institution. Some institutions apply an integration model of religious and general

curricula that reinforces moderation values through every subject, while others develop project-based learning models that involve students in interfaith and social activities (Nugroho & Nailufaz, 2022). Some institutions also strengthen religious moderation through extracurricular activities such as interfaith dialogue forums, values-based leadership training, and social service activities involving various elements of society. The *pesantren* education model, long known as a traditional Islamic educational institution, has also been transformed by integrating moderation and national values into its learning system. General schools with a majority of Muslim students have also begun developing religious moderation models through strengthened character education and the habituation of tolerant behavior in daily life (Arifin et al., 2024). Character education is a learning process that aims to form and develop moral values, ethics, and positive attitudes in individuals, especially children and adolescents. This diversity of models shows that religious moderation can be implemented through various approaches suited to the conditions and needs of each institution. These differences in models are also influenced by unequal access to education across regions (Rojak & Khayru, 2022), including limited facilities and resources in rural areas (Ramle & Mardikaningsih, 2024). Comparative studies of these models are important for identifying best practices that other educational institutions can adopt and adapt. Learning from the experiences of various institutions will enrich knowledge on how the PAI curriculum can be effectively reconstructed to counter radicalism and extremism.

An analysis of PAI curriculum materials that may trigger radical understanding shows that several topics, such as *jihad*, relations with non-Muslims, and the concept of *kafir*, are often presented narrowly and give little consideration to the broader context and objectives of sharia. Teaching *jihad* only as physical warfare, without explaining its broader dimensions such as struggle against one's own desires and striving to uphold truth, can lead to misunderstanding among students. Likewise, teaching about relations with non-Muslims that stresses only opposition and hostility, without explaining ethics of interaction based on tolerance and respect for differences, can produce exclusive attitudes and antipathy toward fellow citizens. The concept of *kafir* presented in black-and-white terms, without an understanding of its gradations and complexity, can trigger *takfir*, the labeling of others as unbelievers, which underlies various forms of violence in the name of religion. This

misunderstanding can grow stronger when students receive preaching in digital spaces without clear ethics and governance (Rifa'id et al., 2024), especially when the content they see is continually tailored to user tendencies (Fared & Darmawan, 2021). Therefore, reconstructing the PAI curriculum must include a critical review of materials that may become seeds of radicalism and replace them with a more complete and contextual understanding in line with the spirit of Islam as *rahmatan lil alamin*. Teachers are expected not only to deliver material with discipline but also to have interpersonal communication skills, give positive reinforcement, and apply active and wise learning (Rozikin et al., 2023). PAI teachers also need insight and skills to deliver these sensitive materials wisely without causing misinterpretation. Improving teacher quality can be seen as an investment in human capital managed according to Islamic values (Darmawan, 2021). Developing comprehensive and balanced teaching materials is an urgent need in efforts to reconstruct the curriculum for preventing radicalism. Digital teaching materials need to be accompanied by good digital literacy so that students can sort religious information (Rizal & Darmawan, 2024), and schools' readiness to use online learning also needs to be assessed (Wardayanti et al., 2022). The reconstructed curriculum must be able to convey that Islam teaches peace, justice, and respect for the rights of all human beings.

The methods used to teach PAI, which are still dominated by expository and rote-memorization approaches, are also a factor that weakens the effectiveness of religious education in countering radicalism. This teacher-centered approach tends to make students passive, receiving information without critical and analytical thinking about the religious teachings presented. This condition makes students vulnerable to accepting radical views presented dogmatically and without strong arguments, because they are not used to questioning and testing the truth of a teaching (Subairi, 2024). More participatory, dialogical, and critical learning methods, such as problem-based learning, case discussions, and academic debates, can train students to think critically and analytically in understanding religious teachings. Choosing appropriate media and teaching methods has been shown to influence students' interest in learning (Laili & Darmawan, 2024). Through these methods, students are invited to explore various perspectives, consider the context and objectives of sharia, and develop the ability to take a moderate and balanced stance. An experiential learning approach that

involves students in direct interaction with diverse communities can also build tolerance and appreciation of differences. Reconstructing the PAI curriculum must include a fundamental change in the learning approach, from transmissive to transformative, in which students are invited to become active subjects in building their own religious understanding. Students who are used to learning independently with adequate facilities will be better prepared to build their own understanding (Imanuddin & Darmawan, 2024). PAI teachers need to be trained to master various active and creative learning methods that can foster critical and moderate attitudes in students. This training is especially important for new teachers who are still adjusting to the demands of their profession (Liwak et al., 2023). Students' learning motivation is also influenced by the school environment and teacher competence (Latif & Darmawan, 2024). With appropriate learning methods, religious education will become a means of strengthening moderation, not a source of radicalism.

The first problem hindering the effectiveness of the PAI curriculum in countering radicalism is that the content of the materials remains narrow and literal, and does not sufficiently accommodate the values of moderation and tolerance that are the essence of Islamic teachings. Many materials in the PAI curriculum are still presented dogmatically, leaving no room for broader and more contextual interpretation in line with the times and the needs of modern society. Sacred texts are often conveyed literally without regard for the objectives of sharia (*maqashid sharia*) and the social conditions behind the revelation of a verse or the emergence of a hadith. This literal approach leads students to understand Islamic teachings rigidly and inflexibly, making it difficult to accommodate the diversity and social change occurring in society. Materials on interreligious relations and differences between schools of thought are often presented superficially and tend to highlight differences rather than similarities, which can foster exclusive and intolerant attitudes in students (Rosidin et al., 2024). The imbalance between the share of material on ritual worship and material on *muamalah* and social ethics also traps religious education in a formalism that overlooks the essence of justice and humanity. Religious education should also instill a culture of simple living so that students are not swept up in a hedonistic lifestyle (Wardah et al., 2025). The lack of content on the history of Islamic thought and figures who promoted moderation causes students to lose references on how classical scholars responded to

diversity and changing times. The teaching materials and textbooks used also often fail to reflect the spirit of moderation and tolerance because they are still influenced by narrow religious views. This condition is worsened by the minimal training for PAI teachers to develop moderate and contextual teaching materials, so they tend to follow available textbooks without making necessary adjustments. Yet the competence of PAI teachers and parental attention greatly determine the formation of students' character (Firmansyah & Darmawan, 2023).

The second problem, which is a serious obstacle, is the absence of clear and measurable standards on how to implement religious moderation in PAI curricula and learning in formal educational institutions. The concept of religious moderation itself remains abstract and is interpreted in various ways by educators and institutional managers, making it difficult to translate into operational indicators. Some institutions understand moderation as the attitude of *tawassuth* (the middle path), which only emphasizes avoiding extreme right and left positions without giving guidance on how to implement it in daily learning practice. Other institutions understand moderation as tolerance that sometimes goes beyond limits, blurring religious identity and confusing students (Ginanjar et al., 2024). The absence of comprehensive guidelines leads each institution to develop its own model of religious moderation according to its own understanding and capacity, which is often not in line with the intended goals. Evaluation and monitoring systems for implementing religious moderation have also not been designed systematically, making it difficult to measure the extent to which the PAI curriculum contributes to forming moderate attitudes in students. Evaluation needs to consider the school environment and parental attention, because both influence students' independence and learning achievement (Haqiqi & Darmawan, 2023; Umroh & Darmawan, 2024). PAI teachers often lack clear guidance on which indicators of moderate behavior should be developed and how to measure them, so learning proceeds without clear direction. These indicators also need to consider factors that influence students' motivation, such as stress and the influence of reference groups (Issalillah & Khayru, 2021). The absence of clear standards also makes it difficult to compare and learn across institutions about best practices in implementing religious moderation. As a result, efforts to reconstruct the PAI curriculum to counter radicalism proceed in a partial and uncoordinated way, and have not yet had a significant impact on forming moderate attitudes in students.

The importance of reconstructing the PAI

curriculum to counter radicalism and extremism is increasingly urgent amid the strengthening of various transnational religious movements and the spread of intolerant religious views through social media and other digital platforms (Asroni, 2023). Social media has become a main platform that offers fast information dissemination, wide reach, and higher interaction than traditional channels (Darmawan & Fajar, 2024). Today's young generation is highly vulnerable to radical content spread over the internet, which is often packaged in language that is attractive and easy for young people to understand. The current PAI curriculum does not yet sufficiently equip students with digital and critical literacy skills to filter the religious information they receive from various sources. Religious moderation campaigns run by the government and religious organizations often do not yet reach formal education in a structured and planned way. Religious activities that involve the surrounding community can become a space to strengthen students' social values (Shidiq et al., 2024). Schools and madrasahs, as the spearhead of character education, need to be at the forefront of strengthening religious moderation and countering radicalism through a curriculum designed specifically for that purpose. Social education at school also helps shape students' global awareness so that they are not easily swayed by narrow views (Hariani & Mardikaningsih, 2022). PAI teachers, as agents of moderation, need to be supported with adequate competence to identify signs of radicalism in students and provide appropriate intervention. Serious research in this field is crucial to provide a scientific basis for developing an effective and measurable PAI curriculum reconstruction model. Without adequate research, curriculum reconstruction efforts will proceed speculatively and without evidence, so the results will not be optimal. The young generation is a national asset and the future of the country, so protecting them from the influence of radicalism through education is a long-term investment that cannot be compromised.

This study aims to formulate a model for reconstructing the Islamic Religious Education curriculum that integrates the values of religious moderation as a systematic and planned effort to counter radicalism and extremism in formal educational institutions. The theoretical contribution of this research is the development of a conceptual framework regarding how religious moderation values can be integrated into every component of the curriculum, ranging from objectives, materials, and methods, to learning evaluation. This framework will

fill a gap in religious education literature, which has largely discussed religious moderation at the level of discourse without providing clear operational guidance for curriculum development. The practical contribution is the availability of an applicable model that can be used by curriculum developers, principals, and Islamic Religious Education teachers in designing and implementing moderate and tolerant religious learning. This model will include guidance on developing balanced teaching materials, selecting effective learning methods to foster critical and inclusive attitudes, and developing evaluation instruments that can accurately measure the achievement of religious moderation. Islamic Religious Education teachers will gain concrete examples of how to convey sensitive materials with a thoughtful approach that does not trigger misinterpretation. Schools will receive guidance on how to create a learning environment that supports religious moderation through various programs and activities. With the achievement of these objectives, Islamic Religious Education will become a strong bulwark in preventing radicalism and shaping a generation that is moderate, tolerant, and patriotic.

## **RESEARCH METHOD**

This study uses a qualitative approach with a literature study design to explore and analyze various models of Islamic Religious Education curriculum reconstruction that integrate religious moderation as an effort to counter radicalism and extremism. As outlined by Chapman, McNeill, and McNeill (2005), qualitative research enables researchers to understand social phenomena from a rich and complex perspective, as well as to capture the meanings contained in various texts and discourses that serve as data sources. The literature study approach was chosen because this topic requires an extensive search into various policies, models, and practices that have been developed in various formal educational institutions, both domestically and abroad. This method allows researchers to access and analyze various primary and secondary sources, including curriculum documents, textbooks, scientific journals, and research reports, to build a comprehensive understanding of the topic under study. As explained by Harper (2011), qualitative research with a literature study approach requires researchers to conduct critical analysis and in-depth interpretation of texts serving as data sources, and to be capable of building relationships between concepts that may not be apparent upon surface reading. The researcher acts as an active reader who explores implications,

identifies patterns, and synthesizes various findings to produce new, more comprehensive understandings. Thus, this study not only produces descriptions of what is already known, but also generates new knowledge through a process of synthesis and conceptual reconstruction useful for the development of religious education.

This research procedure was designed to ensure that data collection and analysis processes are conducted systematically and accountably in accordance with the qualitative research standards proposed by Oun and Bach (2014). The first stage is the formulation of clear and focused research questions, which then serve as a guide in determining the inclusion and exclusion criteria of the literature sources to be reviewed. Literature searches were conducted through various academic databases such as Google Scholar, Scopus, and ProQuest, using combinations of relevant keywords such as curriculum reconstruction, religious moderation, Islamic Religious Education, radicalism, and extremism. The sources found were then selected based on quality criteria, such as author credibility, publisher reputation, and substantive relevance to the research topic. Data analysis was carried out using thematic analysis techniques, where researchers identified main themes emerging from the literature and organized them into a systematic and coherent framework. As recommended by Chapman, McNeill, and McNeill (2005), critical evaluation of literature sources is essential to ensure that only valid and reliable information is used in the analysis. Synthesis was performed by integrating findings from various sources into a logical and comprehensive narrative, resulting in a religious moderation-based Islamic Religious Education curriculum reconstruction model. Source triangulation was conducted by comparing and contrasting views from various authors and institutions to ensure that the conclusions drawn have a strong and unbiased foundation.

## **RESULT AND DISCUSSION**

The reconstruction of the Islamic Religious Education curriculum to counter radicalism must begin with the formulation of learning objectives that explicitly integrate the values of religious moderation, tolerance, and appreciation for diversity as the primary achievements to be formed in learners. Islamic Religious Education aims for students not only to understand Islamic teachings, but also to apply them with full awareness and sincerity (Fariansyah & El-Yunusi, 2023). Learning objectives that have thus far been more oriented toward mastering cognitive knowledge about

Islamic teachings need to be broadened to include the development of attitudes and behaviors reflecting moderation in religion. Islamic Religious Education does not merely aim to convey knowledge and religious norms, but also to shape students' attitudes, character, and behavior so that they are able to apply Islamic values in social life (Djazilan & Hariani, 2022). Learners are expected not only to understand the concept of moderation, but also to internalize it as part of their identity and worldview, as well as to be able to apply it in various complex social situations (Suprpto, 2020). The formulation of clear and measurable learning objectives serves as a guide for the development of all other curriculum components, including the selection of materials, methods, and learning evaluations (Kurniawan & Darmawan, 2021). The learning objectives of religious moderation must be formulated in the form of specific competencies, such as the ability to analyze religious texts with a contextual approach, the ability to address differences of opinion constructively, and the ability to interact harmoniously with adherents of other religions. These competencies need to be detailed into observable and measurable behavioral indicators so that their achievement can be evaluated objectively. With clear objective formulation, the reconstruction of the Islamic Religious Education curriculum will have a definite direction and will not lose focus in efforts to counter radicalism and extremism.

The development of reconstructed Islamic Religious Education (PAI) curriculum materials must include the addition and enrichment of content relevant to religious moderation, as well as the reduction or revision of content that could trigger radical and extremist understandings. The PAI curriculum needs to be viewed as a means of forming faith, moral character, and a moderate attitude through materials adapted to students' abilities (Magfud et al., 2023). Materials on key concepts such as tawhid, sharia, jihad, and relations with non-Muslims need to be presented comprehensively, taking into account the historical context, the objectives of sharia, and the universal principles of Islam. An understanding of maqashid sharia, or the noble objectives of sharia, needs to become the foundation of every discussion of religious law and provisions, so that students understand that every Islamic teaching is essentially intended to realize public welfare and prevent harm. Materials on the history of Islamic thought and the figures who championed the ideas of moderation and tolerance need to be given a larger share, so that students have references on how classical scholars responded to

diversity and changing times. Content on human rights, social justice, and citizenship from an Islamic perspective needs to be integrated into the curriculum to strengthen the understanding that Islam is a religion that respects human dignity and encourages active participation in social life. Discussion of children's right to education needs to be included so that students recognize their rights and obligations (Hariani et al., 2021). Social justice materials should also show how social stereotypes can limit the opportunities of certain groups, so that students become sensitive to inequality (Sajjapong et al., 2022). The teaching materials developed must use easily understood language, contextual examples, and illustrations relevant to students' daily lives. Examples drawn from local cultural values make the material feel close to students and easy to accept (Mardikaningsih & Darmawan, 2023). Enriching religious moderation materials will shape students who have broad religious insight, are tolerant, and are able to contribute positively to society.

The selection of appropriate learning methods is a key factor in reconstructing the PAI curriculum to counter radicalism, because the methods used will greatly determine whether the values of religious moderation can truly be internalized by students or remain merely meaningless knowledge. The lecture and memorization methods that have long dominated PAI learning need to be reduced and replaced with methods that are more participatory, dialogical, and critical, such as group discussions, debates, and case studies (Huda et al., 2023). Problem-based learning can be used to invite students to analyze contemporary issues of diversity and radicalism, and to seek solutions in line with the values of religious moderation. Cooperative learning that involves collaboration among students from various backgrounds can build tolerance and respect for differences directly through real experience. Simulations and role-playing can be used to train students to face challenging situations, such as how to respond to differences of opinion or how to engage in dialogue with followers of other religions. The use of digital media and technology in learning can make religious moderation materials more engaging and relevant for a young generation familiar with technology. Blended learning has also been shown to help students develop critical thinking skills in the digital age (Darmawan et al., 2024). Varied and interactive learning methods will foster students' interest in learning and help them develop the critical and reflective thinking skills that are essential in countering radical ideologies. Teachers' interactive teaching style plays an important role in fostering

this interest in learning (Safitri & Darmawan, 2023).

The development of a comprehensive evaluation system is an important component in reconstructing the PAI curriculum to counter radicalism, because evaluation serves not only to measure learning achievement but also as a tool for monitoring the development of moderate attitudes in students. Evaluation that has so far been oriented toward cognitive aspects and memorization needs to be expanded to cover the affective aspects and behaviors that reflect religious moderation. Value-based assessment helps teachers measure the affective and social domains more objectively (An Nafisah et al., 2025). Evaluation instruments need to be developed to measure students' ability to analyze religious texts contextually, to respond to differences constructively, and to interact harmoniously with followers of other religions. Authentic assessments such as portfolios, behavioral observation, and project assessment can be used to assess the application of religious moderation values in students' real lives. Self-assessment and peer assessment can be used to develop students' awareness of their own attitudes and behavior in relation to religious moderation. Self-assessment also trains students to regulate their behavior independently and with discipline (Maharani & Darmawan, 2024). Feedback from evaluation must be constructive and development-oriented, helping students identify their strengths and the areas that need improvement in religious moderation. Evaluation results must also be used to continuously improve the learning process and the curriculum, through reflection and revision mechanisms involving all stakeholders (Kurniawan & Darmawan, 2021). With a comprehensive evaluation system, the success of the PAI curriculum reconstruction in countering radicalism can be monitored and measured more accurately.

Strengthening the competence of PAI teachers is an absolute prerequisite for the success of curriculum reconstruction in countering radicalism, because teachers are the spearhead of curriculum implementation who interact directly with students in the learning process. PAI teachers are responsible for guiding students, not only in delivering subject matter but also in shaping noble character and morals (Kurniati & El-Yunusi, 2023). PAI teachers need to be equipped with a deep understanding of the concept of religious moderation and how to integrate it into every aspect of learning, from planning and implementation to evaluation. Training in active, critical, and dialogical learning methods needs to be provided to teachers so that

they can create a participatory learning atmosphere that empowers students (Asroni, 2023). Teachers also need training on how to deliver sensitive materials with a wise approach that does not trigger misinterpretation, as well as how to identify signs of radicalism in students and provide appropriate intervention. Guidance and counseling skills also help teachers support students' character formation (Rojak et al., 2024). Digital literacy competence and the ability to use social media wisely also need to be mastered by teachers so that they can guide students in filtering the religious information they receive from various sources. The professional development of PAI teachers must be carried out continuously through various programs, such as workshops, seminars, benchmarking visits, and professional learning communities, so that they always keep up with the latest developments in religious education and radicalism prevention. Support from principals, supervisors, and education offices is very important for creating a conducive environment for developing teacher competence. A positive school culture also shapes students' character and strengthens the teacher's role (Dena & Darmawan, 2024). With competent and committed teachers, the PAI curriculum reconstruction can be implemented effectively in the field.

The model of religious moderation in the PAI curriculum must include an integrative approach that connects religious learning with the broader social, cultural, and political life, so that students do not view religion as an entity separate from the reality of their lives. PAI learning must not be limited to the classroom and religious texts, but must be connected to real issues faced by society, such as poverty, injustice, corruption, and social conflict. Social status gaps and consumerist lifestyles are also real challenges that need to be discussed in learning (Sinambela & Halizah, 2023). Students need to be invited to see how the values of religious moderation can become solutions to various complex social problems and how they can contribute to building a fairer and more peaceful society. The integrative approach can be realized through cross-subject learning, in which the values of religious moderation are integrated into other subjects such as Civics, sociology, and history. Community-based projects that involve students in social activities can be a means of applying the values of religious moderation directly and building concern for others. Education that involves the family strengthens the application of these values outside the classroom (Safira et al., 2022). Visits to places of worship of other religions and interfaith dialogue can provide direct experience of diversity and the importance of mutual respect. Partnerships among

families, schools, and society are also important for safeguarding adolescent morals amid the digital flow (Anshorullah et al., 2025). This integrative approach will make religious education more relevant and meaningful for students, and help them understand that religious moderation is not merely an abstract concept but a practical guide for real life.

The importance of strengthening national identity and patriotism in the reconstructed Islamic Religious Education curriculum cannot be ignored, as radicalism often arises from apathy or even antipathy toward the state and national values. Moderate religious education must teach that love for the homeland is part of faith, and that good religious practice is one that does not damage national unity and integrity. Material regarding the relationship between Islam and the state, the history of the independence struggle, and the role of ulema in building the nation needs to be integrated into the Islamic Religious Education curriculum to strengthen students' national consciousness (Yani & Hanafi, 2022). Values such as tolerance, mutual cooperation (*gotong royong*), and deliberation, which are part of Indonesian culture, need to be connected with Islamic teachings on *ukhuwah*, *ta'awun*, and *syura*. Learners need to be made aware that Indonesia with its diversity of ethnicities, religions, and cultures is a blessing that must be grateful for and protected, not a threat to be feared. The strengthening of national identity can be carried out through various activities, such as flag ceremonies, singing the national anthem, and studying the history of the nation's struggle. Islamic Religious Education teachers need to serve as role models in demonstrating attitudes of nationalism and patriotism that are aligned with religious teachings. With a strong national identity, learners will be less susceptible to radical ideologies that are anti-state and anti-Bhinneka Tunggal Ika.

The reconstruction of the PAI curriculum to counter radicalism must also consider the important role of parents and society in supporting religious moderation education at school, because character formation cannot proceed effectively through schools alone (Arifin et al., 2024). Schools need to establish close partnerships with parents to ensure that the values of religious moderation taught at school are also reinforced in the family environment. Good parenting and a positive school culture both influence students' disciplined character (Djazilan & Darmawan, 2021). Parenting programs that provide an understanding of religious moderation and how to teach it at home need to be held regularly by schools. A spiritual approach at home can help parents develop their children's

intellectual potential (Masfufah & Darmawan, 2023). Parents need to be involved in PAI learning activities, for example as resource persons or companions, and be given information about the development of their children's moderate attitudes. In parenting, the best interests of the child need to be the main consideration (Fajar et al., 2021). Society, through religious figures, community organizations, and religious institutions, also has an important role in creating a social environment that supports religious moderation and does not tolerate radicalism. Education and public awareness have been shown to encourage behavior change (Gautama & Mardikaningsih, 2022). Cooperation between schools and society can be realized through joint activities such as moderation-themed religious gatherings, community service, and the commemoration of religious holidays involving all elements of society. Participation in joint activities can be influenced by residents' employment status, so the timing of these activities needs to be adjusted (Khayru et al., 2025). Schools can also become centers for developing religious moderation for the surrounding society by organizing various education and training programs. Cross-disciplinary education also helps children develop social competence (Hariani et al., 2021). With strong support from parents and society, schools' efforts to counter radicalism through the PAI curriculum will become more effective and sustainable.

A comparative study of religious moderation models in various formal educational institutions shows that successful implementation is strongly influenced by the principal's leadership and the commitment of the entire school community to the values of moderation and inclusivity (Fuaddah et al., 2024). Principals, as leaders, have a strategic role in setting a vision and policies that support the strengthening of religious moderation, and in mobilizing all available resources to achieve this goal. An appropriate leadership style has been shown to build a culture of discipline in religious educational institutions (Al Laisty et al., 2024). The commitment of the entire school community, including teachers, staff, and students, to the values of moderation must be built through socialization, training, and consistent and sustained habituation. Teachers' professionalism and discipline also influence institutional performance (Mubasysyir & Darmawan, 2024). Institutions that succeed in implementing religious moderation usually have a positive school culture, in which differences are respected and conflicts are resolved constructively. Ethical values and organizational culture serve as means of resolving internal conflicts constructively (Khayru et al., 2021). They also have clear

mechanisms for handling potential radicalism in the school environment, such as systems for supervision, reporting, and early intervention. The development of extracurricular programs that support religious moderation, such as interfaith dialogue clubs, social activities, and leadership training, is also a hallmark of successful institutions. Active involvement in religious moderation activities at the regional and national levels is also an indicator of an institution's commitment to these values. An organization's effectiveness is influenced by various interrelated factors, so success cannot be judged from a single element alone (Darmawan, 2024). Learning from these successful models is important for developing more effective strategies for reconstructing the PAI curriculum in other formal educational institutions.

The integration of the reconstructed PAI curriculum with religious moderation strengthening programs in schools requires clear policies and support from the central and regional governments, as well as consistency in implementation at the level of educational units. The government, through the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology, needs to draw up guidelines and standards on integrating religious moderation into PAI curriculum and learning, and to provide the resources needed for its implementation. These guidelines should be grounded in Islamic values as an ethical foundation for social change in education (Azizi & Darmawan, 2025). Training and mentoring for PAI teachers, principals, and supervisors need to be carried out massively and continuously to ensure that they have adequate capacity to implement religious moderation policies (Haris et al., 2024). This training needs to cover teaching styles that are able to foster students' learning motivation (Mudzakkir & Darmawan, 2024). Monitoring and evaluation of the implementation of religious moderation in schools need to be conducted periodically to track progress and identify emerging obstacles. Awards and incentives for educational institutions that succeed in implementing religious moderation can motivate other institutions to do the same. The development of networks and communication forums among schools on best practices in religious moderation can facilitate the exchange of experiences and shared learning. Supportive policies that are implemented consistently will create an educational ecosystem conducive to strengthening religious moderation and preventing radicalism. With full government support, the reconstruction of the PAI curriculum will become an effective program with a wide impact.

The use of digital technology and social media in

the reconstructed PAI learning can be an effective strategy for reaching the younger generation, who are active technology users, and for countering the spread of radical content that is rampant in the digital world. Developing moderate, interactive, and engaging religious content in the form of videos, podcasts, infographics, and educational games can be a positive alternative for students who are exposed to radical content on social media. The way information is delivered in an educational and communicative manner influences public attitudes toward a message (Khayru, 2023). Digital learning platforms can be used to provide access to balanced and moderate religious sources, and to facilitate discussion and collaboration among students on religious moderation issues. Equal access to technology and adequate digital skills are also needed so that all students can make use of these platforms (Arifin & Darmawan, 2021). PAI teachers can use social media to share religious moderation content and build positive online learning communities. Schools can develop digital literacy programs that equip students with the ability to evaluate the credibility of the religious information they receive from various sources. This ability is important because decisions made impulsively on digital platforms often arise without adequate checking of information (Darmawan & Gatheru, 2021). Cooperation with social media platforms to promote religious moderation content and limit the spread of radical content can also be an important collective effort. The wise use of digital technology will make religious moderation education more relevant and engaging for the younger generation, and help them become intelligent and critical consumers of information.

The development of religious moderation strengthening programs in schools cannot run effectively without comprehensive and continuous evaluation to measure the program's impact on students' attitudes and behavior. Evaluation must cover various aspects, from changes in knowledge about religious moderation and the development of tolerant and inclusive attitudes to real behavior in daily social interactions at school and in society (Faizol et al., 2024). The development of valid and reliable instruments for measuring religious moderation is an urgent need in this evaluation effort. Authentic assessment with clear models and instruments helps teachers assess students' abilities in real terms (Fariansyah & El-Yunusi, 2023). Self-assessment, peer assessment, behavioral observation, and interviews can be used to collect rich and diverse data on the development of

students' religious moderation. Assignment methods can also be used to observe students' activeness and social interaction (Rahmawati & Darmawan, 2024). Evaluation results must be analyzed carefully and used as feedback to continuously improve programs and the curriculum. Evaluation must also involve all stakeholders, including teachers, students, parents, and community leaders, to obtain a comprehensive perspective (Masfufah & Darmawan, 2023). Transparent and accountable reporting of evaluation results will build public trust in religious moderation programs in schools. With a good evaluation system, the implementation of religious moderation in schools will continue to develop and adapt to emerging needs and challenges.

The importance of strengthening religious moderation through the reconstructed PAI curriculum must also be accompanied by efforts to prevent radicalism outside formal learning channels, including through extracurricular activities and comprehensive character building (Huda et al., 2023). Extracurricular activities such as student councils, scouting, and religious study groups can be effective vehicles for developing moderate and tolerant attitudes in students through direct experience in cooperation and leadership. Social habits formed through school activities help strengthen students' noble morality (Abiyyu et al., 2025). Character building can be integrated into all school activities, including flag ceremonies, arts and cultural activities, and community service programs (Arifin et al., 2024). Guidance and counseling services also play a role in helping shape students' character (Rojak et al., 2024). Schools need to create a safe and inclusive environment in which every student feels accepted and valued, regardless of their ethnic, religious, or cultural background. Establishing a radicalism prevention team at the school level, consisting of teachers, counselors, and parents, can serve as the front line in detecting and handling potential radicalism among students. Socialization about the dangers of radicalism and the importance of religious moderation needs to be carried out regularly for all members of the school community through various media and activities. Religious moderation strengthening programs that are integrated into all aspects of school life will form a robust educational ecosystem for countering radicalism and extremism.

The sustainability of implementing religious moderation in the Islamic Religious Education curriculum requires long-term commitment from all parties and systems capable of adapting to changing environments and evolving social dynamics. Curriculum changes and educational policies that are

cyclical and shift with changes in leadership often become obstacles to the sustainability of religious moderation programs in schools. Therefore, religious moderation needs to be made a permanent part of the vision and mission of educational institutions, independent of short-term policy shifts. Continuous capacity building for teachers and educational staff will ensure that they always possess adequate competence to implement religious moderation in learning. The formation of a moderate and inclusive school culture requires time and consistent effort, but it will become an invaluable long-term investment. Regular program evaluation and improvement will ensure that the implementation of religious moderation remains relevant to emerging needs and challenges. Networking and cooperation between schools and with various related parties will strengthen program sustainability through the mutual sharing of experiences and resources. With a sustainable approach, the reconstruction of the Islamic Religious Education curriculum to counter radicalism will bring significant and long-lasting impacts for the younger generation and the Indonesian nation.

## CONCLUSION

The conclusion from the above discussion emphasizes that the reconstruction of the Islamic Religious Education curriculum to counter radicalism and extremism requires the systematic integration of religious moderation values into all curriculum components, ranging from objectives, materials, and methods, to learning evaluation. An effective religious moderation model must encompass an integrative approach that connects religious learning with social issues, the strengthening of national identity, and the active involvement of parents and society in the educational process. Curriculum reconstruction must also be supported by strengthening the competencies of Islamic Religious Education teachers through continuous training, committed principal leadership, and consistent, supportive government policies. Comparative studies of various religious moderation models in formal educational institutions indicate that implementation success is heavily influenced by a positive school culture, the participation of all school members, and the wise utilization of digital technology. Comprehensive and continuous evaluation is key to monitoring the development of religious moderation in learners and continuously improving the program. With an integrated and sustainable approach, the reconstructed Islamic Religious Education curriculum will become a strong bulwark in preventing radicalism and shaping a generation that is moderate, tolerant, and patriotic.

Islamic Religious Education will return to its original function as a mercy to all worlds and a guide for peaceful and harmonious living.

The implications of this research for educational practice are the need to develop operational guidelines and training for Islamic Religious Education teachers regarding the integration of religious moderation in learning, as well as support from the government and related institutions for effective implementation. Schools and madrasahs are expected to develop religious moderation reinforcement programs that involve all school members and establish partnerships with parents and the community. The development of teaching materials and learning media that support religious moderation needs to be a priority in curriculum development at national and local levels. Suggestions for future research include conducting empirical research to test the effectiveness of the religious moderation-based Islamic Religious Education curriculum reconstruction model in various educational settings and with various student characteristics. Research on the development of valid and reliable religious moderation measurement instruments, as well as research on the factors influencing the successful implementation of religious moderation in schools, is also highly necessary. Cross-country comparative research on best practices in religious education for radicalism prevention can provide broader insights and enrich the treasury of knowledge. With more comprehensive follow-up research, the reconstruction of the Islamic Religious Education curriculum to counter radicalism will continue to develop and make a significant contribution to shaping a young generation that is moderate, tolerant, and positively contributes to the nation and state.

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