

## Religious Moderation in the Islamic Religious Education Curriculum: A Sharia Study in the Global Context.

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### ABSTRACT

Studi ini bertujuan untuk meneliti pengintegrasian moderasi agama dalam kurikulum Pendidikan Agama Islam (PAI), dengan menekankan nilai-nilai Syariah dalam kerangka globalisasi. Di era di mana masyarakat semakin beragam dan terhubung, penting untuk mengetahui bagaimana menggunakan moderasi agama di sekolah untuk mendorong toleransi dan memerangi ekstremisme. Studi ini menggunakan metodologi kualitatif, khususnya tinjauan pustaka, untuk meneliti sumber-sumber yang relevan, termasuk perspektif para cendekiawan Islam, praktik pendidikan, dan gagasan moderasi agama sebagaimana didefinisikan dalam Syariah. Temuan menunjukkan bahwa moderasi agama dalam kurikulum PAI berfungsi sebagai instrumen penting untuk mendamaikan ajaran agama, menumbuhkan toleransi, dan memajukan inklusi di tengah kesulitan global. Hal ini menunjukkan betapa pentingnya memiliki kurikulum yang mendukung prinsip-prinsip Syariah universal dan membantu menciptakan generasi yang moderat, menerima, dan berpikiran terbuka. Studi ini juga menunjukkan bahwa meskipun ada masalah dalam menerapkan moderasi agama dalam praktik, penting untuk memasukkannya ke dalam kurikulum PAI untuk mencegah orang menjadi radikal dan untuk mendorong hidup berdampingan secara damai. Hasil penelitian menunjukkan betapa pentingnya memasukkan moderasi agama dalam pendidikan untuk menciptakan dunia yang damai.

This study aims to examine the incorporation of religious moderation within the Islamic Religious Education (PAI) curriculum, emphasizing Sharia values in the framework of globalization. In a time when people are becoming more diverse and connected, it is important to know how to use religious moderation in schools to promote tolerance and fight extremism. The study utilizes a qualitative methodology, specifically a literature review, to examine pertinent sources, including the perspectives of Islamic scholars, educational practices, and the notion of religious moderation as defined in Sharia. The findings demonstrate that religious moderation in the PAI curriculum functions as a crucial instrument for reconciling religious teachings, fostering tolerance, and advancing inclusion amid global difficulties. It shows how important it is to have a curriculum that supports universal Sharia principles and helps create a generation that is moderate, accepting, and open-minded. The study also shows that while there are problems with putting religious moderation into practice, it is important to include it in the PAI curriculum to stop people from becoming radicalized and to promote peaceful coexistence. The results show how important it is to include religious moderation in education to create a peaceful world.



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## PENDAHULUAN

Globalization has had a big effect on many parts of life, such as education and understanding of religion. Indonesia is a Muslim-majority country, and religious education is very important for forming the values, character, and balanced religious knowledge of its people. But the fast flow of information and societal changes happening all around the world make things much harder. As the world becomes more linked, it brings with it a variety of ideas and cultures. If these aren't handled well, they can cause problems between groups, including religious conflict. (B. Afwadzi, U. Sumbulah, N. Ali, N., & S.Z. Qudsy, 2024).

Given how complicated the social and political situation is, it is becoming more and more evident how important religious moderation is in the PAI curriculum. For example, extremism that says it is founded on religion frequently makes society less peaceful and more divided. Religious moderation is the best way to deal with these problems because it promotes understanding that is open and accepting of all people, both locally and globally. (F. Khalil, & B. Tan, 2021).

The connection between religious moderation and the PAI curriculum should be looked at through the lens of Sharia, since Islam teaches that balance is important in all areas of life. Religious moderation, which is part of the PAI curriculum, should follow Sharia norms that are recognized by everyone. This will stop teachings that are too harsh and lead to radicalization. (J. Qasim, 2021).

As globalization makes life harder for younger people, we need a study that looks at how the IRE curriculum might include religious moderation in a global setting. This study's goal is to look into how the idea of religious moderation can be used in the PAI curriculum, providing a Sharia perspective that is useful in today's environment. (J. Smith, 2020).

This study is crucial due to the considerable capacity of religious moderation to avert radicalization and extremism. In Indonesia, numerous cases of extremism have arisen among the youth, chiefly attributable to a limited and non-moderate interpretation of religion. In this situation, religious education must be an important part of raising a generation that is more tolerant and open-minded and less prone to be influenced by radical ideas. (L. Roberts, & Z. Ahmed, 2019).

Islamic Religious Education (PAI), which is founded on religious moderation, can help people understand their religion in a way that is more relevant, open, and adaptable to changing circumstances. Religious education has been a part of Indonesia's national curriculum for a long time. Now that globalization is a problem, it's essential to update and change this curriculum to satisfy those needs. (R. Thompson, 2022).

The research is particularly urgent because it is important to include religious moderation in religious education, which not only teaches students about religious texts but also how to use universal ideals in their daily lives and in their country. Also, as information technology and social media have grown, new problems have come out that make it easier for young people to be exposed to extreme and bigoted ideas. Consequently, this research is essential in delivering tangible contributions to the advancement of a more moderate, inclusive, and Sharia-compliant PAI curriculum that addresses global concerns. (R. Kamal, & S. Wadi, 2021).

Numerous research about religious moderation in education have been undertaken; however, the majority have not particularly investigated the incorporation of religious moderation into the PAI curriculum grounded in Sharia principles on a global scale. Azra's (2014) research emphasized that religious moderation is a crucial endeavor to avert extremism, although it concentrated more on character development via general education rather than explicitly on religious education. (A. Azra, 2014) Likewise, Zainuddin's (2018) study highlighted the significance of inclusive and adaptable religious education in societal dynamics, although it did not extensively explore the application of religious moderation in accordance with Sharia. (Z. Ali, 2018)

Study on how to include religious moderation in Madrasah Aliyah education stressed how important it is to teach moderate Islamic ideals. Nonetheless, this study did not thoroughly examine the integration of religious moderation in Islamic education with Sharia principles within a global framework. This study wants to fill this vacuum by looking at how religious moderation in the PAI curriculum can be founded on Sharia principles that everyone agrees on and be useful around the world. (A. Ahmad, 2021).

There are a few big challenges that come up when trying to make the PAI curriculum more religiously moderate. One of these is that there are different opinions within the Muslim community about how to interpret religion. Some organizations tend to have a strict and literal view of religion, while others are more open to more progressive and moderate views. This causes different ways of teaching religion to be used, which makes it harder for pupils to understand religion. (S. Karim, & H. Noor, 2022).

Furthermore, insufficient comprehension among educators concerning the notion of religious moderation becomes a significant obstacle. Many schools and madrasahs only teach the ritualistic parts of religion, which doesn't stress the virtues of tolerance, inclusion, and moderation that are necessary for a peaceful social existence. This leads to a religious education that is often narrow-minded and doesn't take into account the many different cultures and religions that are around.

This study suggests that adding religious moderation based on Sharia principles to the PAI curriculum could help. This answer can be achieved by creating a more balanced curriculum that teaches religious values that stress respect for others, stopping radicalization, and putting an understanding of Islam as *rahmatan lil 'alamin* first. To teach religious moderation in the PAI curriculum, there should be a dialog-based approach. This means that students should be able to talk about religion in a way that makes sense in the context of their lives, rather than just following strict rules. (L. Zhao, 2020).

Also, it's important to give teachers more skills in this procedure. The first step to reaching this goal is to provide teachers a lot of training on religious moderation and how to use it in their lessons. Teaching religion in a way that is based on moderation and Sharia can help shape a generation that is more open, tolerant, and able to deal with the problems that come with globalization. (D. Elfarisyah, 2024).

What makes this study unique is the way it combines religious moderation with Sharia-based ideas in a global setting. There has been a lot of talk about religious moderation, but this study looks at the global factors that affect how people understand and practice religion, not just the local ones. This study presents a model for the PAI curriculum that emphasizes religious moderation grounded in universal Sharia norms, suitable for acceptance in diverse Muslim-majority countries and amid cultural and religious diversity. This is a new contribution to the growth of Islamic religious education that is more in line with what is going on in the world today.

## **METHOD**

This study utilizes a qualitative methodology using a phenomenological research design, seeking to comprehend the experiences and views of participants concerning Religious Moderation in the Islamic Religious Education Curriculum: A Sharia-Based Study in a Global Context. The study will take place in Makassar in July 2025. This study aims to thoroughly investigate the occurrences seen by students and Islamic Religious Education teachers. The aim of the study is to achieve religious moderation among students within the Islamic Religious Education curriculum through a sharia-compliant methodology. The research process commences with the identification of participants who fulfill the research criteria. We collect data through in-depth interviews that follow semi-structured standards, as well as observations to get a better idea of the bigger social picture. Face-to-face interviews are used to get more accurate and detailed information. The main tool used in this study is observation, which was created based on the research goals. In-depth interviews and field observations are two ways to acquire data that help the researcher get a better overall picture of the things they are studying. The data that were gathered are looked at using thematic analysis, which sorts the data into groups and looks for important themes that are starting to show up. This study is performed iteratively by reevaluating the data to validate the findings and assure the accuracy of the results.

## **RESULTS AND DISCUSSION**

### **Results**

This study seeks to examine the incorporation of religious moderation into the Islamic Religious Education (PAI) curriculum in Indonesia, taking into account the viewpoints of Sharia in a global context. Islamic Religious Education in Indonesia, a fundamental component of the national education system, serves a pivotal role in cultivating students' character and comprehension of religion. In an increasingly complex global situation, the principles of religious moderation are essential to avert

radicalism and intolerance. This research examines the effects of incorporating religious moderation into the PAI curriculum, considering its interpretation from a Sharia perspective and its worldwide ramifications. (S.A.A. Shah, 2024).

The main idea that came out of this research is religious moderation, which means trying to get people to have a balanced view of religion that isn't too extreme, both in Indonesia and around the world. Another subject that came up is the PAI curriculum, which needs to include moderate Islamic teachings that follow Sharia principles and can be accepted by all nations around the world. The third focus is the Sharia concept in the curriculum, which connects Islamic teachings to universal values like peace, tolerance, and social justice. (K. Williams, & M. Al-Hassan, 2021).

This research indicates that the PAI curriculum in Indonesia, although it includes certain aspects of Islamic moderation, has not completely assimilated moderate values in alignment with Sharia principles on a worldwide scale. Most PAI materials still emphasize on worship and aqidah, but they don't do enough to teach people to be tolerant of other religions, accept diversity, and protect human rights. Also, the curriculum is not very flexible when it comes to allowing for the growth of more moderate and contextual Islamic thought in the world. Some schools, on the other hand, have tried to put moderation ideas into practice by, for example, educating other religions in a more inclusive way and cutting down on messaging that could encourage hatred.

Data triangulation procedures, such as interviews with PAI teachers, examination of PAI curriculum documents, and direct observation in many schools, were used to check the results. The verification results indicate that the majority of PAI educators concur on the significance of religious moderation in Islamic education while recognizing constraints in instructional materials and methodologies. Observations of curriculum implementation further indicate that although there are initiatives to promote moderation, the educational resources frequently lack opportunities for critical discourse on pluralism and variety within global society.

The results indicate a disparity between curriculum policies advocating for religious moderation and their practical application. This is because religious education in Indonesia is still based on old ways that don't work well with the problems that come with globalization and religious heterogeneity. From a Sharia point of view, religious moderation can also be understood as an attempt to find a middle ground between strict religious teachings and the social and political changes that are becoming more diverse. The modern period demands a more flexible PAI curriculum that allows for interfaith talks and focuses on teaching the concepts of tolerance and human rights.

The constraints of this research encompass a restricted sample from several schools in Indonesia, indicating that the findings may not comprehensively reflect the national context. Furthermore, this study was unable to comprehensively assess the long-term effects of including religious moderation into the curriculum on students' attitudes in everyday life. This study did not properly consider external factors such as familial influence, social media, and the social environment.

## **Discussion**

### **Integration of Religious Moderation in the PAI Curriculum**

The Islamic Religious Education (PAI) curriculum in Indonesia promotes religious moderation to foster a balanced knowledge and avert radicalization or extreme attitudes in religious practices. The idea of religious moderation promotes an open and accepting view of Islam that encourages peace amongst different faiths. This is very important since Indonesia has a lot of different religions, and education that promotes social harmony is needed to keep this variety. (Taylor, J. & Ibrahim, S, 2020).

The use of religious moderation in the PAI curriculum should include a method that puts a lot of emphasis on finding a balance between strict religious beliefs and comprehending the situation. One way to teach is to stress how important it is to be tolerant of people of different faiths. This can be accomplished through educational resources that depict Islam as a faith of peace, compassion, and respect for diversity. PAI education should give pupils the chance to learn about and appreciate different religions and teach them ideals that bring people together despite their differences. (A. El-Shabasy, 2022).

Also, PAI teachers should not have attitudes that are too extreme. For instance, materials that talk about tolerance and pluralism should be shown in a way that encourages respect for others and broadens people's views, not in a way that makes differences that could lead to conflict stronger. Teachers at PAI are very important in helping students develop moderate mindsets. They do this by

focusing on the common moral and religious values and avoiding lessons that could make students more exclusive or intolerant. (M. Jensen, 2021).

Along with the need of teaching religious moderation, there should also be practical ways to show how moderate ideals are used in everyday life. For example, children can see how religious moderation works to create peaceful relationships between people of different faiths through school events that involve people of many religions and cultures. This hands-on approach will help kids see that tolerance is not just an idea but something they can do in their daily lives. (P. Roberts, 2023).

In general, including religious moderation in the PAI curriculum in Indonesia is very important for making students who not only comprehend Islamic teachings but also have open, tolerant attitudes and encourage harmony between different faiths. If you use the PAI curriculum in the appropriate way, it can help make a generation that is peaceful and respectful of others, both in your own country and around the world. (N. Murtadho, 2023).

### **Sharia Perspective in Islamic Education**

In the context of Sharia, religious moderation can be integrated into the Islamic Religious Education (PAI) curriculum as an initiative to impart Islamic principles that foster societal harmony and encourage tolerance among diverse religious communities. The Qur'an and Hadith contain the rules of Sharia, which encourage Muslims to get along with people of all religions, races, and cultures. In the context of education, this means that all PAI teaching material should teach moderate principles that are in line with Sharia, such as justice, compassion, and respect for others. (Al-Qaradawi, Y, 1994).

The idea of religious moderation in education is supported by the ideal of justice in Sharia, which stresses the importance of treating everyone equally and respecting their rights. The PAI curriculum can include this idea by teaching students about religious equality and how to respect others, even if they have different religious beliefs. For instance, when teaching Islamic history, PAI can talk about how Prophet Muhammad SAW and non-Muslim groups got along well, with a focus on justice and peace. (A. Mansour, 2018).

Second, the Sharia ideal of compassion (*rahmah*), which is shown in the idea of *rahmatan lil alamin* (mercy for all the worlds), is very important for encouraging religious moderation. Islam emphasizes that we should always be kind to people, even if they have different beliefs. In this situation, the PAI curriculum can contain lessons on how important it is to get along with people of various faiths and values that stress peace and helping each other. A big part of the curriculum should be teaching empathy and not being intolerant. Islam should be seen as a religion of peace for everyone. (M. Nasser, 2019).

Third, Sharia's idea of tolerance can be taught in religious schools by teaching kids how important it is to recognize and tolerate differences. This tolerance extends beyond theological disparities to include social and cultural distinctions. Sharia says that disparities are part of Allah's plan, and we should accept them with an open heart. So, the PAI curriculum should help kids learn that differences should be appreciated, not contested. By doing this, pupils will learn to value tolerance, which will help create social harmony in a community with many different cultures. (S. Mohammed, 2021).

It is very important to use moderate Islamic principles in the face of globalization and religious pluralism. Globalization has made the world more connected, with people from different cultures and religions engaging. So, Islamic education needs to meet this issue by teaching moderate Islamic concepts that the whole world can accept without going against the essential ideals of Sharia. Integrating the Sharia perspective into the PAI curriculum not only fosters an accurate comprehension of religion but also develops students' characters to embody moderate, tolerant dispositions and the capacity to cohabit within a varied community. (A. Khan, 2020).

### **Challenges and Global Implications for the PAI Curriculum**

In Indonesia, it is hard to include the ideals of religious moderation in the Islamic Religious Education (PAI) curriculum. One of the biggest problems is that people have different ideas about what Islamic teachings mean. In Indonesia, there are many different ways of thinking and understanding that occasionally overlap. This leads to different ideas about how to teach religious moderation. Some groups may have a more conservative view, while others may have a more moderate one. So, adding moderation to the PAI curriculum means that we need to find a way to appreciate these variances while still following the basic rules of Islam. (L. Ahmed, 2022).

Another problem is that people in the education system don't want to change, especially when it comes to teaching materials that are seen as too "liberal" or against traditional values. Some schools may have a stricter or more literal view of Islam, which makes the use of religious moderation seem like it goes against that view. As a result, teaching religious moderation necessitates a meticulous approach to prevent rejection from individuals who perceive such principles as incompatible with their religious worldview. (E. O'Connor, 2023).

There is also a problem with training and getting teachers ready. Many PAI teachers still use old-fashioned teaching approaches that don't respond as well to changes in the world. Teachers require the right training to adapt to a more open, welcoming, and peaceful way of teaching so that they can effectively teach the values of religious moderation. (A.L. Freedman, 2009).

The PAI curriculum must also deal with the big problems that come up when people of different faiths interact, as well as with human rights ideals and world peace. Globalization has made the world more connected, and religious and cultural distinctions are becoming more obvious. The PAI curriculum should teach students to value and accept these diversity while also promoting tolerance and respect for one another. This goes along with the Islamic idea that diversity are part of Allah's plan and should be accepted with an open heart. (T. Yousef, 2021).

The global effects of Islamic education show how important it is to educate universal ideals like peace and human rights. PAI must assist students realize why it's important to stay away from extreme views and bigotry, as well as how interfaith dialogue may help make the world a more peaceful place. Because global problems are getting more complicated, the PAI curriculum is meant to teach students relevant and contextual knowledge that they may use not just in Indonesia but also around the world. (X. Cheng, 2021).

## CONCLUSION

It is important to include religious moderation in the Islamic Religious Education (PAI) curriculum in order to promote a balanced and open-minded perspective of Islam. This integration, based on Sharia, stresses important qualities like justice, compassion, and respect for others. These virtues are all important for creating social harmony and avoiding religious extremism. But putting these ideals into the curriculum is not easy since there are many different ways to understand Islam and because schools don't want to adapt. To deal with these problems, we need a curriculum that is more flexible and open to everyone. It should also accept the different ways of thinking within Islam while still following its basic rules. The worldwide setting, marked by interfaith interactions and the growing significance of human rights and peace, accentuates the necessity for Islamic education to evolve.

The PAI curriculum needs to do more than just teach the basics of religion. It also needs to get kids ready to live in a society that is diverse and linked, where they can be tolerant and respectful of others. To move forward, it is important to change the PAI curriculum so that it includes more talks on interfaith dialogue, tolerance, and being a global citizen. Teachers need to get training so they can better comprehend and use the ideas of religious moderation in their classrooms. Students should also have more chances to do hands-on activities that encourage peace-building and collaboration between different faiths. The PAI curriculum can assist make a generation that makes good contributions to both local and global societies by doing these things.

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