

Strengthening Religious Moderation through an Integrated Curriculum Based on Islam Rahmatan Lil 'Alamin for Secondary School Teachers

Eliyyil Akbar¹, Muchamad Toif Chasani², Irfan Tamwif³, Ardian Al Hidayat⁴

Universitas Islam Negeri Syekh Wasil, Kediri, Indonesia¹

Institut Agama Islam Negeri Takengon, Indonesia²

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia³

Sekolah Tinggi Agama Islam Madiun, Indonesia⁴

elayakbar@gmail.com¹, toif_chas@yahoo.com², irf.tamwif@gmail.com³,
ardwall99@gmail.com⁴

Submission: 2025-04-23

Received: 2025-06-26

Published: 2025-06-28

Keywords: Religious Moderation; Integrative Curriculum; Islam Rahmatan Lil 'Alamin.

Abstract. Religious moderation is a fundamental value that must be internalized in the education system to prevent the growth of extremism and intolerance. This study aims to strengthen the capacity of secondary school teachers in Central Aceh to integrate the values of religious moderation through a curriculum based on ISRA (Islam Rahmatan lil 'Alamin). The method employed is a participatory community service approach, which includes the development of the ISRA curriculum module, workshops, intensive mentoring, and curriculum implementation assessments. The program involved teachers from various secondary schools in Central Aceh as the main participants. The results indicate a significant improvement in teachers' understanding and ability to design and implement learning that reflects tolerant, inclusive, and peace-oriented Islamic values. The indicators of success include: (1) the development of an applicable ISRA curriculum module, (2) increased participant scores in pre-tests and post-tests, (3) enhanced pedagogical skills in embedding religious moderation into classroom practices, and (4) the formation of a teachers' community of practice promoting religious moderation in Central Aceh. Overall, this program successfully empowered teachers to transform the values of religious moderation into educational practices that foster diversity and social harmony.

Katakunci: Moderasi Beragama; Kurikulum Integratif; Islam Rahmatan Lil 'Alamin.

Abstrak. Moderasi beragama merupakan nilai fundamental yang perlu diinternalisasikan dalam dunia pendidikan guna mencegah tumbuhnya paham ekstremisme dan intoleransi. Penelitian ini bertujuan untuk memperkuat kapasitas guru Sekolah Menengah di Aceh Tengah dalam mengintegrasikan nilai-nilai moderasi beragama melalui kurikulum berbasis ISRA (Islam Rahmatan lil 'Alamin). Metode yang digunakan adalah pengabdian kepada masyarakat berbasis partisipatif, yang mencakup penyusunan modul kurikulum ISRA, pelaksanaan workshop, pendampingan intensif, serta asesmen implementasi kurikulum. Kegiatan ini

melibatkan guru-guru dari berbagai sekolah menengah di Aceh Tengah sebagai peserta utama.

Hasil kegiatan menunjukkan peningkatan signifikan dalam pemahaman dan keterampilan guru dalam menyusun dan mengimplementasikan pembelajaran yang mencerminkan nilai-nilai Islam yang toleran, inklusif, dan damai. Indikator keberhasilan pengabdian meliputi: (1) tersusunnya modul kurikulum ISRA yang aplikatif, (2) peningkatan skor pre-test dan post-test peserta workshop, (3) peningkatan keterampilan pedagogis guru dalam menyisipkan nilai moderasi beragama dalam proses pembelajaran, dan (4) terbentuknya komunitas guru penggerak moderasi beragama di wilayah Aceh Tengah. Secara keseluruhan, program ini berhasil memperkuat peran guru dalam mentransformasikan nilai-nilai moderasi ke dalam praktik pendidikan yang membangun semangat kebinekaan dan harmoni sosial.

1 Introduction

In recent decades, the issues of extremism, radicalization, and religious intolerance have become serious concerns in various parts of the world. This phenomenon has not only emerged at the local level but has also grown on a global scale, in line with increasing connectivity and the flow of information in the era of globalization. Advances in communication technology have made it easier to disseminate various types of information, including diverse religious narratives (Szymkowiak et al., 2021). On the one hand, easy access to information provides opportunities to broaden cross-cultural and interfaith understanding. However, on the other hand, without adequate digital and religious literacy, young people are vulnerable to narrow interpretations of religion, which can potentially lead to intolerant attitudes. Therefore, it is essential for the education sector to take an active role in strengthening a moderate and inclusive understanding of religion.

The current condition of the many acts of extremism, radicalization, intolerance that hit and become a threat or danger to the world's major religions is to weaken a person's faith. Extremism, radicalization, intolerance attitudes do not only occur locally but also on a global scale. So that the era of globalization makes it easy to communicate virtually and sophisticatedly. On the other hand, the era of globalization makes it easier to access knowledge by "tapping fingers", on the other hand, religious understanding cannot be denied that it can penetrate and of course influence future generations regarding the understanding that is adhered to.

It is therefore not surprising that the religious moderation program is a priority. The Directorate General of Islamic Education has issued Guidelines for the Implementation of Religious Moderation in Islamic Education based on the Decree of the Director General of Stipulations No. 7272 of 2019 (Anam, 2021). Although the formulation of religious moderation values is not singular, in principle they lead to the same goal, namely introducing religion as an instrument of peace. Conceptually, the values of religious moderation offered by scholars are very diverse (Aboi, 2024).

Moderation is an effort to reduce violence and avoid extremism. Moderation is also identical to the term *wasathiyyah* in Arabic. In its study, *wasathiyyah* is the antithesis of the terms liberalism, radicalism, extremism, and puritanism (Iffaty Zamimah, 2018). While *wasathiyyah* means wasathic, meaning that all teachings are moderate. As a result, being moderate in adherents must be rational from a point of view, emotion, and attachment. At the practical level, especially the learning process, religious moderation can be internalized through education, both at elementary and higher levels. The characteristics of religious moderation are avoiding violence, democracy and upholding human rights, thinking logically, not textual in understanding Islam, *ijtihad* (Hilmy, 2013). Ways to build harmony and peace include instilling moderate and tolerant religious teachings, dialogue, and cooperation in the humanitarian field (Hanif et al., 2025). To carry out these three things, of course religious leaders cannot play alone. They need cooperation from various parties such as the government, officials, and local community leaders (Sinaga et al., 2023).

Religious moderation programs need to be internalized in the world of education (Susanti et al., 2025). Because an important role in providing knowledge, strengthening faith and applying religion that is full of tolerance is through education. However, currently extremist actions have penetrated the world of education. Such as the actions of children who appreciate the change of Pancasila, instead following extremist groups, and committing violent acts (Nirwana & Darmadali, 2021). This condition is due to a lack of understanding in the school environment both through extracurricular activities, the role of teachers in learning activities and weak school policies in controlling matters related to the potential for radicalism (Sutrisno, 2019). As a phenomenon in schools in the area of Islamic law enforcement, namely Takengon, Central Aceh, there are schools where children receive inappropriate treatment from their friends such as abuse and extortion so that the impact of the

incident is trauma for the victim. Trauma can kill a child's future (initial data source).

The importance of increasing school awareness in religious moderation is the basis for devotion to integrate the ISRA-based integrative curriculum "*Islam Rahmatan lil 'Alamin*". The material on religious moderation provides the same understanding of religious moderation (Rizal, 2021). More specifically, academic development can be done by developing a curriculum, syllabus, or teaching materials and teaching materials with a religious moderation perspective. The values and practices of religious moderation can be integrated into learning. When the principle of religious moderation is integrated into the curriculum, the target is not only students but indirectly also lecturers because they are the ones who will transform knowledge and values to students (Sutrisno, 2019). The moderate values that can be applied in learning are *syura* (discussion), *musawah* (egalitarian), *tathawur wa lbtikar* (Dynamic, creative, and innovative), *Tasamuh* (Tolerant) (Sholeh et al., 2022). The basis of Islam for being moderate is the letter Al-Anbiya verse 107. The concept of the ISRA curriculum (*Islam Rahmatan Lil 'Alamin*) is *tawassuth*, tolerant, harmonious, cooperative, does not tolerate violence, dialogue, respects modernity, democracy, upholds human rights, thinks rationally, is not textual, and *ijtihad* (Suharto, 2020).

Diversity in religion can trigger conflict if it is not based on strong religious moderation (Zaluchu et al., 2025). That this research-based service can help with problems that occur in the field because if left alone it can become a tradition and become ingrained in children to commit violence. Community service activities in the form of strengthening religious moderation for Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam Rahmatan lil 'Alamin*) strategically targeting teachers at the junior high school level. The selection of this level is based on pedagogical, psychological, and sociological considerations that are relevant to the objectives of the activity.

Psychologically, students at Secondary School are in the age range of 12-15 years, which is the transition period from children to adolescents (Fraser et al., 2021). In this phase, they begin to form their self-identity, think critically, and are more open to various influences, including religious and social values. This period is a formative period that greatly determines character formation, so the values of religious moderation need to be instilled early on to build a tolerant, inclusive, and peace-loving attitude. Secondary School teachers have a key role in the process

of forming these values. They are not only teachers, but also mentors who are able to influence the attitudes and outlooks of students. Therefore, equipping teachers with a strong understanding of religious moderation based on Islam *Rahmatan lil 'Alamin* is a strategic step to prevent the development of narrow, radical, or intolerant religious understanding in the school environment.

In addition, the adolescent age group is often an easy target for the spread of extreme ideologies through social media and certain community networks. By strengthening the capacity of teachers at the junior high school level, schools can become an initial fortress in preventing the infiltration of radical values, as well as becoming an educational vehicle that promotes the spirit of diversity within the framework of Bhineka Tunggal Ika. This activity is expected to enable teachers to integrate ISRA (*Islam Rahmatan lil 'Alamin*) based curriculum as an effort to strengthen religious moderation, so that teachers can provide insight and experience to students to always be within the framework of Bhinneka Tunggal Ika which is applied in everyday life.

2 Method

This community service activity was carried out in six Secondary School throughout Central Aceh which were selected based on the criteria of the principal's and teacher's commitment to religious moderation education, openness to curriculum innovation, and student diversity. The method used was Participatory Action Research (PAR), because it is relevant to the characteristics of the complex world of education and requires the active involvement of teachers as agents of change. Participatory Action Research was implemented in the form of participatory mapping, workshops, assistance in compiling the ISRA (*Islam Rahmatan lil 'Alamin*) curriculum, and joint reflection.

The steps in this service include three main stages. First, an initial mapping of the problems in junior high schools throughout Central Aceh was carried out, followed by participatory mapping to build trust between stakeholders, and the formulation of humanitarian problems through observation and direct involvement in school activities. An in-depth analysis was carried out to find the root of the problem which was used as the basis for compiling a "tree of hope" as a solution framework. Second, a program to strengthen religious moderation was implemented by integrating the ISRA (*Islam Rahmatan lil 'Alamin*) curriculum through

workshops and assistance in compiling learning modules. Third, monitoring, evaluation, and reflection were carried out by analyzing the impact of implementation on teachers and students (Rahmat & Mirnawati, 2020). This activity was carried out for four months and used the Participatory Action Research (PAR) approach which was applied in the form of active collaboration, focused discussions, participatory curriculum preparation, and reflective assistance. The ISRA curriculum is integrated into subjects such as Islamic Religious Education and PPKn, but can also be applied thematically in other subjects or co-curricular activities. In public schools, the ISRA curriculum emphasizes universal Islamic values such as tolerance, compassion, and social justice, while in religious-based schools, these values are integrated through the approach of religious texts and thematic interpretation learning, so that they can be more deeply adapted to the Islamic context being taught. ISRA is not limited to one particular subject, but is flexible to be adapted across disciplines through an integrative value-based approach.

3 Results

a. Preparation

The process of identifying the root of the problem or the core of the problem and its impact is carried out through interviews with stakeholders. This main problem is used as the basis for steps in strengthening religious moderation. This analysis is to determine the importance of strengthening religious moderation of Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam rahmatan lil 'alamin*). This data analyzes the problems that occur in Secondary School schools throughout Central Aceh related to religious moderation. The initial data on the problem is the lack of tolerance that fosters violence. The first step that the servant took besides interviews with stakeholders was to go into the field to find data on problems in schools. This was done as material to be conveyed to stakeholders that in the field it needed appropriate attention. The results in the field explained that at all levels of schools there was still a lot of bullying, especially at Secondary School 1 Takengon. Bullying cases are not only in schools but also in Islamic boarding schools that apply seniority and juniority. Seniority and juniority should be used for goodness in the framework

of mutual guidance, not as rulers. Cases of sexual harassment, violence, beatings also color negative actions in the school environment.

The sad thing is that these cases are the main basis for carrying out devotion to junior high school / MTs teachers. The reason for choosing the junior high school level is because this age is the early age of entering puberty which is in search of identity. If not given the right education, the future will be imprinted with inappropriate actions. Education is given by way of habits. After the main problem is known, the next step is to find the root of the problem or the origin of the Bullying, sexual harassment, violence, beatings carried out. (see Figure 1)

b. Implementation

This implementation stage includes the preparation of the concept of religious moderation based on ISRA as well as workshops and assistance in preparing the curriculum. This activity aims to build a shared understanding of the problems faced by detailing the meaning of the framework of the theme of service. Before preparing the concept of religious moderation based on the ISRA curriculum, the curriculum module plan that will be used is first discussed. A module is a single component that can be a written document, PDF, PowerPoint presentation, SCORM material, or assessment tool. This module can be used independently or as part of training. The function of the ISRA curriculum module is to help understand the concept of religious moderation and the importance of its application, as well as to provide an understanding of the content and meaning of the curriculum itself. The module contains the concept of religious moderation from an Islamic perspective and the ISRA curriculum integration strategy in Islamic Religious Education learning. The concept of Islamic Perspective Religious Moderation is an effort to reduce violence and avoid extremism. Moderation is also identical to the term *wasathiyyah* in Arabic. In his study, *wasathiyyah* is the antithesis of the terms liberalism, radicalism, extremism, and puritanism. While *wasathiyyah* means *wasathic*, meaning that all of its teachings are moderate. As a result, being moderate in adherents must be rational from a point of

view, emotion, and attachment. At the practical level, especially the learning process, religious moderation can be internalized through education, both at elementary and higher levels. The characteristics of religious moderation are avoiding violence, democracy and upholding human rights, thinking logically, not textual in understanding Islam, *ijtihad*. Ways to build harmony and peace include instilling moderate and tolerant religious teachings, having dialogue, and working together in the humanitarian field. To carry out these three things, of course religious leaders cannot play alone. Religious leaders need cooperation from various parties such as the government, officials, and local community leaders.

The second implementation is the workshop activity and assistance in creating the ISRA curriculum. Workshop is an interactive and participatory group training. It can be used in various circumstances, including the evaluation of a project, event or activity. For example, in a project, it can be used to explore what needs to be done or, for evaluation purposes, to understand what happened, when and who made decisions. Workshops are a means of obtaining more qualitative information than that provided by questionnaires (i.e. investigating the meanings that participants give to their behavior, ascertaining their reasons, motives and intentions). It is an excellent and interactive way to understand the opinions and experiences of different people about a project. It is also a useful tool to provide participants with the opportunity to raise new issues and/or ask questions again. This workshop is a step towards building a shared understanding of the problems experienced; observing, collecting and producing materials; collaborative analysis; and planning and taking action. A workshop is defined as a group gathering of ten to twenty-five people, who have the same interests or problems. Meeting and exchanging ideas and perspectives to produce improvements in individual skills and abilities. When a particular concept is considered important and the teacher has the view that when students and other educational institutions produce information about relatively the same thing, then the workshop becomes an important agenda to be held. Teaching is considered as a continuum from conditioning to indoctrination and training is also considered inclusive. (see Figure)

The following are pictures of community service activities:



c. Monitoring Result

Each activity and mentoring is monitored and evaluated. Evaluation and monitoring of the understanding and implementation activities above are carried out by providing worksheets for making teaching modules. Monitoring is carried out by collecting the results of the initial module before using the ISRA (*Islam Rahmatan Lil 'Alamin*) curriculum and modules that use the ISRA (*Islam Rahmatan Lil 'Alamin*) curriculum. The criteria for the teaching modules that are assessed are first essential, namely understanding the concept of each subject through learning experiences and across disciplines. Second, interesting, meaningful, and challenging, namely fostering interest in learning and actively involving students in the learning process. This meaningfulness is related to previous knowledge and experience so that it is not too complex but easy to accept according to the child's age. Third, relevant and contextual, namely related to previous knowledge and experience and in accordance with the child's local conditions. Fourth, continuous, namely related to the

flow of learning activities according to the student's learning phase. Monitoring is carried out by collecting the results of the initial module before using the ISRA (*Islam Rahmatan Lil 'Alamin*) curriculum and modules that use the ISRA (*Islam Rahmatan Lil 'Alamin*) curriculum.

The results obtained related to the ability to reveal indicators in a learning module are first, participants who revealed *tasamuh* in the module numbered 32 people. Second, participants who revealed tolerance in the module numbered 32 people. Third, participants who revealed cooperative in the module numbered 30 people. Fourth, participants who revealed Do not tolerate violence in the module numbered 29 people. Fifth, participants who revealed dialogue in the module numbered 30 people. Sixth, participants who revealed respect for modernity in the module numbered 30 people. Seventh, participants who revealed democracy in the module numbered 32 people. Eighth, participants who revealed upholding human rights in the module numbered 32 people. Ninth, participants who revealed rational thinking in the module numbered 30 people. Tenth, participants who revealed non-textual in the module numbered 31 people. Eleventh, participants who revealed *ijtihad* in the module numbered 32 people.

The importance of strengthening religious moderation of Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam rahmatan lil 'alamin*) is to avoid extreme actions, reduce violence, the key to creating peace. The Strategy for Strengthening Religious Moderation of Secondary School Teachers Throughout Central Aceh Through an Integrative Curriculum Based on Isra (*Islam Rahmatan Lil 'Alamin*) consists of creating an ISRA curriculum module derived from resource person materials, workshops and mentoring in creating the ISRA curriculum, implementing the ISRA curriculum and assessing the ISRA curriculum.

4 Discussion

The importance of strengthening religious moderation of Secondary School teachers throughout Central Aceh through an integrative

curriculum based on ISRA (*Islam Rahmatan Lil 'Alamin*) is a paradigm or ontology of a basis or reason. The paradigm of devotion to strengthen religious moderation of Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam Rahmatan Lil 'Alamin*) is based on problems that exist in schools throughout Central Aceh. The existing problems are sought for solutions using the Participatory Action Research (PAR) approach. The purpose of this approach is to overcome problems and develop knowledge and skills related to community needs, as well as the production of science, (Denzin & Lincoln, 2009) which results in social and religious change. From several data obtained from stakeholders in this devotion, it is important to provide religious moderation to teachers, namely, firstly, avoiding extreme actions.

The terminology surrounding violent extremism is very complex and is still widely debated (Mayer et al., 2024). This is due to various reasons, one of which is the fact that many terms used in this field do not have universally accepted definitions. Education cannot prevent someone from committing violent acts in the name of violent extremist ideology, but the provision of relevant and good quality education can help create conditions that make it difficult for violent extremism to develop. More specifically, education policy can ensure that places of learning do not become breeding grounds for violent extremism (Stephens et al., 2021). In addition, educational content and teaching/learning approaches can develop children's resilience to violent extremism. The role of education, therefore, is not only to prevent violent extremism but to create conditions that build students' resilience to violent extremism and strengthen their commitment to non-violence. Secondly, reduce violence. Larger-scale actions are often well-developed programs that may include curriculum development, individualized efforts with at-risk students, and other actions. The message that schools should have a respectful environment is reinforced by written rules that schools should develop an approach or policy to address violence or bullying; and there may be some national materials that support this.

Many other initiatives to reduce violence are not standardized, or are only implemented locally. These are valuable to support and can produce

useful procedures. The physical environment of the school is an important factor in the likelihood of violent incidents (World Health Organization, 2004). However, the most important factor in the physical environment of the school, at least in the case of student-to-student violence, is the ease and extent of adult supervision. Having an anti-violence policy can help students become more active in considering issues of social justice, (Waghid, 2024) human rights, diversity and equity; understanding and developing empathy and respect in considering diversity issues; challenging stereotypes and considering critical perspectives on important issues; recognizing their responsibilities to others; consider the consequences of their actions and the importance of engaging in debate to shape the choices they make..

Third is Key to creating peace. A positive school climate is an essential component of school success and is therefore often the goal of whole-school initiatives. Through the implementation of peace education and the creation of a culture of peace, schools can gain significant benefits (Zubaidi, 2024). Some of these benefits are schools can develop a more humanistic approach to administration, schools can improve relationships between teachers and parents, teachers and students, teachers and teachers, students and students, and they can raise the quality standards of teaching and learning, schools can develop good attitudes in students and teachers, such as cooperation, mutual respect and can improve students' moral behavior, schools can help develop healthy emotions in students, schools can facilitate socialization through participation in interactive and cooperative learning activities, schools can develop creativity in students and teachers. Education creates self-confidence which produces hope that brings peace. (Calp, 2020) Knowledge allows one to feel a sense of achievement and become more courageous. This is the key to building self-confidence. Confidence triggers motivation and optimism, happiness, or the drive to work towards peace.

Strategy for Strengthening Religious Moderation of Secondary School Teachers in Central Aceh Through Integrative Curriculum Based on *Isra (Islam Rahmatan Lil 'Alamin)* using Participatory action research that involves participation and leadership from people who experience

problems, who take action to produce emancipatory social change, through systematic action to produce new knowledge. This guide sets out the main considerations for the design of participatory action research projects. The core of this Basic Guide introduces six basic elements for the design of participatory action research projects, namely building relationships; establishing work practices; building a shared understanding of the problems experienced; observing, collecting and producing materials; collaborative analysis; and planning and taking action (Cornish et al., 2023). The steps of building relationships; establishing work practices are mixed in the action of strengthening religious moderation of Secondary School teachers in Central Aceh through an integrative curriculum based on ISRA (*Islam Rahmatan Lil 'Alamin*), namely the service team takes the first step in creating an ISRA curriculum module. This action is to build a shared understanding of the problems experienced by detailing the meaning of the outline of the service theme. Before creating the *ISRA (Islam Rahmatan Lil'alamina)* curriculum module, it is necessary to discuss the concept of the module, the ISRA curriculum.

A module is a single component, which includes a document, PDF, powerpoint, SCORM presentation, or assessment. Modules can be distributed alone or as part of a training. Both Workshops and ISRA curriculum development mentoring. A workshop is defined as a group gathering of ten to twenty-five people, who have a common interest or problem. Meeting and exchanging ideas and perspectives to produce improvements in individual skills and abilities. When a particular concept is considered important and the teacher has the view that when students and other educational institutions produce information about relatively the same thing, then the workshop becomes an important agenda to be held. Teaching is considered a continuum from conditioning to indoctrination and training is also considered inclusive. Strengthening religious moderation needs to be done periodically. Teachers have a contribution in curriculum development and stimulate mindsets towards achieving educational goals. By participating in workshop activities, participants can increase their knowledge and understanding in providing solutions to various types of educational problems. In organizing a workshop, one of the most important factors is increasing

the knowledge, skills and abilities of all participants so that the benefits felt are the creation of a moderate school atmosphere. So that participants are able to carry out their work duties well and produce the desired results.

The results achieved by Secondary School teachers in Central Aceh through the Integrative Curriculum Based on Isra (*Islam Rahmatan Lil 'Alamin*) are part of the technical or axiological program in the process of strengthening religious moderation. These results are seen from several worksheets after the four-day workshop activities. The worksheets that are seen or assessed are in the form of initial modules that have not been integrated with the Isra-Based Curriculum (*Islam Rahmatan Lil 'Alamin*) and modules that have been integrated with the Isra-Based Curriculum (*Islam Rahmatan Lil 'Alamin*). The workshop action is not enough at a theoretical level but requires assistance so that the desired results are complete. This step is taken so that teachers are able to integrate the ISRA curriculum based on religious moderation and teachers can provide insight and experience to students to always be within the framework of Bhineka Tunggal Ika. The participatory action research steps in this technical program are by conducting monitoring, evaluation and reflection. This is done by analyzing the results of the implementation. The activity of strengthening religious moderation of Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam Rahmatan Lil 'alamin*) is carried out in the form of a workshop with stages of understanding and implementing the design or creation of teaching modules. Teaching modules are viewed based on indicators in making the module. Then the module is integrated with ISRA (*Islam Rahmatan Lil 'alamin*). Implementation is not only in theory but also as a plan for teaching and learning activities, so that the devotees carry out in-depth integration of the ISRA (*Islam Rahmatan Lil 'alamin*) curriculum. Every activity and mentoring is monitored and evaluated. Evaluation and monitoring of the understanding and implementation activities above are carried out by providing worksheets for making teaching modules.

5 Conclusion

The importance of strengthening religious moderation of Secondary School teachers throughout Central Aceh through an integrative curriculum based on ISRA (*Islam Rahmatan Lil 'Alamin*) is to avoid extreme actions, reduce violence, the key to creating peace. The strategy for Strengthening Religious Moderation of Secondary School Teachers throughout Central Aceh through an Integrative Curriculum Based on Isra (*Islam Rahmatan Lil 'Alamin*) consists of creating an ISRA curriculum module derived from resource person materials, workshops and mentoring in creating the ISRA curriculum, implementing the ISRA curriculum and assessing the ISRA curriculum. The results achieved in Strengthening Religious Moderation of Secondary School Teachers throughout Central Aceh through an Integrative Curriculum Based on Isra (*Islam Rahmatan Lil 'Alamin*) are that overall participants understand knowledge about religious moderation, although at the beginning many were still unable to, but after going through intensive mentoring they are increasingly able to integrate the value of religious moderation in a learning module.

6 Acknowledgment

Thanks are expressed to the Directorate of Islamic Religious Higher Education, Directorate General of Islamic Education, Ministry of Religion.

7 Reference

- Aboi, E. J. (2024). Religious, ethnic and regional identities in Nigerian politics: A shared interest theory. *African Identities*, 0(0), 1–18. <https://doi.org/10.1080/14725843.2024.2394181>
- Anam, A. A. and K. (2021). *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*. Direktorat Jenderal Pendidikan Islam Kementerian Agama RI.
- Calp, Ş. (2020). Peaceful and happy schools: How to build positive learning environments. *International Electronic Journal of Elementary Education*, 12(4), 311–320. <https://doi.org/10.26822/iejee.2020459460>

- Cornish, F., Breton, N., Moreno-Tabarez, U., Delgado, J., Rua, M., de-Graft Aikins, A., & Hodgetts, D. (2023). Participatory action research. *Nature Reviews Methods Primers*, 3(1). <https://doi.org/10.1038/s43586-023-00214-1>
- Denzin, N. K., & Lincoln, Y. S. (2009). Handbook Of Qualitative Research. Diterjemahkan oleh Dariyatno. In *Badrus Samsul Fata, Abi, John Rinaldi, Yogyakarta: Pustaka Pelajar*.
- Fraser, A. M., Bryce, C. I., Alexander, B. L., & Fabes, R. A. (2021). Hope levels across adolescence and the transition to high school: Associations with school stress and achievement. *Journal of Adolescence*, 91, 48–58. <https://doi.org/10.1016/j.adolescence.2021.07.004>
- Hanif, M., Maruti, Endang Sri, Anwar, Rosyida Nurul, & and Sukarti, S. (2025). Cultivating religious moderation in the life of the Buddhist community of Sodong Village (Indonesia): An ethnographic study. *Cogent Arts & Humanities*, 12(1), 2506318. <https://doi.org/10.1080/23311983.2025.2506318>
- Hilmy, M. (2013). Whither Indonesia's islamic moderatism?: A reexamination on the moderate vision of Muhammadiyah and NU. *Journal of Indonesian Islam*, 7(1), 24–48. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>
- Iffaty Zamimah. (2018). Moderatisme Islam Dalam Konteks Keindonesiaan. *Jurnal Al-Fanar*, 1(1), 75–90. <https://doi.org/10.33511/alfanar.v1n1.75-90>
- Mayer, M. J., Horgan, J., Herrenkohl, T. I., & Osher, D. (2024). Violent extremism in the U.S.: Causes and consequences for youth, families, schools, and communities. *Journal of School Psychology*, 106, 101345. <https://doi.org/10.1016/j.jsp.2024.101345>
- Nirwana, N., & Darmadali, W. S. (2021). Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course. *Elsya : Journal of English Language Studies*, 3(2), 117–125. <https://doi.org/10.31849/elsya.v3i2.6780>

- Rahmat, A., & Mirnawati, M. (2020). Model Participation Action Research Dalam Pemberdayaan Masyarakat. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 6(1), 62. <https://doi.org/10.37905/aksara.6.1.62-71.2020>
- Rizal, D. (2021). *Islamic Moderation Values within ELT in a Higher Education Context*. <https://doi.org/10.4108/eai.14-10-2020.2303850>
- Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2022). The Integration of Religious Moderation Values in English Language Teaching in Madrasah. *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)*, 633(Icmr 2021), 178–185. <https://doi.org/10.2991/assehr.k.220104.027>
- Sinaga, A. I., Dalimunthe, R. A., & Daulay, S. (2023). Collaboration of Islamic and Christian Teachers in Implementing Religious Moderation Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), Article 3. <https://doi.org/10.31538/tijie.v4i3.691>
- Stephens, W., Sieckelinck, Stijn, & Boutellier, H. (2021). Preventing Violent Extremism: A Review of the Literature. *Studies in Conflict & Terrorism*, 44(4), 346–361. <https://doi.org/10.1080/1057610X.2018.1543144>
- Suharto, T. (2020). *Pengembangan Model Moderasi Beragama Berbasis Kementerian Agama Ri Tahun 2020*. 1–17.
- Susanti, L., Sugiyo, S., & Mulyo, A. M. T. (2025). Implementasi Proyek Penguatan Profil Pelajar Pancasila—Profil Pelajar Rahmatan Lil Alamin (P5-PPRA) dalam Membangun Moderasi Beragama dan Pendidikan Karakter. *Fahima*, 4(1), Article 1. <https://doi.org/10.54622/fahima.v4i1.370>
- Sutrisno, E. (2019). Actualization of Religion Moderation in Education Institutions. *Jurnal Bimas Islam*, 12(1), 323–348.
- Szymkowiak, A., Melović, B., Dabić, M., Jeganathan, K., & Kundi, G. S. (2021). Information technology and Gen Z: The role of teachers, the internet, and technology in the education of young people.

Technology in Society, 65, 101565.
<https://doi.org/10.1016/j.techsoc.2021.101565>

Waghid, Z. (2024). Cultivating Critical Thinking, Social Justice Awareness and Empathy Among Pre-service Teachers Through Online Discussions on Global Citizenship Education. *Journal of Creative Communications*, 19(1), 74–93.
<https://doi.org/10.1177/09732586231194438>

World Health Organization. (2004). *The physical school environment: An essential element of a health-promoting school*. 52.

Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Conceptual reconstruction of religious moderation in the Indonesian context based on previous research: Bibliometric analysis. *Social Sciences & Humanities Open*, 11, 101552.
<https://doi.org/10.1016/j.ssaho.2025.101552>

Zubaidi, A. (2024). Multicultural Insight in Promoting Tolerance Movement; Lesson Learned From Islamic Religious Education in the Rural Side. *PEDAGOGIK: Jurnal Pendidikan*, 11(1), Article 1.
<https://doi.org/10.33650/pjp.v11i1.7537>