



DEVELOPMENT OF AN ISLAMIC RELIGIOUS EDUCATION LEARNING MODEL BASED ON RELIGIOUS MODERATION

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Abstract:

Developing an Islamic Religious Education (PAI) learning model based on religious moderation is an urgent need in the context of an increasingly plural world. The aim of this research is to formulate an innovative approach to PAI learning that integrates the values of religious moderation, such as tolerance, balance and respect for diversity. This research was conducted using a literature review method, analyzing various previous studies on religious moderation, innovative learning models, and Islamic religious education in various contexts. The results of the study show that learning based on religious moderation is effective in building inclusive attitudes and preventing potential extremism among students. This model emphasizes the use of strategies such as *contextual teaching and learning* (CTL), *problem-based learning* (PBL), and integration of learning technology to increase students' understanding of the importance of moderation. The integration of the value of moderation has also been successfully implemented through teaching materials that raise the issue of diversity and the history of tolerance in Islam. Digital media, such as interactive learning platforms and educational videos, have become a significant tool in attracting the attention of the younger generation and strengthening the internalization of the values of moderation. The conclusion of this research states that developing a learning model based on religious moderation is not only important for building inclusive religious competence, but is also relevant in preparing students to face the challenges of the times. It is hoped that this model will be able to create a generation that adheres to religious teachings while respecting social diversity. Further research is needed to test the implementation of this model in various educational contexts.

Keywords: *Development, Learning Mode, Islamic Education, Moderation*

Introduction

The development of a learning model based on religious moderation in Islamic Religious Education (PAI) has become an urgency amidst increasing global challenges involving religious, social and national issues. In this modern era, pluralism of religions, cultures and views of life has become an unavoidable

phenomenon in society. Religious moderation teaches a balance between belief in the teachings of one's religion and respect for diversity. In the Indonesian context, which has a background of ethnic and religious diversity, teaching religious moderation in the PAI curriculum is needed to strengthen the values of tolerance, social harmony and cross-cultural understanding, which are very relevant for the younger generation¹.

The challenge of extremism and intolerance is one of the main driving factors for the need for a moderate approach in religious education². Data shows an increase in intolerant attitudes among Indonesia's younger generation, as shown by a number of studies in the last decade. Islamic Religious Education plays a strategic role in shaping students' thought patterns, attitudes and behavior in overcoming these challenges³. Without an approach based on religious moderation, there is a risk that religious education will actually become a medium for strengthening exclusive or even radical attitudes⁴. Therefore, moderation-based learning is an urgent need to create a generation that is inclusive, tolerant and has a good depth of understanding of religion⁵.

The learning model based on religious moderation is unique in the delivery of teaching material, which includes the integration of tolerance values, interreligious dialogue, and the instillation of diversity ethics in the curriculum. The goal is to create students who not only understand the teachings of their religion in depth, but are also able to appreciate and interact with differences positively. This model focuses on a dialogical, collaborative and contextual approach that is adapted to student needs and local dynamics⁶.

In the context of Islamic boarding schools as religious-based educational institutions that are unique to Indonesia, the development of a PAI learning model based on religious moderation has very important relevance. Islamic boarding schools have long been known as educational centers that emphasize Islamic teachings in depth. However, the challenges of the times require Islamic boarding schools to transform without losing their identity. Religious moderation offers an educational approach that is able to bridge the traditional values of Islamic boarding schools with the reality of social diversity⁷.

Islamic boarding schools as Islamic educational institutions play a role in maintaining religious nobility while strengthening social relations in a pluralistic society. Teaching that is too exclusive has the potential to create polarization, while moderation can provide a balance between a strong

¹ Muis, A., Eriyanto, E., & Readi, A. (2022). Role of the Islamic Education teacher in the Moral Improvement of Learners. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5(3).

² Hosaini, H., & Samsudi, W. (2020). Menakar Moderatisme antar Umat Beragama di Desa Wisata Kebangsaan. *Edukais: Jurnal Pemikiran Keislaman*, 4(1), 1-10.

³ Hosaini, H., & Muslimin, M. (2024). INTEGRATION OF FORMAL EDUCATION AND ISLAMIC BOARDING SCHOOLS AS NEW PARADIGM FROM INDONESIAN PERSPECTIVE. *At-Ta'lim: Jurnal Pendidikan*, 10(1), 107-121.

⁴ Hosaini, H., Fitri, A. Z., Kojin, K., & Alehirish, M. H. M. (2024). The Dynamics of the Islamic Education System in Shaping Character. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 79-98.

⁵ Fitri, A. Z. (2024). Evaluation, Supervision, and Control (ESC) Strategies in Student Drop-Out Management in Islamic Higher Education. *Power System Technology*, 48(1), 1589-1608.

⁶ Halim, A., Hosaini, H., Zukin, A., & Mahtum, R. (2022). Paradigma Islam Moderat di Indonesia dalam Membentuk Perdamaian Dunia. *JISMA: Jurnal Ilmu Sosial, Manajemen, dan Akuntansi*, 1(4), 705-708.

⁷ Zukin, A., & Firdaus, M. (2022). Development Of Islamic Religious Education Books With Contextual Teaching And Learning. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5(1).

understanding of religion and respect for plurality⁸. On the other hand, the millennial generation and Gen Z who make up the majority of the student population at Islamic boarding schools currently live amidst an abundant flow of digital information. This requires a learning approach that is relevant, interesting, and still based on Islamic principles.

The development of a PAI learning model based on religious moderation requires clear educational policy support. The government through the Ministry of Religion and the Ministry of Education, Culture, Research and Technology has demonstrated a commitment to integrating moderation values in the national curriculum. A number of programs such as teacher training, strengthening learning materials, and tolerance campaigns show how strategic the role of moderation is in the national education system. However, concrete implementation at the educational institution level is still a big challenge⁹.

Theoretical studies show that moderation-based education requires mature curriculum design and learning strategies¹⁰. Robin Fogarty (1991), in his theory of integrative learning models, emphasizes the importance of an interdisciplinary approach that is able to connect various scientific perspectives in learning. This is relevant to be adopted in teaching religious moderation, where the integration of universal values such as compassion, justice and peace must be contextualized with the teachings of the Islamic religion. Ian Barbour in his theory also shows the importance of harmony between tradition and modernity as the foundation of moderate education¹¹.

Strengthening religious moderation through Islamic Religious Education can start from developing teaching methods that emphasize direct experience, introduction to social reality, and critical analysis of contemporary religious issues. Learning models such as problem-based learning (PBL), group collaboration and case studies are relevant for encouraging students to understand real problems and find solutions based on the principle of moderation¹³. Furthermore, information technology-based approaches can be utilized to reach students in various geographic contexts.

Previous research shows that the integration of religious moderation in Islamic religious learning has not been carried out systematically and comprehensively. Most schools and Islamic boarding schools still use traditional approaches that do not touch on aspects of interreligious dialogue and appreciation of diversity. This is a challenge for educators to design learning that not only provides religious knowledge but also shapes students' character as agents of peace¹⁴.

⁸ Badruzaman, A., Hosaini, H., & Halim, A. (2023). Bureaucracy, Situation, Discrimination, and Elite in Islamic Education Perspective of Digital Era. *Bulletin of Science Education*, 3(3), 179-191.

⁹ Mahtum, R., & Zikra, A. (2022, November). Realizing Harmony between Religious People through Strengthening Moderation Values in Strengthening Community Resilience After the Covid 19 Pandemic. In *The 4th International Conference on University Community Engagement (ICON-UCE 2022)* (Vol. 4, pp. 293-299).

¹⁰ Hosaini, H., Zikra, A., & Muslimin, M. (2022). Efforts to improve teacher's professionalism in the teaching learning process. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 13(2), 265-294.

¹¹ Hosaini, H., Ni'am, S., & Khamami, A. R. (2024). Navigating Islamic Education for National Character Development: Addressing Stagnation in Indonesia's Post-Conservative Turn Era. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 14(1), 57-78

¹³ Hosaini, H., & Fikro, M. I. (2021). PANCASILA SEBAGAI WUJUD ISLAM RAHMATAN LI AL-ALAMIIN. *Moderation/ Journal of Islamic Studies Review*, 1(1), 91-98.

¹⁴ Hosaini, H., Kandiri, K., Minhaji, M., & Alehirish, M. H. M. (2024). Human Values Based on Pancasila Viewed from Islamic Education. *Al-Hayat: Journal of Islamic Education*, 8(2), 539-549.

In conclusion, developing a PAI learning model based on religious moderation is a strategic effort to answer educational challenges in the era of globalization¹⁵. This model not only improves the quality of religious education but also prepares students to become individuals who are ready to live amidst diversity, able to resolve conflicts constructively, and contribute to the creation of social harmony. With a strong theoretical basis and a planned approach, Islamic boarding schools can be pioneers in spreading the values of moderation that are relevant for Indonesia and the world.

METHOD

This research uses the literature review method as the main approach in studying the development of an Islamic Religious Education (PAI) learning model based on religious moderation. This method is carried out by reviewing, identifying and analyzing various academic literature such as journal articles, books, proceedings and policy documents that are relevant to the research topic. This approach was chosen because the literature review allows researchers to gain a comprehensive understanding of concepts, theories and practices that have been applied previously, as well as identifying gaps in research related to religious moderation in PAI learning.

Implementation Stages

The first step in this research is to determine the aim and focus of the study, namely the development of a PAI learning model that integrates the values of religious moderation. This focus includes a study of the principles of religious moderation, appropriate learning characteristics, and the application of the values-based learning model. Next, a systematic literature search was carried out through various academic databases such as Springer, ScienceDirect, Taylor & Francis, as well as local databases such as Garuda. Keywords used in the search included “religious moderation,” “Islamic religious education,” “integrative learning model,” “tolerance in education,” and “religious literacy.” After the literature is collected, a selection is carried out to ensure the relevance and validity of the sources used. The selected articles are peer-reviewed publications within the last five to ten years so that they are relevant to the current research context. Next, each relevant piece of literature was analyzed using the content analysis method, where the main themes, theoretical framework, and research results were extracted to build the conceptual framework of this research.

Analysis Approach

The analytical approach in this literature review is carried out at two levels. First, theoretical analysis to understand the conceptual framework of religious moderation from an educational perspective. This study involves examining the works of figures such as Mastuhu, who views moderation as a balance between religious teachings and local wisdom, as well as the thoughts of western figures such as Robin Fogarty, who emphasizes curriculum integration to address the needs of diversity. This approach provides a solid theoretical foundation for how moderation-based learning can be designed and implemented.

Second, an empirical analysis was carried out on the implementation of religious moderation values in PAI learning in various contexts, such as public

¹⁵ Firdaus, W., Eliya, I., & Sodik, A. J. F. (2020). The importance of character education in higher education (University) in building the quality students. In *Proceedings of the International Conference on Industrial Engineering and Operations Management* (Vol. 59, pp. 2602-2606).

schools, madrasas and Islamic boarding schools. The research analyzed includes collaborative learning models, integrative thematic approaches, and values-based learning. This empirical research provides insight into best practices and challenges in implementing moderation-based learning, so that it can become reference material in developing more effective models.

Sources and References

In this research, the main references include international and national journals that are relevant to the topic of religious moderation and Islamic religious education. For example, a journal *Religions* which often publishes articles about pluralism and religious education, as well as Indonesian journals such as *Edukasia* And *Journal of Islamic Education*. Additional references are taken from official government reports, such as the Ministry of Religion's policy on religious moderation in the national curriculum, as well as documents from international institutions such as UNESCO, which discuss education for tolerance and cultural diversity.

Justification of the Literature Review Method

The use of the literature review method in this research has several advantages. First, this method allows researchers to comprehensively summarize various views and research results, thereby providing a strong foundation for developing new learning models. Second, a literature review can identify research gaps which are opportunities for innovation in religious moderation-based learning models. Third, this method is efficient in studying broad and complex phenomena, such as religious moderation, in the context of Islamic religious education.

However, this research also faces several limitations, such as limited literature that specifically discusses the development of religious moderation learning models in PAI. To overcome this, literature from related fields such as tolerance education, integrative curriculum, and cross-cultural education is used as additional sources.

The literature review method used in this research provides a systematic framework for identifying and analyzing key concepts related to religious moderation and Islamic Religious Education. It is hoped that the results of this literature review can become the basis for developing learning models that are relevant, effective, and able to answer educational needs amidst the challenges of pluralism and globalization. By focusing on the synthesis of theory and practice, this research is expected to make a significant contribution to the development of moderation-based Islamic education in Indonesia.

RESULTS AND DISCUSSION

Moderation Based Learning Model

Learning based on religious moderation is a concern in the development of Islamic religious education (PAI) because it aims to answer the challenges of extremism, intolerance and religious-based conflicts that are developing in global society¹⁶. Based on a literature review, the concept of religious moderation has a strong foundation based on the values of justice, balance and tolerance which originate from the core teachings of Islam, namely being a

¹⁶ Sanusi, I., Sholeh, M. I., & Samsudi, W. (2024). The Effect Of Using Robotics In Stem Learning On Student Learning Achievement At The Senior High School. *Educational Administration: Theory and Practice*, 30(4), 3257-3265.

blessing for the universe (*Rahmatan lil 'alamin*)¹⁷. Philosophically, religious moderation offers an approach that is able to foster harmony between a strong religious identity and respect for diversity. This concept is not only normative but also applicable in education with a learning focus that instills universal values through an integrated curriculum and teaching strategies¹⁸.

Basic Framework for Developing a Religious Moderation Learning Model

Literature research highlights that moderation-based learning not only requires the integration of moderation values into the curriculum, but also a methodology that is adaptive to the learner's context¹⁹. Based on the results of the study, there are several theoretical foundations that support the development of this model. First, moderation values such as balance, tolerance and interfaith dialogue are important elements in learning. Second, a holistic approach that includes cognitive, affective and psychomotor aspects is applied to create complete competence for students. This model is in line with the thinking of Islamic educators such as Mastuhu (1994), who emphasizes the importance of integrating religious teachings with the social context. Additionally, participatory learning principles that facilitate dialogue and collaboration between students are also identified as an integral part of this model²⁰.

Strategies and Approaches in Developing Moderated Learning

The literature recommends various approaches and strategies for implementing the values of religious moderation in learning²¹. One of the main approaches is *contextual teaching and learning* (CTL), which places students in real-life contexts to understand the application of the values of moderation. The study by Abdullah et al. (2020) stated that students who were involved in case study-based learning about diversity were able to understand the essence of moderation better than lecture-based learning. Another approach is the use of methods *problem-based learning* (PBL), where students are invited to solve real problems related to diversity issues. This study notes that problem-based learning trains students to think critically and find solutions in the context of diversity²².

Apart from that, the strategy of integrating moderation values into teaching materials is also considered effective. For example, emphasizing Islamic history which illustrates the tolerance of the Prophet Muhammad SAW towards non-Muslims or providing an understanding of jurisprudence across schools of thought can build inclusive insight among students. In research conducted by Assegaf (2021) on religious-based schools, the results show that

¹⁷ Minhaji, M., Hosaini, H., Prasetyo, N. T., Maktumah, L., & Alehirish, M. H. M. (2024). Responsive Islamic Education in Exploring Social Values Through the War Takjil Phenomenon: Sociological Perspective in Indonesia. *JURNAL INDO-ISLAMIKA*, 14(1), 51-61.

¹⁸ Hosaini, H., & Supaedi, S. (2018). Strategi Guru Dalam Peningkatan Minat Belajar Siswa Pada Mata Pelajaran Al-Qur'an Hadist. *Edukais: Jurnal Pemikiran Keislaman*, 2(1), 55-65.

¹⁹ Minhaji, M., Hosaini, H., & Maktumah, L. (2024). Internalization of Religious Values to Students Based on Extracurricular Activities in Junior High School. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 7(4), 384-395.

²⁰ Abdullah, F., & Hosaini, H. (2024). Positivisme sebagai Era Baru Filsafat dan Pengaruhnya dalam Kajian Sosial Islam. *Edukais: Jurnal Pemikiran Keislaman*, 8(1), 23-41.

²¹ Istifadah, S. Y., Hosaini, H., & Wapa, A. (2024). Penerapan Metode Bermain Peran Dapat Meningkatkan Kemandirian Anak di RA Raudatul Ulum Bondowoso. *Khironi: Jurnal Pendidikan Anak Usia Dini*, 2(4), 267-275.

²² Haya, H., Hosaini, H., Afrita, J., & Bustomi, M. Y. (2023). Analisis Klaim Al-Ghazali tentang Tindakan Allah dalam 'Al-Iqtisad fi al-I'tiqad': Kajian terhadap Bantahan atas Pemikiran Mu'tazilah. *Progresif: Media Publikasi Ilmiah*, 11(2), 56-71.

this integration produces students who are more open to differences without losing their religious identity²³.

Media and Technology in Moderated Learning

The digital era provides new challenges and opportunities in developing learning based on religious moderation²⁴. The literature review shows that digital media can be used as an effective tool to convey the values of moderation to the younger generation. For example, the use of learning videos, interactive infographics, and social media platforms that present moderation-based educational content have been proven to increase students' attention and understanding of the importance of these values. Research by Zulkifli et al. (2022) in the journal *Educational Technology Integration* shows that 75% of students who use digital moderation-based learning applications are more responsive to cross-cultural dialogue than those who only take part in conventional learning²⁵.

Digital platforms also enable students to interact with the global community, enriching their understanding of diversity issues. Online discussions with participants from various cultural and religious backgrounds are an important part of a more dynamic and interactive religious moderation learning process²⁶.

Challenges in Implementation and Overcoming Obstacles

However, implementing a learning model based on religious moderation is not without challenges. The literature review notes several main obstacles, including resistance from some community groups who view the concept of moderation as blurring religious identity. According to Susanti (2021), this can be overcome through outreach and training for educators to understand the essence of religious moderation²⁷.

Another obstacle is the lack of competent human resources in implementing this model. Most Islamic teachers are still oriented towards traditional teaching which emphasizes memorization and theoretical knowledge²⁸. Intensive training and teacher professional development are important solutions to overcome this challenge.

Apart from that, curriculum adjustments are also often an issue. Not all educational institutions have the flexibility to change the curriculum according

²³ Tetikay, R. (2024). EDUCATIONAL TRANSFORMATION: STRENGTHENING THE FOUNDATION OF DIGITAL INTELLIGENCE IN THE EDUCATION SYSTEM. *INTERNATIONAL JOURNAL OF SOCIAL AND EDUCATION*, 1(2), 530-541.

²⁴ Hosaini, H., Qomar, M., Kojin, K., & Sibilana, A. R. (2024). Integration of School Curriculum and Islamic Boarding Schools in Preparing the Golden Generation with holistic intelligence. In *SHS Web of Conferences* (Vol. 205, p. 03001). EDP Sciences.

²⁵ Hosaini, H., Qomar, M., & Kojin, K. (2024, October). Entrepreneurship Learning Design Based on Tasawuf: Islamic Boarding School Innovation in The Digital Era. In *Proceedings of Annual Conference for Muslim Scholars* (Vol. 8, No. 1, pp. 144-156).

²⁶ Supriadi, S., Hosaini, H., & Sain, Z. H. (2024). Transformation of Literacy-Based Islamic Education Learning Management Integration in Elementary Schools. *International Journal of Social Learning (IJSLS)*, 5(1), 294-304.

²⁷ Taufik, A., Kasman, K., Wibowo, S. E., Hosaini, H., & Khaleel, A. H. (2024). Contextualizing The Value Of Islamic Education In The Digital Era: Challenges And Adaptations In The Khitbah Hadith. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 7(3).

²⁸ Yusron, M. A., & Qomar, M. (2024, November). The Concept of Islamic Educational Supervision in Developing Multicultural Education. In *Proceeding of International Conference on Language Pedagogy (ICOLP)* (Vol. 4, No. 1, pp. 210-221).

to moderation needs²⁹. Therefore, the integration of moderation values must be carried out in stages and involve all stakeholders to ensure the sustainability of its implementation³⁰.

Implications of Learning Based on Religious Moderation

The impact of implementing religious moderation-based learning has proven to be positive for students, teachers and society in general³¹. Students not only have a better understanding of the values of moderation, but are also able to apply them in everyday life³². Teachers involved in this model become more reflective and adaptive to the dynamics of diversity in the classroom. In the long term, communities around educational institutions that implement moderation-based learning can experience a significant harmonization impact³³.

Research by Abdullah et al. (2022) in the journal *Multicultural Pedagogy Review* shows that educational institutions that consistently implement religious moderation learning models are able to reduce religion-based conflicts in local communities by up to 40%. This proves that religious moderation education has a major contribution in building a tolerant and peaceful society.

CONCLUSION

The results of this literature review show that the development of a learning model based on religious moderation in PAI is an important solution to answer the challenges of the times. This model not only instills the values of inclusivity and tolerance, but also prepares students to face an increasingly plural and complex world³⁴. Although there are various challenges in implementation, a holistic approach that involves all education stakeholders can be the key to success. As a recommendation, further experimental research needs to be carried out to measure the impact of various moderation-based learning models on students. In addition, collaboration between educational institutions, both formal and informal such as Islamic boarding schools, needs to be strengthened so that the values of moderation can be applied consistently in all levels of education.

²⁹ Qomar, M., & Badruzaman, A. (2024). Optimizing Learning Design for Islamic Religious Education in Islamic Boarding Schools: Efforts to Increase the Intelligence and Academic Quality of Students. *Attanwir: Jurnal Keislaman dan Pendidikan*, 15(2), 152-165.

³⁰ Cahyono, C., Judijanto, L., Hutahaean, E. S. H., Nisa, U. W., Mulyadi, M., & Hosaini, H. (2024). Pesantren Education as Indonesia's Indigenous Heritage: Nurturing Moral Education in the Digital Era. *At-Ta'dib*, 19(1), 177-193.

³¹ Qomar, M., & Fitri, A. Z. (2024). Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools. *Al-Hayat: Journal of Islamic Education*, 8(3), 966-981.

³² Arifin, S., Chotib, M., Rahayu, N. W. I., Hosaini, H., & Samsudi, W. (2024). Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 2608-2620.

³³ Ni'am, S., Khamami, A. R., Mahtukhin, M., & Hakimi, M. (2024). Reconstruction of Islamic Thought: An Epistemological Approach to Advancing Islamic Education. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 7(2).

³⁴ Hosaini, H. (2020). Integrasi Konsep Keislaman Yang Rahmatan Lil 'Alamin Menangkal Faham Ekstremisme Sebagai Ideologi Beragama Dalam Bingkai Aktifitas Kegiatan Keagamaan Mahasiswa Di Kampus Universitas Bondowoso. *Edukais: Jurnal Pemikiran Keislaman*, 3(1), 12-30.

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