INTEGRATION OF RELIGIOUS MODERATION IN DEVELOPING AN ISLAMIC RELIGIOUS EDUCATION CURRICULUM

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Abstract	This research aims to explain the integration of various modes in developing an Islamic religious education curriculum. This type of research is qualitative with a research library approach. Research data consists of data on religious moderation, curriculum development, and PAI material from primary sources in the form of relevant books and journals. Data collection techniques are carried out using documentation. The researchers' data sources were obtained from books and journals about religious moderation, curriculum development, and PAI materials. Data analysis uses Content Analysis. Based on the research results obtained, the integration of religious moderation in the Islamic religious education curriculum has the potential to produce education that is more inclusive, tolerant, and respectful of diversity of beliefs. A curriculum development process that considers principles of religious moderation tends to create a learning environment that is more open to interreligious dialogue and better understanding between religious groups. The importance of training for teachers and education stakeholders in implementing the integration of religious moderation in Islamic religious education practices. Periodic evaluation of the curriculum that has been integrated with various moderations needs to be carried out to ensure that integration goals are achieved and are in line with societal developments. This research results provide recommendations for stakeholders in Islamic religious education to adopt and develop a diverse moderation approach in curriculum as a step towards a more harmonious and inclusive society. Thus, this conclusion shows that the integration of religious moderation in developing an Islamic religious education curriculum can make a positive contribution to creating more inclusive and tolerant education, as well as encouraging better understanding between religious groups. In addition, this research also highlights the importance of training and sustainability evaluation in carrying out this integration effectively.
Keywords	Religious Moderation, Curriculum Development, Islamic Religious Education

INTRODUCTION

The development of Industrial Era 4.0 is a challenge in itself for the education world today, including Islamic education. Islamic religious education teachers do not want to prepare themselves to face increasingly complex challenges (Mustopa and Iswantir, 2023). The complexity of these challenges must be accompanied by adequate capabilities possessed by teachers and all components of society. Therefore, society must be educated because education is an inseparable part of human life and life. Therefore, education is a path or direction to a better, true, and directed life. This opinion is in line with the opinion that education is one of the life necessities (Zufiroh and Basri, 2023).

Scientific integration was born from the split idea (dichotomy) between religious sciences and general sciences. Many factors cause these sciences to be dichotomous or disharmonious, including differences in the ontological, epistemological, and axiological levels of the two fields of science (Ma'arif, 2022). It is equally known that Islamic religious knowledge starts from revelation, which is absolutely true and is assisted by reasoning, which in the process of its use must not conflict with revelation. (revealed knowledge) (Hakim and Ekapti 2019). Meanwhile, the general science that exists so far comes from the West and is based on atheistic, materialistic, secularistic, empiricistic, rationalistic, and even hedonistic philosophical views. The two things that form the basis of these two fields of science are clearly very different and difficult to reconcile. The integration of science or integration-interconnection in higher education, especially in Islamic Religious Universities (PTKI), is a concept developed by Prof. M. Amin Abdullah, an Islamic scholar from Indonesia. This concept aims to integrate various scientific disciplines into the PTKI curriculum in a comprehensive and in-depth way so that the sciences do not separate one from another but rather interact and support each other.

One of the main focuses of this concept is to integrate religious knowledge with general science. This means that religious subjects are not strictly separated from social sciences, natural sciences, or humanities subjects. Instead, an attempt is made to see how these sciences can complement each other and provide a deeper understanding of reality. This concept is also important in understanding that Islam and modern science do not differentiate between each other. On the contrary, they can complement each other. This aims at critical thinking about how Islamic teachings can be discussed with scientific understanding and modern technology. Apart from integrating religious knowledge and general science, this concept also encourages interconnection between scientific fields. This means that PTKI must create an environment where the knowledge

of various scientific disciplines can interact and produce more comprehensive knowledge. This concept encourages holistic education, where all aspects of human life and understanding are considered. Education is not only about the transfer of knowledge but also about the formation of character and values. Science integration also includes the development of common sense and critical thinking skills. PTKI students are expected to be able to study science critically and consider the ethical meaning of the knowledge they gain. Science integration also means encouraging students to apply their knowledge in everyday life and in society. It involves practices that reflect the religious and moral values taught by Islam. According to M. Amin Abdullah, the integration of science aims to produce PTKI graduates who are more competitive, have a deeper understanding of the world, and are able to overcome contemporary challenges with a holistic and integrated approach. This concept supports the idea that religion and science can complement each other and contribute to the progress of society and civilization.

To provide an adequate understanding of the scientific integration concept, the first thing that needs to be done is to understand the context in which the idea of scientific integration emerged so far among Muslims. There have been views and attitudes that differentiate between Islamic sciences on the one hand and general sciences on the other hand (Arifuddin 2015). There are those who discriminate against these two types of knowledge. Muslims are divided between those who have a positive view of Islamic sciences while viewing others negatively and those who have a positive view of general scientific disciplines while viewing Islamic sciences negatively.

The emergence of these various typologies is a response to the education dichotomy in Indonesia, where there is general education (schools) under the Ministry of Education and Culture and Religious Education, such as Islamic Boarding Schools under the guidance of the Ministry of Religion (Akrom 2019). General education (schools) focuses more on the development of science and technology (science and technology), while religious education adheres firmly to tafaqquh fiddin. Society or parents want their children, apart from having science and technology skills, to also have intellectual abilities. These various typologies also encourage an increase in the number of middle and upper-class Indonesian Muslims who are dissatisfied with the available educational services. In the midst of strengthening the discourse on character education, religious moderation, and the eradication of radicalism and terrorism with religious nuances, this study of Islamic Religious Education in Islamic boarding school-based public schools is interesting to carry out (Zulmy 2021).

In this context, various problems arise related to Islamic Religious Education (PAI) material and curriculum. 2016 KKNI Curriculum: The KKNI Curriculum is a national standard introduced by the Indonesian government to align the higher education curriculum with international standards and job market needs. This applies to all universities, including PTKI. KKNI emphasizes competency and the development of practical skills that are relevant to the job market. KKNI 2016 was established as a reference framework for curriculum development at higher education levels throughout Indonesia. Namely: the extent to which Islamic Religious Education (PAI) is provided to students/santri; what is the background to the development of PAI learning; what are the main reading sources used in developing PAI; learning strategies are carried out; what materials are used to shape students' religious character; what are the qualifications of PAI teaching staff in each school; and how the development of PAI curriculum is directed at formation of moderate religious understanding (religious moderation). These various questions will produce diverse data and analysis and can be developed in the form of Islamic boarding school management policies and curriculum development for Islamic Religious Education in Public Schools (Warisno 2022). In Islamic boarding school-based schools, learning is no longer directed at mastering religious knowledge but rather at general knowledge. This, of course, has an impact on deviations from the curriculum and its implementation. On the other hand, it is alleged that there are several PAI curricula or learning implementations that tend to be "exclusive and rigid," not reflecting the practice of religious moderation. One of the research results recommends that it is time for one-sided religious lectures, hate speeches, and terrorism via cyber-net to be intervened by the state through relevant regulations and supervision. Apart from that, parents need to increase awareness of the negative impacts of technology and build more togetherness by developing moderate religious values in the family (Iqbal, 2023).

Religious moderation concept in the Islamic religious education context refers to efforts to understand, apply, and teach Islamic teachings in a balanced, tolerant, inclusive manner and uphold the values of peace, harmony, and cooperation between religious communities. Religious community. This concept is important in order to develop understanding and practice of the Islamic religion, which aims to create a better and more peaceful society. The juridical basis for encouraging religious moderation in Indonesia can be regulated through existing regulations, including Presidential Regulations (Perpres) or Minister of Religion Regulations (PMA), as well as higher statutory regulations. Some of the relevant legal bases in this context are the 1945 Constitution (UUD

1945) and Law Number 39 of 1999 concerning Human Rights. In practice, efforts to encourage religious moderation usually involve the collaboration of various parties, including the government, religious institutions, civil society, and academics. The strong juridical foundation, as mentioned above, can be the basis for developing policies and programs that support religious moderation in Indonesia.

Several important aspects of the religious moderation concept in Islamic religious education include Balance, Tolerance, Inclusivity, Cooperation between religious believers, Rejection, Education, and deep understanding. In the Islamic religious education context, the religious moderation concept must be applied in the curriculum, teaching methods, and social interaction approaches. The aim is to produce a generation of Muslims who understand their religion well, respect differences, and make a positive contribution to building a peaceful and just society. Empowering educators in understanding, supporting, and teaching religious moderation to students is an important step in creating an inclusive educational environment that is tolerant and respectful of diverse religious beliefs.

Empowering educators in understanding and teaching religious moderation is an important step toward creating a more inclusive and harmonious society. With educators who are well-trained in this area, students will have the opportunity to develop a better understanding of religion and promote peace and tolerance in their societies. The need to review and change the content of the Islamic religious education curriculum may vary depending on the context and educational goals of that religion. In Indonesia, the legal basis or written regulations regarding religious moderation can be found in several legal documents which include: 1) the 1945 Constitution (UUD 1945); 2) Law Number 39 of 1999 concerning Human Rights; 3) Law Number 1 of 1965 concerning Prevention of Abuse and/or Blasphemy of Religion; 5) Government Regulation no. 43 of 2018 concerning Mosque Management; 6) Ministry of Religion Policies and Guidelines (Mukhibat, Istiqomah, and Hidayah 2023).

According to research by Oktia Anisa Putri in 2022, the study results revealed that instilling moderation values in education is very important in organizing world civilization in the field of education. With a high sense of tolerance, you will not blame differences. However, this does not mean that moderate Islamic teachings are wishy-washy. Even so, these teachings will filter out what exists and unite the differences that divide the archipelago, nation, and religion. Religious moderation in schools can be done through the Hidden Curriculum. The process of cultural

acculturation through internalization and institutionalization habits. The PAI curriculum now also uses the independent learning curriculum where the aim of the Independent Learning curriculum is the policy of the Minister of Education and Culture to encourage students to master useful knowledge. and provide opportunities for students to be free but still express learning within existing limitations and criticism, without fading as noble and moral ideals for educators. Factors that influence moderation vary in schools, including internal and external factors (Putri and Nurmal, 2022). Further research, according to Abdul Aziz in 2022, stated that moderate religious values are very important to be implemented in educational units, both formal and non-formal education. In implementing moderate religious values, it is necessary to develop a curriculum, especially Islamic religious education, so that the moderate religious program promoted by the Ministry of Religion can run well. The results of this research show that the Tahfidz Al-Quran Al-Mansyur Islamic Boarding School implements the Islamic Religious Education curriculum through three activities, namely intra-curricular, extracurricular, and adabul yaumiyyah activities, both carried out every day and only on certain days. From the activities of the three curricula, there are moderate religious values, namely justice, balance, goodness, wisdom, consistency, and tolerance, in all activities in each curriculum development activity (Azis and Perawironegoro 2022). Research conducted by Utari 2020 states that Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate, believe in, be devoted to Allah SWT, and have noble character in practicing Islamic learning from the instructions of the Koran and hadith, with an approach teaching guidance activities, exercises and student experiences (Utari, Kurniawan, and Fathurrochman 2020). Research, according to Jailani Widodo in 2021, stated that the ultimate goal of Islamic religious education is appropriate and almost the same as the goal of Muslim human life, namely to obtain happiness in this world and the hereafter (Jailani, Widodo, and Fatimah 2021). Apart from that, research according to Handayani in 2021 states that the aim of Islamic religious education is to develop religious people, meaning people who are able to carry out the teachings of the Islamic religion well and perfectly so that their attitudes and actions are reflected in their entire life, in order to achieve world happiness and glory and the afterlife, which can be fostered through intensive and effective religious teaching (Handayani, Ruswandi, and Arifin 2021).

This research aims to investigate the integration of religious moderation in developing an Islamic religious education curriculum. This research aims to understand the concept of religious moderation in an Islamic context and how this can be integrated into the Islamic religious education

curriculum. Apart from that, it assesses the impact of the integration of religious moderation on students' learning and understanding of Islam, as well as how this influences their attitudes towards tolerance, inter-religious dialogue, and a broader understanding of religion. This research is useful from a theoretical perspective, including being able to contribute to the Understanding of Moderate Islam. This research can help in developing a deeper understanding of the concept of religious moderation in Islam. This will help clarify these concepts and how they can be applied in the context of Islamic religious education. This research can provide new insights into how religion can be taught in a way that is more inclusive, tolerant, and in line with the values of moderation in Islam. This can influence the development of religious education theories. Apart from that, it can help in developing an Islamic religious education curriculum that is more relevant and in line with the demands of the times. This can also be a basis for research and development of other religious curricula. From a pragmatic point of view, this research has several benefits, including the integration of religious moderation in the Islamic religious education curriculum can help increase students' understanding of a more tolerant and inclusive Islam, which in its part can contribute to better understanding between religions and cooperation between religious communities.

METHOD

This type of research is a qualitative approach to library Research (Dwiyanto 2002). The researcher explains how to integrate religious moderation in developing the Islamic religious education curriculum. Research data consists of data on religious moderation, curriculum development, and Islamic religious education materials from primary sources in the form of relevant books and journals. Data collection techniques are carried out using documentation. The researchers' data sources were obtained from books and journals about religious moderation, curriculum development, and PAI materials. Data analysis uses Content Analysis. Researchers conducted a critical analysis of various moderations in developing the PAI curriculum with theories of religious moderation relevant to the discussion of the PAI curriculum. Furthermore, researchers also compared it with several related studies (Danandjaja 2014).

FINDINGS AND DISCUSSION

Findings

Table 1. Integration of Religious Moderation in Developing

an Islamic Religious Education Curriculum

No.	Religious Moderation Concept Values in Al-Qur'an	Moderating Values of Different Religions in PAI Lessons	The Role of Teachers in the Integration of Religious Moderation in Explaining the PAI Curriculum	Implementation of Religious Moderation in PAI Curriculum
1.	Middle (Wasat)	Tolerance (tasamuh)	Supporting Diversity	Development of Tolerant Teaching Materials:
2.	Tolerance	Justice	Understanding the Principles of Religious Moderation	Inclusivity in Teaching Materials:
3.	Justice	Balance(wastiyah)	Integrating Religious Moderation in Learning Materials	Inclusivity in Teaching Materials:
4.	Simplicity	Social awareness (silsilah rahmah)	Building Critical Skills	Education About Human Rights:
5.	Openness	Cooperation (musahabah)	Setting an Example	Evaluation and Supervision:
6.	Humanity.	Humble attitude (tawadhu)	Involving Parents and Community	
7.	Harmony between religious communities	Simplicity (iftitah)	Monitoring and Evaluation	

Religious moderation values in the Qur'an reflect the principles of middleness, balance, and tolerance in religion (Suharto 2021). Several concepts of religious moderation values that can be found in the Qur'an include: The Qur'an teaches Muslims to maintain balance in life and religion. For example, in Surah Al-Baqarah (2:143), Allah says that Muslims are a people who are entrusted to be the "ummatan wasaṭ" or people who are in the middle (Selamat 2019). The Qur'an commands Muslims to be tolerant towards people of different beliefs. In Surah Al-Kafirun (109:6), Allah teaches not to worship what is shared by other people and vice versa, and there is no coercion in religion. Justice is an important value in Islam. The Qur'an many times emphasizes the need for justice to apply in religion and interactions with fellow humans. For example, in Surah Al-Hujurat (49:9), Allah commands us to act fairly and not be prejudiced against other people. The Qur'an teaches the importance of generosity and compassion. Allah is Ar-Rahman (The Most Gracious) and Ar-Rahim (The Most Merciful). Followers of Islam are also encouraged to show mercy towards fellow humans (Khaira 2020). In Surah Al-Anbiya (21:107), Allah sent the Prophet Muhammad as a mercy to all

nature. The Qur'an emphasizes the importance of just leadership in religion and in world affairs. In Surah An-Nisa (4:58), Allah commands people who have the power to carry out their duties with justice. The Qur'an encourages Muslims to work together and form a close brotherhood. In Surah Al-Imran (3:103), Allah calls on Muslims to hold fast to the rope of Allah and not be divided. The Qur'an emphasizes the importance of knowledge and education. Knowledge is the way to understand the truth and live religion well. In Surah Al-Mujadilah (58:11), Allah raises the status of those who believe and have knowledge. These concepts reflect the values of religious moderation in Islam, which prioritizes tolerance, justice, compassion, and balance in religion and in relationships between individuals and religious communities. These values are the basis for the understanding and practice of Muslims in carrying out the teachings of their religion (Sirajuddin 2020).

Moderation values in Islamic Religious Education (PAI) lessons are very important to develop attitudes and behaviors that are balanced, harmonious, and respect differences between individuals in a religious context. Moderation values in PAI can include: 1) Tolerance (tasamuh): Tolerance is a fundamental value in Islam. It teaches us to respect and accept differences between individuals, whether in beliefs, cultures, or political views. Students are taught to establish good relationships with people who have different beliefs and views; 2) Justice (just): Justice is an important principle in Islam. Students are taught to be fair to all people regardless of their social status, ethnicity, or religion. They also teach to avoid discrimination and unfair treatment of certain individuals or groups; 3) Balance (wastiyah): Islam encourages balance in all aspects of life. In PAI lessons, students are taught to find a balance between the demands of religion, family, education, and work. They also teach not to overdo anything; 4) Social care (silsilah rahmah): Islam teaches the importance of sharing with those in need and caring about social welfare. Students are taught to contribute and contribute to social efforts to help the less fortunate; 5) Compliance with the law (law abiding): Students are taught to obey the laws and rules that apply in society. They also teach to avoid criminal acts and unlawful behavior; 6) Obedience to authority (obey authority): Students are taught to obey legitimate authority, whether in the context of school, family, or state. This includes obedience to teachers, parents, and the government; 7) Cooperation (musahabah): Students are taught to work together with others to achieve common goals. Cooperation is an important value in Islam, and students are taught to value the contributions of each team member. 8) Humility (tawadhu): Islam teaches the importance of being humble and avoiding arrogance. Students are taught not to give advice to others and always make humble statements in their interactions; 9)

Simplicity (iftitah): Islam encourages simplicity in lifestyle. Students are taught not to overestimate luxury and to appreciate what they have; 10) Compliance with religious teachings (obedience to religion): Students are taught to obey the teachings of the Islamic religion and implement them in their daily lives. The values of moderation in PAI lessons aim to form individuals who are wise, tolerant, and able to live harmoniously in a diverse society. These values also support the formation of good and deep character in Islam (Ramadhani 2022).

Teachers have a very important role in the integration of diverse modes in developing an Islamic Religious Education (PAI) curriculum. Religious moderation is an approach that aims to promote a balanced, tolerant, and inclusive understanding of religion, as well as encouraging students to respect differences in religious beliefs. The following are some of the teacher's roles in integrating religious moderation in developing the PAI curriculum: 1) Building Moderation Awareness: Teachers must have a strong understanding of the concept of religious moderation and the importance of advancing it in education. They must be able to identify potential tensions or extremism in PAI materials and work to address them; 2) Selecting Appropriate Materials: Teachers must select learning materials that comply with the principles of variety moderation. Including selecting texts, hadith, or stories that emphasize the values of tolerance, harmony, and a correct understanding of the Islamic religion; 3) Delivering Material Wisely: Apart from choosing appropriate material, teachers must present the material in a wise and balanced manner. They should avoid rhetoric that incites conflict or disagreement between students; 4) Encourage Dialogue and Discussion: Teachers should encourage open dialogue and discussion in the classroom to allow students to talk about different religious views and beliefs. It helps students understand diversity in religions and increases tolerance; 5) Set a Good Example: Teachers should be a good example of moderate religious practice. They must show how to apply the values of tolerance, inclusion, and a correct understanding of religion in everyday life; 6) Monitoring and Evaluation of the Curriculum: Teachers must be involved in the process of monitoring and evaluating the PAI curriculum. They can provide input on how the curriculum can more effectively integrate religious moderation; 7) Collaborate with Related Institutions: Teachers can also collaborate with related institutions, such as the Ministry of Religion or Islamic educational institutions, to ensure that PAI's performance promotes religious moderation effectively; 8) Recognizing Signs of Extremism: Teachers should be trained to recognize signs of extremism or radicalization among students and report them to the appropriate authorities. It is important to remember that religious education should help students

develop a balanced understanding of religion, respect differences, and avoid extremism. Teachers play a key role in achieving this goal through the integration of religious moderation into the PAI curriculum (Habibie et al., 2021).

The implementation of religious moderation in the Islamic Religious Education (PAI) curriculum is an effort to ensure that religious education is carried out with a balanced, inclusive approach and adheres to religious observance. It aims to create a learning environment that supports tolerance, interfaith understanding, and peace (Faozan 2022). The following are steps that can be taken in implementing religious moderation in the PAI curriculum: Curriculum preparation: 1) Pay attention to the curriculum framework, which includes a basic understanding of the Islamic religion, moral values, ethics, and universal values that apply to all religions. Ensure the curriculum integrates an understanding of other religions, including a basic understanding of their beliefs, practices, and values; 2) Development of Learning Materials: Provide learning materials that prioritize the principles of tolerance, harmony, and respect for religious differences. Add material about historical interreligious dialogue, figures who encourage tolerance, and examples of positive case studies about religious diversity (Sodikin and Maarif 2021); 3) Teacher Training: Conduct regular training for PAI teachers to equip them with the skills and knowledge necessary to teach with a religious moderation approach. Encourage teachers to understand and respect the diverse religious views of their students; 4) Teaching Methods: Use interactive and dialogical teaching methods, which encourage students to discuss, ask questions, and share their views about religion. Promote understanding of the role of religion in building morality, ethics, and good actions in everyday life; 5) Evaluation and Assessment: displays evaluation methods that include students' understanding of the principles of tolerance, harmony, and respect for religious differences. Use assessments that focus on understanding concepts rather than memorization (Kosim 2021); 6) Collaboration with Other Communities and Religions: Collaboration with religious leaders and other religious communities to encourage interfaith dialogue and harmony projects. Support extracurricular activities that allow students to interact with diverse religions and cultures; 7) Commitment to the Values of Religious Moderation: Expand the diverse moderation approach to all aspects of education, including school management and interactions between staff. The implementation of religious moderation in the PAI curriculum is a sustainable effort to ensure that Islamic religious education not only teaches religious values but also becomes a vehicle for building interfaith harmony, understanding, and tolerance in society (Irama and Zamzami 2021).

Discussion

Religious moderation is one of the programs prioritized by the government to build a harmonious religious life in framing the life of the nation and state. (Pranata and Sesmiarni 2022). Apart from building a harmonious life together through moderate religious views, attitudes, and practices, religious moderation is also a basis for thinking in understanding the substance of religious teachings that accommodate human values, culture, nationality, diversity, and obedience to the constitution in force in The Unitary State of the Republic of Indonesia. The principle of balance, which is the basis for the development of religious moderation values, does not lead to liberalism or conservatism but is in the middle between these two religious understandings. If linked to the values of Islamic teachings, the attitude of choosing the middle path becomes a spirit of belief because, basically, the character of Islam is moderate (Rohman 2021).

The integration of diverse modes in developing an Islamic religious education curriculum is an important step in promoting a balanced, moderate, and inclusive understanding of Islam among students. The main aim is to avoid extremism and intolerance and ensure that Islamic religious education provides positive benefits for individuals and society. Several steps can be taken to integrate religious moderation into the Islamic religious education curriculum. Teachers and curriculum developers must have a strong understanding of the concept of religious moderation in Islam. Religious moderation refers to a middle attitude, tolerance, and a balanced understanding of religious teachings. The curriculum must include an understanding of religious pluralism and diversity in society. This will help students understand that various religious views should be respected and accepted. Islamic religious education must place greater emphasis on universal ethical and moral values, such as justice, kindness, and compassion. This can help students understand the importance of ethical behavior in everyday life. Using active learning methods such as group discussions, case studies, and collaborative projects to encourage students to think critically and understand Islamic religious concepts in more depth.

The curriculum must be rigorously expanded to ensure that no propaganda or extremist understanding finds its way into it. This can be done through review by competent educational authorities and scholars. Involving moderate religious figures in curriculum development and teaching can help students gain a correct understanding of moderate Islam. The curriculum should include lessons on interfaith dialogue and interreligious cooperation. This can help students understand that different religions can coexist peacefully. Providing space for students to ask

questions, discuss, and express their opinions about religious issues can help them develop a better understanding of the moderate religion of Islam. Curriculum and teaching methods should be evaluated periodically to ensure that they achieve the goals of diverse moderation integration. It is important to remember that this approach must be implemented carefully, taking into account educational policies, local culture, and social context. By integrating religious moderation into the Islamic religious education curriculum, we can contribute to a more harmonious, tolerant, and inclusive society.

Religious moderation is an important concept in the educational context, especially in curriculum development. The following are several theories from primary sources related to religious moderation and curriculum development: 1) Religious Pluralism Theory: This theory encourages that education must reflect the diversity of religions in society. In curriculum development, this means creating space for understanding and respecting various religious beliefs. Relevant primary sources in this context could be official documents on religious freedom, such as constitutions or human rights statements; 2) Universal Values Education Theory: Some primary sources related to curriculum development may refer to universal values that are cross-religious, such as basic moral values or human rights. Curriculum development could include understanding and teaching these values as a basis for religious tolerance and moderation; 3) Interreligious Dialogue Approach: Primary sources illustrating the principles of interreligious dialogue can be the basis for developing curricula that encourage dialogue and understanding between religious groups. This could include documents such as interfaith statements or speeches from religious figures encouraging dialogue. 4) Religious Education Laws: Laws and regulations related to religious education in a country can also be an important primary source. They can regulate how religious education is taught in school curricula and include requirements for respecting religious diversity. 5) National Curriculum Documents: Official documents that synchronize the structure and content of the national curriculum can be important primary sources in the context of curriculum development. They should reflect the principles of religious moderation and create guidelines for curriculum development at the school level (Ramdhani et al., 2022).

This is similar to previous research, including Research According to Oktia Anisa Putri in 2022, which stated that the study results revealed that instilling the values of moderation in education is very important in organizing world civilization in the education field. With a high sense of tolerance, you will not blame differences. However, this does not mean that moderate Islamic

teachings are wishy-washy. Even so, these teachings will filter out what exists and unite the differences that divide the archipelago, nation, and religion. Religious moderation in schools can be done through the Hidden Curriculum. The process of cultural acculturation through internalization and institutionalization habits. The PAI curriculum now also uses the independent learning curriculum where the aim of the Independent Learning curriculum is the policy of the Minister of Education and Culture to encourage students to master useful knowledge. and provide opportunities for students to be free but still express learning within existing limitations and criticism, without fading as noble and moral ideals for educators. Factors that influence moderation vary in schools, including internal and external factors (Putri and Nurmal, 2022).

Further research, according to Abdul Aziz in 2022, stated that moderate religious values are very important to be implemented in educational units, both formal and non-formal education. In implementing moderate religious values, it is necessary to develop a curriculum, especially Islamic religious education, so that the moderate religious program promoted by the Ministry of Religion can run well. The results of this research show that the Tahfidz Al-Quran Al-Mansyur Islamic Boarding School implements the Islamic Religious Education curriculum through three activities, namely intra-curricular, extracurricular, and adabul yaumiyyah activities, both carried out every day and only on certain days. From the activities of the three curricula, there are moderate religious values, namely justice, balance, goodness, wisdom, consistency, and tolerance, in all activities in each curriculum development activity (Azis and Perawironegoro 2022).

Implementation of the nine values of religious moderation through strengthening school culture is carried out using a school-based approach, including the strategy of integrating the nine values of religious moderation into subject matter. Strengthening the culture of nine values of religious moderation is carried out by developing it to be given to all school members without discrimination because of religion, ethnicity, ideology, beliefs, religious views, social status, economics, or background, as well as by strengthening harmonious interactions between school members, a sense of security and comfort in interactions between school members. Strengthening the culture of the nine values of religious moderation in schools is also carried out through strengthening school principal policies that support the implementation of the nine values of moderation. In strengthening the culture of the nine values of moderation in schools, managing a school atmosphere that shows the moderation value can be carried out, including through peaceful quotes, joint activities with all school members, assigning each teacher to implement peaceful

schools, and others. The important role of PAI teachers in instilling the values. The values of religious moderation cannot be separated from the mastery factors of Islamic religious material, for example, attitudes and daily behavior in implementing the religious moderation values.

CONCLUSION

Based on the description above, the author draws the conclusion that the integration of religious moderation in the Islamic religious education curriculum has the potential to produce education that is more inclusive, tolerant, and adheres to religious beliefs. The curriculum development process that considers the principles of moderation tends to create a learning environment that is more open to interreligious dialogue and better understanding between religious groups. The importance of training for teachers and education stakeholders in implementing religious moderation in Islamic religious education practices. with society development. This research results provide recommendations to stakeholders in Islamic religious education to adopt and develop a religious moderation approach in the curriculum as a step towards a more harmonious and inclusive society. Thus, this conclusion shows that the integration of religious moderation in developing an Islamic religious education curriculum can make a positive contribution to creating more inclusive and tolerant education, as well as promoting better understanding between religious groups. In addition, this research also highlights the importance of training and sustainability evaluation in carrying out this integration effectively.

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