

TRANSFORMING ISLAMIC EDUCATION TO PROMOTE RELIGIOUS MODERATION AND PREVENT RADICALISM

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Abstract

This study aims to analyze the transformation of Islamic education in promoting religious moderation and preventing radicalism in North Lampung, Indonesia. This study employed a qualitative descriptive approach using literature review and content analysis methods. Data were collected from academic journal articles, books, government policy documents, and previous studies related to Islamic education, religious moderation, multicultural education, and radicalism prevention. The collected data were analyzed systematically through data reduction, categorization, interpretation, and conclusion drawing. The findings reveal that the transformation of Islamic education can be implemented through three strategic dimensions: strengthening a moderation-based curriculum, supervising extracurricular activities, and enhancing teachers' roles as agents of moderate Islamic values. The study also finds that integrating multicultural values, tolerance, social interaction, cooperation, and empathy into Islamic educational practices contributes significantly to preventing radical attitudes among students. In addition, the transformation of Islamic education in North Lampung demonstrates the importance of contextual and humanistic educational approaches in maintaining social cohesion within a plural society. This study contributes to the discourse of Islamic education by emphasizing the integration of religious moderation and multicultural awareness as preventive strategies against radicalism in local educational contexts. Therefore, strengthening moderate Islamic education is essential for fostering peaceful coexistence and sustainable social harmony in Indonesia.

Keywords

Islamic Education, Multicultural Education, Radicalism Prevention, Religious Moderation, Social Harmony.



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INTRODUCTION

Indonesia's multicultural society requires an educational system that can cultivate peaceful religious attitudes, social empathy, and respect for diversity. Islamic education occupies a strategic position because it is not only responsible for transmitting religious knowledge, but also for shaping students' moral orientation and public behavior. In the contemporary Indonesian context, religious education must respond to the realities of plural communities, digital information flows, and competing ideological narratives that may influence students' understanding of religion. Religious moderation, therefore, becomes an important framework for ensuring that Islamic education develops balanced, tolerant, and nonviolent religious perspectives. The Ministry of Religious Affairs emphasizes moderation through commitment to nationality, tolerance, anti-violence, and accommodation of local culture (Rofiqi et al., 2024). Similarly, (Shobri, 2025) explains *wasathiyah* as a balanced religious attitude that avoids extremism while maintaining religious commitment in diverse public life today and tomorrow.

The academic problem of this study lies in the need to transform Islamic education from merely doctrinal instruction into a contextual, humanistic, and moderation-oriented educational practice. In North Lampung, social life reflects ethnic, cultural, and religious plurality, making educational institutions important spaces for strengthening tolerance and preventing radical narratives. Islamic education may become vulnerable when curriculum materials, extracurricular mentoring, or teachers' ideological orientations are not supervised through moderation-based values. Radicalism in education does not always appear through open violence; it may grow through exclusivism, rejection of diversity, hate narratives, and rigid religious interpretations (Sadiah & Mustofa, 2026). Therefore, transformation is required through curriculum renewal, extracurricular supervision, teacher capacity development, multicultural learning, and the integration of local wisdom. These strategies are relevant because education can foster critical religious understanding and social resilience against intolerance, especially among young learners in plural communities today, both in schools and in families.

Previous studies provide foundations for this research. (Hakim & Muhid, 2025; Husain, 2025; Nugroho, 2024) found that Islamic tolerance in Indonesia strengthens acceptance of diversity and prevents exclusive religious attitudes. (Aprilianto et al., 2025; Danisworo et al., 2024; Fitri et al., 2025) showed that religious moderation within Pancasila ideology supports national commitment, tolerance, and anti-violence. (Khasanah et al., 2023; Mizani, 2022; Muhajir et al., 2025) found that

multicultural Islamic education can operationalize indicators of religious moderation through inclusive learning and respect for difference. (Defriza et al., 2025; Seran, 2025; Tobroni et al., 2025) demonstrated that social interaction patterns in multicultural societies strengthen cooperation and interreligious harmony. (Hadziq et al., 2024; Wahidah, 2023) found that local tradition and cultural acculturation help maintain interreligious harmony in Muslim communities. (MacKenzie & Kaunert, 2021; Taylor & Soni, 2017) further emphasized that preventing radicalism requires educational moderation, social awareness, and institutional commitment. These studies show that Islamic education, moderation, multicultural values, and social interaction are closely related to sustainable efforts to prevent radicalism in schools and local communities.

Although these studies reveal useful patterns, gaps remain. First, previous studies mostly discuss the religious moderation conceptually or normatively, whereas the educational transformation strategy is not always explained in operational terms. Second, studies on multicultural Islamic education often focus on values, but pay limited attention to curriculum transformation, extracurricular supervision, and teachers' roles as integrated institutional mechanisms. Third, previous research rarely situates the transformation of Islamic education within the specific local context of North Lampung, where plural social realities and educational challenges require context-specific responses. Fourth, radicalism prevention is often discussed from theological or security perspectives rather than pedagogical and institutional perspectives. The novelty of this study lies in its integrated analysis of the transformation of Islamic education across three dimensions: a moderation-based curriculum, controlled extracurricular activities, and teachers as agents of moderate Islamic values. This study also connects multicultural awareness, local wisdom, and social interaction as preventive strategies.

Theoretically, this study is grounded in the discourse of religious moderation, multicultural education, and Islamic educational transformation. (Devaki et al., 2025) argues that multicultural education should help students understand diversity, reduce prejudice, and participate fairly in plural societies. Multicultural life requires recognition, dialogue, and ethical respect among different cultural groups (Miike, 2019). In Islamic discourse, (Ahmad, 2021) views *wasathiyyah* as a balanced religious orientation that combines firmness in faith with openness toward humanity and difference. The Ministry of Religious Affairs positions religious moderation as a national strategy for strengthening tolerance, anti-violence, national commitment, and respect for local culture (Aryani et al., 2025). These theoretical perspectives support the argument that Islamic education must move

beyond textual instruction toward a transformative pedagogy that integrates religious knowledge, multicultural sensitivity, critical reflection, and peaceful social interaction in daily educational practices in plural Indonesian schools.

Based on the above background, this study aims to analyze the transformation of Islamic education in promoting religious moderation and preventing radicalism in North Lampung, Indonesia. Specifically, this study examines how moderation-based curriculum development, supervision of extracurricular activities, and teachers' roles as agents of moderate Islamic values contribute to strengthening tolerant, inclusive, and peaceful religious attitudes. Theoretically, this research contributes to the development of Islamic education studies by integrating religious moderation, multicultural education, social interaction, and radicalism prevention within a local educational context. In practical terms, this study provides recommendations for Islamic educational institutions, teachers, policymakers, and religious authorities for designing educational strategies that are contextual, humanistic, and preventive. The study is expected to support the strengthening of moderate Islamic education as a foundation for social cohesion, peaceful coexistence, and sustainable harmony in Indonesia's multicultural society and education, in practice, at the local level.

METHOD

This study employed a qualitative approach using a literature review design (Zed, 2014). This approach was chosen because the study aimed to analyze the transformation of Islamic education in promoting religious moderation and preventing radicalism in North Lampung, Indonesia, by examining relevant academic discourse, policy documents, and prior studies. The data in this study consisted of concepts, findings, arguments, and policy narratives related to Islamic education, religious moderation, multicultural education, social interaction, local wisdom, and the prevention of radicalism. The data sources included academic journal articles, reference books, Ministry of Religious Affairs policy documents, government regulations, and prior research in the relevant fields of Islamic education and religious moderation.

Data collection was conducted through documentation, identification, selection, reading, and classification of literature relevant to the study's focus. The literature was selected based on its relevance to the themes of the transformation of Islamic education, a moderation-based curriculum, the supervision of extracurricular activities, teacher roles, multicultural values, and the prevention of radicalism in educational settings. The data were analyzed using content analysis across several

stages: data reduction, thematic categorization, interpretation, and conclusion drawing. In the analysis process, the researcher critically examined the collected literature and then engaged the findings in dialogue with relevant theories and discourses on religious moderation, multicultural education, and Islamic educational transformation. The analysis was also compared with previous related studies to identify the research gap, novelty, and conceptual contribution of this study.

FINDINGS AND DISCUSSION

Findings

This section presents data from a literature review on the transformation of Islamic education to encourage religious moderation and prevent radicalism in North Lampung, Indonesia. Data were obtained through a review of journal articles, books, policy documents from the Ministry of Religion, and prior research on Islamic education, religious moderation, multicultural education, and the prevention of radicalism.

Table 1. Literature Mapping on Islamic Education Transformation, Religious Moderation and Radicalism Prevention

No.	Author(s)	Focus of Study	Method	Main Findings
1.	(Hakim & Muhiid, 2025; Husain, 2025; Nugroho, 2024)	Islamic tolerance and diversity in Indonesia	Literature study	Islamic tolerance strengthens acceptance of diversity and reduces exclusive religious attitudes.
2.	(Aprilianto et al., 2025; Danisworo et al., 2024; Fitri et al., 2025)	Religious moderation in Pancasila ideology	Conceptual study	Religious moderation supports national commitment, tolerance, anti-violence, and respect for diversity.
3.	(Khasanah et al., 2023; Mizani, 2022; Muhajir et al., 2025)	Multicultural Islamic education and moderation indicators	Literature study	Multicultural Islamic education operationalizes moderation through inclusive learning and respect for difference.
4.	(Defriza et al., 2025; Seran, 2025; Tobroni et al., 2025)	Social interaction in a multicultural society	Qualitative study	Social interaction strengthens cooperation, harmony, and interreligious relations.
5.	(Hadziq et al., 2024; Wahidah, 2023)	Local tradition and interreligious harmony	Qualitative study	Local cultural acculturation contributes to maintaining harmony among religious communities.
6.	(MacKenzie & Kaunert, 2021; Taylor & Soni, 2017)	Radicalism and religious moderation	Literature study	Radicalism prevention requires educational moderation, social awareness, and institutional commitment.

Source: Data processed by the researcher, 2025

Table 1 shows that previous research has discussed Islamic education, religious moderation, multiculturalism, social interaction, and the prevention of radicalism. However, most studies remain conceptual and have not specifically explained how Islamic education is transformed in the local context of North Lampung through an integrated curriculum, extracurricular activities, and teacher roles.

Table 2. Key Findings on Islamic Education Transformation in North Lampung

No	Research Focus	Pure Data Findings	Strategic Direction
1.	Moderation-based curriculum	Islamic education needs to integrate tolerance, anti-violence, national commitment, respect for diversity, and local wisdom into learning materials.	Curriculum transformation should move from doctrinal instruction to contextual and humanistic learning.
2.	Supervision of extracurricular activities	Religious extracurricular activities may become vulnerable spaces if not supervised by teachers and school authorities.	Extracurricular supervision should ensure that student activities promote moderation, nationalism, cooperation, and social responsibility.
3.	Teachers' role	Teachers shape students' religious understanding, attitudes, and social behavior through learning practices and personal example.	Teachers need to act as agents of moderate Islamic values through dialogical, inclusive, and humanistic pedagogy.
4.	Multicultural values	Students live in plural social settings involving ethnic, cultural, and religious differences.	Islamic education should strengthen tolerance, empathy, cooperation, and mutual respect.
5.	Radicalism prevention	Radical attitudes may emerge through exclusivism, intolerance, hate narratives, and rigid religious interpretation.	Islamic education should develop critical thinking, peaceful religious understanding, and an inclusive school culture.

Source: Data processed by the researcher, 2025

Table 2 shows that the transformation of Islamic education in North Lampung needs to be carried out across five main dimensions: a moderation-based curriculum, extracurricular supervision, strengthening the role of teachers, integrating multicultural values, and preventing radicalism through critical and peaceful learning.

Table 3. Strategic Model of Islamic Education Transformation

No	Dimension	Implementation Form	Expected Outcome
1.	Curriculum transformation	Integrating religious moderation, multicultural awareness, local wisdom, and anti-violence values into Islamic education materials.	Students develop balanced, tolerant, and contextual religious understanding.
2.	Extracurricular supervision	Monitoring religious mentoring, student organizations, and informal learning activities.	Student activities become safer, inclusive, and resistant to radical ideological infiltration.
3.	Teacher strengthening	Training teachers in moderation, multicultural education, peace education, and digital literacy.	Teachers become role models and agents of moderate Islamic values.

4.	Multicultural interaction	Encouraging dialogue, collaborative learning, community engagement, and social service.	Students develop empathy, cooperation, respect, and peaceful social attitudes.
5.	Institutional culture	Building a school culture based on tolerance, democracy, humanity, and local wisdom.	Schools become inclusive educational spaces that prevent intolerance and radicalism.

Source: Data processed by the researcher, 2025

Table 3 shows that the transformation of Islamic education is not achieved through changes in teaching materials alone, but must also include school culture, teacher coaching, supervision of student activities, and social experiences that foster a moderate attitude. The flowchart below presents the key findings of this study, illustrating how the transformation of Islamic education promotes religious moderation and prevents radicalism through curriculum reform, extracurricular supervision, teacher involvement, and the integration of multicultural values.

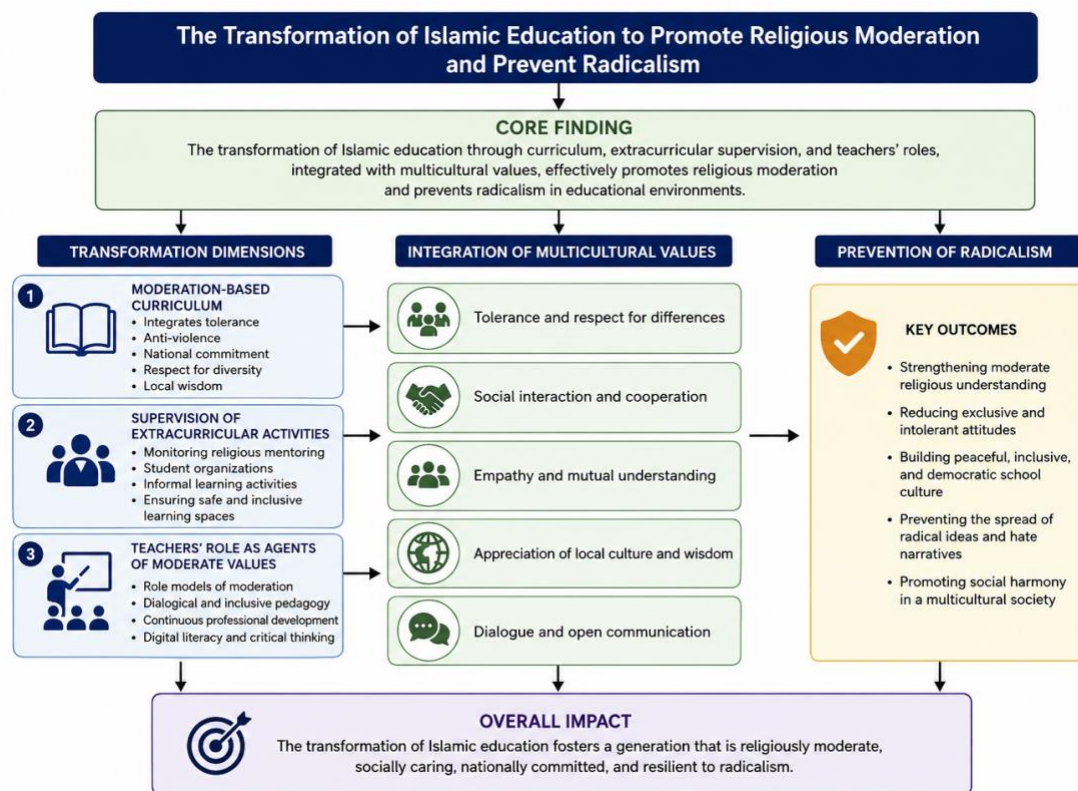


Figure 1. The Transformation of Islamic Education

This chart shows that the transformation of Islamic education begins with institutional and pedagogical reforms, and is then realized through a moderation curriculum, teacher strengthening, supervision of student activities, and the internalization of multicultural values. This flow resulted in a peaceful religious attitude and prevented the development of radicalism.

Discussion

Transformation of Islamic Education through a Moderation-Based Curriculum

Research data shows that the transformation of Islamic education needs to start with strengthening a moderation-based curriculum. The Islamic education curriculum is not enough to convey religious teachings textually and doctrinally, but also needs to integrate the values of tolerance, anti-violence, national commitment, respect for differences, and local wisdom. In the context of North Lampung, which has a diverse society, the Islamic education curriculum must address students' social realities so that religious understanding does not develop exclusively.

Theoretically, these findings are consistent with the idea of religious moderation, which emphasizes balance in religion, the rejection of violence, respect for diversity, and acceptance of local culture. *Wasathiyah* is a religious attitude that maintains a balance between commitment to religious teachings and openness to humanity and differences. From a multicultural education perspective, education should help students understand diversity, reduce prejudice, and foster equitable social participation.

These findings corroborate the research (Anisa' et al., 2026), which states that multicultural Islamic education can operationalize indicators of religious moderation through inclusive learning and respect for differences. These findings are also in line with, (Idris et al., 2024) who show that the Islamic tolerance paradigm can strengthen acceptance of diversity in Indonesia. The study affirms that the moderation curriculum should not be treated as additional material but rather as the main orientation in Islamic education. The antithesis is that Islamic education that emphasizes only memorization and doctrine, without a social context, risks failing to foster tolerance in a pluralistic society.

Supervision of Extracurricular Activities as an Anti-Radicalism Strategy

The results of the study show that extracurricular activities have two potentials at once. On the one hand, extracurriculars can be a space to strengthen students' character, leadership, and solidarity. On the other hand, informal religious activities can be a space for exclusive understanding if not properly supervised. Therefore, extracurricular supervision is an important part of the transformation of Islamic education to prevent radicalism.

Theoretically, radicalism does not always emerge through a formal curriculum, but can develop through informal spaces, networks of friends, religious mentoring, and unbridled ideological influences. The Ministry of Religion of the Republic of Indonesia emphasizes the

importance of strengthening religious moderation in educational institutions through curriculum, school culture, and student activities (Aflahah et al., 2023). Extracurricular supervision in this case is not intended to limit students' creativity, but to ensure that the entire activity supports the values of nationality, tolerance, non-violence, and humanity.

These findings align with (Lubis et al., 2025) who emphasized that preventing radicalism requires educational moderation, social awareness, and institutional commitment. These findings also reinforce the research, (Islamy, 2023) which shows that religious moderation in the ideology of Pancasila supports a commitment to nationalism, tolerance, and non-violence. The author's idea is that extracurriculars should be understood as a "social curriculum" that greatly influences students' character. The antithesis is that educational institutions that supervise only classroom learning but ignore students' informal activities risk leaving gaps that allow intolerant narratives to enter.

Teachers as Agents of Moderate Islamic Values

Research data shows that teachers have a central role in the transformation of Islamic education. Teachers not only deliver material but also serve as moral figures, religious models, and directors of students' social attitudes. In the context of preventing radicalism, teachers have an important role in instilling a moderate understanding of Islam, encouraging dialogue, developing critical thinking, and guiding students not to accept exclusive and provocative religious narratives easily.

These findings align with Islamic education theory, which positions teachers as educators, guides, and moral role models. (Parawansah et al., 2026) explained that Islamic education must cultivate human beings with religious, social, and moral awareness. Islamic education aims to shape students' personalities as a whole, encompassing spiritual, intellectual, and social aspects (Kobandaha et al., 2025). Thus, teachers in Islamic education not only function as teachers but also as agents of value transformation.

These findings reinforce the research that (Nisa & Hijriyah, 2024) which shows that patterns of social interaction in multicultural societies can strengthen cooperation and harmony. Teachers who apply a dialogical and humanistic approach can create a learning space that encourages students to understand differences in a healthy way. The central finding of this research is that teachers' roles are key to the success of moderation education. However, the antithesis is that teachers can also be vulnerable if they have an exclusive religious orientation. Therefore, training for teachers on religious moderation, multicultural education, digital literacy, and peaceful

pedagogy is an urgent need.

Multicultural Values and Local Wisdom in Islamic Education

The results of the study show that multicultural values are an important part of the transformation of Islamic education in North Lampung. Ethnic, cultural, and religious diversity in society can serve as a source of contextual learning that fosters tolerance, empathy, cooperation, and mutual respect. Islamic education in this context needs to utilize local social realities as a medium to instill the value of brotherhood and social harmony. A multicultural society requires recognition, dialogue, and ethical respect for different groups (Hassan, 2026). Multicultural education aims to reduce prejudice and build justice in a pluralistic society. In the context of Lampung, local wisdom such as *Piil Pesenggiri* can be understood as a cultural value that emphasizes self-esteem, moral responsibility, and social harmony. This kind of local value can strengthen Islamic education by connecting religious teachings to society's cultural reality (Supian et al., 2026).

These findings are consistent with (Oladipo, 2025), who shows that local traditions and cultural acculturation can help maintain harmony among religious communities. Research by (Febriyanti & Nurhadi, 2025) also emphasized that social interaction in a multicultural society strengthens cooperation and harmonious relationships. The author's idea is that moderate Islamic education should engage in dialogue with local culture rather than rigidly reject it. The antithesis is that if Islamic education breaks with local wisdom, then religious learning risks becoming less contextual and less able to build social closeness with society.

Preventing Radicalism through Moderate Islamic Education

Research data show that the transformation of Islamic education contributes significantly to preventing radicalism. This prevention is carried out through learning that instills tolerance, anti-violence, critical thinking, dialogue, and respect for differences. Moderate Islamic education can reduce the tendency to exclusivism, prevent students from hate narratives, and form a peaceful religious attitude. Theoretically, radicalism can be prevented through an educational approach that is not only cognitive, but also affective and social. The Ministry of Religious Affairs of the Republic of Indonesia places religious moderation as a strategy to maintain social harmony and prevent extremism. Moderate religiosity does not mean weakening religion, but placing religion in a fair, proportionate, and peaceful manner in social life. Thus, Islamic education serves as an instrument of long-term ideological prevention. These findings emphasized that preventing radicalism requires moderation in education and institutional commitment (Ainuri et al., 2026; Irawan & Anwar, 2025;

Nafia et al., 2025; Yetno & Cristiana, 2026). These findings also reinforce links between religious moderation and a commitment to nationalism and nonviolence. The author's idea is that preventing radicalism is not enough to achieve this through a security approach; it must be pursued through educational transformations that affect the curriculum, teachers, school culture, student activities, and social relationships. The antithesis is that only a reactive deradicalization approach will not be enough without preventive and sustainable moderation education.

Based on the overall findings, the transformation of Islamic education to encourage religious moderation and prevent radicalism in North Lampung can be understood as a process of curriculum reform, strengthening the role of teachers, strengthening extracurricular supervision, integrating multicultural values, and fostering an inclusive school culture. This transformation shows that Islamic education not only serves to transmit religious knowledge but also serves as a social instrument for forming tolerant, critical, and peaceful citizens.

Conceptually, the findings of this study strengthen the discourse of religious moderation, multicultural education, and humanistic Islamic education. Empirically and conceptually, this research offers a novel model of Islamic education transformation that integrates the dimensions of curriculum, extracurricular activities, teachers, school culture, and local wisdom into a single framework to prevent radicalism. The main finding of this study is that moderate Islamic education can serve as a preventive strategy against radicalism. However, the author's central idea is that moderation will not be effective if it is merely a policy slogan. Moderation must be present in teaching materials, in the way teachers teach, in student activities, in school culture, and in the relationship between the madrasah and the community.

CONCLUSION

This study concludes that the transformation of Islamic education plays a strategic role in promoting religious moderation and preventing radicalism in North Lampung, Indonesia. The findings show that this transformation can be achieved by strengthening a moderation-based curriculum, supervising extracurricular activities, enhancing teachers' roles as agents of moderate Islamic values, and integrating multicultural values such as tolerance, empathy, cooperation, dialogue, and respect for local wisdom. These efforts contribute to the formation of students' moderate religious understanding, inclusive attitudes, critical awareness, and peaceful social interaction in multicultural educational environments. Thus, Islamic education should not only

function as religious instruction, but also as a transformative instrument for strengthening social harmony and preventing the spread of intolerant and radical ideologies. Future research is recommended to examine the implementation of moderation-based Islamic education through field studies, comparative institutional analysis, or mixed-methods approaches, so that the effectiveness of the curriculum, teacher competence, and school culture in preventing radicalism can be measured more empirically.

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